



CATASTROPHISM, EXOPOLITICS AND THE RETURN OF NIBIRU.:

A Case For The Long-Term Or Extended View of Exopolitics.

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Earth is the planet in which we, homo sapiens sapiens humans, live. In a work of science fiction the senior author wrote under the pen name of a real person, who also contributed heavily to the conceptual framework of the novel, we declared through one of the main characters – Ryan Crain, director of the fictional National Space Security Agency – the essence of a white paper written by Crain stating that “Earth is for humans.” In this simple statement, it was our intent to establish clearly the equally simple dictum that we humans have established squatter’s rights to the planet, since the established governing body of the Annunaki kingdom of NI.BI.RU. had abandoned Earth by the end of the historical period we now know as BCE (Before the Christian Era), that is, more than 2006 years ago. Another character in this work (Paul Bloomfield, Deputy Director NSSA for exopolitical affairs) had also introduced a maxim, which shall serve as our basis for a long term, extended view of exopolitics – “wisdom makes no sense without longevity (of life and perspective)” (Bordon 2007, in press). Thus, to now jump into the real world (and have the world imitate fiction), we shall attempt to marry key perspectives in the making of a case for a long-term, extended view of exopolitics: catastrophism, current perspectives of exopolitics, and the reality of the return of NI.BI.RU.

Here, we hope to then construct a new way to look at exopolitical processes that not only take into consideration the key political actors, institutions and political processes and governance on Earth and in interstellar society, but also to do so free of the godspell so ably argued by Neil Freer (Freer 1994, 1998, and undated white paper). This new exopolitics construct or paradigm will then allow us to gauge actors, institutions and political processes along a much more extended time line than that currently afforded us by viewing the genesis of a human exopolitical active period as the end of WWII and the Roswell incident.

To accomplish this objective, we propose to cast a broad conceptual swath across several ideas that heretofore have not been considered in the same vein: the notion that NI.BI.RU. has been an ever-present reality to Earth’s formation and evolution, the presence and evolution of life on Earth, the effects (often catastrophic) on Earth of the existence and periodic presence of NI.BI.RU. in the inner solar system, the Great Flood and Annunaki political behavior prior and following this event, the colonization of Earth by the Annunaki, their presence on Earth and directed panspermia¹ of homo sapiens sapiens for work purposes, the eventual elevation of humans to political and military co-partnership, their granting of civilization, their establishment of governance, human participation in Annunaki internal and internecine conflicts, the truncated resolution of the Annunaki internecine or interclan conflict, the long godspell period of human history, the appearance of other ETI on Earth during this godspell period, and the modern exopolitics period since the end of WWII and the rite-of-passage event at Roswell. We will attempt to forge a new perspective and exopolitical paradigm by generating a wisdom paradigm of exopolitics – one that would allow us to look at the Annunaki, other ETIs and ourselves without a godspell, and at things

for what they are. We will make use of Sitchin's Annunaki/human interface/interaction timeline (1985), the catastrophism/terrestrial impact timeline, the explanatory framework generated by Alan and Delair (1994, 1997) regarding the effects on Earth generated by the gravitational interaction between Marduk (NI.BI.RU.) and Earth, and some of Alan Alford's ideas on human origins (1996, 2000).

CATASTROPHISM AND THE PERIODIC RETURN OF NI.BI.RU.

Catastrophism is the idea that *many of Earth's crustal features (strata layers, erosion, polystrate fossils, etc) formed as a result of past cataclysmic activity.* In other words, the Earth's surface has been scarred by catastrophic natural disasters. It is supported by actual, recorded history. Furthermore, earth's sedimentary layers with the fossil record seem to suggest a past marine cataclysm. Sedimentary rock (sandstone, siltstone, shale, limestone, etc) is the result of moving water, laid down layer upon layer by hydrologic sorting. Animals whose fossil remains are found within those layers must have been caught in this running water to have been buried and preserved. Catastrophism supports the Noachian Flood. Dramatic evidence is everywhere: fossil remains of clams (found in the closed position, indicating they were buried alive) have been found atop Mt. Everest; whale fossils and petrified trees stand upright through multiple sedimentary layers supposedly separated by millions of years.

