

2001 04 18 Wednesday John Mack

Alien Abduction

AB: "Probably one of the most respected ... academically-respected men in America, Professor John Mack – Harvard's John Mack – will be here for two (2) hours tonight beginning in just a couple of minutes.

Ah, he's not just academically admired, but he's admired in the UFO community. He's admired in the paranormal community. And being admired in all of those spheres at the same time can have its problems. (AB chuckles).

Professor John Mack coming up in a moment."

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JOHN MACK

AB: "John E. Mack, M.D., is professor of psychiatry, Harvard Medical School at the Cambridge Health Alliance. He is a graduate of the Boston Psychoanalytic Society and Institute, is board-certified in child and adult psychoanalysis with over forty (40) years of clinical psychiatric education and experience. Dr. Mack has continued to teach trainees in psychiatry throughout his career. He has applied, ah, the insights of depth of psychology to address the roots of the Cold War, global ecological crisis – I was just talking about that – ethno-nationalism and other collective phenomena that inform our understanding of human identity.

In 1969 he founded the Department of Psychiatry at the Cambridge [MA] Hospital. In '83 co-founded the Center for Psychology and Social Change. Dr. Mack founded the Program for Extraordinary Experience Research, (PEER) it's called, in '93 to explore varieties of anomalous experience.

Dr. Mack is the author and/or co-author of *ten (10)* books, including *A Prince of Our Disorder*, a Pulitzer Prize-winning biography of T.E. Lawrence (Lawrence of Arabia), right. *Abduction and Nightmares in Human Conflict*. His latest book, *Passport to the Cosmos: Human Transformation and Alien Encounters* was published in November of '99, released in a trade paperback edition in November of 2000. He's written more than one hundred and fifty (150) scholarly articles (Oh My!).

What blew me away absolutely about his appearance tonight was reading the jacket of his book. As you know – or he may not know – we've been dealing with this issue of people seeing things that they've never seen before in ever-growing, exponentially-growing numbers. These shadow people, ah, from the corner of the eye and peripheral vision [to] now people seeing them full-on (!) Entities that people have never seen

before! Ghosts that people have never seen before! All of these things as though a veil or something were lifting.

And you read a little bit of the jacket of his book ... My God! It's just ... it's ... it's ... it's not a set-up, folks!

Let me read a little bit from the jacket:

'In his groundbreaking follow-up to the, ah, best-selling *Abduction*, Pulitzer Prize, ah, winner John E. Mack, M.D., powerfully demonstrates how the alien abduction phenomena calls for a revolutionary new way of examining the nature of reality and our place in the cosmos.

Harvard professor John Mack stunned the world when he first published *Abduction*, the astonishing results of his extensive research involving clients who reported that they'd had encounters with alien life forms. In *Passport to the Cosmos*, Mack – who has done additional research with abductees in the U.S. and around the world – provocatively asserts that *this phenomenon is part of a new era in human consciousness. A time in which we must be willing to embrace the idea that alien visitation is real on some level.*'

And he goes on to talk about people who are seeing things that they've not seen before – a change in human consciousness.

So it's kinda right down the alley of where we've been lately.

Dr. Mack ... welcome."

JM: "It's nice to be on your show again, Art."

AB: "Good to have you. Um, at the beginning I said that you are revered in ... in a number of communities. Certainly the ... the academic community."

JM: "Revered and reviled, I should say."

AB: "Well, yeah ... yeah, that's right.

But that's because of being revered in UFOlogy. Ah, being revered, ah, you know in the paranormal community. All of these don't mix real well, do they?"

JM: "Well, it depends on your position, I suppose. I mean, there are people that just, ah, leave the whole academic world because it's, ah, puts certain cues and demands that, ah, they ... they don't wanta have to deal with. And I ... I completely understand that.

I ... I've stayed within it because I ... I think that the, ah, sooner or later, ah, the mainstream of the culture needs to wake up, ah, as well as the people that are already a- ... awake. So, um, but it's, ah, you know, it's ... it's ... it's a conservative part of our culture. And I think properly so!

I mean, I ... I think that, ah, the academia stands for certain criteria of excellence and science of evidence, *and I think that's quite legitimate (!)*"

AB: "Well, Professor, ah, you're academic, ah, credentials – in a big crisis for you – were challenged, ah, by Harvard. And, ah, I talked to ... I said a few minutes ago on the telephone, ah, just before we got on the air that I had spoken to your lawyer.

And he said: 'What lawyer?'

And I said: 'Well, the man who helped you or represented you, ah, when you were in that crisis.' And his name is?"

JM: "Ah, Danny Sheehan, you're talkin' about"

AB: "Yeah, Danny Sheehan, right."

JM: "Yes.

No, I mean, when I ... I was thinking about like *now*, you know, a lawyer. This is a few years back that he and I worked together on that ... on ... on my case, as they say."

AB: "Right. Well, when I spoke to Danny Sheehan about your case and that fight, he said: 'You know, I wanted ...' – now maybe he was speaking only for himself or maybe he was speaking for you (you can tell me) – but he said: 'What I wanted was, in essence, *a trial (!)* In other words, a ... a full hearing where you bring all kinds of people forward to support your side of the argument.

And he said: 'When they (Harvard) learned that ... that's what was coming, they decided they'd rather not do it! And that's when everything, you know, backed away and got better.'

Um, is that characterization in your, ah, estimation accurate? And, ah, is it?"

JM: "Let me step back, because I think a lot of people that, ah, are listening to ... to your program aren't familiar at all with what happened ... what my, ah, trial thing that I went through is about."

AB: "Tell them."

JM: "Um, when I, ah ... I, ah, when *Abduction* my first book on this subject was published in 1994, ah, I had rather naively, ah, thought that, ah, my ... I ... I tried to make as careful documentation of ... of, ah, thirteen (13) people that I had worked with quite intensively, who had had these encounters. And I basically said, you know: 'This ... this may not fit our notions of reality, but these people are telling the truth. There's nothing clinically that can ... I know ... that can account for this. And it's some kind of visitation going on here, and, ah ... ah, and I set that forth.

And I was quite excited (!) I thought maybe in the sense that I thought this was very important and that, ah, it would be greeted with, ah, the same sort of, ah, great interest that ... that I had had.

Well, I was rather ..."

AB: "Huh."

JM: "... surprised, ah, literally surprised that I probably shouldn't have been – but at the sort of avalanche of distress that, ah, this ran into. And, ah ..."

AB: "Yeah, it was greeted very well out here!"

JM: "Yeah, but I mean in my, ah ..."

AB: "You're talking about Harvard?"

JM: "... in the medical school. And so, um, the Dean, ah, appointed a three (3)-person committee to see if I had in some way ... transgressed in ... academically or clinically, or something of that sort. And, ah, this ... this ... my work was investigated for fifteen (15) months.

When, ah, one of the Deans said to me when this committee was formed: 'Ah, John, you wouldn't be ...' (This is, you know, a friend) and he said: 'You wouldn't be in trouble if you just said you'd found a new psychiatric syndrome (!), ah, of unexplained cause ..."

AB: "Ah!"

JM: "... but when you said that this required ... *might require that we look at reality differently (!)*, that ... that's what got me in trouble."

AB: "AH!"

JM: “And, ah, so this went on for fifteen (15) months.

