

# The Symbol of the Hybrid Human/Alien Child in the Abduction Phenomenon: Rebirthing within the Psyche and the Psychosomatic Imagination

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This paper is concerned with an investigation of mental states (the *dharma*s of skilful and unskillful states of mind) which in Buddhist practice form part of the developmental process called the seven factors of enlightenment.<sup>1</sup> Investigations of this kind are fundamental as an aid to improving motivation and action (ethical conduct) and the development of a more constructive experience during meditation. There is an increasing rapport between some schools of Psychology and Buddhism in the study of human consciousness as the 'science' of the experience of being.<sup>2</sup> This mirroring is most evident in some contemporary approaches to psychotherapy.<sup>3</sup> The focus in such cases is an increasing self-awareness of one's inner processes through 'insightful' interpretation of the imagistic dialogue occurring between the conscious and unconscious processes that form our embodiment.

According to Jung image is psyche.<sup>4</sup> Psyche (cognition, memory, imagination) is experience. Given sufficient development of self-awareness we experience our being as both evolving archetypal process and as the particular interpretation of that process that we recognize as our own individuality (our own consciousness of being located in a particular time and place/space). Though Jung remains determinedly within the Western esoteric tradition there is certainly a correspondence with Eastern traditions in his work. Particularly so in

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<sup>1</sup> R Cooper: *The Evolving Mind: Buddhism, Biology, and Consciousness*, Birmingham, 1996, 161-176.

<sup>2</sup> See 'Part 11, Body, Mind and Spirit: The Scientific Perspective,' in G Watson, S Bachelar and G Claxton: editors *The Psychology of Awakening: Buddhism, Science and our Day-to-Day Lives*, Main, 2000, 71-197.

<sup>3</sup> For example, G Claxton: editor *Beyond Therapy: The Impact of Eastern Religions on Psychological Theory and Practice*, Dorset, 1996, and M Levine: *The Positive Psychology of Buddhism and Yoga*, New Jersey, 2000.

<sup>4</sup> Jung's conceptualization of the Psyche is to be found in *Jung: On the Nature of the Psyche*, translated by R F C Hull, London, 1969.

the shared interest in the study of the processes and productions of imagination and in the recognition of the consequent multi-dimensional nature of 'reality'.<sup>5</sup> This paper will focus on the contemporary psychological path.

For example Adams,<sup>6</sup> building on a Jungian approach, calls for a new school of psychotherapy to be called 'imaginal psychology.' The first chapter of his book is subtitled 'Imaginal psychology and the dethroning of Mr Reality.' Adams is speaking here of the one-eyed, literalist and egocentric view of absolute and physical reality. The imaginal approach radically affirms the centrality of the imagination as core process of 'knowing' and the use of the fundamental 'fantasy principle' as creative visualization. Adams is repeating a much earlier call by Roberts Avens whose 1982 book is called *Imaginal Body*,<sup>7</sup> but the point is well taken. Clearly though the term 'imaginal' has a qualitatively different though by no means unrelated emphasis in the therapeutic intention as compared to the religious pursuit of salvific practices. As a verb the term relates to the therapeutic development of an emergent, insightful analysis of one's own functioning as self-knowledge. It is usually most concerned with psychosomatic issues involving a clash between the dualistic motivating mechanisms of body and mind.<sup>8</sup> As a noun it refers to a creative dimension of reality characterised by the emergence of unifying and potentially transformative symbols. In bridging the ubiquitous poles-apart common conflicts between subjective and objective experience these symbols also transcends them to build a unique, emerging dimension of imagination. The individual's awareness of the imaginal can transform a static and egotistical sense of being into one of positive becoming - thus increasing a further potential for evolutionary development.<sup>9</sup> Working within one's own 'forgotten third' function, as

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<sup>5</sup> Hanegraaff points to the sacralization of the psyche, the focus on the transmutation of the imagination and its transformative powers as amongst the major features of the Western esoteric in, W. J. Hanegraaff: *New Age Religion and Western Culture: esotericism in the mirror of secular thought* Albany, 1998, 496-554.

<sup>6</sup> M V Adams: *The Fantasy Principle: psychoanalysis of the imagination*, Brunner, 2004, 1 -19.

