

# NIGHT

## SAFFRON BURROWS

PHOTOGRAPHED BY MIKE FIGGIS

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LARA BELMONT  
CLARINA BEZZOLA  
SAFFRON BURROWS  
HEIDI CALVERT  
NEKE CARSON  
LOUISE DAHL-WOLFE  
ESQUIVEL  
MARCO FIORAMANTI  
TREY GUNN  
JOHANNE MARIE MICHELLE HOTTE  
JOHN E. MACK, M.D.  
JACOB FUGLSANG MIKKELSEN  
HELMUT NEWTON  
CECILIA OMALM  
ANTON PERICH  
CHARLES PLYMELL  
LEIDE PORCU  
BETTINA RHEIMS  
ROBERT HENRY RUBIN  
SCOTT D. RYERSSON  
KATHERINE SHACKELFORD  
WILLOUGHBY SHARP  
HAROLD STEVENSON  
GORE VIDAL  
MICHAEL ORLANDO YACCARINO  
MORE



no longer you, you are a character that they can work on, and you go home with a check. If I am playing a character in front of a camera then I can do it. If I am actually me in front of a camera then I am really shy - I can't do it.

**NIGHT:** Are men and women dissimilar?

**BELMONT:** Not really. Women can show their feelings a lot more. They are much more sensitive to stuff. Men are, as well, but they don't actually show it. The difference is the way they are socially seen. Men are thought to be one way and women are thought to be another way. To be honest, I don't think there is anything different. I just think that we have got conform to what is sexually acceptable. Women can cry and men can't. Men are supposed to be tough and women are supposed to be looked after. Now that's not true. It's just how people perceive each sex. It actually goes to medieval times, or before that, to Greek times, when women were at home and the men were out working. It's changing now, women are going out to work rather than staying at home, but it's still the same in many ways. We are all humans. We both need to cry. We both need to make love. We both feel stuff deeply. We both look after kids. We both like nature. We are both exactly the same but we are just socially seen as being different.

**NIGHT:** When did you realize you were a woman and not a girl?

**BELMONT:** I still think I am a kid. Probably when I took my clothes off for the first time during the filming of *The War Zone* and I sat and I actually realized that you have got to be a woman to be able to do that. Because had it been two years ago there was no way that I would have felt comfortable enough to walk into a room and take off my clothes. I mean, I wasn't comfortable but you have to be kind of comfortable to be able to do that. Taking off my clothes in front of people was very surreal. Basically, in the last two years, most of my life has been very surreal. But I am glad it has been surreal because I have then still got the reality of my friends and family so I can balance the two. When did I realize I was woman? Probably when I went off traveling to Australia and Indonesia. I am teenager. I was probably more a woman when I was fourteen and thought I was twenty one. Now I am nineteen and I think I am fourteen sometimes. I can stand next to a woman of twenty three and I'll feel really inferior to her. Because you can see the difference. You can hear the difference in what they say and what you say. I don't think you are ever a woman - you are just you.

**NIGHT:** Do you feel awkward in feminine attire?

**BELMONT:** Yes. That's what I am worried about for tomorrow. I have got this stupid dress I have to wear tomorrow. I feel comfortable being me and, to be honest, being me isn't trying to look sexy or looking feminine. It's just, "I'm a person."

**NIGHT:** When do you wear feminine attire?

**BELMONT:** If I am given a free dress and I am told to wear it one night then, maybe, I will wear it. Or if I wanted to make someone feel special and for them, just that once, I would like to surprise them, and dress up for them, then that would make me dress up. Otherwise, I'm just me.

**NIGHT:** Have you had a romantic relationship that lasted longer than two weeks?

**BELMONT:** Not longer, no.

**NIGHT:** Why have you not had a romantic relationship that lasted longer than two weeks?

**BELMONT:** It's either one night, or two nights, or two weeks, and then it just gets too close. And at that point I can't help the guy and I feel guilty about not doing so. And, also, the people I have gone out with are friends and, I think, if you actually go out with a friend sometimes it's brilliant and it works but other times there is something missing. I just don't think I was mature enough to deal with a romantic relationship in the past.

**NIGHT:** Were you in love during the romantic relationships that did not last longer than two weeks?

**BELMONT:** Yeah, I've been in love. But it was a different situation. It was when I was in Australia, and there was this guy, and he had a kid, and I would have lived in Australia, and I would have looked after his kid. I wouldn't have married him but I would have stayed there with him.