Ah, Danny Sheehan alerted me to the, you know, potential seriousness of the whole thing. I mean, it's been sort of overblown that they were trying to get rid of me and all that. I ... I never had believed that. I ... I think what it was about was to try to ... so the University could ... could say that they ... they were holding me to a certain standard and that ...”

AB: “Well ... well, you were tenured anyway, weren't you?”

JM: “Well, not in a sense of being, ah, that's Harvard's obligated to ...”

AB: “Hmm.”

JM: “... I have, ah ... ah, an appointment that, ah, is, ah, without, you know, indeterminate, ah, duration is how they call it. It means that as long as somebody's, ah, at a hospital or clinical base is ... is willing to, ah, I'm supported one way or another I have, ah ... ah, the appointment goes on as a ...”

AB: “Well, if they weren't trying to get rid of you, ah, what ... what are the other outcomes that could have been?”

JM: “Oh, some sort of censure I suppose, or some sort of, ah, turning it over to ... to a medical board to ... to look at whether I had done some wrongdoing in ...”

AB: “Hmpf.”

JM: “... in some way or ...?”

Ah, it could have been, ah, it could have been ugly in ... in that way, but, ah, we – with Danny Sheehan's great help – ah, and another lawyer here in ... in Boston, ah, what ... what ... we were able to ... to show that, ah, I simply had accurately reported what ... what I was hearing and what I was learning, and what it implied! And I had affidavits from many of the people that I'd worked with, and ... and we had a lot of witnesses that argued for me and, ah, and basically we ... we came to a kind of gent- ... gentlemanly agreement that, ah, I should, ah, pursue the work, but following certain standards in it. And involving more colleagues – which is something that I ... I thought was quite right! In other words, I ... I was asked to put together a ... a multi-disciplinary, ah, group within ...”

AB: “Umm-hmm.”

JM: "... and also outside of Harvard, to look at how do we study something that doesn't fit our notions of reality ... what we call 'anomalous experiences.'

So, we ... you mentioned 'PEER' – we've been doing that. We had a two (2)-day symposium, which was *not* Harvard-sponsored, but took place at the Harvard Divinity School in which people from many different fields looked at this phenomenon and ... and other anomalies.

And so what do we do if something doesn't lend itself easily to the, ah, doesn't reveal itself through the methods of science as we've known them and seems to fall into anthropology, philosophy ..."

AB: "Hmm."

JM: "... history of science, psychology, psychiatry, physics ... many different fields? What do you do with it, you know?

I'm talking now about the so-called *alien abduction phenomenon*."

AB: "Um, and those colleagues that you've involved, ah, so far ... ah, how's it gone?

Have ... have they come into it, ah, with open minds? And ... and, ah, what's been the outcome of what they've learned?"

JM: "It ... it depends who you talk with.

I have my own ... I have my own perspective on this. Ah, and there are I know still people that, ah, behind my ... you know, behind my back, ah, whatever, ah, you know, and publicly I suppose sometimes too – although less so – will say, you know: 'I've gone off the deep end or this is crazy or ...'"

AB: "Umm-hmm."

JM: "... it's not proven that the aliens are really physically here, therefore we don't have to pay attention to this or something of that sort.

But by and large, ah, I've seen a steady expansion of ... through the work of many people (!) I mean, you've had, ah, I think Budd Hopkins and ..."

AB: "Oh, yes!"

JM: "He's been on your show, right?"

AB: "*Oh, yes!*"

JM: “And David Jacobs ...”

AB: “Sure.”

JM: “... and a number of other people, who have really pioneered this field more than I have (!)

Ah, I’m sort of the heavy that’s come in in the way, you know, ah, Newton’s statement of standing on the shoulders of giants. You know, there are people ahead of me that have, ah, made very important discoveries in this area. But I’ve been kind of a heavy who came in and said: ‘Hey! This is legitimate! This is important! This is real!’ You know?”

AB: “Professor, since, ah ... ah, you authored *Abduction* and all the time that has now passed, ah, are you beginning to get any new ideas about the phenomena? Ah, is it beginning to evolve in your mind at all?”

JM: “Oh, definitely! Not ... it’s that this is what I find is ... is happened. In other words, it’s what started out as, ah: ‘Can you prove that aliens are here or not?’ has become a much, much broader canvas in terms of, ah, ‘What is our relationship to, ah, other entities in the Universe? Are we alone?’ – ah, is the only way we can find out whether we’re alone or not whether we get, ah, can pick up, ah, bleeps from ... on radio waves, ah, through, ah ...”

AB: “SETI [Search for Extra-Terrestrial Intelligence]?”

JM: “... or laser beams coming? Or are we ... can we expand our notions of what an entity might be, ah, or beings? The form beings might take in reaching us, ah, can we expand that to include, ah, people who are identified mainly through the powerful experiences that they bring to ... to people?

Ah, with some physical findings – but where the physical findings are not the predominant form of evidence.

So it’s ... it’s a much broader question. And you know, indigenous people ... native peoples all over the world – I mean, I haven’t been everywhere[sic] – but many, many people that I’ve talked with in other countries and ... and American, ah, Native Americans, and Indians in South America, they ... they don’t think ... they don’t regard this phenomenon with, ah, as ... as so exceptional (!), because they have relationships with all kinds of beings that come from the ...”

AB: “That’s right.”

JM: "... the other dimensions of reality and ... and enter into our, ah, airspace, so to speak.

However, what's in this culture – we have ruled out virtually by, ah ... ah, stay [sic] ... reduction of consciousness really ... we have ruled out, ah, all other intelligence from the Universe that is not a projection of the human brain."

AB: "Well, Christianity plays no small part either."

JM: "Well, I don't know what it comes from (!)

I mean, and I wouldn't just blame the churches on this."

AB: "Oh, yeah, I'm not! I'm just saying ..."

JM: "Science has its part (!) The whole culture has collaborated in so, ah, reducing our notions of reality ..."

AB: "Indeed!"

JM: "... to the three (3)-dimensional world. *But we don't even have the ... the ... the ... the ... the sensory apparatus anymore to perceive the ... the ... the existence of entities of this sort, which are **perceived easily by indigenous people who haven't been so restricted by the culture.***"

AB: "Well, if I were to tell you that, ah, and I ... I just did at the beginning of the program – I'm having these thousands and thousands of emails (AB laughs) about seeing, ah, entities. Dark shadows that people are calling the 'shadow people', ah, 'ghosts'. People call them 'ghosts'. People call them 'aliens'. People call them 'aliens'. People call them almost everything actually. Ah, even 'ghosts of ... of, ah, animals' and all.

But people are suddenly seeing more, Professor."

JM: "Right, it's like, you know, it's like a bleed-through of the barriers that have been ..."

AB: "Yes!"

JM: "... set-up in this culture."

AB: "Yes!"

JM: "Because if you were to speak to a Native American medicine man about this, they'd say: 'What do you ... what's the bid deal? (JM laughs). I mean, we ...'"

AB: "I know."

JM: "... we see these entities all the time!" It's as if the ... the rind, ah, the ... the, you know like an orange has a thick skin around it. We have a kind of rind around us that has, ah, so that ... so that this leaking through is alarming people!

And I ..."

AB: "YES!"

JM: "... *but it's good*. It's a breakdown of, ah, of this, ah, I think it has to do in one way with the ... the *radical* separation of church and state (!) Because so ...

