

The PSYCHOLOGY

of...



UFO

ABDUCTIONS

John Mack, MD interviewed by David Jay Brown

There is little more fascinating to the human mind than the notion of extraterrestrial beings who are more highly evolved and technologically-advanced than ourselves. Although the majority of biologists I've spoken with suspect that life has probably evolved all over the cosmos, most people roll their eyes when you mention the possibility of real extraterrestrial contact. Yet, in the face of mass disbelief and even ridicule, a substantial number of credible and mentally sound people claim to have been abducted by other-worldly visitors, taken aboard strange spacecrafts, and subjected to intrusive medical exams by small, spindly-limbed, grey-skinned beings with large, pear-shaped heads and big, black, tear-shaped eyes.

Getting to the heart of UFO abductions

But in recent years there has been a growing cultural interest in the abduction phenomenon. More people than ever are giving it serious attention.

(There was even a scientific conference on the subject at M.I.T. in 1992.) One of the investigators who is bringing a new respectability to the field is Dr. John Mack, a Pulitzer Prize-winning professor of psychiatry at Harvard. After reading Dr. Mack's controversial, best-selling book, *Abduction* (revised by Ballantine Books), it is difficult for a thoughtful person not to look into the sky and wonder about the truth of these claims.

Dr. Mack is the founding director of the Center for Psychology and Social Change. He also founded the Program for Extraordinary Experience Research (PEER), a Cambridge-based research and education group dedicated to exploring and understanding the abduction phenomenon. In 1977, he won the Pulitzer Prize for his biography of T. E. Lawrence, *A Prince of Our Disorder*.

What originally inspired you to become a psychiatrist?

John Mack: When I was around twelve years old, I became curious about psychology. I wanted to know what made people tick and what made them feel and act the way that they did. I was interested in the inner world, and was quite introspective. It's interesting that in many ways current psychiatry in the United States is anything but introspective, but it was my own introspection that led me into it. This own struggle to know why I did at different times. It was particularly the dark feelings that I didn't understand and nobody ever talked about.

So psychiatry seemed to be the field that would help me understand this. My initial experience of experi-

mental psychology at Oberlin College seemed to have very little to do with human beings as I was interested in them, and very little to do with culture or people's inner lives and deeper drives. They discussed emotions in a very mechanistic and behavioristic way.

Psychology itself has become much more clinical in the decades since, but in those days I was confronted with a split between behaviorism and medical psychology, which was clinical. There had been a strong influence of Freudian thought in the field that appealed to me and seemed to make a lot of sense. And, at that time, depth psychology was really only studied in psychiatry, not psychology.

How were you first introduced to the abduction phenomena?

John Mack: It began with UFOs. I thought there were too many people seeing ordinary objects along the roadside and in the sky. I believed there was nothing to the reports, and it wasn't a consuming interest of mine. In the sixties, Carl Sagan told me, "We've really looked into that and studied it, and there's nothing to it." In those days, Carl seemed to be the authority on matters of extraterrestrial life, so I just accepted his response. You can imagine that I was somewhat surprised when, fifteen years later, it turned out that Carl was mistaken.

In fact, there was a lot to it. But I didn't get involved again until around 1989, when I was given a paper by Keith Thompson on the UFO phenomenon. The paper was from a book edited by Stan Grof on spiritual emergencies, of which UFO encounters were considered to be one type. At the time, I was learning the Grof Holotropic Breathwork method. I read it with great interest, and repeatedly asked myself, "Yeah, but is it real?"

In January of 1990, I met abduction specialist Budd Hopkins, and was struck by what he had to tell me. It just didn't add up. As you probably know, psychiatrists are very good at finding explanations for most human phenomena, but this just didn't make any sense.

People from all over the world have reported, with great concern for themselves and much self-questioning, the same basic story of being visited and taken by aliens.

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Many of the details, which had not been in the media at the time, were very similar. I met some of these people, and they seemed very sound of mind, genuine, and sincere to me. These people didn't know each other, and they were shocked when they would hear that someone else had had the same kind of experience.

How did you become involved in working with these people?

John Mack: Budd asked me if I wanted to see some of these people, and I started to see them. By and large they were mentally and emotionally solid people. I've had several of them tested psychologically, and I have reviewed the literature. There's nothing in the psychological testing that I did or in the literature that suggests there's any sort of pathology that could in any way begin to explain the experiences these people were reporting.