**NIGHT:** Why did you love the man in Australia?

**BELMONT:** We could just talk. We just felt comfortable. He wasn't a good looking guy. He was short. Shorter than me. And he had a little red goatee and ginger hair.

**NIGHT:** Did you declare your love to the man in Australia?

**BELMONT:** No. It finished before I could. Something came up that stopped everything else from happening and that was my fault.

**NIGHT:** Might you declare your love to the man in Australia in the future?

**BELMONT:** No. That's past. The future is with others.

- robert henry rubin



John E. Mack, M.D.: Photograph (c) by Judy Dater.

# John E. Mack, M.D.

John E. Mack, M.D., author. John E. Mack, M.D., professor of psychiatry at Harvard Medical School.

John E. Mack, M.D., founding director of Program for Extraordinary Experiences Research (PEER) - PEER initiated as Center For Psychology And Social Change project at The Cambridge Hospital in 1993. PEER, non-profit research/education group contributed to scientific/philosophical exploration of experiences not fit usual understanding of reality. PEER collaborated with individuals (reported anomalous experiences)/researchers/educators/therapists/public in order to expand human experience language to include extraordinary experiences. PEER funded by private contributions & foundation grants. Donations to PEER, tax deductible. PEER Address: P.O. Box 398080, Cambridge, MA 02139. PEER Website = [www.peer-mack.org](http://www.peer-mack.org).

John E. Mack, M.D. wrote books: including *Nightmares And Human Conflict*; *Borderline States In Psychiatry* (John E. Mack, M.D. edited); *A Prince Of Our Disorder - The Life Of T.E. Lawrence* (John E. Mack, M.D. awarded Pulitzer Prize in Biography in 1977); *Vivienne - The Life And Suicide Of An Adolescent Girl* (John E. Mack, M.D. wrote with Holly Hicker); *Last Aid* (John E. Mack, M.D. edited with E. Chivian, S. Chivian, R.J. Lifton); *The Development And Sustaining of Self-Esteem In Childhood* (John E. Mack, M.D. edited with Steven Ablon); *The Alchemy Of Survival - One Woman's Journey* (John E. Mack, M.D. wrote with Rita S. Rogers); *Human Feelings - Explorations In Affect Development And Meaning* (John E. Mack, M.D. edited with Steven Ablon, Daniel Brown, Edward J. Khantzian); *Abduction - Human Encounters With Aliens*.

John E. Mack, M.D. wrote book (306 pages, \$24.00) published [Crown Publishers, New York - Website = [www.randomhouse.com](http://www.randomhouse.com)] in 1999: *Passport To The Cosmos - Human Transformation And Alien Encounters*. *Passport To The Cosmos*

book (based upon worldwide interviews with more than 200 individuals experienced alien abductions) addressed transformational elements of alien abduction phenomenon.

## From PASSPORT TO THE COSMOS

### SHATTERING A WORLDWIDE: AWAKENING

By John E. Mack, M.D.

For environmental education something more is needed. Spawning a lot of hybrids cannot go very far toward preserving the Earth's life if human beings remain devoted to their own egoic pursuits, if their psyches do not change. This is a very big challenge. The materialist juggernaut is loose and gaining momentum, and the only thing that can stop it is a radical change in consciousness. The human ego, especially in Western cultures, bolstered by great powers of intellectual rationalization and denial, is highly resistant to change.

This brings us to perhaps the most critical and controversial aspect of the abduction phenomenon. Many, perhaps the majority, of the experiencers find their encounters to be highly traumatic, at least until they have confronted and integrated their power and meaning. But this type of trauma has some unusual characteristics. In addition to the familiar terror and helplessness that all traumatic events have in common, the abduction experiences have two other important elements.

First, the experiences seem to be created, as if by design, to shatter (the word virtually all abductees use) the previously held idea of reality (which usually had no place for such entities) and topple the experience from the sense of being a member of a uniquely intelligent life-form at the peak of the Great Chain of Being. In the face of forces beyond their control, abductees are confronted with their helplessness and with the existence of intelligent beings possessing technologies and other powers far in advance of our own.

Second, as they remember or relive their experiences, abductees often realize that they have encountered intense vibratory energies, still held in the body, that have also profoundly affected their consciousness. It is difficult sometimes for them to put this change into words, but they speak of it as an "awakening", or a moving to a higher level, as a direct result of the vibrations themselves. Andrea, for example, tried to explain to us that as a result of her encounters, all of the cells of her body seemed to be vibrating differently. It felt to her as if changes had occurred deep inside her "core", which seemed to transcend blocks in her awareness. "It is so much about choice and intent, and getting into consciousness," Greg wrote to me (letter to author March 20, 1999).