AB: "Right."

JM: "... religion has been so ... so associated with **tyranny** – intellectual tyranny and dominance, ah, and control over the many centuries.

What is good about religion – the ... the depth of understanding it can provide the ... the spiritual connection with a higher being or with a higher intelligence – that's all kind of been cut away ... I mean, we give lip service to a belief in God. **But I mean the real experience of the Divine!** That ... that has been ... been lost (!)

So I think this ... these aliens or whatever they are ... one of the things that they seem to do is they ... they break down for the people that encounter them the ... this, ah, this barrier between ourselves and ... and ... and the rest of the Cosmos. So I think that's what ... what's happening to these people that are ... are emailing you."

AB: "Do you have any idea why it's happening?"

As you point out, the indigenous people's aren't surprised at all. And yes, I've spoken with them.

But why would the ... the barrier be breaking down to people who are, ah, oh, I don't know, busy in the office every day, leading everyday lives, ah, not Native Americans, but, ah, *modern* Americans?

Hold that one; we're at the bottom of the hour, doctor.

My guest is Professor John Mack ... Harvard's John Mack, and we're talking about something I think **incredibly important** right now! And that is why whatever it is that's going on right now is going on. Why exponentially are we seeing more things suddenly?

I don't know that there's an answer to that at all – at least not one we have and understand yet ... *but it is happening!*

I'm Art Bell."

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AB: "Professor John Mack doesn't give a lot of interviews, so it's a rare opportunity to hear him.

I'm Art Bell, and we'll be right back."

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AB: "Once again, Professor John Mack.

Ah, Professor Mack, I think I left it here: Yes, um, indigenous Americans say: 'Of course ... we've been working with these beings and seeing them for years! Forever!'

Ah, why though would the average American, tromping off to work, busy watching TV, and doing all the things that would probably take our consciousness somewhere else suddenly begin to get glimpses of things that we don't normally see? What's changing?"

JM: "Well, I have, ah, two (2) ways that think about it. I don't mean ... I ... I don't know the answer to that, but there are some things that sort of glare at us that ... that, ah, seem to be related.

One has to do with the – what you mentioned earlier – the 'ecological crisis.' Um, the, ah, Earth, ah, is in trouble. And the human species, ah, has so deposited its waste upon it without regard to the sustainable, ah, life of the Earth that, ah, we are facing the potential extinction of the lifeforms ... many lifeforms on the Earth, *including ourselves (!)*

And, ah, I might point out that, ah, we're facing, ah, this in the political sense, and the [Bush 2] Administration now seems to be, ah, intent on deregulating, so that, ah, businesses will not be hampered at the expense of the Earth. And if ... if this isn't reversed, then we're going to not have a planet to live on (!)

Now this 'fact' has not gone unnoticed apparently beyond the Earth. In other words, that it ... it seems that the Earth has some importance in a larger network of Being that extends beyond us (!) Now I never would have believed such a thing, except from the work that I've done. But it seems like, ah, there is some kind of desperate outreach going on here from, ah, [the] Cosmos to ... to this, ah ..."

AB: "Yes."

JM: "... species that seems to have no concern for the, ah, 'web of life', ah, and is only concerned with its own consumption. Ah, and so it's, ah, trying to reach us to, ah, awaken us to the *catastrophic* nature of the threat to the environment that this one species – namely us – is creating. So that's ... that seems to be a big part of it.

Ah, another part of it seems to have something to do with some sort of exchange program. I don't know what to call it, but that ... that this, ah, what Budd Hopkins and David Jacobs have pioneered and discovered about this, ah, *hybrid program*, where some sort of ... at least one of these species (and maybe worse) in some way are connecting with us to create a whole 'nother [sic] set of beings, ah, hybrids or whatever you wanta call them.

Now, whether this is happening in our literal, three (3)-dimensional reality or in another dimension of reality. That's one of the most controversial subjects a- ... around this – now that I think about it. But that it's cruel and real, ah, is ... is I think, ah, *undeniable!* So there is some kind of mutual exchange program – perhaps what we're getting is ... out of this ... is some change and awakening, and opening of ourselves ... expansion of who we are. And what the beings may be getting is some sort of, ah, this is from the cases ... actual experience of another kind of embodiment of Earthly ... our type of love and affection and ... and ... and sensuality, which they seem to ... to lack. So there's some kind of interspecies connecting. But that guy ... that would ... to really discuss that you would have to get into the various differing sorts of species that seem to be, ah, reaching us.

Now, and a third area has to do with simply the matter of Truth. I mean if you ... it used to be a principle of nature that if you suppress – I mean Freud demonstrated this in his work – that if you suppress something, ... repress, ah, something of great importance psychologically or in ... or ... or deny reality it ... it ... it ... it comes back! In other words, it comes back to ... to ... to appear – it shows up!

So our suppression of, ah, all life ... all intelligence ... everything that might ... that ... that people call 'spirit', ah, all beings, all entities, ah, the ... the denial of this, ah, has reached such an extent that it in a sense it ... it sort

of ... it's like a return of the repressed of ... of the existence of other intelligence in ... in the Cosmos ... what ... what other people's have Now, and ... and lots ... this culture really knew until the last three hundred (300) years or so."

AB: "We appear to be in complete denial, ah, with regard to the state of the environment. Ah, I note this Administration, ah, has cut in half, ah, the amount of money, ah, that it wishes to devote to the study of alternative fuels, while pursuing coal and oil *avidly*. And ..."

JM: "**This ... this is a catastrophe!** And I'm surprised, I mean, because you speak about 'west of the Rockies', you know, and ..."

AB: "Yes."

JM: "... and the Rockies. And the mountain states which are so conservative, you would think that those ... people in those states would be particularly sensitive to the ... to the environment and to the life of ... of the, ah, of the forests and the rivers and the fishing ... and the livestock. I mean, you would think that they would be ... that they would be particularly alerted to ... to the danger to the environment. Ah, although that seems to be a source of ... of support for this kind of deregulation.

It's quite ... it's quite puzzling to me."

AB: "It's, ah ... ah, very puzzling and *scary* to me. Because you said: 'The Earth is in *trouble*,' and, ah, I guess the progression, ah, toward, ah, possible ecological disasters is pretty fast right now – at least the way I read it.

Unchecked, I wonder how long you think we have to go until we get a *serious wake-up?* (!)"

AB: "Well, the late Dana Meadows – Donalla Meadows, who was a great pioneer in awakening us to ... wrote *The Limits of Growth* and, ah, *Beyond the Limits*, bestsellers that ... that kind of like Rachel Carson's *Silent Spring* and those sort of pioneering books about the state of the Ecology. And ... and she estimated, ah, about ... based on ... on projected statistics that she had worked out in terms of the sustainability of our lifestyle as we now are pursuing it – that we might have another ten (10) of fifteen (15) years [!!!] to, ah, but it's not ... it may not be all one moment that it collapses – it may collapse gradually.

For example, the price of fish has gone up like four-fold in the last couple decades. Well that's because the supply of fish ... of healthy fish in the ocean is ... is rapidly dwindling. I mean ..."

AB: "So ... so then we're the lobsters and we're just feeling warmer, but that's all."

JM: "Yeah!"

AB: (laughs).