Terrestrial Impact Craters. These are geologic structures formed when a large meteoroid, asteroid or comet smashes into a planet or a satellite. All the inner bodies in our solar system have been heavily bombarded by meteoroids throughout their history. The surfaces of the Moon, Mars and Mercury, where other geologic processes stopped millions of years ago, record this bombardment clearly. On the Earth, however, which has been even more heavily impacted than the Moon, craters are continually erased by erosion and redeposition as well as by volcanic resurfacing and tectonic activity. Thus only about 120 terrestrial impact craters have been recognized, the majority in geologically stable craters of North America, Europe, Africa and Australia where most exploration has taken place. Spacecraft orbital imagery has helped to identify structures in more remote locations for further investigation. Meteor Crater (also known as Barringer Crater) in Arizona was the first recognized terrestrial impact crater. It was identified in the 1920s by workers who discovered fragments of the meteorite impactor within the crater itself. Several other relatively small craters were also found to contain impactor fragments; for many years, these remnants were the only accepted evidence for impact origin. However, we have come to realize that pieces of the impactor often do not survive the collision intact.

Large terrestrial impacts are of greater importance for the geologic history of our planet than the number and size of preserved structures might suggest. For example, recent studies of the Cretaceous/Tertiary boundary, which marks the abrupt demise of a large number of biological species including dinosaurs, revealed unusual enrichments of siderophile elements and shock metamorphic features that are markers of meteorite impact events. Most researchers now believe that a large asteroid or comet hit the Earth at the end of the Cretaceous Period 66 million years ago. An environmental crisis triggered by the gigantic collision contributed to the extinctions. Based on apparent correspondences between periodic variations in the marine extinction record and the impact record, some scientists suggest that large meteorite impacts might be the metronome that sets the cadence of biological evolution on Earth - an unproven but intriguing hypothesis.

The Earth Impact Database comprises a list of confirmed impact structures from around the world. The database was conceived in its earliest form when a systematic search for impact craters was initiated in 1955 by the Dominion Observatory, Ottawa, under the direction of Dr. Carlyle S. Beals. This was achieved via the study of over 200,000 aerial photographs of the

Canadian Shield. Since that time the list has grown as new craters have been added. When the Dominion Observatory impact group moved to the Geological Survey of Canada (GSC) in the late 1980s, a more formal listing was developed. In 2001, following termination of impact studies at the GSC, the database was transferred to the Planetary and Space Science Center at the University of New Brunswick, Canada. The site is currently managed by Jason Hines (Data Manager, NASA Regional Planetary Image Facility, Planetary and Space Science Center) and John Spray (Director, Planetary and Space Science Center). For additional information, the Torino Impact Hazard Scale and the Center's visual database, see <http://www.unb.ca/passc/ImpactDatabase>. Why is the hazards represented by spatial threats, such as meteors and comets, so important? The Earth and all life on Earth have more than once faced extinction. The explanations have centered on a variety of factors, all centered around meteors, meteorites, and geophysical factors such as volcanism. But never once was an ultimate cause for the occurrence of such phenomena leading to catastrophic results asked, or searched for. Except for Derek S. Allan, a researcher specializing in paleogeography and cartographic evidence for climactic and land-form change in recent geological times, particularly in the Arctic; and J. Bernard Delair, a geological surveyor and researcher with wide commercial experience and author of numerous technical reports. We will get back to this pair later, for they lay out for us the scientific and conceptual framework necessary to place NI.BI.RU. in an appropriate perspective in which to begin regarding our interactions with the incoming planet and its inhabitants in a much longer and larger time perspective. But first, we must consider one of the prime consequences of Catastrophism on Earth: mass extinctions of life forms on our planet.