From a strictly clinical standpoint, the phenomenon operates like these experiences really happened to these people—not like a psychosis or a dream or fantasy or some other kind of trauma. Each of those kinds of mental states has certain characteristics that did not match up with this. This has been the basis for almost everything I've done in this area. I mean, the only thing that causes people from all over to report the same experience is that what they're reporting really occurred.

What are some of the most common characteristics people have reported to you?

John Mack: First of all, the person may be traumatized by what has happened, but is fundamentally of sound mind and not suffering from any tendency toward unusual make-believe or any kind of delusion. They often report that they were in their car, at home, or out in a field when it happens, but it can happen almost anywhere. It's happened to children in their school yard.

First, they hear a humming, or experience some kind of intense light they can't account for. They become paralyzed and might lose consciousness at that point, or they might not. Then they find themselves being transported by some strange energy, and they see one or more odd humanoid-looking beings that accompany this strange energy. Those beings typically take them up into the sky and into some sort of enclosure. They might or might not see a UFO up close.

Then, inside the enclosure, there are other beings busily doing things with what sometimes looks like computer equipment. The walls of the enclosure are rounded. There may be a somewhat damp feeling and a dank smell. There is usually some figure they would call the "doctor" or the "leader" who is a little larger and older than the ones that brought them up, and who seems to give instructions to the others.

Then one is subjected to a variety of intrusive procedures, which could be quite painful. This usually involves staring into the big black eyes of these beings. They may probe body orifices in the ear, nose, eye, or anus. Sometimes people feel that there's some kind of brain surgery being done on them. But most particularly, there is some kind of reproductive or sexual activity, where sperm is forcefully taken from the men, or eggs from women. Then a complex kind of reproductive sequence occurs in this and subsequent experiences. The literature is now filled with this sort of thing, but it wasn't when I first heard about it.

All of this is told with emotions quite appropriate to what they're saying. It's important to stress that much of this is recalled without hypnosis, because sometimes people say that it's all hypnotic suggestion. A good part of these accounts are recalled without any special relaxation effort. The relaxation exercise tends to help with the recall or to fill out what the person reports having

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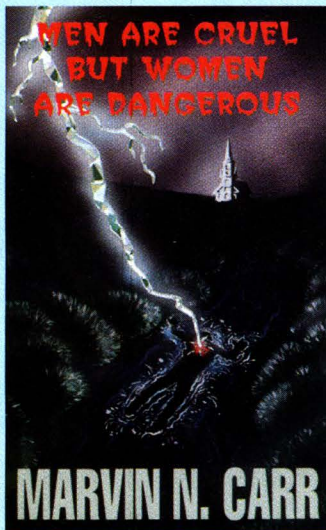
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experienced, but in my experience it does not introduce anything into the mix.

The initial abduction experience may be followed by subsequent abductions, with the person taken back aboard the ship to see hybrid offspring, which they are told are their own. They are asked to hold and to nurture these hybrid infants, because these beings have come to realize that the offspring don't do well on the ships—or wherever they are—without this. Until recently they didn't understand that these alien-human hybrid offspring require some kind of mothering or nurturing to survive. So they ask the human mothers to hold these creatures.

Another common feature is some kind of telepathic communication, which involves a kind of confrontation with ourselves and with the fate of the earth. They're shown scenes of the destruction of the earth or apocalyptic images of portions of the earth being destroyed, and are told that the world cannot go on the way we're living on it—treating the planet like it belongs to our species alone. There's controversy around that now. Some researchers think this is all just a kind of deception to test our reactions. But, in my experience, it is an important part of a process.

Another important feature might be called consciousness expansion or spiritual transformation, which grows out of the acknowledgement of this other reality. In other words, the trauma is one thing, but more fundamental is that the experiencer acknowledges that these beings are real. This has a tendency to, as one man put it to me recently, "bring me to my knees." It shatters the notion that we're a pre-eminent intelligence in the cosmos. The realization that there are mysterious forces and beings who, in some ways, are more knowledgeable, powerful, or able than ourselves is brought home very strongly. Initially it creates a great anxiety, but if it can be accepted, then it can be a kind of maturing experience.

Why do you think it is that no hard evidence of alien abduction has ever been encountered?