JM: "Yeah, at what point, you know, do we ... do we ... is there any space in there between awakening and death, you know? I mean in terms of the heating up of the pot.

Do we wake up so we can get out of it or do we just croak before we realize what we're doing to the Earth?"

AB: "Well maybe that's what these other entities are, and why ... and that's why they're, ah, making more frequent appearances. Maybe they're standing at the top of the pot saying: 'Hey, stupid! It's about to boil in there!'"

JM: "Well, I mean the peop- ..."

AB: (laughs).

JM: "Yeah, I mean the people that we work with, ah, I mean Budd Hopkins sometimes says: 'All that concern about the environment, why don't they do something about it?'

Well, the only thing they can do about it is change consciousness to, ah, show us images which they do regularly with the people who have the encounters. Show them images of what we're doing to the Earth. Awaken the people's visceral, you know, gut feeling about what's happening.

And a lot of the people that work with it in our program do become quite active on behalf of the Earth (!) Very concerned about what ... what we're doing. So it's ... it's, ah, they do do something about it – they ... they do what you do, Art, which is to wake people up! Even at 2 or 3 in the morning!" (JM grins).

AB: "Yeah, even at 2 and 3 in the morning."

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AB: "Ah, Doctor, since *Abduction*, ah, *do you have any doubt now about the, ah, the reality of what occurred, ah, to those people that you chronicled?*"

JM: **“None whatsoever.**

However, having said that, I ... I do not necessarily believe that each person that's having an encounter or experiences being taken into a spaceship or whatever, or, ah, having, ah, you know, poked, probed, or, ah, also having a powerful spiritual experience or connection with the beings ... all of this! I don't necessarily believe this is all happening in our three (3)-dimensional physical reality.”

AB: “Umm-hmm.”

JM: “I ... I can't, ah ... *I don't know (!)*

The fact that it is, ah, not provable to be all three (3)-dimensional or, ah, you know, I'm not sure if we went up, for example, into the heavens and ... and started to, you know, look inside ... look into the spaceship so we'd find little aliens in there in our ... in our airspace or something. I ... I ... I ... I think we have to expand our whole ... the physicists have become quite interested recently in this whole notion of a 'multi-dimensional universe,.”

AB: “Oh, very interested!”

JM: “And I think that's helpful in terms, ah, of our efforts to understand where these ... *where*, that is, in what dimension all this is happening. But the fact that ... that we're having some kind of interdimensional connecting doesn't make it any less real! In fact, it makes it *more real* in some ways because it's part of a *larger* reality.”

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AB: “What do you suppose would happen, ah, Professor, if the metaphysical world and the scientific world all of a sudden got on the same page.

What ... (AB laughs) what kind of consequences would there be for, ah, society?”

JM: “Well, that's exactly what's happening now! I mean, in our neck of the woods, I mean, we ... this multi-dimensional compass I was telling you about. We had philosophers and scientists getting together and ... and some of the people that I work with personally are, ah ... ah, in those fields and they are very much feeding each other intellectually.

Ah, they are ... ah, I think the metaphysical dimension of this is being increasingly recognized. In other words, the ... the ... how do we think about reality? How do we know what we know? What is the right way to decide whether somebody is telling the truth or not? Do we ... because

you can't set up an experiment you know that, ah, controlled experiment to see whether aliens are here or not (!) – you have to work with the people's experiences. And ... and so how do you decide who's an authentic truth teller here and witness?

So this is ... and that those are clinical and philosophical questions. So that's ... we are collaborating very much with ... not only with physicists and psychologists, but with philosophers around just those questions."

AB: "But if the scientists verify the, ah, the additional dimensions and then metaphysically we begin to get in a good solid communication with beings from perhaps other dimensions, that ... that the social consequences, the religious consequences would be ... you couldn't calculate them (!)"

JM: "Well, you know it's very interesting.

Ah, you mention the religious consequences. Um, have you ever had, ah ... ah, Father Corrado Balducci on your program?"

AB: "I have not, but I guess I ought to."

JM: "He's a ... he's a, ah, Vatican prelate. Ah, still wears the cassock in good standing. Ah, a man in his mid-seventies (70s). I had a privilege of meeting him a couple of years ago. He's quite well-known in the UFO community now."

AB: "Umm-hmm."

JM: "And he ... I heard him speak at San Marino in ... in Italy and got to, ah, got to know him some.

And, ah, he's the (JM laughs), he's called, ah ... ah, he was the head Vatican, ah, demonologist. Ah, and, ah, although he's officially retired, the fact that he's still ... and he says that, ah, obviously what he's saying is not, ah, counter to official, ah, Vatican, um ... ah, policy. So he's not ... not outta line.

And he says the Church ... Catholic Church and he ... says we have to take this very seriously this so-called, ah, encounter or abduction phenomenon.

Why? Because, there are so many thousands of reliable witnesses, okay?"

AB: “But ... but when ... when he said that there was a big stir – not perhaps quite as big – but, ah ... or ... or with a serious con- ... consequence as you had in your life when you wrote your book!

I mean, the Vatican did ring a little bit when he made that statement.”

JM: “But they didn’t ... they didn’t deny it.”

AB: “No, they didn’t deny it. They did not.”

JM: “You know, I don’t know how the Church works politically. Maybe, ah, maybe it’s as hard to understand as Harvard, you know? I don’t know.”

AB: (laughs).

JM: “Ah, but you know what his relationship to the Vatican when he made those statements was, I don’t know, but I mean there are things that if you say them and put them forth, you ... you lose your standing in the Church – *and he did not!*

And, ah, he’s quite frank about the fact that if you have the Church ... when you have thousands of reliable witnesses you got to take it seriously. And, ah, that’s what he says. And he ... he sticks to that.”

AB: “Hmpf.”

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AB: “Well, I, ah, I guess ... I guess we should talk a little bit again about Danny Sheehan.”

JM: “Okay.”

AB: “Because he called me the other day, and, ah, represented to me that he had represented you during the trouble at Harvard.”

JM: “Umm-hmm. Umm-hmm.”

AB: “And he said: ‘You know, we never got to what I was ... was gonna be the fun part for me, because I really wanted a trial (!)

I wanted a trial!

I wanted to bring witnesses forth!

I wanted to really do it ... do it up, and they backed away from that ...”

JM: "Umm-hmm."

AB: "And he said: 'So, hey, Art, how 'bout this idea?"

Suppose we were to get three (3) federal judges – and he claims he knows three (3) *retired* federal judges, and a prosecutor, and a defender, and virtually have a trial with presentation of evidence and, ah, witness testimony, and the whole thing!

Would that be a good idea?"

And I said: *'Oh My God! Of course, it would be a good idea!*

I'd love to do it!

And ... and I guess, has he ... he's run this by you?"

JM: "Oh, yeah! We've been talkin' about it."

AB: "How did it hit you? What do you think?"

JM: "Well, I think ... I think it depends how it's done.

I think it could be a ... a terrific idea!

Danny has, ah, Sheehan has, you know ... may know, he ... he had a great deal to do with, ah, opening up our awareness around nuclear power, the [Karen] Silkwood case, the ... the..."

AB: "Oh, yes!"

