

Parapsychological Analysis of a Mystical Phenomenon

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Abstract

Investigators interested in a French visionary event have the well-documented apparitional manifestation at La Salette (France, 1846). It incorporated trans-century predictions and had a link with theistic parapsychology. Neurology is centered around brain and psychical studies are centered on mind and consciousness, middle/lower planes of the discarnate realm, but Marian apparitions are focused on the highest dimensions and are highly significant for the students of higher consciousness and seekers of the finalities of existence. An apparition might prove its manifestation at the physical site by way of offering predictions that are to be fulfilled at a later date. The Fatima predictions (Portugal, 1917) are more explicable in the historical context of La Salette-Fr. Rene Laurentin, the renowned French theologian, posited that they are complementary. Mystical studies are to be treated as non-denominational, and Marian apparitional studies can also link science with mysticism-old mysticism is the same as the new mysticism. Human beings are dazzled by the magic of technology but should be cognizant of the wisdom of the bygone centuries. If we believe in Marian apparitions, beyond the current strife and struggles of life, there is hope for a peaceful world. Moreover, Marian mysticism challenges the reductionist views of consciousness prevailing in cognitive sciences and confirm the existence of a higher consciousness that would survive physical extinction. They also reaffirm the existence of transcendental realities. Mysticism is the foundation of reality and consciousness studies without its inclusion is bound to be imperfect.

“The greatest mistake in the treatment of diseases is that there are physicians for the body and physicians for the soul, although the two cannot be separated.” (Plato)

Keywords: Collective apparitions; Consciousness; Mysticism; Psychokinetic-like phenomenon; Social-psi

Introduction

In parapsychology, any experience that conveys a sense of the beyond is referred to as a mystical experience, but in theology, the definition of mysticism is much more complicated, broad, and ambiguous. In recent years, there has been a resurgence of interest in psychedelic drugs, which has resulted in a renaissance of mystical experiences. The empirical approach used in neurological research is to link mystical experiences to brain processes. Neurology either diminishes mystical experiences or is neutral on the topic of mystical cognition, according to the most frequent perspectives. The phenomenological affinity of schizophrenia and epilepsy to mysticism is overrated by the neurologists. Mystical experiences are bound to have neural correlates but mistaking these for mysticism generators is like believing that footprints generated the person, and such perspectives do not do the mystics justice. True mystical experiences aid us in discovering our spiritual roots, self-realization, and God realization.

It was Aldous Huxley who introduced the term “Neurotheology” in a philosophical context. Some neuroscientists argue that the source of mystical experiences may be embedded in neurophysiology. Such speculative suggestions have their basis in chemicals like N, N-dimethyltryptamine levels in the pineal gland; an increase in its levels contributing to mystical experiences [1]. It has also been suggested that stimulation of the temporal lobe by psychoactive ingredients of ‘Magic Mushrooms’ mimics religious experiences [2]. These experiences may be mystical-like experiences rather than true external experiences: Shadow

should not be confused for the genuine person. Neuro quantology also runs the risk of reducing mystical experiences to the level of quantum phenomenon; after all, quantum is only the bedrock of matter.

William James, the god father of modern study on mysticism proposed four markers of mystical state-ineffability, noetic quality, transiency and passivity. Evelyn Underhill is considered as the godmother of modern mysticism and described mysticism as the direct intuition or experience of God, the two central components being experienced and immediacy. Visionary experiences are considered as a subcategory of mysticism. Corporal, imaginative/spiritual and intellectual visions are different variants of visionary experiences. Corporal visions are outward and objective apparitional experiences at the physical site and perceived through physical and psychic senses. Inward apparitions are perceived only through psychic senses. If closely scrutinized, objective apparitions at the physical site involve both outward and inward apparitional experiences. An apparitional occurrence consists of physical aspect- the apparitional experiences, non-physical aspect- the apparition and social events. Only the physical aspect, the apparitional experience is accessible to scientific study.

Marian Mysticism

Mysticism is the cornerstone of all world religions and only a few are subjected to scientific studies. Marian apparitional experiences constitute a unique mysticism for the technologically minded people of the 21st century. They have been well documented and a few of them scientifically examined. Marian apparitions are all unique in their own way, but authentic ones share common features. Marian apparitions have a pattern characterised by a preparatory phase, true apparitions and post apparitional phase with periodic reassuring apparitions. This pattern has been particularly clear in Fatima (Portugal, 1917), Beauraing (Belgium, 1932-33), Garabandal (Spain, 1962-1965) and Medjugorje (Bosnia, 1981 to date). It was the apparitions of Rue de Bac in Paris (1830) that marked the beginning of the golden age of Marian apparitions. But the 56 years of apparitions at Laus (1664-1718) is considered, Laus apparitions marks the commencement of Marian period.