<sup>7</sup> R Avens: *Imaginal Body: para-Jungian reflections on soul, imagination and death*, London, 1982.

<sup>8</sup> Denise Ramos speaks of symbol as the third factor in the psyche-body phenomenon in D G Ramos: *The Psyche of the Body: a Jungian approach to psychosomatics*, Brunner, 2004, 38.

<sup>9</sup> Adams, op cit, 1.

Avens has it,<sup>10</sup> increases the opportunity for self-knowledge as the groundwork for overcoming the more reflexive and habitual processes of coming into being. Increasing self-knowledge brings a sense of learning to exercise a greater degree of developmental choice and selective collaboration with the embodied motivations we experience as our outer and inner worlds.

On the other hand it cannot be denied that initially the kinds of experience most relevant to this evolution of psyche can be quite terrifying when interpreted as an overwhelming threat to ego-controlled consciousness. A wide variety of writers have likened this fright-filled period of conflict to a sequence of initiation. Perhaps the best known exposition is to be found in Joseph Campbell's synthesis of the otherworldly and mythological journey of the heroic ego.<sup>11</sup> In order to bring the archetypal forces of creation into the ambit of human consciousness we personify them as gods and monsters, as daimons and demons who are collectively otherworldly in exercising their power over us. Due to the naturally defensive and protective nature of the ego complex there is a tendency to 'pathologize' the sensed interaction with these constructs of the psyche, somehow, beyond our own self.<sup>12</sup> Seen in a positive light however we are experiencing a developmental pressure to expand our realization of the potentials of consciousness. We can feel seriously threatened by a sense of loss-of control over the integrity of our own existence when the interaction with the denizens of other worlds takes on a totally involuntary persistence.<sup>13</sup> In Campbell's schema these experiences of conflict are called 'threshold' experiences which can continue as 'the road of trials'.<sup>14</sup>

In this paper I will be concentrating on the imagery from the reported experience of abduction by extra-terrestrials and a subsequent, involuntary participation in a breeding programme of hybrid offspring.<sup>15</sup> This scenario provides an apt illustration of the shocking

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<sup>10</sup> Avens, op cit, 7-10.

<sup>11</sup> J Campbell: *The Hero with a Thousand Faces*, Princeton, 1972.

<sup>12</sup> James Hillman has pursued the topic of personification as imagining in many works. His best known book is J Hillman: *Re-visioning Psychology*, Harper/Collins, 1975.

<sup>13</sup> See Chapter 10, in J Campbell: *Myths to Live By*, New York, 1975, 207; and Campbell, *Hero*, op cit, 97.

<sup>14</sup> Ibid.

<sup>15</sup> There is a vast and extremely fanciful body of literature but J E Mack: *Abduction: Human Encounters with Aliens*, New York, 1994, is a serious study of the subject.

experience of vulnerability that occurs when our five-sense consciousness appears to be invaded by an apparently superior force that is interpreted as being essentially external to our being rather than as a production of our own embodied imagery. The acronym UFO (Unidentified Flying Object) has become a generic term during so-called 'New Age.' It covers a wide range of anomalous experiential phenomena. These experiences are essentially of something quite other manifesting within the world of human consciousness. They stretch from what have previously been called signs and portents in the sky, to apparent eyewitness testimony of the landing of extra-terrestrial space-craft on Earth, and to contact with humanoid beings of various descriptions.<sup>16</sup> These visitors sometimes bring dire threats of apocalyptic intervention if urgent change in the sorry state of human affairs with regard to the state of the planet and human nature generally is not forthcoming. At other times, while stress on the urgent need for evolutionary change of attitude and conduct remains, the message is more positive in terms of the promise of salvation. Some revelations interpret this promise as heralding the Second Coming, the reincarnation of Jesus that will re-unite the human with the divine.<sup>17</sup>

As we shall see the relationship between UFOs and new versions of religion is only to be expected. Religious symbolism forms as an attempt to overcome the classic problems regarding the ubiquitously dualistic nature of human consciousness. The search for the meaning and purpose of our existence must somehow heal the existential split between subjective beliefs versus objective proof. When it comes to the various UFO experiences however there is only point of agreement to be found. It is that each and all of them present an absolute affront to both our current state of 'rational' knowledge about causation and the physical world and to our collective and consensual definition of the absolutely 'real' as opposed to the merely 'imaginary.'