JM: "... Wounded ... Wounded Knee, ah, the whole Iran-Contra thing ... you name it, he's been on the forefront of just about every, ah, cutting edge, ah, area of ... of, ah, of sort of 'social malpractice' in a sense that, ah ... ah, that has been going on in the country. And, ah, and been very effective.

And he has a group of investigative, ah ... ah, assistants work with him that are probably better at getting the truth about something than anyone I know!"

AB: "Well, what would you imagine the question to be tried?"

JM: "What's goin' on?"

I ... see, I don't think there should ... I personally don't think there should be a good guy and a bad guy in this. In other words, I don't think we should ... it should become some adversarial thing between sort of, ah, the ... the prosecutors and ... and the government cover-up. I don't think it should ... I don't think it's about that!

I think it's not about anybody's doin' anything bad. I think it ... they're ... they're people that ... that in the scientific community that ought to be questioned. They're people in ... in government, they're people in ... in the religious community, ah, people in psychology ... psychiatry. In other words, it ... it would ... *my idea of this would be to get the Truth!* In other words, to get to the bottom of what is really – in the course of the UFO ... UFO community, it's crucial here – **what is really going on? (!)**

What do we know?

How can we find out?

It wouldn't be like this: Some bad guys covering things up – see, I think that's the wrong approach!

Ah, I think that ... that ... that ... I mean, I support full disclosure and I ... I support people that, you know, like Steven Greer, that are tryin' to get as much knowledge, ah, through the government as possible. I think that's a good ... those are very good things to do.

I just ... I just think this ... the ... the ring of trial tribunal should not convey that what he's tryin' to do is to put some person or some group on trial."

AB: "No, no, no, no! No ... no."

JM: "But rather have an open forum that would create, ah ... ah, a way of ... of bringing witnesses forward to get at the real facts of this whole UFO encounter ..."

AB: "Yes, but obviously ..."

JM: "... domain."

AB: "... for balance and for consideration of the federal judges, there would have to be one side which would be, ah, presenting the, I suppose, skeptical side, huh?"

JM: "Sure. Exactly ... exactly."

So you'd have people that, ah, would say: 'No, there's nothing going on here. Ah, this is all a figment of people's imagination.'

And then you'd have the evidence presented, *and it could be quite extraordinary!*"

AB: "What would you bring to such an event?"

JM: "What would you bring?"

AB: "You."

JM: "Me, personally?"

AB: "If ... if you were asked to, ah, either testify personally – as an expert – or to bring witnesses, would you be able to do that?"

JM: "Yeah, in other words, I would ... I would take, ah ... ah, not just the arguments or the ... the case, so to speak, as I tend to make it in my books or in talking here. But I would, ah, try to select certain individuals that have had the encounters and have them present their experiences and why they took it so seriously and how it affected their lives. And so that the fact that we're dealing with plausible by and large, healthy, normal people from all parts of the society – that this would get across.

And so ... and I would be ... I would be the person that ... one of the people that would support the truth of the encounter, ah, the encount- ... the facts of the encounters that are goin' on."

AB: "Just, ah, curious – and I suppose you'd be biased – but how would you imagine, ah, the result of such a confrontation – and it would be, ah, aired either on radio or television, so somewhere ... we don't know yet."

JM: "Sure."

AB: "How do you imagine it would end up?"

JM: "Oh, I have no idea. I mean, ..."

AB: (laughs).

JM: "... I think it would ... it would be enlightening. I mean, I think it would, ah, it ... first of all, there is the idea, ah, quite prevalent in the country that the people are too skittish. The people ... it'd be too dangerous for the people to know."

AB: "Too dangerous for the people ... oh, we'll pick up on that when we get back.

Ah, it's the top of the hour right now. Professor John Mack is here.

I'm Art Bell.

What do you think?

A big trial ... open to everybody?"

* * *

AB: "Good Morning, all. Professor John Mack from Harvard is my guest. He'll be here for the remainder of this hour, so we've gotta go right to work. Stay right where you are!"

* * *

AB: "So we're back, Canada, (AB laughs), ah, with Professor Mack.

Professor Mack, we were talking about Americans and whether they would, um, accept, ah ... ah, the concept of a ... a radical change. Ah, scientists all the time are saying: 'Well, we ... we thought we knew, but now we think ...'. Ah, we're hearing that all the time.

So it could change, and metaphysics and science could come together and there could be a whole new reality. But you know, it's a lot like the Brookings Institution study of what would happen if we were confronted, ah, suddenly with the presence of aliens.

And what would happen from a societal point of view, ah, it could be very, very disturbing. Or at least that's what they concluded then – has that changed?"

JM: "It depends how you ask the questions.

I mean, I ... I ... I ... if you ... if you asked, ah, people: 'Do they wanta know? Would they ... do they wish to have the facts covered up, ah, that are known by scientists and by, ah, government officials?'

People are much more likely to say: 'We wanta know.'

If you say, ah, you know: 'Would you be alarmed if aliens showed up here, there, and the other place? They might be alarmed.

I mean, first of all, the ... as far as I can tell, ah, the aliens with all ... not every encounter is a pleasant one. People have very traumatic [experiences] for sometimes all kinds of reasons."

AB: "That's right."

JM: "Ah, however, ah, everything I've ever seen, heard ... whatever ... people I work with – *there is not as much harm in the entire experience I have with this encounter phenomenon as we do to each other in a single day (!)* [Quite a claim ... and one which I must state I personally dispute – JS].

AB: "Here, here."

JM: "So there ... there is not any suggestion that those are, ah, the films like *Independence Day* notwithstanding ..."

AB: "Hmm."

JM: "... *there is not a shred of evidence that these beings wish to do us harm.* [Save for kidnap, rape, implants, forced pregnancy, *et al.* – JS]

The worst that could be said, ah, is what Dave Jacobs said, which is that they are changing our nature in some way ... that they are ..."

AB: "Umm-hmm."

JM: "... cohabiting with us in such a way that we are being transformed. But I ... as far as I could tell, that could only be for the better (!)"

AB: "Well, Dr. Jacobs did however allow for the fact they may not be friendly.

But I ... I mean, I think his position is rather, ah, extreme (!) in ... in that respect (!) [If Jacobs' position is extreme, Mack's is naive (!) – JS].

And, ah, I don't say that they're good ... good peop- ... good guys or bad guys – I don't see it that way. Some of the experiences are traumatic [which Dr. Mack chooses to overlook – JS] and some are transformative in a positive way [highly questionable! – JS] of the person having the experience.

Ah, in any event the ... the fact is that something's going on here ..."

AB: "Umm-hmm."

JM: "... and it's not malevolent in ... in the way we are when we, ah ... ah, make war upon each other, or upon the environment. [This is a false

basis of comparison – JS]. And I can't see the ... and I think people if ... if prepared appropriately are just simply told this is what's going on ... they kinda know it anyway, you know, and if, ah, if it was presented in a truthful, honest balanced way – I think the people are much, much more ready for this than, ah, ..."

AB: "Umm-hmm."

JM: "... alarmists would have us think (!)"

AB: "All right."

* * *

AB: "Ah, back to the trial concept for a second.

Three (3) retired federal judges ... they'd be a tough sell!" ...

Aud: "Professor Mack: A court will want empirical evidence. Do you have it?"

JM: "Well, this is the old thing. You know, empirical evidence, ah, that's the metaphysical question.