Marian apparitions are taking place in Medjugorje in Bosnia for the last forty years since June 24th, 1981 and still going on. Medjugorje has been amply written about [3-7]. Marian mysticism challenges the materialistic models of mind and consciousness prevailing currently in cognitive sciences. Apart from the theological and spiritual significance of them, awareness of them is of paramount importance to students of consciousness studies. Mary identifies as the mother of all nations and in these days of spiritual crisis, Marian apparitional studies are relevant to all religions as well as to cognitive sciences as they can help us to develop an expanded model of consciousness that may accommodate a higher consciousness. Such an endeavor could rescue cognitive sciences from the trap of reductionist views. Humanity is in crisis at present and the root cause of all the evils of modern times is materialism. Mysticism counter materialism which is unfortunately sponsored also by neurosciences.

Theories of apparitions

Apparitions tend to have realistic qualities in a number of ways and in most cases, the percipient becomes insightful only after the experience has ended. Many natural explanations have been suggested for the apparitional phenomenon without invalidating them altogether. Edmund Gurney, Frederic W. H. Myers and Frank Podmore, the leading figures in the early years of the Society for Psychical Research tried to apply scientific standards to the study of apparitions. Currently, six theories of apparition are valid in the scientific literature of parapsychology [8]. They can be grouped as Phantasmogenic Theory, Etheric Body Theory, ESP-PK Theory, Retrocognition Theory, Clairvoyance Theory and Telepathy Theory. The first three theories suggest the presence of the apparition at the physical site, whereas the latter three indicate that the apparition is constructed by the percipient. It is unlikely that one theory alone could explain for certain all the apparitional experiences. A few of these alleged paranormal experiences could have been created by hallucinatory mechanism from the living and some are atmospheric recordings.

The Phantasmogenic theory proposes that the apparition creates an image of itself in the percipient's mind, similar to a projected hologram that appears to be a phantom. According to Etheric Body theory, the astral body of the apparition present at the physical location is seen as an apparition using regular senses rather than ESP or PK abilities. On the other hand, the ESP-PK theory promotes the idea that the apparition is present at the physical location. According to this theory, the psychokinetic abilities of the apparition combined with the ESP abilities of the percipient result in the real sighting of the apparition. Furthermore, both paranormal experience and perception through the percipient's normal sensory channels occur. This idea, in my opinion, has a significant advantage in describing apparitional occurrences that are accompanied by psychokinetic activity and few of the well documented Marian apparitions come under this category. According to the Retrocognition theory, certain apparitions are just the persistence and localization of something that contains remnants of a minor and superficial, probably obsessive fragment of the terrestrial experiences of a deceased human personality. An apparition, in other words, is the outcome of the percipient's ESP of past occurrences (Psychometric reading). In psychometry, the percipient is given an object that once belonged to the person whose data is being sought. This was once thought to be a real phenomenon by paranormal investigators [9,10].

Similarly, the deceased person's imprint is left in the form of a visual image, which may lead to the assumption that the house is haunted. Objects that collect psychic impressions and play them back to psychically sensitive people might create apparitions, as they absorb psychic traces from the past and play them back to psychically sensitive people. In this way, they are like psychic echoes. The image cannot interact with a living person in residual haunting. There is no underlying consciousness to the activities and noted observations of the visionary figure. Schwartz and Russek's (1999) systemic memory theory could help to clarify this apparitional idea

[11]. The apparition is wholly formed by the percipient, according to Clairvoyance theory, and is the product of one's own clairvoyant impressions. The telepathic theory proposes that the apparition occurs solely in the percipient's mind. It does not, however, account for collective and site-specific apparitions [12].

La Salette Apparition

According to the La Salette secrets found in the Vatican archives in 1999 by Fr. M. Corteville, a French priest, while researching La Salette, and later authenticated by Fr. Rene Laurentin, there is an indication of a period of peace and great abundance preceded and succeeded by turbulent times [13]. On September 19, 1846, two French children in La Salette saw "a Lady, all of Light" in the ravine at La Salette, a French hamlet in the Alps. Melanie Calvet, 15, and Maximin Goiraud, 12, suddenly saw a globe of motionless light. This opened out, and inside they saw another, brighter moving light. Within this radiant orb was the apparitional figure. Melanie and Maximin were cowherd children, and they were tending their masters' cows at the base of Mount Gargas. They had known each other only for a short time.