Now we seem to be coming closer to the heart of the matter. For this awakening, the heightened awareness that grows out of the ego-shattering impact of the encounters, carries with it quite consistently certain inter-related psychospiritual changes, especially if the experiencers are enabled to work through the traumatic dimension of what they feel certain has happened to them.

First, they have access to what in Western societies is called nonordinary stages of consciousness, similar to the symbolic worlds of the shamans of indigenous cultures. They become aware of the great archetypes of the collective unconsciousness, of birth, death, and rebirth, which helps them to experience their connectedness to other beings and to the Creator or Source.

Second, as a result of this deepening and expanding of their psychological and spiritual powers (abductees will often also speak of and manifest particular psychic abilities), together with the experienced shift of their bodily vibrations, they may undergo a profound connection or reconnection with the Divine, God, Source, or whatever they may call the ultimate creative principle in the cosmos. They may become, as Karin spoke of it, "disciples to Source".

Third, they experience a heart-opening, a sense of loving connection with all living beings and creation itself, which can at times take on mystical proportions. Abductees may find God or love in the perception of *light* that is a regular part of their

experiences, which they see as the source of all of creation. Karin spoke of "light with a small 'l'" and "light with a capital 'L'", which is "literally the presence of God within everything." Sharon saw or felt "love that was coming off the light" in her bedroom. "The love was overwhelming," she exclaimed. This is consistent with the findings of Norman Don and Gilda Moura, who observed that Brazilian abduction experiencers could enter voluntarily into states of hyperarousal revealed by their brain waves to be comparable only to the states of ecstasy or *samadhi* of advanced meditators or yogis [Don, Norman S., and Moura, Gilda. 1997. "Topographic Brain Mapping of UFO Experiencers". *Journal of Scientific Exploration*, vol. 11, no. 4, pp. 435-53.]

Fourth, abductees experience a renewed sense of the sacred and a reverence for nature. Some, like Carlos Diaz, see divine light, like an aura, surrounding each living thing. Like Carlos, they may become aware of the interconnected web of life and be viscerally, sometimes unbearably, pained by the destruction of the Earth's living forms, committing themselves to their preservation. "I've learned to go back to the natural flow of things," Isabel says, "and everything just connects the way it's supposed to be."

But a good deal more happens to the abductees during their journeys. Some develop a deep and enduring relationship with a particular alien being, usually described as more powerful than any earthly relationship, and they may speak convincingly of having an alien mate and of parenting in another dimension. The connection with the gray aliens' great black eyes may seem to draw abductees into seemingly limitless or infinite depths, where knowledge and relationships occur on a soul level.

The fundamental changes that abductees make in their lives as they come to grasp their power and meaning of their experiences has been important in convincing me of the truth and significance of their stories, whatever their ontological status may be. Many give up mainstream jobs, often for less well-paying ones in the healing or other human services professions, and become active in Earth-preserving projects. The change in their worldviews and core beliefs is lasting and continues to evolve. They usually feel compelled to share what they have learned as a result of confronting their experiences. But they may debate whether to expose themselves and their families to the criticism and attacks that, at least until quite recently, they have had to face when they would go public with their stories. When one or more experiencers have shared a lectern with me at conferences or symposia, the effect on heretofore skeptical members of an audience has often been quite stunning. Other investigators have had the same experience.

But there is a painful side to the spiritual awakening that abduction experiencers undergo. Although they may feel that they have a special responsibility or mission as teachers or Earth stewards, their deepening connection with Source or Home brings with it for them a feeling that they do not belong here. They may even feel they have an alien identity or soul and that the spaceships themselves are part of Home. The negativity or toxicity, material and spiritual, that they experience in their environment, especially in urban centers, may become literally unbearable. Not infrequently, experiencers become estranged from close family members unless these individuals can grow with them. When they confront their longing to "return" to Home or God, they may literally sob with the pain and grief of their separation.

The abduction phenomenon seems to be one of a number of intrusions into our reality from other realms that are contributing to the gradual (at least so far) spiritual rebirth taking place in Western culture. It seems to have something to do with the human future. Each of the principal elements of the phenomenon – the traumatic intrusions; the reality-shattering encounters; the energetic intensity; the apocalyptic ecological confrontations; the reconnection with Source; and the forging of new relationships across a dimensional divide – contributes to the *daishigyo*, the great ego death, that is marking the end of the materialist business-as-usual paradigm that has lost its compatibility with life in the world as we now know it.