Yes, there is evidence. Yes, there are cuts, scoop marks, things on people's bodies. There are some kind of evid- ... suggestion of implants. There are hints that people are missing sometimes. But the physical ... *three (3)-dimensional physical evidence is thin.*

But what has happened in our world ... in our culture is that we only understand knowledge that is in this three (3)-dimensional, physical-proof framework. **There is the whole range of experiences people have known throughout history – encounters beyond the three (3)-dimensional world, which we've cut ourselves away from!** And that you can't necessarily prove something by the methods of the physical sciences, even though there is physical evidence ... I should say, ah, point out, does not mean that the phenomenon isn't of enormous importance! So if we kinda wait around to be able to do, you know, as Carl Sagan used to say, wait till the, ah, log of the captain of the UFO falls in the field, you know, ..."

AB: (laughs).

JM: "... I mean, that's ... that's *absurd!*

First of all, ah, it takes it much too literally, but also since we're ... there's so much resistance to even acknowledging that there's anybody out there besides ourselves. The teenage boys that found such a log, for instance,

in the field would be, ah, psychiatrically-examined and, ah, accused of doing a hoax. And then the document itself would be looked at and, ah, shown to be some ancient ru[in], ah, thing from a tribe that used to live there.

And you know, it's ... *it's a matter of what ... what we're able to perceive and take in at this point.* And the metaphysical piece, which you brought up several times has to do with *what we feel qualifies as knowledge (!)* In other words, a witness who tells us about an experience they've had which is extraordinarily life-changing – and which is not psychiatric – with some kind of entity that changed their lives and which, ah, follows a pattern which is now familiar to me and to many workers.

This is enormously important!

Can we prove it by the methods of ... of three (3)-dimensional science?

No.

Does that mean it's not of fundamental importance?

No.

So, it ... we're gonna have to expand our whole way of knowing what in philosophy – metaphysics, as you call it ... is called epistemology ... how we know things."

AB: "Umm-hmm."

JM: "We need to find a way of knowing these interdimensional, ah ... ah, studies, which are as reliable as the methods of knowing in the empirical science field (!)"

AB: "In such a trial, um, if you were asked, ah, what other, ah, professional witnesses – other than yourself – would ... would you think it would be valuable, ah, to call, what kind of names would you bring forward?"

JM: "Well, I don't wanna name names, because it's gonna bring ... drags people into this right now ..."

AB: (laughs).

JM: "... who may not feel ready to be ... to be, you know ..."

AB: (laughs more). "I understand."

JM: "... *fingered* like that. ..."

AB: "Okay."

JM: "But I can tell you the type of people. You'd wanta ... you'd want an astrophysicist. You'd want, ah, people of course in the UFO field that have seen the UFOs and have the photographs and the ... and have done the careful fieldwork about people who've, ah, who've ... who've seen the UFOs.

People ... I'd wanta have people who have worked with people that, ah, have had the encounter experiences as well as the abduc- ... 'so-called abductees' themselves. Ah, I would wanta have philosophers on there that can help us think about knowing in a more, ah, expanded intelligent way. Ah, historians of science that can look at what happens when a whole new phenomenon has confronted the human species in the past like you know it wasn't until the eighteenth (18th) century that, ah, it was officially considered possible that meteorites could fall from the ... from the sky. You know?"

AB: "That's true."

JM: "I mean, so, you know, it's ... there's a ... a background to resistance of ... of new knowledge in ... in human, ah, psychohistory, if you will."

* * *

JM: "But you know, I think that, ah, you ... you ... you create community, you know with your work. You link people and, ah, and, ah, allow people to have a chance to wake up and become conscious around those things (!) So I think that any way we can help, you know, to ... to strengthen that web of connection you ... you contribute to is ... is really important!"

* * *

AB: "Maybe with respect to this, ah, possible trial that we're talking about for the first time tonight, there's some attorneys ... obviously this is gonna cost money! We don't know where it's gonna come from yet."

JM: "Yeah."

AB: "Ah, maybe some attorneys would like to do some *pro bono* work in the area?"

JM: "Yeah, I mean Danny Sheehan would know about that. And, ah ..."

AB: (laughs).

JM: "... you know, that whole mechanism of, you know, how to collect the money and, ah, how to get people involved in this. I mean, I don't know how ... you know, this is the first time on your show that this subject has really come up publicly, so I think we're 'brainstorming'."

AB: "That's right! We are and, ah, I think the audience will consider it as well, and who knows, maybe we'll ask them to help out? Maybe they'll be a financial backer, ah, that will suddenly appear magically, and we can do all of this? And it's just in the formative stages ..."

JM: "You know what?"

AB: "... and I don't even know why about it tonight ..."

JM: "Why it might even be a kinda grassroots movement that, you know, people might contribute a little bit, ah, you know, a little bit of money from And there's thousands of people, who would be, ah, you know, *incredible (!)*, you know, into this, maybe?"

AB: "It would. Ah, I personally though as much as I would love to simply have it covered on radio, it sounds like a TV item to me. (AB laughs). I just ... television should be involved."

JM: "Yeah. I think the trouble is, you know, my experience over many years in ... in this kinda work is that **there's a freedom in radio that TV doesn't have (!)**"

AB: "**Oh, you bet!**"

JM: "And that, ah the resistance to doin' anything wide open like this on TV is enormous! That's been my experience."

AB: "Well, they like the OJ trial – they'd love this!

And ... and I ... there are some cable networks, for example, now that really do allow a significant amount of freedom. Ah, not as much as radio, but there's so much 'reality television' going around now ..."

JM: "Yeah."

AB: "... this'd be a heluva piece of reality TV, wouldn't it?"

JM: "Sure. I mean that's, ah, that's the kind of thinking we need (!) I mean and you know any of us that have connections with, ah, people in the cable networks or ..."

AB: *"Oh, they're all listening right now!"*

JM: "Yeah, I mean, it's ... it's ... you'll probably get some good ideas out of this!"

AB: "Umm-hmm."

JM: "I hope so."

AB: (laughs).

* * *

AB: "I would ... I would love to allow some of my audience to ask you, ah, some questions."

JM: "Sure."

AB: "Ah, maybe ... maybe in the final half-hour here."

JM: "Yeah, let's go!"

AB: "Um, but, ah, first, if you would: What do you consider of what you have investigated to be the strongest case you've got?"

JM: "Hmm ... there's so many. I mean, they're strong in different ways. I mean ..."

AB: "In ... in your mind."

JM: "In my mind."

AB: "Uh-huh."

JM: "Hmm ..."

AB: "As a reasonable person." (AB grins).

JM: "Oh boy, oh boy, oh boy!"

AB: "Kind of a court term they use.

I mean that would convince a reasonable person, ah, more than any other case."

JM: "I think that ... that ... that, ah, there are several.

I think there's one, ah, they're ... they're people like a young woman I have in mind, who, ah, you know, in her twenties (20s) and never had even thought about these things. And then just was *totally shocked* to begin to have beings appearing in her living room and ... and was just, you know, terribly upset about it. And the transformations that went on in her experience first from trauma and then from, ah, a kind of *profound, profound loving connection* with this whole, ah, this whole world that was opened up to her.

Um, they're a young man I ... I think of, who, ah, was working in a service industry and then began to just ... I ... I ... for the strongest cases are the ones that have no particular relationship to UFOs. They just out of nowhere ... they ... they report they have these experiences. They keep them to themselves.