John Mack: I've been reading a book by Patrick Harpur called *Daimonic Reality*. Daimonic means "unseen agency," and it refers to the invisible world that—although immeasurable—may, in fact, be more real than the material world of appearance. This is the world from which telekinesis, crop-formations and near-death experiences originate. If you study any of these phenomena or the massive flood of synchronicities that come upon people when they're spiritually opening, you discover that none of these provide the kind of hard evidence that would satisfy a scientist who is oriented exclusively to a materialist's world view.

There's always the tease, the trick, the tantalization. They're giving you just enough so you know there's something real going on, but not enough to satisfy proof. Proof in the classic scientific method is best adapted to an entirely material universe. It doesn't do very well in working with the subtleties of the cross-over phenomena that enter the physical world from some other realm.

What do you think is the most compelling evidence for the existence of the abduction phenomenon?

John Mack: The most compelling evidence is the powerful, consistent accounts of these extraordinary experiences. There are some good photographs and videos of UFOs, and there are some implants that have been studied, but it is the accounts themselves that carry the most weight for me. To the experiencers, their bodies were taken. There are witnesses who report that people are missing.

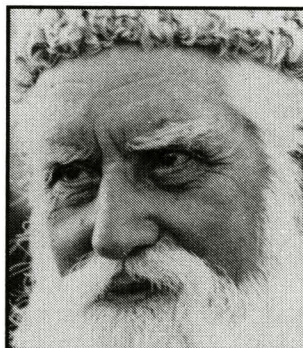
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The abductees report as altogether real that they have been floated through walls, taken up into a spacecraft, subjected to all of these physical, ecological, and spiritually-related experiences. They're up there, and it's real.

Something very powerful is happening to them. At the same time, I'm not sure in what dimension it's occurring. Again, this has required that I suspend my literal notions of reality, because reality in this sense is not limited to the physical world. I think that there are some kinds of energies, entities, and daimonic agents that our culture is unaware of. If you were in an African society, you'd have a whole different perspective on this. I've worked with African medicine men who have a whole classification of beings that their people encounter. These beings are completely real in their experience, but they wouldn't be real to our culture, because we don't have the senses anymore to know them. As the poet, Rilke, said, "By daily paring, we have cut off our connection." The senses by which we can know the spirit world have atrophied.

Is the abduction ever more than one person's experience?

John Mack: Oh, yes. Budd Hopkins, myself, and others have had cases where people have been independently examined, and they all report identical experiences in the craft. In one of John Carpenter's cases, over forty memories were identical to one another, and the people had not been in touch with each other or talked about it. My struggle around this is not around whether or not these experiences are real. My struggle is: in what *sense* is it real? From what domain does it emanate?

That it manifests in the physical world is what has caused all the fuss. If this phenomenon was not manifesting in the physical world, it wouldn't attract so much attention. After all, native peoples all over the world are experiencing as altogether real the spirits of dead ancestors and all kinds of otherworldly beings. But nobody worries about that, because they haven't manifested in a way that disturbs the Western world view.

What type of relationship do you see between the abduction experience and altered states of consciousness?

John Mack: People in altered states of consciousness seem to be able to access these experiences more easily. Sometimes the experiences occur and create an altered state of consciousness. Someone will be in bed, and there will be a blue light or a humming, and they will suddenly find themselves in "a new reality," as one man put it. It's like a kind of theater screen, and the beings come through, and they experience an underlying or a different reality which is just as real as the one they were already experiencing. You can say they're in an altered state at that point, because they're experiencing another reality.

Do you think that there is any relationship between the abduction phenomenon and the extraterrestrial contact that some people have written about in regard to their experience with psychedelic drugs or shamanic plants?

John Mack: It does seem that when some people take psychedelics they may open themselves up to something that seems similar. Terence McKenna talks about taking DMT and then suddenly finding all kinds of alien beings around him. What does this mean? Obviously it didn't cause something to materialize physically, so it suggests that the person has become pro-active in discovering another realm.

Those cases may be experienced quite similarly to the cases where there's actual physical evidence that some material UFO has actually appeared in somebody's backyard. But that

doesn't help me with the situation I face. I have cases where a neighbor or the media report a UFO close to somebody's home, and independently, the person in that home will tell me about a UFO abduction experience. They don't know that the media has tracked the UFO. So there is a physical dimension to this. And that's the aspect of it that has created so much distress in the Western culture, because we felt we were safely cornered off in our material sanctity.

