


 The UFO PRESS

***Passport to the Cosmos* by John E. Mack, M.D.;** Crown, New York, 1999; 7X10 hardback, 306 pages, \$24.00 (Available from PEER, P.O. Box 398080, Cambridge, MA 02139).

Reviewed by Dwight Connelly

Dr. Mack, a recognized leader in abduction research, continues to expand his perspectives in this important book, taking up where he left off with *Abduction* (1994), his first book in this contentious field. It was *Abduction* which caused Mack's colleagues at Harvard University to question his scholarship, despite his stature as the Pulitzer Prize-winning author of *A Prince of Our Disorder* (a biography of T. E. Lawrence), as well as other impressive credentials. Apparently those stalwarts of academic freedom at Harvard were uncomfortable with extending this concept into the realm of abduction research, but Dr. Mack did prevail—at least in keeping his position as professor of psychiatry at the Harvard Medical School.

This latest book does nothing to mollify those who feel that Dr. Mack, the founding director of the Program for Extraordinary Experience Research (PEER), has gone off the deep end in his research and conclusions.

He questions the usual concepts of reality, and espouses what he calls “a world view,” incorporating not only the cultures of other nations, but also suggesting that there may be a material world and an immaterial world. Like some other researchers who have moved from the nuts and bolts to something approaching the spirit realm, Dr. Mack has gone where his research, his intellect, and his feelings have taken him.

But unlike some other “researchers” who might be considered on the fringe of ufology, Dr. Mack provides a very careful, step by step analysis of his findings and conclusions, and even points out that nuts and bolts research still has its place.

He concludes, however: “It seems to me possible that the matters under consideration here will not yield their secrets to the methodologies of science that were evolved to explore phenomena that were accepted as

existing entirely within the material world.”

He adds, “This is not to say that careful methods of observation and analysis should not be applied to the physical aspects of the alien abduction phenomenon. Yet the investigations of UFO photographs, radar records, missing persons and pregnancies following abductions, reported observations of strange beings, burned earth patches where UFOs presumably landed, bodily lesions and so-called implants removed from experiencers' bodies after abductions, and all the other physical signs associated with the phenomenon have been relentlessly accompanied by such discrepancies and difficulties in finding certainty or proof that even the most

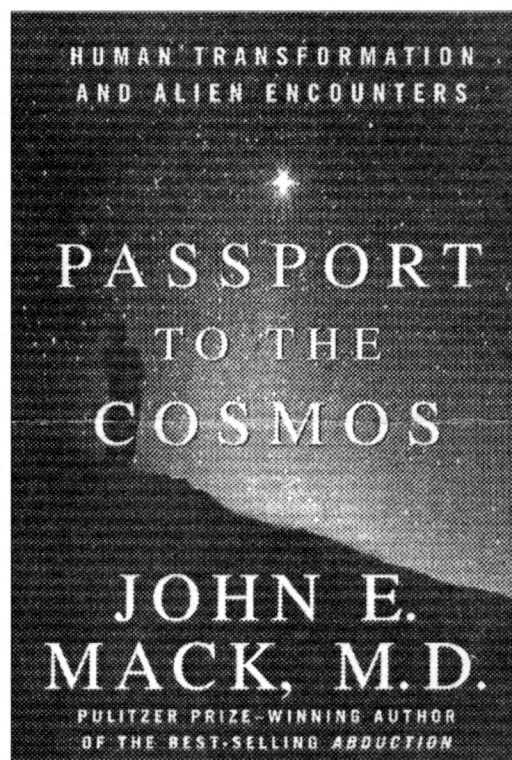
committed explorers have frequently turned against each other with revelations or accusations of insufficient or bogus credentials and cries of hoax, while the doubtful have tended to dismiss the whole matter as hallucination or the paranoid delusion of true believers.”

He explains, “It is the experiences themselves, and our—the experiencers' and my—estimate of their reality that is our principal source of data in determining the truth of what has taken place. What I have been finding has been, according to my own background, not ‘possible.’ Yet from the standpoint of my clinical experience and judgment, it does indeed appear in some way to be true.

“In that sense the phenomenon might be described as an anomaly—that is, an occurrence that is as bizarre as reports of rocks we

now call meteorites falling from the sky seemed in the eighteenth century—not possible according to the science of the times, but may nevertheless turn out to be real in some way that we do not yet understand.”

