

## In memory of John Mack, who said aliens are from "higher space-time dimensions." Died September 27th 2004

UK Press tributes by The Independent, The Sunday Times and The Guardian

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*John Mack, professor of psychiatry at Harvard University, may have been criticised by some branches of academia in his home country, the USA, for his research into alien "abductions", but his untimely death in a road traffic accident in London in September was the signal for an outpouring of praise and extraordinary views - and empathy for Mack's views - from the serious British newspapers. Whitley Streiber, in the USA, also wrote movingly of Dr Mack, on his website. An edited selection of the UK media tributes are reproduced below.*

*I met Dr Mack in London in 1994, in the company of the then editor of FSR, the late Gordon Creighton. The conversation scanned the many facets of the ufo/alien subject and, as befitted Gordon's (and, it transpires, Dr Mack's) interest in matters that go beyond our known physical existence, we moved on to discuss the nature of consciousness, the potential of the mind - can it exist beyond the brain? for example - and where ufo and aliens might fit in in a world where 'spirit' might exist alongside, or interact with, our known physical world.. In Dr Mack we lose a man who, rare in his profession - like astronaut Gordon Cooper, who has also recently died - dared to speak of matters that disturb those who prefer to keep their heads in the proverbial sand. Knowing what we now know of quantum mechanics "entanglement" - in which it is possible to transfer information instantaneously over any distance - some may say he was on the right path in his thinking. Paul Whitehead, FSR.*

### The Independent:

The salient interest of John Mack's later life was alien abduction. He believed that "aliens" from higher space-time dimensions are visiting Earth, and that this phenomenon is occurring in the context of the threat to the earth as a living system, a response to the ecological devastation that our particular species has undertaken.

The aliens are engaged in what he called a "cosmic correction"; they appear to function "as a kind of intermediary between the Source of creation and us, emissaries perhaps of that correction." He believed that our planet evidently has a place in the larger fabric of meaning and significance in the cosmos, and this one species cannot be allowed to destroy it for its own exploitative purposes. He said that the alien encounter experience seems almost like an outreach program from the cosmos to the spiritually impaired. Mack used hypnosis and other techniques to retrieve "memories" of abductions by aliens. His 1994 book *Abductions: human encounters with aliens reported accounts...* (was followed) ...by *Passport to the Cosmos: human transformation and*



Professor John Mack

*alien encounters (1999).*

### The Sunday Times: The aliens are always with us.

A Harvard professor killed in London had been vilified for his belief in the 'third realm'. His theories may not be as mad as some think, says Bryan Appleyard.

I learnt of the death via an e-mail from the sychology of the Paranormal Network, an academic group that studies aberrant "anomalous" phenomena - subjects such as telepathy, ghosts, clairvoyance and alien encounters and abductions.

I was shocked, mainly because I knew the man and liked him, but also because of the banality of his death. Such a bizarre, anguished and exotic life had surely earned a stranger conclusion than an encounter with an alleged drunk in Totteridge.

(At a meeting in London)...we embarked on a three-hour conversation about the fabric of reality and the way

we have deceived ourselves about the true nature of the world. He spoke very slowly and very quietly.

In 1990 Mack had met another acquaintance of mine, Budd Hopkins. Hopkins, a New York artist, had in 1964 seen an unidentified flying object over Cape Cod. He then discovered many people had seen UFOs. In the mid-1970s he also began to come across people who claimed to have encountered and been abducted by aliens.

Using hypnotic regression, he retrieved what appeared to be memories of, among other things, surgery conducted by these aliens on their human victims. Hopkins had become convinced of the reality of these memories and, when he met Mack, he invited him to meet some of the abductees.

Mack met them and also came to believe in their accounts. In 1994 he published a book, *Abduction: Human Encounters with Aliens*. It caused a media firestorm. A Harvard professor had announced that these tales of alien abduction were true. The Harvard authorities were appalled. They attempted to get rid of Mack. But on what grounds? The belief that aliens had visited Earth could hardly be grounds for dismissal. If it were, then 5m Americans were wholly unemployable. That is one estimate of the number who might have suffered alien abduction. If all who had encountered aliens or seen UFOs were regarded as unfit for work, then half the nation - including three or possibly four presidents - could not hold down a job.