This dilemma has been intensified by many reports involving the apparently random abduction of ordinary citizens who are then subjected to sexual violation usually as part of a laboratory style

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<sup>16</sup> Colin Wilson covers the whole range of contact experiences in, C Wilson: *Alien Dawn, An Investigation into the Contact Experience*, London, 1999.

<sup>17</sup> See J G Melton and G M Eberhart: 'The Flying Saucer Contactee Movement 1950-1994,' in James R Lewis editor, *The Gods Have Landed: New Religions from Other Worlds*, New York, 1995, 251-332.

breeding programme.<sup>18</sup> The abductors state the intention of producing a hybrid race of offspring and given the many millions of people who have now claimed to be abductees, the experience of intervention/invasion by the UFO other can be said to be on the increase. The imagery involved in this hybrid breeding experience provides interesting case material from the standpoint of imaginal psychology. The argument presented in this paper is that the notion of issue resulting from the 'scientific' but involuntary intercourse between two worlds is symbolizing an archetypal drive for evolutionary and revolutionary change in human consciousness. The form it takes follows the form of our embodiment as living nature in its imagery of a rebirthing of human nature as the vehicle of evolving consciousness – as the hope for the future.

Some people, alternatively, report encounters with angels whose function in human affairs shares much in common with the, this-worldly attention shown by aliens.<sup>19</sup> In discussing the 'hermeneutics of the imagination' W. I. Thompson also employing the imagery of angels (as representations of 'celestial intelligences') and has this to say:

What is being brought forth in the relationship between, lets say a celestial intelligence and our own human intelligence is a constructed reality, a negotiable instrument for spiritual commerce. The image or symbol is not an absolute description of reality, but a medium of exchange, a form of currency.<sup>20</sup>

It follows that the question, 'But are these UFO phenomena actually real or not?' cannot be answered in this common-sense form. The evidence in general reveals that the UFO experience is not only mysterious but that it is also extremely irritating in the way that it determinedly safeguards its own mystery. Something undeniable happens, something quite unusual is experienced. Whatever it is it can leave behind a clearly recognizable physical effect, sometimes akin to radiation poisoning and so on. But the experience always

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<sup>18</sup> See R Durant: 'Public Opinion Polls and UFOs,' in H Evans and D Stacey editors *A World History of UFOs*, Sydney, 1997, 235-244.

<sup>19</sup> K Thompson: *Angels and Aliens: UFOs and the Mythic Imagination*, New York, 1991, 140-158.

<sup>20</sup> W I Thompson: *Coming into Being: Artefacts and Texts in the Evolution of Consciousness*, New York, 1996, 91.

results in psychological consequences and particularly so in the case of the abduction scenario.<sup>21</sup>

Something certainly happens but what? Jacques Vallee, who dedicated a lifetime of research to discovering the 'truth,' has ended up with only bitter conclusions. He writes that UFO phenomena, 'enjoy a recursive unsolvability... it leaves indices behind, but they seem to be even more maddeningly misleading than the witnesses accounts... the phenomenon negates itself.' He points to the 'determined self-negating process involved,' and the 'constant factor of absurdity.'<sup>22</sup> Colin Wilson has written on the 'deliberate unbelievableness' that seems built in to the interactive process of contact and the fact that there is an unavoidable inconsistency between the abductees reports and consensus reality.<sup>23</sup> The psychiatrist John Mack has concluded that, 'There is no way I believe, that we can make sense, let alone provide a convincing explanation of this matter within the framework of our existing views of what is real or possible.'<sup>24</sup> In one of the more classic works on this subject John Mitchell comes to the realization that '...every apparently sensible theory of flying saucer origins is mocked by the varied and fantastic nature of the evidence ...'<sup>25</sup> Many years of dedicated investigation it seems have only led us back to the conclusion (variously attributed) that states that, 'Something unknown is doing we know not what to us.'