Somebody says: 'This sounds like you should talk to Mack or someone like that.' And they say: 'You know, Doc, I think you're gonna think I'm crazy, but here's what happened to me!' And then what's really powerful is when you say to them: 'Well, you know, I've heard this from other people. This is not ...'

AB: "Umm-hmm."

JM: "... not ..." and they ... they just get ... they have what I call 'ontological shock', which is, ah, **everything that they've ever believed is shattered by this!** And they ... they become really upset (!) ... because I can't tell 'em it's gonna go away. And it's crazy that there's something that is ... *they have to treat as real (!)*

And when you've had that experience with ... with, ah, person after person, you ... you ... you ... you just know that ... that you're dealing with something that ... that you can't dismiss (!)"

AB: "Well, people know they can talk to you. People know they can talk to me. Ah, but sometimes when we stumble into something on the radio, ah, like this simple thing we call the 'shadow people', ah, other people come forward and say: 'Oh My God! I've had it for years!' And, ah, they're in tears. They're actually in tears, ah, Doctor, just so happy that *they're not crazy!*"

JM: "Well, you know, you've had on your program ... you've had Pamela Stonebrooke on your program."

AB: "I absolutely have ... yes!"

JM: “And Pamela ... Pam, ah, ‘Diva’ – likes to be called – she’s ... she’s had encounters with these reptilian beings. And she’s had a lotta guts to talk about this, because ...”

AB: “You bet!”

JM: “... ‘Ho, ho, ho, ho’ ...”

AB: “I know.”

JM: “... and sex with aliens ... blah, blah, blah.”

AB: “I know!”

JM: “Well, I mean her case which I know very well, I mean, is ... is a very true and real case. And very important!”

AB: “That’s why I put her on the air, Doctor!

Hold on, we’re at the bottom of the hour. We’ve gotta break here.

We’ll be right back. From the high desert, this is Coast to Coast AM.”

* * *

AB: “Here comes your opportunity – and a rare one at that – to speak with Professor John E. Mack. Rare that he does interviews.

Harvard’s John Mack.

I’m Art Bell. This is Coast to Coast AM.

And if you stay right where you are, that’s what’s coming next!”

* * *

AB: “Once again, Professor John Mack. Ah, his book, *Passport to the Cosmos*, available everywhere – bookstores, of course, [amazon.com](https://www.amazon.com). We’ve got a link up for it right now.”

* * *

AB: “All right, one quick question ... then to the phones.” ...

Aud: “Do you think, Doctor, that mad cow disease and all of the tales of aliens messing with cows for all these years might have some kind of relationship?”

JM: “Ahh, no idea. No idea.

I wonder what Linda Howe would say about that? What do you think?"

AB: "Well, I bet she'd be suspicious."

(JM and AB both laugh).

JM: "Oh, no ... that's outside my area."

I do think that the ... there is some evidence that the whole, ah, kinda cattle mutilation or these, ah, ... these, ah, lights that are seen around the farms when ... these ranches ... when this happens, has some relation to ... to this encounter phenomenon. I don't know – they seem to be associated in some way.

Mad cow disease ... I have no idea?"

AB: "It's one scary disease and, ah, it might answer some questions."

* * *

Aud: "I've had interdimensional experiences most of my life, but it wasn't until your *Abduction* book that I realized what was **wrong** with me. And ..."

JM: "It's not 'wrong with you', okay?"

Aud: (grins). "... I'm sayin' it [in] quotes [*i.e.*, "wrong"], you know?"

JM: (grins back).

Aud: "Um, however, um, I've done a lot of work on myself [but] I still find it very difficult to get rid of the **body trauma**!

Um, I was pretty ... **it was pretty traumatic for me!**

And, um, *I still sometimes in certain medical procedures and sexually will start having flashbacks!* So ..."

JM: "Umm-hmm. Umm-hmm."

Aud: "... do you have any suggestions on how to ...?"

You know, consciously I know what's goin' on ... my body still goes to the moments, and I kinda, you know, freak out a little bit (!)"

JM: "It's a great question! I'm sure a lot of people listening have the same question."

Ah, the ... just for other people's benefit, *this is a very physical phenomenon*. This is one of the reasons that I took it so seriously is that the people who have these experiences have *intense* kinds of ..."

Aud: "Oh, yeah! It's quite intense!" (Aud grins).

JM: "... feelings in their body. They ... they sometimes will say: 'Every cell in my body is vibrating.' Or they'll feel that they ... that they hold some intense energy that has come into them that they don't know what to do about.

Ah, one of the things you could do is ... is work with ... if you know somebody who knows about this encounter phenomenon, but also understands 'body energies.' To get them to work with you ..."

AB: "Hmm."

JM: "... and to express some way that you can discharge these feelings. Express some feelings intensely. Ah, you'd have to find somebody you trust who knows this field.

Ha, or you could ... ah, particularly somebody who does body work. I mean, you can find body workers who can help you ..."

Aud: "I've seen, um, ..."

JM: "... release some of this energy."

Aud: "... a massage therapist for years. Um, she's not ... I mean, she ... she knows about this phenomenon.

It doesn't seem ... **does this ever go away?**

Is this something I'll have to just live with the rest of my life, or ...?"

AB: "Hmpf!"

JM: "I think that ... **yes!**

I mean we're often ..."

Aud: (laughs ... as a defense mechanism).

JM: "... with the people we work with in ... ah, yes, it can ..."

Aud: "It can go away? Okay."

JM: "... it can be relieved, yeah."

Aud: "Okay."

JM: "But the people ... a lot of people we work with, ah, find a very great relief from their bodies with 'relaxation sessions' that ... that allow their body ... the body just to react and to ... to ... to express their emotion with the voice or let their body shake. And let the energy pass through and ... and move on.

I mean, I ... I ... I ... but you have to find somebody that can ... can ... do that combination of ... of ... of relaxation and really what I call 'hold the energy'. In other words, ah, really be present to the person as these very intense feelings come through, ah, emotionally and physically."

AB: "Umm."

* * *

Aud: "I periodically fall asleep to your show – not that's it's boring, but it's late. And the last one you had on the, um, 'shadow people' was not a good one to fall asleep on. 'Cause as soon as I got into that dream state, I had a big, like, TV screen with somebody with bright, glowing **red eyes** ... !"

AB: "Okay, well, I'm sorry. I apologize."

Aud: (laughs heartily). "I don't blame you for that one!"

AB: "All right. Well, thank you. Thank you very much."

JM: "It can't be the ... it can't be the first time ..."

AB: (laughs).

JM: "... that he's kept people awake (!)"

AB: "Ah, or probably influenced the dream state ..."

JM: "Yeah!"

AB: "... or worse yet."

* * *

AB: "Ah, you mentioned Pamela Stonebrooke – and oh, was I criticized when I put Pamela on the air. But I did it for a reason.

I did it: A) because I believed her; B) because I think there's a whole lot more sexual, ah, activity going on with regard to abduction cases than people are ever willing to talk about. Is that ..."

JM: "Absolutely!"

AB: "You agree with that?"

JM: "Absolutely. And Pamela is unusual in that she's ... she's, ah, able to, ah, face up to the encounter she's had with these Reptilian beings, including the sexual aspect of it. Tell the truth about it. Take the hits and the criticism ..."