Catastrophism and Mass Extinctions. From the middle of the nineteenth century until about 1980, most geologists and other earth scientists opposed the idea that impact events played any significant part in the history of life on earth. In 1980 Walter and Luis Alvarez and their colleagues Frank Asaro and Helen Michel published an historic paper suggesting that an asteroid about 10 kilometers (6 miles) in diameter struck the earth sixty-five million years ago at the end of the Cretaceous. The resulting impact should have left a crater at least 160 kilometers (100 miles) in diameter. If the impact site were in the ocean, huge tsunamis ("tidal waves") would rise several kilometers in height, sweeping hundreds of kilometers across the continents, sweeping away everything in their path. As hot material ejected from the impact rained back down, huge fires would start up all over the world. Dust thrown up by the impact would have spread out covering the entire world in darkness. Temperatures would have dropped precipitously. Plants would have failed to receive enough sunlight to allow photosynthesis to continue. After the plants died, plant-eating animals dependent on them would die, as would meat-eating animals once their plant-eating prey were gone. Conditions in the oceans would not be much better as massive acid rain buildup poisoned the water and destroyed shell-bearing creatures, disrupting the entire food chain. About 70% of all species died out at the end of the Cretaceous. This included the dinosaurs, which had dominated the landscape for over 160 million years. Since 1980, the theory that the impact of a large asteroid or comet brought about the demise of the dinosaurs and many other forms of life at the end of the Cretaceous (the "K-T boundary") has gained in popularity. Some scientists remain unconvinced by the evidence, however.

An interesting counterpoint to the role of comets and asteroids as bringers of destruction and extinction is the idea that these objects may also have brought the building blocks of life or even life in full-fledged form to Earth from outer space. Recent suggestions that meteorites, possibly of Martian origin, include exotic biotic materials has refocused attention on the possible extraterrestrial origins of life. The idea that life arrived fully developed in the form of micro-organisms is often called "panspermia."

Probably the best known early exponent of panspermia in a scientific sense was the Nobel prize winner Svante Arrhenius (1859-1927). Arrhenius suggested that microbes could be hurled into

near-planetary space by storms, and travel from planet to planet by radiation pressure (that is, comets or meteorites were not needed for transportation). Arrhenius is often credited with originating the idea of panspermia, although earlier scientists like William Thomson (Lord Kelvin) had already advanced the idea that life on Earth was seeded by meteorites.

In the 1950s, astronomer Otto Struve suggested that intelligent beings might have carried life from planet to planet, although not necessarily on purpose. This idea that we are descended from "garbage" left by alien travellers has informed a number of works of speculative fiction.

In recent years, physicists Fred Hoyle and Chandra Wickramasinghe have proposed not only that life originated from outer space in the distant past, but also that terrestrial evolution continues to be driven by the input of extraterrestrial genetic material. They also suggest that various historical pandemics were caused by bacteria or viruses delivered by comets. These proposals have been rejected by most other scientists. Stephen J. Senn outlines some of the reasons why from an epidemiological point of view.

Mass Extinctions. Life on Earth is about 4 billion years old, but the fossil record is poor for the first 3.5 billion years. The drama of life during the 500 million, relatively well documented, years contains several catastrophes – some would say five – short scenes in which the dominant life forms die out and are replaced by something else. The best of these occurred about 65 million years ago, when the dinosaurs became extinct, and the dominant large animals on land since then have been mammals. The catastrophe of 65 million years ago can almost be regarded as minor in comparison to the larger, but more obscure event of 250 million years ago. While 50 percent of the then living species became extinct 65 million years ago, more than 90 percent of species succumbed 250 million years ago. Some 25 million years after this nearly mass total extinction, dinosaurs started to rise to prominence. This extinction event is only just emerging from scientific obscurity, thanks mainly to the work of the British scientist, Michael J. Benton (see Benton 2003).

The extinction of 250 million years ago occurred at the end of the period called the Permian. Although it has been known for over 150 years that some kind of catastrophe occurred at the end of the Permian, the key factors about it have been discovered very recently. The date of the catastrophe, 251.6 million years ago to be exact, was only established in the year 2000.

Coherent Catastrophism. In 1982, two British astronomers, S. V. M (Victor) Clube and William Napier, published a book entitled *The Cosmic Serpent*. Clube and Napier suggested that the outer planets occasionally divert giant comets (more than 50 kilometers in diameter) into the inner solar system into short-period orbits. Debris from the resultant disintegration of these giant comets can adversely affect the environment of the Earth. Dusting can block sunlight, resulting in globally cooler conditions. Impact events in the super-Tunguska class may result in not only heavy localized destruction but also the occasional "impact winter" or dust veil with global climatological effects.