The prolonged attempts at rational analysis of UFO phenomena has tended to divert interest away from the predominant affect of the reported experience on the collective psyche as well as upon the individual consciousness. This one-sided emphasis on the individual case has only managed to discover a self-mocking phenomenon. The results of a surface material analysis result in what appears to be some kind of cruel cosmic joke played upon *Homo sapiens* – as we appear to be treated as just plain 'homo saps.' The contact

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<sup>21</sup> John Mack has published a longer term study of cases. J E Mack: *Passport to the Cosmos: Human Transformation and Alien Encounters*, London, 2000, 1.

<sup>22</sup> I Vallee: *UFOs, The Psychic Solution: UFO Influences on the Human Race*, London, 1975, 68-69.

<sup>23</sup> Wilson, op cit, 272.

<sup>24</sup> Mack, *Passport*, op cit, 50.

<sup>25</sup> J Mitchell: *The Flying Saucer Vision*, London, 1974, 17.

<sup>26</sup> H Bloom: *Omens of the Millennium; The Gnosis of Angels, Dreams and Resurrection*, London, 1996, 219-230.

experience often involves a journey that moves from ardent disbelief to fervent belief, often followed by a disillusioned retreat into disbelief. But is this dispirited retreat to the ego-contained safety of disbelief actually a retreat from the contact experience with the archetypal themes that we are aware of our own imaginations? Harold Bloom (while also considering angels rather than UFOs) sees this kind of disappointment as being alike to the 'failure of biblical prophecy.' This failure should provoke us to the renewal of a search for 'gnosis' described here in terms of direct personal experience leading an expansion of consciousness. The kind of direct experience that can only be obtained through one's own sense of being and the evolution of self-knowing'.<sup>26</sup>

The literalist interpretation of the abduction case material<sup>27</sup> typifies the poles-apart dualism that has developed between UFO materialists and those pursuing a more psychological or psycho-spiritual explanation. Both these arguments if emphasized as denial of the alternative view can be seen to be only half of the story. Whichever position one chooses the nature of the experience and its consequences also always contains elements of the other side (in Jungian terms they are shadow to each other). Keith Thompson<sup>28</sup> highlights the problem by evoking the concept of allegory (after Angus Fletcher's *Allegory: The Theory of a Symbolic Mode*). The point being made is that some events illustrate 'a peculiar doubleness of intention.' The literal surface of such an event can apparently 'get along without interpretation but it becomes much richer and more interesting if given interpretation.' This kind of ambiguity attracted Carl Jung to the topic of UFOs.<sup>29</sup> He found the phenomenon to illustrate the seemingly inevitable clash we experience between the influence of the outer and inner or say surface and depth dimensions of our lives. Above all, our interpretations of the UFO phenomenon as other reveal our attempts to exert determined over 'reality.'

If we sidestep the superstitious and fantastic elements of the abduction story we can see that core issue is rebirth. The focus is

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<sup>27</sup> Bud Hopkins' books (for example B Hopkins: *Intruders*, New York, 1987) set a trend that was followed by several writers, such as D Jacobs: *Secret Life*, New York, 1991.

<sup>28</sup> Thompson, op cit, 36-37.

<sup>29</sup> C G Jung: *Flying Saucers: A Modern Myth of Things Seen in the Skies*, translated by R F C Hull: Princeton, 1978.

clearly on the body and its reproductive mechanism. It turns out that there is a curious interdependence involved between the abductors and the abductees. This is sometimes expressed as a problem that the aliens are facing with regard to their own lack of fertility but the vital concerns (no pun intended) are mainly expressed as the need to breed the kind of in-between or hybrid children that will be able to span both worlds and advance evolution. We might recall that the successful outcome of the heroic ego's journey otherworldly experience is a capacity to live in both worlds of this and the other (of the material and the imaginal) and to unite their benefits in a healing way.<sup>30</sup> Though the abduction scenario is obviously about breeding it lacks any sense of intercourse or intimacy as we usually interpret the word. This is a sex-less as well as a sense-less interaction. Why would technological superior aliens possibly need to experiment so crudely with artificial insemination on unwilling humans who have been 'astral travelled' usually away from their own snug bedrooms during the dead of fearful night? Why would they risk reliance on what can only be described as truly old fashioned methods related to collection of sperm and ova? Even human science already knows much about in-vitro fertilization and also cloning. Extra-terrestrials are supposed to be technologically superior. They are also said to be able to appear and disappear at will and to be able to move through locked doors and solid walls. Other reports say that they communicate by telepathy and can read our minds. Obviously then they have the means to penetrate all the medical and scientific laboratories in the world however secret we may think they are.

