

When There Is No Other

UFOs, Crop Circles and Orbs in the Light of Oneness

Nearly every discussion about UFOs begins with an assumption that is rarely questioned.

We are here. They are somewhere else.

A craft travels from their world to ours. A crop circle contains a message sent by them to us. An orb enters our visible reality from another dimension.

There is always a visitor and someone being visited, a sender and a receiver, an observer and something observed.

Even many spiritual explanations preserve this separation.

They may replace distant planets with other dimensions, but the fundamental structure remains unchanged: something from “elsewhere” enters our reality.

But what happens when that first assumption falls away?

What happens when there is no ultimate elsewhere—and no ultimate Other?

The Field is not somewhere outside us

I use the words *The Field* not to describe another measurable force within the universe, nor a supernatural being standing beyond creation. The Field is my name for the undivided reality within which matter, energy, consciousness, time, space and every form of experience arise.

The Field is not behind the universe.

It is the universe, the awareness experiencing it and the mystery from which both arise.

We are not objects placed inside The Field as fish are placed inside water.

We are localized expressions of The Field itself—temporary points of view through which the One experiences itself as apparently many.

This does not mean that our differences are unreal.

A tree is not a human being, one person is not another person, and an unknown intelligence would not become identical to us merely because we share the same source.

Difference makes experience, relationship and discovery possible.

But difference is not the same as absolute separation.

No expression can stand outside The Field because no “outside” exists.

This recognition changes the entire meaning of UFOs, crop circles and orbs.

When the mirror turns

In *UFOs, Crop Circles & The Field*, I approached these phenomena as openings through which the normally invisible architecture of reality becomes temporarily perceptible.

Book 50 later turned the mirror more completely.

At first, it appears that a human being is looking towards The Field, trying to understand something vastly greater than himself. But gradually the direction reverses.

The person looking is also an expression of what he is looking for.

The Field is looking through the human being towards another expression of itself.

The witness, the phenomenon and the act of witnessing no longer form three completely separate realities. They become parts of one event occurring within an indivisible whole.

The Field is not sending messages to something outside itself. It is leaving traces within its own dream.

From this perspective, a UFO encounter is not simply an object appearing before an independent observer.

A crop circle is not merely a letter delivered by an alien sender to a human recipient.

An orb is not necessarily a little object travelling from an invisible world into a visible one.

They may be moments when different expressions of the same reality briefly enter into resonance and become visible to one another.

What, then, is a UFO?

The term UFO—or UAP—first tells us only that something has not been identified.

It does not tell us what that something is.

Many sightings will have ordinary explanations: aircraft, balloons, atmospheric effects, satellites, camera artefacts, human technology or mistaken perception. Some may involve deception. Others may remain genuinely unexplained.

Oneness does not give us permission to disregard these distinctions. It does not turn every light in the sky into a profound manifestation.

For the remaining high-strangeness events, however, the perspective of The Field opens a larger possibility.

A UFO may not always be a solid machine travelling through empty space in the way an aircraft moves between two locations. It may be an interface event—a temporary organization of consciousness, energy and matter entering the range of human perception.

Some phenomena may involve physical technology and actual non-human intelligence. Others may be plasma-like manifestations, temporary condensations of energy, shifts in perception or events in which the physical and

the psychic cannot be cleanly separated.

These possibilities do not need to exclude one another. Within The Field, consciousness and matter are not two unrelated substances.

They are different expressions of one reality.

Even if an apparently physical craft were recovered, this would not disprove the perspective of The Field. Matter itself arises within The Field.

Something can be physically real within our experience without being independent of the consciousness and reality from which all physicality emerges.

The essential point is therefore not whether every UFO is material, energetic, psychic or multidimensional. Different events may have different mechanisms.

The deeper point is that none of them can come from outside existence.

If extraterrestrial beings arrive from another planet, they remain expressions of The Field.

If an intelligence emerges from another dimension, that dimension also arises within The Field.

If a phenomenon is co-created through human consciousness, both the consciousness and the appearance belong to The Field.