AB: "That's right."

JM: "... and the put-downs, and all that.

She's very gutsy! She's ... I ... I ... I'm ... I've been very impressed with her, and ... and she's – you asked about cases before that have impressed me – she's one of the ones that has been *very impressive* to me."

AB: "Well, there have been since Pamela, ah, many others. So that's an area that just has been way under-explored.

All right."

* * *

JM: "Most of the major problems we face – I think you'd [Aud] agree with this – are created *by human beings!* ..."

AB: "Well, you see, that is where I think [Aud] disagrees. He ... he doesn't think that human beings could have an effect on the planet (!) He doesn't think that, ah, any meager little thing we do matches up to anything nature might have in mind."

JM: "Ah, I never heard that position before (!)"

AB: "Real- ... listen to Rush Limbaugh."

JM: "Huh."

AB: (laughs).

* * *

JM: "... [T]here is a link between the phenomenon like near death experiences (NDEs) [and] the alien encounter phenomenon. That they have in common, ah, opening up of our consciousness to energies ... to realities that are experienced and can be experienced, if the person doesn't have any guidance or help, as overwhelming."

Aud: "Exactly."

JM: "And that, ah ... now I don't believe that ... that that has led to people distorting perceptions so they're seeing [sic] ... seeing reptiles when they're really having some sort of vague trauma. I think they're seeing what ... what is there to be seen."

Ah, but I do agree with ... with the notion that part of the resistance to facing this whole thing is that the energies involved are so powerful! They ... they are not something that we can, ah, you know, ... control, you know?

One of the, ah, one of the ads [advertisements] on the program had to do with a woman saying that she likes Red Roof because she can control the environment in the room. Well, ah, you know, we have a passion for control as a species, and this phenomenon, ah, the encounter phenomenon, ah, confronts us with the limitations of our ability to control the Cosmos ... control the Universe that we live in."

Aud: "I'm continually impressed with how we appear to be so *logically conceited* in our interpretations We have a tendency to make things so local ... so within our realm of knowing, when someone in science – I don't know who – said: 'Nature is far more strange than we can possibly imagine.'"

JM: "Oh, yeah! I ... I think we ... we wanta make it *manageable*, you know? *We don't wanta face the mysteries (!)*

But you know, the whole fact that we're here at all and where we're going when we die is nothing but mysteries, you know? And, ah, I think life's a lot more exciting when we open to the mysteries, ..."

AB: "Hmpf."

JM: "... but you know, I'm biased in that direction."

Aud: "Absolutely. Well thank you both."

AB: "Ah, thank you very much and take care."

Ah, I'm certainly biased that way myself, and it's another ... that's another one of the great societal denials – and that's **Death**, ah, itself. It's one of the greatest of all, isn't it?"

JM: "Yeah, I mean I think that, ah, [Aud] mentioned near death experiences. I think people that open to death through near death experiences and have a kind of, ah, preview of what may be to come and ... and they're not afraid – whether it's accurate or not – they're not afraid of death, ah, by and large anymore!

I mean most of them have magnificent transcendent experiences. Some of them have traumatic experiences, but most of them open up to a ... a divine connection and they ... they just aren't afraid of death anymore. They, ah, ..."

AB: "Ah, tomorrow night I'm going to have Dannion Brinkley on. Interesting you should mention it."

JM: "Ahh, he's a wonderful fellow! Yeah!"

AB: "And Dan is no more scared of death than, ah, the man in the moon!"

JM: "He said he was such a bad ass that he had to have two (2) near death experiences in order to, ah, have him see the Divine and change his ways!"

AB: "Well, he's still kind of a bad ass actually."

(Both JM and AB laugh).

JM: "Good for him!"

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Aud: "Dr. Mack, I heard you repeat several times tonight ... but, um, I'm ... I'm a little disturbed to hear you keep repeating the word 'metaphysical'. And you said several times you seem to think these are physical, but yet you seem to be a little reticent about, you know, saying these creatures could be physically present here on the Earth ..."

JM: "Yes."

Aud: "... and in our environment."

JM: "Yeah."

Aud: "And I ... it just seems to me that [it's] overwhelming evidence. I mean, we've had thousands (1,000s) of military pilots. I've talked to some of them around the world. We've had ... I mean, there was a man in Canada a few years ago – he walked up to a landed UFO and touched it, and got radiation burns! I mean, we ..."

JM: "Oh, absolutely!"

No, *I think they're completely physical*. I'm just saying that ... that they also open us to, ah, other dimensions, and that the ... if you look at a multi-dimensional Universe or you look at the ... the ... the higher realms of reality – spiritual realms – the three (3)-dimensional world is contained within those multiple dimensions."

Aud: "Oh, absolutely!"

AB: "Umm-hmm."

Aud: "And I think anyone with a higher intelligence coming here would ... would have to be aware of that and would, you know, obviously be far ahead of us."

But I just ... it just seems to me at this point we have these poor witnesses out there all by themselves. They have no one in our officialdom supporting them. And as you said, it's a huge ontological shock to them. I mean, **HUGE** – I've talked to them.

And it just seems to me we should all be striving for at this point is why examining the metaphysical interaction. I think we need to be striving to get our society to admit out in the open officially that these things are here. And so that these poor witnesses can have some support, and maybe, you know, that would *shock* our society into a paradigm shift."

JM: "I agree! I think you're absolutely right on. And I think that's the whole idea of this ... this, ah, tribunal ... this sort of mock tribunal to get at the fact-finding hearing that, ah, we've been talking about here would be to open this up so people don't feel so alone!"

Aud: "Absolutely."

JM: "So they absolutely can be talked about. So Hollywood doesn't ... can't get off on tryin' to scare us with these ridiculous movies like *Independence Day*."

AB: (laughs).

JM: "That they gross \$ millions by playing on people's fears."

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Aud: "Let me just say one more statement I read many years ago that impressed me:

Carl Jung, who I greatly admire, he wrote in a book once that – and not his UFO book ... another one – that, ah, he didn't feel that humans would become fully rational or fully appreciate themselves until they actually had a physical interaction with a quasi-human intelligence, he said, from another star system, and I believe that too."

JM: "Yeah, I mean, who are we? We ... we're ...

Who are we as a species?

What is our true identity?

Are we cosmic citizens or do we only belong to, you know, one state or one company or one nation?

I mean, we ... we ... we ... we have ... the next step it seems to me in human evolution is to recognize as one of my ... one of the abductees that's well-known, Jim Sparks says: 'Because we've become citizens of the galaxy', you know? Not ... not just, ah, you know, kind of parochial characters that think that, ah, only my neighborhood ... my physical neighborhood counts. You know, I ... I think we're much too locally-minded (!)

I ... I agree with you entirely."

Aud: "I admire you, Doctor. I hope you get this tribunal going."

JM: "Yeah. Thanks."

AB: "All right. Ah, thank you very much, caller."

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AB: "Doctor, thank you."

JM: "Thank you, Art."

AB: "And hopefully in long form we'll be doing it again soon sometime perhaps before the trial." (AB laughs).

JM: "All right. Okay."

AB: "Take care, my friend."

JM: "Thank you. Good night."

AB: "Good night."

Dr. John Mack. I'm Art Bell."

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