

Why Extraterrestrial
Life *does not* Exist: For
21st Century Thinkers
and Beyond

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Introduction

The fascination with visitors from the stars is as old as human curiosity about the heavens. For centuries, thinkers have speculated about life beyond Earth, while reports of strange aerial phenomena have periodically captured public imagination. Yet these ideas and sightings reveal more about humanity's hopes, fears, and cultural moments than about any actual extraterrestrial presence.

The notion that other worlds might harbor life dates back to antiquity, rooted in philosophy rather than observation. In ancient Greece, atomist thinkers like Democritus (c. 460–370 BC) and Epicurus (341–270 BC) argued for an infinite universe composed of countless atoms, leading naturally to the conclusion that there must be innumerable worlds—some similar to ours, others different, potentially inhabited by living beings and plants. Epicurus wrote in his Letter to Herodotus that "there is an unlimited number of cosmoi," some like this one and some dissimilar. These views stemmed from metaphysical principles like the infinity of space and matter, not empirical evidence.

Aristotle and later medieval Christian scholars rejected such pluralism, favoring a finite, Earth-centered cosmos. During the Renaissance, figures like Giordano Bruno (1548–1600) revived and expanded the idea, championing an infinite universe with countless inhabited stars and planets—a belief that contributed to his execution for heresy. These debates were thoughtful but speculative, often tied to broader cosmological or theological questions, with no direct proof of extraterrestrial life.

The concept remained largely abstract until the mid-20th century, when technological advances and global tensions brought unidentified aerial phenomena into sharp focus. The modern UFO era began in 1947, amid the dawn of the Cold War, rocketry, and nuclear fears.

On June 24, 1947, private pilot Kenneth Arnold reported seeing nine shiny, crescent-shaped objects flying at high speed near Mount Rainier, Washington. He described their motion as "like saucers skipping on water," and newspapers quickly dubbed them "flying saucers." This sparked the first major wave: over 800 sightings reported across the U.S. in the following weeks, with reports flooding in from dozens of states by early July. The Roswell incident that summer—debris initially described as a "flying disc" before being identified as a weather balloon—further fueled speculation.

The U.S. Air Force launched investigations: Project Sign (1947), Project Grudge (1949), and the long-running Project Blue Book (1952–1969), which examined over 12,000 reports. Most were explained as aircraft, balloons, meteors, or optical illusions; a small fraction remained unidentified due to lack of data.

UFO reports have come in recurring "flaps" or waves, each reflecting the era's anxieties and expectations:

- 1952: A major flap peaked with radar and visual sightings over Washington, D.C., on consecutive weekends in July. Blips appeared on radar at National Airport and Andrews Air Force Base, alarming officials amid Cold War tensions. Explanations included temperature inversions, but the events drew widespread attention.
- Late 1950s–1960s: Abduction claims emerged, such as the 1961 Betty and Barney Hill case.
- 1997: The **Phoenix Lights**—a massive V-shaped formation seen by thousands in Arizona—became one of the most documented mass sightings, later attributed in part to flares and aircraft.
- Recent decades: Reports of black triangles, "Tic Tac" shapes (from Navy videos), and drone-like objects have surged, often coinciding with new technologies like drones and satellites.

Each wave tends to match contemporary imagery: saucers in the 1950s jet age, triangles in later years. Sightings spike during periods of social stress, media coverage, or technological change, then subside—suggesting psychological, cultural, and misidentification factors play significant roles.

While philosophers once imagined populated worlds, and scientists today point to vast numbers of exoplanets, the historical record shows no confirmed evidence of extraterrestrial visitors. UFO waves highlight human patterns: a desire for meaning in the cosmos, fear of the unknown, and the tendency to interpret aerial mysteries through the lens of the times.

This enduring allure sets the stage for a deeper examination. The very idea of intelligent aliens—beings capable of crossing interstellar distances—falters when considered through the lens of evolution. Life on Earth required billions of years of improbable contingencies to produce complex intelligence. If evolution is a blind, opportunistic process full of rare leaps and bottlenecks, expecting it to repeat elsewhere on a grand scale defies reasonable probability.

The silence of the cosmos may not be a puzzle to solve with more searches; it may simply reflect how extraordinarily rare we are.

I am not here to pinpoint a historical event that started the trend in extraterrestrial belief. One may argue that if Alien belief is a trend then it may have started somewhere. This popular mode of execution is to cite unusual phenomena from newspapers, video, photographs, reports, or verbal testimony. Nowhere have I seen a philosophical argument in favor of extraterrestrial life other than those who cite biology, chemistry and physics but yet those who cite it involve strict numerical arguments that are short form and involve no compact manifesto.

To really unpack what is happening here we must truly get to the core of *why* people believe in it in the first place. In my previous work *The Living Cosmos: Evolution's Cyclical Phases*, I argue the known universe and likewise the human mind operates in phases. The first phase is to argue that everything is pure matter. The second phase is to argue the introduction and integration of Organic Cells in the material universe. The third phase is to remove material and only argue biology. In other words, the physical universe evolves from pure matter to pure biology with an integral in between.

Most people are stuck on phase one and two without ever realizing phase three. The issue at hand is that phase two is where the issue of Extraterrestrial life arises so they often always roll back to phase one. There are those who argue a void filled with spirit, and so I developed a mathematical term $(1.5 + iw)$ to represent this as Phase Zero. The 1.5 variable represents material as in all religious texts it is argued that material came before life and (iw) represents an oscillation of an imaginary unit representing Spirit.