At face value the scenario indicates that something is not quite happening in what should be a natural system of reproduction and that this difficulty is of importance to the populations of both terrestrial and extra-terrestrial dimensions of being. The hybrids when seen at all are sometimes reported to be oddly shaped to the human eye and/or as having failed to thrive, though the opposite and more positive outcome has also been reported.<sup>31</sup> The suggestion, in keeping with the thesis of this paper is that the answer to this fertility problem is being sought in the intermediate, interactive, potential reality of the imaginal psyche. A rather one-sided struggle is occurring within our imaginations in an attempt to bring forth a unifying symbol – a special kind of child. This does not make these hybrid children of

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<sup>30</sup> Campbell, *Hero*, op cit, 229.

<sup>31</sup> See Mack, *Passport*, op cit, for case studies.



emerging consciousness unreal because they are 'living' symbols drawn from the innate experiences of embodiment. The little grey aliens, usually the worker bees of the reported abductions, hardly have any bodily form at all. Their dominant feature is large eyes and they can be said to resemble embryonic rather than fully evolved form. They literally poke about in the physical human body as if using it as a trope. Considering the possibly eventual positive affects and effects of the abduction experience rather than in constantly repeating the negative, Wilson wonders whether these extra-terrestrials can be seen as 'evolutionary midwives'.<sup>32</sup> A similar theme of lack of pro-generative power is found in the condition of the Fisher King in the saga of the search for the Holy Grail. The King who is constantly 'fishing' for an answer, is said to be wounded in his thigh. Due to his condition the Kingdom has degenerated into a wasteland. Despite the fact that the grail is presented regularly it is withdrawn again while awaiting the appropriate deeper inquiry with regard to its meaning and purpose.

Given that there is so much confusion about UFOs and indeed an apparent trickery involved why should we bother studying the abduction phenomena at all? There are of course practical implications for mental health involved. Also the belief in the experience of participation in the hybrid breeding project is an example of the way that some New Age religions develop 'revelation'.<sup>33</sup> The reported experience gives us the opportunity for the study of the imagistic dialogue occurring between our five-sense awareness and the archetypal energies and motivations of evolving creation. This dialogue illustrates material that would otherwise remain unconscious to us while continuing to form our being and to influence our behaviour. All perception depends upon our inheritance of the process of imagination but here the argument is that the dialogue between subjectivity and objectivity occurs as a forgotten third function of imagination.<sup>34</sup> W. I. Thompson agrees. He describes imagination as 'an intermediate realm between ego in its perceptual body sense and the intervention of higher, multi-dimensional states of consciousness'.<sup>35</sup> Consideration of this intermediate dimension of the

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<sup>32</sup> Wilson, op cit, 272.

<sup>33</sup> See readings in J R Lewis: editor *The Gods Have Landed: New Religions from Other Worlds*, Albany, 1995.

<sup>34</sup> Avens, op cit, 33-43.

<sup>35</sup> W I Thompson, op cit, 87.

imagination has also been described as the realm of the psychosomatic subtle bodies when they are viewed as processes rather than substances.<sup>36</sup>