Even a hoax or deliberate manipulation occurs inside the same indivisible reality, although its

intention and consequences remain very different.

A UFO may therefore be The Field encountering itself from such an unfamiliar angle that one of its expressions experiences another as completely alien.

The alien as the final Other

Human beings have repeatedly divided life into opposing groups: tribe against tribe, nation against nation, religion against religion and race against race.

The alien carries this movement to its furthest imaginable point. It appears not merely as another culture, but as another species, another world and perhaps another order of existence.

It becomes the perfect screen upon which we can project absolute otherness.

We may imagine aliens as our ultimate enemies or our ultimate saviours. In both cases, we place decisive power outside ourselves. We either fear that “they” will destroy us or hope that “they” will rescue us from what humanity has created.

But if there is no Other, neither interpretation can be complete.

Even the alien is The Field.

This does not mean that every non-human intelligence would be loving, truthful or safe.

An expression of The Field can enter profound for-

getting. Intelligence can exist without tenderness. Technical ability does not guarantee wisdom, just as it does not among human beings.

Oneness removes absolute separation; it does not remove discernment.

What is a crop circle?

At the visible level, a crop circle is geometry expressed through living plants.

Some formations are unquestionably made by people. Any honest inquiry must acknowledge that.

Yet the existence of human-made circles does not, by itself, explain every reported formation or every associated anomaly.

The more unusual cases invite a different question:

Could geometry itself be one of the ways coherence becomes visible?

Within the perspective of The Field, an authentic crop circle would not primarily be a coded letter sent across space. It would be a harmonic event: pattern, proportion and frequency temporarily embodied in matter.

Geometry can communicate before words do.

Symmetry, ratio and resonance can affect the human being without first passing through intellectual interpretation. A person may feel something in a formation before understanding—or inventing—an explanation for it.

The circle would therefore not merely contain information. It would be information made experiential.

The plants, soil, water beneath the land, atmosphere, location, possible luminous phenomena and the consciousness of those encountering the formation may all participate in one event.

What appears to the separated mind as a list of independent components may be one coordinated movement within The Field.

The Earth would not merely serve as a sheet of paper upon which an external intelligence writes. Earth would participate in the expression.

The crop circle may therefore be less like a message left *for* us and more like an event formed *with* us.

Its deepest meaning may not be hidden in a code awaiting intellectual conquest. Its geometry may act more like a tuning structure—temporarily disturbing our habitual perception and reminding us that matter is not as isolated, inert or separate from consciousness as we have assumed.

The Field speaks through geometry because geometry is coherence becoming visible.

What is an orb?

First, we must again preserve discernment. Many supposed orbs in photographs are dust, moisture,

insects, reflections or optical effects.

Calling every circular image an intelligent presence weakens rather than strengthens serious inquiry.

But when ordinary explanations have been carefully considered and an orb remains genuinely anomalous, it may be understood as one of the simplest threshold expressions of The Field.

An orb is perhaps better regarded as a process than as a thing.

It may be a localized condensation of light, energy, information or consciousness—a brief point where an invisible relationship enters visibility.

Some orbs may express intelligence; others may be relatively impersonal concentrations of coherence. Some may accompany crop-circle events as conduits or focusing points through which a pattern becomes physically expressed.

The sphere is also significant. It is the simplest form of balanced inclusion: energy gathered around a centre without beginning or end, edge or preferred direction.

Within this interpretation, an orb does not necessarily travel here from somewhere else. It becomes perceptible when the conditions of an observer, a place and a wider energetic event briefly meet.

It does not arrive.

It appears.

The orb, the witness, the camera, the atmosphere and the location are not absolutely separate actors. Together, they form the moment in which something normally invisible crosses the threshold of perception.

Why do these phenomena remain ambiguous?

UFOs, crop circles and orbs rarely offer the kind of final certainty the rational mind demands. They appear, disturb our categories and then withdraw. Evidence remains incomplete. Interpretations multiply. Believers and sceptics often become equally certain for opposite reasons.