** To give a clear example, scientists and the public will often go to lengths to describe the atmosphere of Mars as containing some type of trace of H₂O, a material building block for organic composition that serves as a gotcha proof of their theories. This of course rests in phase two of the universe's evolution and should only be viewed so as the entire premise of this argument relies on a fundamental misunderstanding of how H₂O even exists at all, from which I shall touch upon further in the book.

This book however is not to argue that spirit or pure matter inhabits space or the heavens, rather that from a perspective of the Universe being made of pure organic cells do aliens not exist. This may sound contradictory or confusing, as wouldn't it already assume its own point? However you shall return from reading this with a clear understanding that will leave you logically clean and ready to dismiss these unfounded claims of Extraterrestrial life as I do.

Chapter One: An Analogy of Logic

We shall start with an analogy of a man walking in a desert alone. The sand is hot and the air is dry. He knows he is in a desert by the physical existence of sand, heat and lack of water and food in that fixed combination. Before he arrived, one can assume that he was in a temperate climate that was suitable to him. However one can argue perhaps that his home was in the desert or the overall climate changed to a desert. Let us assume however he stumbled into this desert after walking a great distance and continued walking. Let us suppose he stumbles upon a flower in the midst of the sand after walking a great distance. Is it unreasonable to think so? Here lies the Great intertwined almost mystical paradox that has caused so much debate and confusion in our modern times.

From the modern perspective the man can choose to believe:

1. The flower is the *only* flower in this desert
2. The flower is the *last* flower in this desert
3. There is a temperate climate nearby
4. The flower is actually a material object like a rock
5. The flower is not the only flower in the desert
6. He or another organic life form dropped the flower by accident
7. The desert is changing into a temperate climate
8. The flower is not a flower but an illusion caused by biological pains of hunger and thirst

Unfortunately, most people go between #1 and #8 with everything else being integration phase two; matter and organic cells. Suppose the man were to ask which of these thoughts were the truth without ever traveling a greater distance to see. We must note here that by truth, can this truth be universally extended to and as the greater cosmos?

His first logical truths he states are:

1. Next to the flower is sand as next to the greater plain of sand is a great plain of forest that whence my home sits on grass from whence I came from.
2. Next to the great plain of Earth is a great plain of Space as next to the Great Plain of Forrest is a Great Plain of Sand as next to the flower are grains of sand.

Likewise he states:

1. If there are multiple flowers in this desert after I have traveled a distance in time and of material, then it is so that next to this greater plain of sand is a greater plain of forest and after a distance of time and material another greater plain of sand will follow another greater plain of forest.

2. Next to the greater plain of Earth is a greater plain of Space and after a great distance in time and material and another greater plain of Earth will follow a greater plain of Space.

This has not resolved whether or not there are other flowers in the desert as our metaphorical man has not yet traveled. This only applies to *potential discovery* of new flowers in the desert. So is his first logical truth, "Next to the flower is sand as next to the greater plain of sand is a great plain of forest that whence my home sits on grass from whence I came from.", correct?

No. If the man had reached conclusion #2 that the flower is the *last* flower in the desert, then it can be so that the forest from whence he came is the last forest on the plain of Earth and that potentially it may be a desert when he returns. He calls this desertification. And likewise he states:

1. If the flower is the last flower in this plain of sand, then the forest is the last forest in the plain of Earth.
2. Earth is the last Earth in the plain of Space.

We now have shifted from a resolution of discovery to a resolution of process. The desert will kill the flower as it shall kill the forest. However this still has not resolved whether or not there are other flowers in the desert as not only has he not discovered more flowers, he has not discovered more sand. Furthermore if it is the last flower then there must have been at one point in time other flowers in the desert. The very act of existing proves other flowers in the desert as the flower had to have come from reproduction. No matter what number you pick, there are always multiple flowers in the desert.

The entire crux of these arguments is circular and lies upon the idea of the man traveling over material and time. As time is simply the motion of the material. If we are to assume that there is no distinction between material and biology and that only material exists, then does that void the argument of life beyond earth?

**Suppose the man were to assume that at the atomic level the flower was made of material atoms. These atoms, while different in arrangement and structure to the sand, also share similar atoms to the sand. He proposes that specific forces produced this arrangement of atoms and that probability and chance dictate its existence. He then further states:

1. I cannot possibly know what's beyond the distance I have covered
2. Discovery is by chance and probability

Again, this does not resolve whether or not there are other flowers in the desert.

Let us take on a revolutionary way of thinking insofar as how this man can resolve such a paradox. Suppose that we assume everything we know to physically exist is not material but organic cells. We can take the single flower and the desert and place both opposite each other on a seesaw. If we wobble the seesaw the x and y value blur into a single z effect. This gives us a geometric shape of the system. If another system, system A, exists outside those boundaries its internal geometry would have to be unknown and likewise our internal geometry, system B, would be unknown to system A. Since our current reality here on Earth is dictated by the tilt of the Earth, the distance from the sun, the size of the Earth, the ideas and shapes of the minds of its organic beings, then it would be impossible for another lifeform to physically view Earth itself. We may view sand as being inorganic, however an extraterrestrial may view it as organic matter. Why? Here on Earth we do not eat sand. But on another planet that evolved a different way, they would plausibly view sand as organic life and say liquid water as we do liquid mercury. Say System A finds another planet with liquid mercury, then to them they may have found the necessary ingredient to life as they may interpret it so.