Study of the UFO experience can provide data in relation to our search for the meaning and purpose of the human psyche/imagination. However the focus must switch to a study of the way that we interpret and reinterpret the experience as the raw material. When we do so the UFO phenomenon can begin to tell us more about our own selves and the way we 'know' the creation and our evolutionary/revolutionary embodiment. Our consciousness is determinedly bi-modal and we have evolved to inhabit both subjective and objective worlds. These worlds are interactive in terms of human consciousness. The UFO experience can speak to any scientific, philosophical, psychological and ultimately spiritual issues concerned with the power of creative imagination. The answer to the old question, 'Are these phenomena material or of the psyche?' could turn out to not be a case of either/or, but one of neither/nor. The creative imaginal and its imagistic dialogue can yield unifying and transforming symbol as a third kind of potentially emergent transcendent reality. Its domain is intermediate to and interactive with the usually entirely unseen subjective/fantasy experience and our knowledge of the seen and agreed upon objective/material world. Strong support for this argument is found when we set the more recent information about UFOs into a broader associative context. The notion that the phenomenon is entirely to our more recent technological era is incorrect. Books like *The World History of UFOs*,<sup>37</sup> actually begin from the late 1940s with the coining of the term 'flying saucers.' But John Mitchell<sup>38</sup>, and R. L. Thompson<sup>39</sup>, discuss the way that images and beliefs related to extra-terrestrial influence have *always* been interwoven with the mythology of creation involving the 'Sky Gods' and the 'civilizing' of the human race. R. L. Thompson points to correspondences between recent reports and accounts of other-worldly beings recorded in the ancient Vedic literature and to reports of the inimical behaviour of UFO entities

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<sup>36</sup> Ramos, op cit, 38-42.

<sup>37</sup> H Evans and D Tacey: editors, *The World History of UFOs*, Sydney, 1997.

<sup>38</sup> Mitchell, op cit,19.

<sup>39</sup> R L Thompson: *Alien Identities: Ancient Insight into Modern UFO Phenomena*, Alachua, 1993, 328-334.

towards humans.<sup>40</sup> Though the UFO phenomena can also be interpreted as contemporary mythmaking it certainly has a history that stretches back at least to the beginning of recorded history.

Recognition of the power of myth brings us back to the theme of human embodiment. The great Myths have cosmic, socio-cultural, individual (as ego) and ultimately a spiritual resonance. They evolve from image, to schema, to interpretation as story. The form of Mythology is a reflection of the evolution of body (the experience of embodiment). As Keleman has it:

Myths serve a practical function. They enable people to organize the experience of their own bodies. Myths dramatize the experience of our embodiment and which voice is speaking loudest at a particular time. Our body structure determines a mythic way of thinking and gives us an identity. Myths are about the body itself. Metaphor is bodily based. It is experiential... The body's growth, its deepening range of feeling and action, is what myth promises.<sup>41</sup>

In what is probably the most extensive study of the body as myth, Sansonese<sup>42</sup> quotes Nietzsche to the effect that a physiological investigation must precede any psychological theory. 'Put briefly, perhaps the entire evolution of the spirit is a question of the body; it is the history of the development of a higher body that emerges into our sensibility. The organic is rising to yet higher levels.'<sup>43</sup> In terms of the 'celestial' dimension – the imaginal - Avens quotes Rutland's *Lexicon Alchemicae*, 'Imagination is the star in man, the celestial and super-celestial body.' Avens interprets this to mean that 'Imagination creates not immaterial, vaporous phantoms but a subtle or imaginal body.'<sup>44</sup>

As a therapeutic strategy imaginal psychology fits with the notion of the maturation of our sense of individuality in a sequence that moves from pre-egoic to egoic and mature egoic and potentially to trans-egoic development of consciousness.<sup>45</sup> The alternative to growth that

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<sup>40</sup> Ibid, 315.

<sup>41</sup> S Keleman: *Myth and Body: A Colloquy with Joseph Campbell*, Berkeley, 1999, ii.

<sup>42</sup> N Sansonese: *The Body of Myth: Mythology, Shamanic Trance and the Sacred Geography of the Body*, Rochester, 1994.

<sup>43</sup> Ibid, 357-358.

<sup>44</sup> Avens, op cit, 43. Also see Ramos, op cit, 38-42.

<sup>45</sup> K Wilbur: *The Atman Project: A Transpersonal View of Human Development*, Wheaton, 1996, 147-164.

can follow the transit of the life cycle is stagnation and regression. This occurs when commitment to a one-dimensional interpretation of the UFO phenomena as being exclusively material or exclusively occurring within the psyche continues at the expense of its polar opposite? In such cases it seems that an egotistical and highly defensive limitation is placed on consciousness. For example Bud Hopkins and his followers are sworn to the literalist view that aliens not only exist but that they are and have been persisting with a clandestine breeding programme for many years. Hopkins and his ilk can indeed to have popularized if not help create the abduction scenario (always remembering that some anomalous experience has occurred). He would describe his work as uncovering the plot which he does through the use of hypnotic regression. His subjects are 'victims' who have an uneasy sense of something unfortunate and troublingly causal having happening to them that they have hitherto been unable to discover for themselves. Bud Hopkins then uncovers for them via hypnotic regression that they are abductees. Their memories of these incidents have been blocked by the alien perpetrators – that is up to the time that they were helped to remember by Hopkins.