This ambiguity may be part of their deeper function.

If such phenomena exist to compel belief, they are remarkably inefficient.

But if they function as invitations to question the assumed structure of reality, their ambiguity makes sense.

They break the certainty of the existing map without immediately replacing it with another prison.

An overwhelming demonstration could force the mind to accept a new object while leaving the illusion of separation untouched.

Humanity might simply replace earthly authorities with cosmic ones, worship superior technology or wait for an external species to save us.

Recognition cannot be forced. The Field does not need to defeat the sceptic in an argument. It leaves enough

openness for each person to dismiss, investigate, fear, worship or quietly recognize.

The phenomenon offers a doorway, but it does not push us through it.

The observer is part of the event

Conventional investigation tries to separate the observer from what is observed.

This method is extremely valuable when examining measurable physical effects.

But it may become incomplete when consciousness participates in the phenomenon itself.

The emotional state of the witness, expectation, attention, intention, group coherence and the energetic qualities of a location may not always be irrelevant contamination. They may sometimes be among the conditions through which the event becomes perceptible.

This does not mean that imagination creates whatever we want, nor that every subjective impression is true. Human beings can misinterpret, project, deceive themselves and turn fear into certainty.

Openness must remain joined to honesty, humility and careful observation.

But the opposite error is also possible: assuming that anything inseparable from consciousness must therefore be unreal.

If The Field is indivisible, the observer can never stand completely outside the observed.

The researcher, instrument, phenomenon and act of interpretation arise within the same reality.

The encounter is participatory.

Oneness is not blind trust

Book 51 adds an essential ethical correction.

Saying that everything arises within The Field does not mean that every expression is beautiful, truthful or harmless. Oneness is not approval.

Recognition is not admiration. A shared source does not make every encounter safe.

A deceptive intelligence would still be deceptive.

A fabricated crop circle would still be fabricated.

A psychological projection would still need to be recognized as projection.

A government programme would remain a government programme.

A genuine non-human encounter would have to be considered according to its conduct and effects, not worshipped merely because it appeared mysterious or technologically superior.

If any entity—human or otherwise—demands fear,

obedience, worship or the surrender of conscience,

Oneness gives us no reason to comply.

No expression possesses ultimate authority over

another merely because it comes wearing a more extraordinary form.

Oneness actually makes responsibility more intimate. If I harm another life, I am not harming something truly outside myself. The hand causing the wound and the life receiving it arise within the same Field.

“There is no Other” is therefore not a reason to become passive. It is the deepest possible reason for care, discernment and responsibility.

The clearest summary

In the light of Oneness:

A UFO may be The Field taking an unfamiliar physical, energetic or perceptual form at the boundary of our established categories.

A non-human intelligence may be another localized perspective through which the same indivisible reality experiences itself.

A crop circle may be The Field’s coherence becoming geometry within the living body of Earth.

An orb may be a localized threshold where normally invisible energy, information or consciousness briefly touches visibility.

The witness is not standing outside these events. The witness is The Field becoming conscious of one of its own manifestations.

Their deepest message may therefore not be,
“You are not alone.”

That statement still begins with the possibility
that separate beings might exist alone.

The deeper recognition is:

You were never separate.

There may be countless worlds, species, dimensions, technologies and forms of intelligence. Oneness does not erase this astonishing diversity. It reveals that diversity as the infinite richness of one reality rather than evidence of many disconnected realities.

When a UFO crosses the sky, a circle appears in a field or an orb shimmers at the edge of perception, The Field may not be knocking upon our world from outside. It may be turning one facet of its immeasurable mirror towards another. I was never merely looking towards The Field in the sky.

The Field was looking through my eyes towards another of its own expressions. And perhaps, for one quiet moment, it remembered itself.

Further reading

[UFOs, Crop Circles & The Field](#)

[Book 50 — When Love Is Free to Say No](#)

[Book 51 — The Beauty That Suffering Did Not Create](#)

[Complete book series](#)