The apparition shed tears all the time she was speaking. Melanie described the attire of their celestial visitant. To borrow a few words from Melanie, the costume of the apparition was white with glittering points of light upon it and with gold coloured drapery in front and with a white kerchief covering the shoulders. This kerchief was bordered with coloured roses, and there were multi-coloured roses about the feet. On the head was a crown of gold and on the breast a crucifix hanging from a chain of gold round the neck and sewing upon it the implements of the Passion.

The apparition gave them a few conditional prophecies that might take place without much delay and then said something in secret to each of the percipients. As she spoke to each in turn in what seemed to be her previous tone of voice, the other could see her lips move, but could not hear what she said. If the immediate predictions were audible equally to both the percipients, the special messages were unshared and inaudible to the other one. After revealing the special messages to each one of them, the voice of the apparition suddenly became audible to both of them. Her last words were: "You will make this known to all my people."

The La Salette visionaries claimed that near the end of their celestial encounter, the apparitional figure proceeded forward, appearing to glide across the grass's surface yet not bending a blade. The Holy Lady then rose slowly into the air in front of them, remaining suspended for a few moments at a distance of roughly two meters from the ground. The figure continued to climb after that, the headfirst becoming lost in the blaze or ball of light that enveloped it, followed by the body, and finally the feet. The apparitions of La Salette have received a great deal of attention [14-16].

The absolute similarity of the visionaries' accounts of the apparitional occurrence, down to the slightest detail, was one of the most astounding features recorded about the phenomenon, as did the profound change that had occurred in the life of the two seers.

Each of the La Salette percipients described identical sighting of the apparition. They never changed their stories as they retold them later. Never have criminals at the bar of justice been questioned, cross-questioned, and brown-beaten as these two peasant children were in the following two years; to questions insidiously combined beforehand, they have always been ready with prompt and conclusive replies, according to a certain canon of the cathedral of Paris. The devotion to La Salette began when the dry stream where the apparition manifested began to miraculously flow shortly afterward, and reports of a few exceptional faith cures began to circulate. In November 1851, the local bishop gave it official status. The La Salette Madonna is also known as the mother of Americas across the Atlantic.

Non-ordinary cognition

Since ancient times, spontaneous precognitive events have been documented. Scientists and psychologists have supplanted prophets and seers, and parapsychology now has two interpretations for them [17]. A precognitive vision of a future occurrence, according to the first interpretation, is a type of telepathic connection with someone who already knows about the event. Because they can foresee the spiritual causality of physical occurrences, advanced discarnate spirits are ideally positioned to foretell the outcome of human behavior. According to the second view, in precognition, the mind sees something and then acts on world events through anticipatory psychokinesis, causing the anticipated event to occur. Precognition/prediction is in the mind of the apparition in Mary's appearances, and the information is communicated audibly to the passive percipients.

According to theologians, Mary is inspired by the Holy Spirit, and her foresights are analogous to prophecy. Humanity's liaison agents are seers. The visionaries of La Salette show no extraordinary psychic powers, implying that the forecasts are not the result of their psi abilities. Prophecy is a living phenomenon that involves a transcendental vision of the future of the universe. Precognition is a passive process that involves random "snapshots" and may be independent of a higher reality. A precognitive experience precedes precognition, which is the paranormal awareness of future events. People conclude that a specific occurrence will most likely occur based on unconsciously collected evidence in this unconscious perception.

Precognition is backed up by scant scientific evidence. Contradictory theories have emerged because of investigations. The prediction in precognition has a fortunate feature: the expected unexpected events are rationally unpredictable [18]. It is possible that determining the preconized event is a condition for accurate precognition [19]. Many occurrences of ostensible precognition can be explained by chance coincidence, and memory gaps might lead a person to assume that they knew something about an event before it happened when they didn't [20].

A percipient may appear to fulfill a precognition through his or her own actions; precognitive experience releases powerful psychokinetic energy that manifests the desired future. Normally,

the future does not exist in the imagination of a human. Precognition suggests that cause and effect can be reversed or that the future has been predetermined. A forecast must occur backwards in the predictor's mind in order for it to be accurate. As we think about time in the physical sense, inverted time is difficult to grasp. If precognition occurs spontaneously, it is possible that what was prophesied was just one of many possible outcomes, and this one came true. According to J.B. Rhine's laboratory studies, what happens is clairvoyance of an already-occurring event: the aim of the experiment had already been established.