Clube and Napier identified the progenitor of the Taurid complex as such a giant comet whose injection into a short-period (about 3.3 year) orbit occurred sometime in the last twenty to thirty thousand years. The Taurid complex currently includes the Taurid meteor stream, Comet Encke (the only known currently active comet in the Taurid complex), "asteroids" such as 2101 Adonis and 2201 Oljato, and copious amounts of dust. All ten of the numbered asteroids in the Taurid complex appear to have associated meteor showers and therefore are likely to be extinct comets masquerading as asteroids.

The effects of the disintegration of the Taurid progenitor object in an Earth-crossing orbit should appear in the geological and climatological record. Clube and Napier marshalled evidence for such effects in *The Cosmic Serpent* as well as their later book *Cosmic Winter* published in 1990. Clube and Napier, following in the footsteps of earlier catastrophists, also sought evidence of catastrophic events in ancient mythology and history. These authors have also written papers in

standard peer-reviewed journals about the role giant comets play in constructing a tenable physical theory of *coherent catastrophism*.

The giant comets normally reside far beyond the planets, in a spherical cloud surrounding the Sun, called the Oort cloud. There is also evidence for a flattened disk of comets closer to the inner solar system, called the Edgeworth/Kuiper belt. What prompts members of either of these comet repositories to enter the realm of the planets? Clube and Napier suggest a galactic influence. The solar system periodically passes through the plane of the galaxy as the Sun (and the solar system with it) orbits the galactic center. Each passage may dislodge giant comets and divert them closer to the Sun. The outer planets, particularly Jupiter, may then perturb some of these giant comets into orbits which enter the inner solar system. These comets, stressed both by gravity and by heat from the sun, may fragment into a cloud of smaller objects with dynamically similar orbits. The Taurid complex and the Kreutz sungrazer group are two families of objects which most likely represent the fragmented remains of two giant comets in the current era. [SOHO](#) has recently discovered many new members of the Kreutz group which were previously unknown. The Kreutz progenitor was injected into a retrograde orbit and attained the sungrazing state at a high inclination to the ecliptic. Hence the debris of its "children" does not pose a threat to the Earth. The Taurid progenitor on the other hand ended up in a short-period low-inclination prograde orbit. This is why the Earth can encounter its debris with potentially calamitous results.

We believe that coherent catastrophism, as enunciated by Clube, Napier, Steel, and their colleagues, provides the best physical model for recent astronomical catastrophes, although we do not necessarily agree with all of their historical ideas. A common criticism leveled against Clube et al's giant comet hypothesis is that it uses a "Velikovskian" approach to mythological and historical evidence as a primary basis. It does not. Even should *every single one* of the mythological interpretations offered by Clube and Napier in *The Cosmic Serpent* or *Cosmic Winter* prove to be incorrect, this says nothing whatever about the correctness of the giant comet hypothesis and coherent catastrophism. The correctness of these depends *solely* on physical evidence. Mythological evidence might at best be supporting evidence.

Other Unorthodox Catastrophisms. The same cannot be said of many other versions of non-orthodox catastrophism, e.g., Velikovsky's, which seek to rewrite physics and astronomy based upon ancient myths. Research continues into planetary catastrophism, which calls for large-scale disruptions of the solar system involving massive planetary orbital displacements during the Holocene. Exponents of this viewpoint in the twentieth century include Immanuel Velikovsky and a host of his followers, Zecharia Sitchin, and Hanns Hörbiger. Then there was Tom Van Flandern. He is probably best known for his continued championing of the "exploded planet" hypothesis, which suggests that the main-belt (at least) asteroids and comets resulted from the explosion of a planet which formerly existed between Mars and Jupiter. (This is where the main belt asteroids reside now). The exploded planet hypothesis is currently a minority view, but one with a long history, going back to the start of the nineteenth century. Sitchin interprets the gods in religion and mythology from around the world as aliens from the planet Marduk (NI.BI.RU.). This planet approaches the Earth every 3,600 years and causes worldwide catastrophes such as the Biblical Deluge.