You mentioned in your book, Abduction, that the abduction phenomena has important philosophical, spiritual, and social implications. Can you explain what you mean by this?

John Mack: This has to do with the notion that the whole Western scientific, philosophical, and religious enterprise has been to eliminate any unseen agencies from the cosmos, to deny it, to isolate ourselves in what Tulane philosophy professor Michael Zimmerman called "anthropocentric humanism"—meaning that we think we're the center of the intellectual cosmos. That's actually a terribly painful place to be. This self-inflated, technologically-oriented culture we're in can provide a kind of egoistic pleasure, but it's a terribly false and isolating state of mind.

If these beings do reflect some kind of intelligence in another dimension, then, when they show up for people, the people don't have any choice but to acknowledge their reality. This begins a very powerful psychological opening process for them so that they come to realize we are connected with much more—not just with these beings, but other energies, other entities. It begins a kind of enlightenment process that can be very disturbing, but they come to realize that the universe is an intelligent realm, not just a physical fact.

So there's a natural appetite—what Jung called a spiritual hunger—to feel some real connection with something beyond our material surroundings. So anything that suggests this will be attractive, particularly in a case with this much evidence. It re-connects us to the Divine, and potentially it may bridge us back to the daimonic world. There's a deep hunger to be re-connected with what my abductees call "Home" or "Source."

What advice would you give to someone who believes him or herself to be experiencing trauma from a past abduction experience?

John Mack: When they say these things to me, I just listen and try to get the history of the experiences. I don't tell the person that I can make this not happen, and I don't tell them it's just in their head, because they may have seen UFOs, or their children may have. Small children may have reported to them that they were taken or approached by these beings. So I listen and say that I don't understand this either. I assure them that they're not the only person that's had these experiences, and that it doesn't fit into any kind of psychiatric syndrome I know of. I listen carefully for the physical evidence, and we explore that. I'll find out if other family members have also had experiences. I just try to help the person feel less isolated with it. Sometimes I'll caution the person to be careful who they talk to about it, because most people—even though this has been in the media a lot—are still not open to it.

What are you currently working on, and what are your plans for the future?

John Mack: I'm continuing this work, and I've had many more cases. I've gotten more deeply into the consciousness aspect and spiritual meaning of this, and I'm very interested in the cultural changes around it—in other words, what the resistance is to it. When I travel around the world, I see that people in other cultures that are not

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imbued in the Western Cartesian-Newtonian-materialist worldview don't have trouble with it. Native Americans don't have problems with it. Africans don't have trouble with it. Even throughout Brazil I found much less resistance to this.

Do these cultures report the phenomenon as often?

John Mack: In different forms, and not always in the physical way that our classic abduction cases are reported. Sometimes they're quite physical, and sometimes they're less. Often the beings will communicate to people that they're not really like how they appear, but they have to show up in a certain material form for you to perceive them. If they showed up as they really are, you'd either be disturbed, or you couldn't recognize them.

If these beings actually are many thousands of years more advanced than ourselves, it's very possible that the way such entities would naturally appear would not be familiar to us. But these other cultures don't find it as shocking to their world view as we do. This is because they haven't set up this dichotomy to the same degree as us between the material world and unseen realms and that there shouldn't be any cross-over between them.

In the nineteenth century there was this fad of mediumship, and access to other realms by different seers. In particular, there was a man named Home. The British Academy set out, as they would, to debunk his assertions. They sent a leading scientist by the name of Crocker to visit Home and to look into all these claims of visitations from the other world. So Crocker soaked himself in this and came to the conclusion that it was real, that he couldn't debunk it. He couldn't show it all to be fraudulent. He came back to the Academy and reported what he had found. Needless to say, they were quite irate, and they said to him that it is not possible. And he said, "I never said it was possible, I just said it was true." ●

The Program for Extraordinary Experience Research (PEER)—a nonprofit research and education group founded by Dr. Mack in 1993 to explore the abduction phenomenon—can be reached by writing: PEER, P.O. Box 390707, Cambridge, MA 02139-0008.

David Jay Brown is the author of Brainchild (New Falcon Publications, 1988), and is co-author of Mavericks of the Mind and Voices from the Edge (both published by Crossing Press). You can find David on the Web at <http://www.levity.com/mavericks/>

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