Physics has yet to discover a mechanism for precognition, and current physics does not allow for any ostensibly true precognitive experience. Precognition would be a violation of the concept that an effect occurs after its cause [21]. According to physicist Taylor J [22], "particles travelling backward in time cannot exist because only positive energies are feasible [22]." Any assertion that they do is really a figment of the parapsychologist's imagination. As a result, science provides no direct support for precognition...experimental data from high-energy physics strongly opposes it."

God exists in a multidimensional time zone and humans. In fact, exist in a half time dimension. Consequently, humans cannot see the future. Perhaps people who see the future have a mental rehearsal of the upcoming event, and precognitive experiences provide a chronology for the future. If we perceive an occurrence in advance, we should not suppose it has been predetermined [23]. If telepathy can be explained by assuming that some people are very sensitive to electromagnetic signals from another person's brain or field of consciousness, true telepathy indicates a deep spiritual space, a spiritual reality of wholeness within which time, space, energy, individual consciousness, and information remain connected and become equivalent to prophecy. When accurate precognition claims are compared to unfulfilled precognitions, it becomes evident that fulfilled precognitions are only coincidences. Some of the professional psychic readings have proven true in the past, and I believe they are a combination of telepathy, clairvoyance, psychometry, and mediumship. Marian apparitions are highly charged psychical experiences, and percipients almost always have personal precognitive experiences, which seers sometimes attribute to the apparition. Furthermore, communication problems may occur, which could explain why some Marian prophecies were not realized. They are outnumbered by those who have been fulfilled.

Beyond social-psi hypothesis

Critics of Marian apparitions recognize that some type of out-of-body experience occurs but deny that it is spiritual in nature. They promote alternate interpretations because they lack a conceptual paradigm and proper intellectual tools. Kevin McClure, a moderate on most Marian apparition instances, has argued that what comes out of the visions could be contact with an externalized form produced by belief or hope and perceived by people who are prepared for it [24]. Accordingly, Marian visions are effectively a product of social psi. To explain these apparitions, Rogo suggests two primary theories [25]. One theory is that they are visits from

a spiritual person or presence sent to Earth to enlighten humanity. The skeptics believe they are psychic projections, akin to thought forms, created in spectators' brains or by the Catholic community—a theory based on a pure social-psi hypothesis (derived subsequently from Roll G. Williams' claim that RSPK is caused by living agents).

It is impossible to believe that such Marian apparitions are the result of social psi. Higher-order apparitions, on the other hand, may leave a trail in the social psych. It's difficult to believe Eric Quillet's claim that the Model of Pragmatic Information (MPI), created by psychologist and physicist Walter von Lucadou, presents new options for parapsychology to investigate RSPK experiences from a new perspective [26], and explain the Fatima apparitions. At the individual level, parapsychologists who have investigated spontaneous paranormal cases, such as RSPK occurrences, tend to believe that the experiencer and the phenomenon have mutual connections. The nature of the phenomenon appears to be influenced by the core person around whom it occurs; their deeply concealed rage and frustration appear to give the event its violent aspect. Sociologists who have studied controversies, including paranormal claims, have discovered that such events set in motion social dynamics in which the meaning attached to the phenomenon is debated, and is usually determined by the social and political status of the key actors involved, as well as existing social and cultural predispositions. According to supporters of the social-psi hypothesis, the youngsters who saw the "woman" at Fatima had no idea what to think at first. It was determined to be the Virgin Mary after different social dynamics involving discussions between the Church and secular authority. Hence, the phenomena altered social dynamics already in Portuguese society of 1917. Proponents of such beliefs ignore the fact that the local church tried to bury accounts of the occurrences.

The question is whether there is a counterpart at the individual level, where society influences the shape of the phenomenon, resulting in a reciprocal connection at the social level. We should investigate the possibilities of mutual interaction between individual and sociological levels if we consider the para-sociological theory as a relevant subject of investigation. Some of these interactions have already been investigated. Individual reactions to a poltergeist epidemic, for example, can spark a social debate regarding the "real" nature of paranormal events. If, on the other hand, some paranormal beliefs are already widely held, individual reactions are likely to be affected. The social-psi hypothesis could most likely explain false Marian apparition accounts. They're more common in Roman Catholic areas. Because of strong cultural ideas, strange and weird happenings, the meanings of which are obscure to observers, are regarded as Marian apparitions. It does not fit into the social-psi hypothesis because the La Salette apparition was a one-of-a-kind encounter with no witnesses and involved promptly fulfilled prophecies as well as trans-century forecasts.