When the Earth Nearly Died – 11,500 Years Ago. The tradition of a golden age in the distant past and our fall from grace due to catastrophes of apocalyptic proportions is deep in the memories and ancient writings of many people on Earth. In a megalithic work of worthy mention, Derek S Allan and J. Bernard Delair wrote a book that laid a most fascinating story, which had never been told before in such detail, of how this Golden Age of peaceful conditions and equable climates ended traumatically in a tremendous catastrophe about 11,500 years ago. This was part of a

cataclysm that disturbed the whole solar system, and also severely devastated both Mars and the Earth.

Among the fundamental geophysical effects experienced by Earth were (1) a massive rupturing of the crust, (2) elevation of new mountains, (3) a realignment of Earth axial configuration, (4) a widespread realignment of sea and land, much of our planet's animal and plant life was annihilated, and (5) these changes were accompanied by an incredible global conflagration, a gigantic flood, and what can only be described as *collapsed sky* conditions. Allan and Delair also contend that a satellite of the intruding planet (Phaeton or Marduk) was destroyed, initiating a bombardment of Earth's atmosphere by debris of the disintegrating satellite. To heap insult to an already high level of injury, remains were often buried hundreds of feet below and within vast new deposits, which smothered huge areas, land and sea, some massed into veritable hills. Some remnants of life did exist, in caves and caverns and mountain ranges, offering shelter to various faunal, floral and human species from flood and fire – then to have to endure the horrendous conditions which followed: intense cold caused by chronic atmospheric pollution severely restricting solar radiation reaching the surface, and loss of vital resources (shelter, sources of warmth and nourishment, and tools). The extent of the damage left survivors in what literally became a new world.

Allan and Delair reject the uniformitarian view that claims environmental conditions evolve infinitesimally slowly. Along the way, they also reject the invented notion of an Ice Age, and challenge contemporary theories by showing in a detailed survey that well-established geological, paleontological and biological evidence point to Earth undergoing sudden and very major physical changes about 11,500 years ago. The authors argue convincingly that the great mountain ranges of today and the great crustal displacements which, along with enormous seismic and volcanic eruptions, changed the face of the Earth, in fact happened violently, rapidly and comparatively recently. They offer in espousal of their views much reputable supporting evidence.

In an interesting analogy, the authors suggest today we are in the position of owners of a vandalized building which, not knowing who the vandals were, could nevertheless infer the reality of their visit from the testimony of *eyewitnesses*

(geophysical and mythical) and the chaotic state of the building. The damage to Earth is apparent even today, and eyewitness accounts mentioned in Part Three of the book describe both the visitation and the damage. Part Four reads like the unraveling of a murder mystery: how this catastrophe could have come about? They explore Earth's structure and magnetism, how polar shift or crustal displacement could occur, the nature of the solar system and the evidence for a planet having disappeared. Evidence for a cosmic upheaval having taken place at that time is considered, but leads the authors to conclusions very different to those reached by Velikovsky.

They use Akkadian cylinder-seal evidence found in Mesopotamia in support of this apocalyptic heavenly visitation, which describes how the peace of the solar system was disrupted long ago by the arrival of a new god, Marduk, and traces the resultant havoc among the planets step by step. On reading their rendition, we thought we were reading Sitchin's; however, there was not a single mention of his work, yet the conclusions (save for the changes in names) were nearly identical. There is the remarkable description of Marduk, the radiant visitor from interstellar space,

Scientific theory, more often than not, is born of bold assumptions, disparate bits of unconnected evidence, and educated leaps of faith.

John Brockman, editor
What We Believe but Cannot Prove: Today's leading thinkers on science in the age of certainty

spewing great jets of fire from time to time, and of its break-up of a major planetary neighbor of Mars – Tiamat – and its subsequent departure sunward with a great mass of the stricken planet’s debris. The authors analyze the Babylonian evidence in terms of how its story fits in with what we know now of our solar system. They also look at other traditions, in particular Greece and Mexico, that record other aspects of the same story, and use some of the evidence from the Mariner space flights to refute some earlier, more specious arguments put forth by Velikovsky. Additionally, they explore and expose evidence that strongly points to a supernova event known to astronomers as the Vela event occurring at unusually close quarters astronomically about 13,000 years ago.