His much published interpretation and re-affirmation of his beliefs have done much to popularize his explanation despite expert opinion regarding the pitfalls of 'suggestion' that are often very evident in the use of hypnosis. In fact the method raises more questions than it answers in terms of problems related to false memory syndrome and emotional contagion. His studies are useful however in that they give voice to deep seated human fears and perceived vulnerabilities. Something felt in an intensely personal way has a collective and empathic resonance relating to our state of being because what has been largely unconscious content is brought into daylight consciousness.

Vallee meanwhile attempted to argue for the psychic solution. He worried about the powerful resonance of UFO imagery and the 'absorption at a deep unconscious level of the symbols conveyed by the encounter.' He also speaks of a 'mechanism of 'resonance' between the UFO symbol and the archetypes of the human unconscious. He turns to the crucial role of the emergence of the symbol described by Jung though he misrepresents this process as an entirely metaphysical phenomenon. The later Jung was at great

pains to emphasise that the emergence of the symbol possessed resonance precisely because it is also a bodily phenomenon though interwoven with the other dimensions of the psyche. Vallee correctly deduces that 'the stage is set for the appearance of new faiths centred on the UFO belief' and he includes an interesting table in which UFO events/effects are compared with the descriptions gleaned from reports of religious miracles.<sup>46</sup>

But his vision turns darker. He comes to interpret UFOs as a means of conditioning *Homo sapiens* via a 'control system' that is forcing us through a learning curve and that this effort necessitates the use of a calculated fallacy, that requires us to re-arrange our concept of reality. In *Messengers of Deception* his view of the control system becomes 'subliminal seduction.'

Let me summarise my conclusions. UFOs are real. They are an application of psychotronic technology; that is, that they are physical devices used to affect human consciousness. They may not be from outer space; they may, in fact, be terrestrial-based manipulating. Their purpose may be to achieve social changes on this planet. Their methods are those of deception: systematic manipulation of witnesses and contactees; covert use of various sects and cults; control of the channels through which alleged 'space messages' can make an impact on the public.<sup>47</sup>

From the psychological point of view an association exists between the UFO experience and other areas of anomalous human experience. These are often grouped together under the title of altered states of consciousness<sup>48</sup> 'fed trance phenomena'.<sup>49</sup> Question concerning the definition of what is 'real' will remain to stimulate personal search. The last word on the subject in this paper should go to John E. Mack. He speaks of the awakening and a heightened state of consciousness that can grow out of the originally ego shattering impact of the abduction experience – as reflexive fear and a sense of repugnance is worked through. He lists four benefits, a summarised version of which are:

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<sup>46</sup> Vallee, op cit, 180-183.

<sup>47</sup> I Vallee: *Messengers of Deception: UFO Contacts and Cults*, Berkley, 1979, 21.

<sup>48</sup> C T Tart: *Waking Up: Overcoming the Obstacles to Human Potential*, Dorset, 1988.

<sup>49</sup> D R Weir: *Trance, From Magic to Technology*, Ann Arbor, 1996.

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1. They find that they have access to what Westerners call non-ordinary states of consciousness... They become truly aware of the great archetypes of the collective unconscious, of birth, death and rebirth, which helps them to experience their connectedness to other beings and the Creator or Source.
2. There is a deepening of their psychological and spiritual sense of the power of being.
3. They experience a heart-opening, a sense of loving connection with all living things and the creation itself.
4. Abductees experience a renewed sense of the sacred and reverence for nature as the natural flow of things.<sup>50</sup>

But above all some abductees at least are said to form a deep and abiding constructive relationship with their other, which we might prefer to describe as their own deeper selves.

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<sup>50</sup> Mack, op cit, *Prophets*, 277-279.