Dr. Mack says he “was faced with the choice of either trying to fit these individuals' reports into a framework that fit my worldview—they were having fantasies, strange dreams, delusions, or some other distortion of reality—or of modifying my worldview to include the possibility that entities, beings, energies—something—could be reaching my clients from another realm. The first choice was compatible with my worldview, but did not fit the clinical data. The second was inconsistent with my philosophical grounding, and with conventional assumptions about reality, but appeared to fit better what I was finding. It seemed to me to be more logical, and intellectually more honest,



to modify my cosmology than to continue trying to force my clients into molds that clearly did not suit them.”

Dr. Mack recognizes that the investigator plays a key role in the information which comes from the experiencer. “The orientation and ideology of the investigator, and the questions he or she asks or does not ask, will determine to some degree what data can be enabled or allowed to come forth, and will affect profoundly the interpretation of the experiences,” he says.

“Furthermore, abductees select consciously and unconsciously to whom they turn to tell their stories. And to make matters still more complex, the phenomenon itself seems to change and evolve according to the state or level of consciousness of the experiencer and the facilitator with whom he or she is working. But allowing for these variables, it does nevertheless seem possible to distinguish certain essential elements.”

The basic element, says Dr. Mack, is the abduction experience itself—typically the person is aware of an unusual amount of light, taken from a car or bed or whatever, transported (perhaps through something solid) by entities to some sort of curved enclosure, gazed at by large eyes, subjected to some type of medical procedure, perhaps receives implants, perhaps is shown hybrids who are to eventually inherit the Earth, perhaps is given the idea they have been specially selected, and is then returned to the locale where he or she was abducted.

In looking at the hybrid “project” noted above, Dr. Mack says, “To the abductees themselves, as well as to some investigators, these hybrids exist quite materially and literally. The experiences may be altogether real from the standpoint of consciousness, but the hybrid offspring might not exist in material reality as we know it, especially as no clear physical evidence for their literal existence in this dimension has been found.”

This, as Dr. Mack notes, is not the conclusion of such abduction researchers as Dr. David Jacobs, who suggests the hybrids are not only real, but will eventually take over the Earth.

The second dimension to the abduction phenomenon, according to Dr. Mack, involves the transmission of information from the entities to the experiencers. This takes various forms, including telepathic transmission, field trips, images on TV-like monitors, and the use of the large eyes of the entities. The subject matter may range from ecology and saving the Earth from pollution to knowledge of healing and spiritual truths. The experiencer may not know what to do with the new knowledge, but feels it is profound.

The third dimension to the abduction phenomenon, says Dr. Mack, “might be defined as ‘consciousness

expanding,’ ‘growth engendering,’ or ‘spiritual.’ He continues, “There is a good deal of confusion in the abduction research field surrounding the word spiritual. How, some argue, can a phenomenon that is so clearly traumatic for many people, one that seems to disregard wishes, feelings, and morality, be spiritual in the sense of coming from a higher source? Some experiencers are even left with external and possibly internal organ scarring, as well as lasting conscious and unconscious fears and phobias. Should not spiritual experiences be benign, largely uplifting, or directly enlightening? Yet we know that some experiences, such as life-threatening illnesses, tragic losses, and other personal crises, are often catalysts for profound personal growth and transformation.”

The fourth dimension to the abduction phenomenon, says Dr. Mack, involves “the evolution of the human/alien relationship. The experience of connection between one or more of the alien beings and the abductees with whom they relate is such a powerful and consistent aspect of the phenomenon that I have come to perceive it as one of its basic elements. The relationships vary, of course, according to the sort of alien (and probably human) involved. The gray reptilian beings seem to be more trauma-inducing, at least initially, than the light or human-appearing beings.”

Passport to the Cosmos is organized into an introductory chapter followed by four parts: part one deals with how we might look at the phenomenon, how we might study it, the nature of reality, and the energetic elements that accompany abductions. Part two looks at the implications of the abduction phenomenon related to the ecology of the planet and the future of life on Earth. Part three considers “the deep symbolic structures of thought and meaning that appear to be a regular and important aspect of the abduction phenomenon for experiencers and how the experiences are reported by three native healers.” Part four deals with “the further meaning and power of the encounters for the experiencers and their implications for human consciousness.”

This is a book written by an extremely intelligent and well-educated individual who has not been afraid to go where his research and experiences have taken him, and who admits that he does not have all the answers. Whether he is correct or incorrect in his tentative conclusions, we must respect his efforts to understand what may not be understandable, and admire his courage in taking on this difficult challenge when he could have led the easier life of a traditional Harvard professor.

Anyone interested in the abduction phenomenon should read *Passport to the Cosmos*. It is a key book which should be in the library of every serious ufologist.