And today, we find ourselves nearly four rotations later, with Marduk/Phaeton/NIBIRU returning to our solar system – some 60 to 110 years away in normal time count. We suggest that the human race, wittingly and unwittingly, has had an exopolitical, exomythologic, exohistoric, and exobiological relationship with NIBIRU – an inescapable, undeniable connection to the planet itself, if we are to take Sitchin at the heart of his hypotheses. We do. Therefore, an extended or long-term view of exopolitics is warranted, for without a long-range view of our own wisdom would an understanding of ourselves on Earth and in the galaxy itself otherwise not make complete sense.

TOWARD A MODERN LONG-RANGE EXO(MYTHOHISTOBIO)POLITICS

At the current stage of our degodspellization (if we may borrow Freer’s term and give it another spin), exopolitics is “the study of the key political actors, institutions and processes associated with the UFO phenomenon and the extraterrestrial hypothesis” (Salla 2006). In this essay, Salla makes a convincing case for an evolution of exopolitics as an historical process as phases of development – from a flying saucer conspiracy, through a cosmic Watergate, a phase of political activism concerning the UFO cover up, and a distinct approach to UFO evidence. Alfre Webre, who coined the term exopolitics in his 2000 e-book, *Exopolitics: Toward a Decade of Contact*, published in 2005 as *Exopolitics, Government and Law of the Universe*, started the trial. In the former, Webre defined exopolitics as “the study of political process and governance in interstellar society” (2000). Enter Neil Freer and godspell, Ryan Crain and Paul Bloomfield (the latter two, albeit fictional characters of the senior author’s own creation, are trusted friends and advisors as they are about to gain a life of their own in the minds of readers), and we find ourselves in the comfortable position of spinning Freer’s term – godspell – into a new orbit.

John Brockman, EDGE’s editor and publisher, posed the question, What do you believe to be true though you cannot prove it? to a number of scientific luminaries for his book, *What We Believe But Cannot Prove: Today’s Leading Thinkers On Science In An Age Of Certainty* (2006). When we read it, the question resonated again in us as we prepared for this essay in conversations with trusted friends and colleagues. If Exo(mythohistobio)politics is to become a model on its way to serving as paradigm for what Freer hoped we would do on our way to becoming de-godspelled, we are forced into the uncomfortable position (weak tree limb, actually) of suggesting a path to a new theory that is being born of bold assumptions, disparate bits of unconnected evidence and an educated leap of faith. Sounds like a dirty job, but one quite necessary for us to do to move forward to a viable exopolitics that takes into account our genetic wisdom and our mythobiological history (to coin another term). In exopolitics, we learned to work on the basis of indicia and bold, educated assumptions, bits of unconnected evidence and great leaps of faith. And so we find ourselves in another uncomfortable position: that of having to end an essay like this one not with a solid

conclusion based on the evidence drawn herein, but with questions – those we've already asked ourselves (which we will list below) and those others will ask on reading this essay.

To cut a path to the proposed next stage in exopolitics, we must grant certain acceptance to theories anchored on bold assumptions (Sitchin's, Alford's, Salla's, and many others) (see Sitchin 1976, 1985, 1990; Alford 1996; Salla 2005), or at least withhold incredulity in the face of bold assumptions, until a picture emerges. Otherwise, we may kill the baby while disposing of the water. And the loss, in this case, would be all ours. So with this dispensation, and your lending us your credulity for the next final paragraphs, allow us to suggest an emerging picture based on some of the questions already asked and be suggestive of questions you may ask yourself from the contents of this essay.

Let us at the outset say that N.I.B.I.R.U. is an inevitable reality, suggested by the overwhelming evidence presented by Sitchin and others concerning its existence and periodic return to the inner solar system. Let us also ask ourselves what role its periodic presence in our midst has played in the various catastrophes that have besieged our planet since its inception as the third rock from the Sun. Has anyone modeled its protolithic beginnings all the way to the present? It would take time with a Cray supercomputer and a group of curious scientists. What role(s), if any, has it played in our protohuman appearance and evolution? Given other suggestive indicia, were there other directed panspermia of protohuman DNA performed before the Annunaki? When? By whom? For what purposes? To what results? Did we have relationships with other ETIs under previous biological incarnations, such that they are still around in hopes that the present *results* bear better fruit than the previous ones? What do our great numbers on Earth portend to our exopolitical position vis-à-vis those who are still around waiting to see how we turn out?