Mack... held on to his job... He pursued his own interests via the John E Mack Institute. The website - [www.johnemackinstitute.org](http://www.johnemackinstitute.org) - describes its goals.

"Our Research, Clinical, and Educational initiatives examine the nature of reality and experience while providing a safe environment for healing discoveries. Our aim is to apply this emerging knowledge to pressing psychological, spiritual and cultural issues."

Mack continued to write about his meetings with abductees and also to endure bitter criticism and abuse from full time UFO sceptics like the writer Philip J Klass. Mack went on to become the foremost villain of the sceptics and the saint of the believers. Through him flowed the multiple crises of modernity and secularity. Is this all there is? Is what we are being told about the nature of the world true? Or have we lost some deep, ancient wisdom that now only surfaces as aberrant and ridiculed phenomena such as alien abduction?

**"Other cultures have always known that there were other realities," he told the Seattle conference, "other beings, other dimensions. There is a world of other dimensions, of other realities that can cross over into our world." Long before aliens came into his life, Mack had always believed something like this.**

His psychiatric work was ... controversial. He became involved with EST - Erhard Seminars Training - which he described to me as "a technology for blowing your mind, basically". He also took up Stanislav Grof's holotropic breathwork that uses rapid breathing to enter

an altered state of consciousness.

"I travelled into past lives, emotions and events. I realised the psyche could travel. It was not limited to the brain and the body. Spirituality, rather than being an embarrassing high-mindedness, which is what it is in secular culture, became very tangible."

He was obsessed with the idea that the contemporary scientific account of the world was simply wrong. Alien abduction came as yet further evidence.

Why, he wondered, do we not believe the tales of abductees? In other cultures - and in our own in the past - people routinely accepted encounters with spirits.

The default human belief condition is that there is another world in close proximity to ours and the two routinely interact. We are the weirdos in denying what everybody else takes to be a self-evident truth.

But Mack's belief in abductions was subtly and importantly different from that of people like Budd Hopkins. Hopkins is a "nuts and bolts" believer. He thinks the aliens are as solid as you and me and they intend to take over the world. Mack, in contrast, became a "third realmer".

The first realm is that of the mind, the second that of the world, but there is a third realm to which modernity denies us access. And it is there that the aliens live. Sony used to advertise its PlayStation computer game console by saying it was "the third place", a direct reference to this idea, which implied that playing computer games created a new reality outside the mind and outside the world.

What exactly this means is hard to imagine, rather like trying to picture a four-dimensional cube. But it is clear what it implies: that modern man wears blinkers, he has been denied - or he denies himself - access to the true nature of the world. The scientific imagination has concealed from us the teeming reality of the third realm.

Of course, it would be easy to dismiss all this, to say that Mack was crazy and his followers gullible. Nobody has provided any physical evidence of the abduction phenomenon.

All we have is thousands of accounts, many of them retrieved, dubiously, under hypnosis. I have been hypnotised myself and I saw a flying saucer, a vision that seemed like a memory. But I am sure I have never seen any such thing. Hypnotism generates new visions more persuasively than it retrieves old ones.

To say that, however, is to say very little. Whether these things are "true" or "real" is, in fact, a trivial matter.

The important issue is the fact that they are seen, felt, endured, suffered and celebrated by millions. This points to deep truths about the way we apprehend the world. John Mack was troubled by something that troubles us all - maybe not aliens, exactly, but a discontinuity, an absence, a lack. After our talk I took him to Paddington station. He struggled still with his raincoat and his case. He was a man who did not fit in the world and now he has left it. I shall miss his strange, troubled presence.

### **The Guardian: Psychiatrist criticised for giving credence to alien encounters.**

John Mack, the American psychiatrist whose research gave considerable credence to accounts by people who claimed to have encountered aliens - derisively dismissed by some of his fellow academics - has died....It was his study *Abduction: Human Encounters With Aliens* (1994) that became a bestseller. It was based on the testaments of about 100 self-proclaimed abductees, who contacted Mack at his office at Cambridge hospital, one of the teaching hospitals run by Harvard University, in Massachusetts.

Mack's interest in the testimonies of people claiming contact with non-human beings had started relatively late in his career. As he explained in an interview: "When I heard about this phenomenon in 1990, I was very doubtful. I thought it must be some kind of mental illness."