Given our current stage of evolution as a distinct biokind (read, species with a discrete functional genome), is the shape, condition and biologic qualities of our current form an issue in exopolitical affairs such that it is a desirable, welcome stage-form in the galactic community? Does this have something to do with the presence of extraterrestrial life forms on Earth and in our near Earth space? Are we a biogenetic warehouse of bioelements of sufficiently desirable quality to serve as material for directed panspermia? Given the seeming similarities in biogenetic evolution of DNA, from simple to complex form, are we a promising strain such that biostock worth is an exopolitical issue we are yet not aware of? The foregoing is asked because extraterrestrial life, regardless of its current level of expression, is or was at some point in its development also a biological kind. We know now that biocomplexity, especially the complexity of the specimen's living matrix, is a necessary stepping stone to its achievement of optimal levels of biologic and species-wide cultural expression.

As complex oscillating biological entities, we humans are at the pinnacle of an evolutionary curve on Earth, with higher functions that allow us to function as intelligent beings. What of our myths, traditions, cultures, prehistory and history, political practices and institutions must we draw on, modify, or overcome to chart new courses toward new stages of species-wide evolution, development, and expression? The Annunaki are a chapter in our appearance, development and expression to date, but the bet is on that it is not the only one in our proto-development. What of it must we consider in developing an exopolitics that draws on our genetic memories and the wisdom of our species?

We are certain that there are questions unasked. We are also certain that this is the forum in which to ask those already uttered and then written here, and those which you will ask as you ponder these. For, in order to develop an exopolitics that draws from who and what we are, we must per force come to grips with who, what, and from whom we come from. And thus make peace with it, and accept ourselves for what we define ourselves to be. Finally.

ENDNOTES

1. The idea that life might have been intentionally spread throughout space and seeded on the surface of other worlds by a guiding intelligence. A detailed version of this hypothesis was put forward in 1973 by the molecular biologists Francis Crick (co-discoverer of the structure of DNA) and Leslie Orgel (Crick & Orgel 1973). The chances of microorganisms being passively transported from world to world across interstellar distances, they felt, were small. The probability of successful seeding would be greatly increased, they pointed out, if the fertilization were carried out deliberately by an existing technological civilization. Their argument depended first upon demonstrating that it was possible for an advanced extraterrestrial civilization to have developed in the Galaxy before life first appeared on Earth. This they were able to. As for the means of dispensation:

The spaceship would carry large samples of a number of microorganisms, each having different but simple nutritional requirements, for example, blue-green algae, which could grow on CO₂ and water in "sunlight". A payload of 1,000 kg might be made up of 10 samples each containing 10¹⁶ microorganisms, or 100 samples of 10¹⁵ microorganisms.

Crick and Orgel further suggested that directed panspermia might help resolve one or two anomalies in the biochemistry of life forms on Earth. One of these was the puzzling dependence of biological systems on molybdenum. Many enzymes, for example, require this metal to act as a cofactor. Such a situation would be easier to understand if molybdenum were relatively abundant on Earth. However, its abundance is only 0.02% compared with 0.2% and 3.16%, respectively, for the metals chromium and nickel, which are chemically similar to molybdenum. Crick and Orgel commented:

If it could be shown that the elements represented in terrestrial living organisms correlate with those abundant in some types of star-molybdenum stars, for example-we might look more sympathetically on "infective" theories.

A second example they give concerns the genetic code:

Several orthodox explanations of the universality of the code can be suggested, but none is generally accepted to be completely convincing. It is a little surprising that organisms with somewhat different codes do not coexist. The universality of the code follows naturally from an "infective" theory of the origin of life. Life on Earth would represent a clone derived from a single set of organisms.

There might be a variety of reasons why an advanced civilization would wish to intentionally initiate life elsewhere: as an experiment in astrobiology using an entire world as a laboratory; to prepare a planet for subsequent colonization (see terraforming); or, to disseminate the genetic material of the donor world to ensure its survival in the event a global catastrophe.

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