Eventually, however, he came to accept that his duty was to help those with abduction stories, known as "experiencers", to deal with their feelings. Mack said his line with such cases was to be "questioning and sceptical"; and that he considered the abduction phenomenon "an authentic mystery", meriting more research.

While he never solved the mystery, Mack suggested two years ago that alien abductions were occurring in the context "of a planetary ecological crisis that is reaching critical proportions, and that information about this situation is often powerfully conveyed by the alien beings to the experiencers".

His peers were divided about his work, although there was general agreement that he was never afraid to be a trailblazer, or to give serious attention to what detractors considered a fringe issue or an alternative approach. Such was his academic weight that he was able to pursue his controversial interests from his base at Harvard - though, while his work on alien encounters brought him many media appearances and made him wealthy, there was a price to be paid.

Some of his colleagues hinted that extraterrestrial visitors, and their alleged impact on humans, were not a productive area of research. Matters came to a head when Harvard launched an inquiry lasting 14 months into Mack's methods, following the publication of *Abduction*.

Born in New York, Mack graduated from Oberlin College, Ohio, in 1951...Early in his career, Mack focused on the psychology of sleep and dreams, and began building his professional reputation by applying a psychoanalytic approach to such troubled groups as children contemplating suicide and teenagers obsessed by the threat of nuclear war. This led him to become a strong advocate of disarmament; in the 1980s, along with his other roles, he became academic director of the Centre for Psychological Studies in the Nuclear Age.

In 1983, he set up the Centre for Psychology and Social Change, which sponsors research projects that combine psychology with ecological or ethnic issues, and earlier

this year was renamed the John E Mack Institute. Mack, who was divorced, is survived by three sons.

John Mack's funeral was held in London on Oct 13th.

### **Betty Hill dies at 85**

Betty Hill, who along with her late husband in 1961 had the first publicized and best-documented UFO experience in the White Mountains, died Sunday in sleep after a battle with lung cancer. She was 85.

On a return trip from Canada, the Hills said they were abducted for two hours by a UFO on Sept. 19, 1961. After going public with their story, the two gained worldwide notoriety. Their story became the subject of a book and later, a made-for-TV movie starring James Earl Jones and Estelle Parsons. They traveled across the country and made numerous television and radio appearances telling their story. When her husband, Barney, died in 1969, Ms. Hill continued the job alone. In 1995, she published "A Common Sense Approach to UFOs".

### **Gordon Cooper dies**

Gordon Cooper, one of the first astronauts and who set a space endurance record by travelling more than 3 million miles aboard Gemini 5 in 1965, has died aged 85. In his post-NASA career, Cooper became known as an outspoken believer in UFOs and charged that the government was covering up its knowledge of extraterrestrial activity. "I believe that these extraterrestrial vehicles and their crews are visiting this planet from other planets which obviously are more technically advanced than we are here on Earth," he told a United Nations panel in 1985. "I feel that we need to have a top-level, coordinated program to scientifically collect and analyze data from all over the Earth concerning any type of encounter and to determine how best to interface with these visitors in a friendly fashion."

He added, "For many years I have lived with a secret in a secrecy imposed on all specialists and astronauts. We can now reveal that every day, in the USA, our radar instruments capture objects of form and composition unknown to us."

In 1957, Cooper commented:

"While working with a camera crew supervising flight testing of advanced aircraft at Edward's Air Force Base in California, the camera crew filmed the landing of a strange disc object that flew in over their heads and landed on a dry lake nearby. A camera crewman approached the saucer, it rose up above the area and flew off at a speed faster than any known aircraft."

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**Flying Saucers in The Bible: A new interpretation.**  
**A report for FSR by Frank Carlisle, biblical scholar**  
**FSR 49-3, AUTUMN 2004**  
**SOLVING THE RIDDLE OF EZEKIEL'S WHEELS -THE CHARIOTS OF**  
**THE CHERUBIM / THE CHARIOTS OF GOD. See picture, front cover**

**INTRODUCTION**

The purpose of this article is to address the biblical question of "angelic chariots", and to ascertain exactly what is written therein on the subject. Does the biblical text describe the physical appearance of God's angelic chariots? I believe that after you read this article you will be able to discern the answer to this question for yourself, as the answer is resoundingly clear. Let me start by laying a biblical foundation for angelic chariots, as well as for the Chariot of God himself, both of which are referenced with various, controlling metaphors in the Old Testament, that also appear in the early interpretive writings of the Jews, Gnostic Christians, and Greeks. I believe that what one will discover is that one can only understand such texts within a modern context.

The Old Testament abounds with texts that speak of how angels came to earth in ancient times riding in heavenly vehicles that are represented metaphorically as "horses" and "chariots" of God. Psalm 68:17 is probably the most definitive example of the Old Testament "angelic chariot" texts. This Psalm addresses the chronology of the Jewish Exodus from captivity in Egypt, their encampment at Mount Sinai, and the events that transpired at that time. "The chariots of God are twenty thousand, even thousands multiplied: the Lord was among them at Sinai, in the [heavenly] Temple/Sanctuary."

There are also many Old Testament texts that speak of how certain biblical figures ascended into the heavens, and are acknowledged by biblical scholars as the "heavenly ascension" texts. One of the best, and probably most well-known examples of these texts is found in 2 Kings 2:1 and 11, which speak of the heavenly ascension of the prophet Elijah, as therein it is written in verse 1: "Now when the Lord was about to take Elijah up into the heavens by a whirlwind, Elijah and Elisha were on their way from Gilgal." Verse 11 continues with: "As they continued walking and talking, a Chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into the heavens."

There are also many references in the biblical text that speak of the Chariot in which God, himself, came to visit earth, as is described above in 2 Kings 2 as the Chariot of fire. The reference to "horses of fire" is to the angelic "chariots of God" that accompany God's Chariot which, in the early Jewish interpretive writings is acknowledged as being a "Merkabah."

The biblical prophet, Ezekiel, metaphorically describes God's Merkabah as being a heavenly "throne" [Ez. 1:26],

as the Glory of the Lord [Ez.1:28] and as "The Gory of the God of Israel" [Ez. 9:3]. The word Merkabah is derived from two Hebrew words. The first word is "merkab", which means "a chariot, and also "a seat, as in a vehicle." It is also derived from the word "rakab", which means "to ride on" or "to ride in." Accordingly, that which the prophet describes metaphorically as a "throne" and "the Glory of the Lord", is to be understood to refer to God's Merkabah, the literal translation of which is "Throne-Chariot", and is that in which God comes to the earth in visitation.. The noted Dead Sea Scroll scholar, Dr. Geza Vermes, makes the following statement about God's Merkabah: "The divine Throne-Chariot draws its inspiration from Ezekiel (1-10)...It depicts the appearance and movement of the Merkabah, the divine Chariot supported and drawn by the cherubim, which is at the same time a throne and a vehicle."

Additionally, the metaphor "Glory of the Lord" is found throughout the Old Testament, and always speaks of God's heavenly presence in a very literal sense, and as in his Throne-Chariot. On closer analysis of the Hebrew metaphor, one finds that the word "glory" gives specificity to the word, within each of those contexts. The word "glory" literally means "mass" or "substance", and variously rendered by biblical scholars as "glory, body, or house", and is therefore to be understood as being a reference to God's heavenly House, Abode, or Dwelling Place. Thus, the Merkabah Glory of the Lord can be seen as being a Throne-Chariot that has both substance and mass, and as God's heavenly Dwelling Place.

Many of the early Jewish Merkabah related writings, as well as the early Gnostic Christian writings, have their interpretational roots in Ezekiel's biblical vision of the Merkabah and the four chariots of the cherubim. Both bodies of literature represent Ezekiel's living creatures as heavenly chariots, inside of which were angelic beings. In the section that follows, I will present a wide variety of text sources, all of which represent the Merkabah and Ezekiel's living creatures, wheels within wheel, etc. as wheel-chariots.

Of all of the biblical texts that deal with the subject of heavenly chariots, none parallels the description that is found in the chapters 1 and 10 of the biblical book of the prophet Ezekiel. In these two chapters Ezekiel describes the physical appearance, operation and movement of what he describes metaphorically as "living creatures, burning coals of fire, wheels within wheels, and cherubim", all of which are synonymous terms that describe the "chariots of God." Ezekiel likens the chariots to liv-