Non-physical (apparition), physical (apparitional experience), and social components are all present in true apparitional occurrences. The social events are aided by social psi/collective faith, yet some aspects of La Salette hint to a genuine apparition. It

was a group event, and the telepathic theory [12] cannot account for group visionary experiences. The apparition's intense motivation, the percipients' loyalty and surrender to the apparition, and the psychokinetic-like phenomenon all indicate to genuineness. How could a social-psi anomaly fulfill trans-century predictions? Those participating at La Salette had no way of knowing what would happen in the globe. When the apparition spoke of her son's "strong hand," the illiterate seers mistook her for a kid who had battered her. Sister Lucia mistook Russia for a prostitute when she related Russia's conversion at Fatima.

Non-survivalists have proposed ESP paired with psychokinesis as a possible explanation for apparitional experiences in general. The ESP powers of the percipients are apparently augmented by the apparition's PK-like abilities in Marian encounters. Auto apparitional sightings might theoretically be caused by super-ESP powers combined with some type of honed PK power. Witnesses' psi faculties, naive and critical observers, and the local community are all included in the social-psi hypothesis. In order to account for collective apparitional experiences, refined PK necessitates rigorous ESP result monitoring and involves significant practical challenges [27]. The super-psi and social-psi ideas do not fit with two percipients being involved at the same time, and the supposedly controlled psychokinetic-type manifestations are difficult to explain. Why is there just one apparitional occurrence if an influx of psychokinetic energies is unleashed and the two youngsters are vulnerable individuals?

Within the context of the social-psi hypothesis, we must assume that the visionaries' super-psi, when combined with social-psi, resulted in the same auto apparition. Such a multi-process must take place without interfering with the mental activity of the absent local community. At La Salette, there is no chance of organized PK activity. Which agency organized this if multi-process social-psi and super-psi of percipients are implicated? The proponents of social-psi and super-psi must find a teacher or a trainer who taught the visionaries how to achieve higher psi abilities, but their experiences were spontaneous, and they exhibited no remarkable psychical abilities. Are we to believe that the visionaries (and any witnesses present) have superhuman abilities? Even the presence of social-psi and super-psi does not rule out apparitional manifestation when collective and controlled RSPK-like activity is involved.

If we accept the ESP-PK apparition hypothesis, we can speculate that Marian apparitions and nonverbal cognitive exchanges between apparition and percipients are mediated by an inter-actionist psi. Although there is no proof that the psi/super-psi of percipients affects apparitional events, it may help visionary experiences. The super-psi concept cannot explain communal apparitions, as detailed in an article published elsewhere [28]. The selectivity of percipients and the 175-year-old La Salette predictions that came true argue against the social-psi and super-psi hypotheses of living agents. Dr. Ian Stevenson established numerous characteristics that separate RSPK caused by living agents from RSPK caused by discarnate agents [29]. While social psi may be a useful tool for explaining a variety of large-scale anomalous experiences, using it

to explain Marian visions would be a complete denigration of Marian mysticism. It is likely that social psi helped the percipients fulfill their spiritual purpose at La Salette and other Marian apparitional sites by providing psychological and psi support.

Higher-order phenomena

Even though La Salette apparitional occurrence has been well documented, there were no witnesses to describe the behaviour of the La Salette visionaries. Their narration has to be examined in terms of court-room logic. It appears that the visions were under the control of a benevolent external agency. Most of the words of the apparition were heard in common. For the special messages, the apparition manifested externally controlled psychokinetic-like activity of a higher order: her voice was masked from one, who saw her lips move while she conversed with the other. This internally controlled psychokinetic-like phenomenon adds to authenticity. Visions with the accompaniment of psychokinetic or psychokinetic-like activity are examples of apparitional manifestation at the physical site [30].

Similar inaudibility of voice was reported at Fatima in 1917. Three percipients were involved in Fatima apparitional experiences. It was reported that Lucia saw, spoke to, and heard the Lady, Jacinta saw and heard her, and Francisco simply saw her. Francis was incapable to hear what the apparition was telling Lucy and Jacinta and he was also unable to speak to the apparition, and the percipients could not hear each other [31]. Some external voice blackout has been reported at Lourdes, Fatima, Garabandal, Beauraing and recently Medjugorje. As there were no witnesses at La Salette, the external audibility of the percipients' voices is unknown. Unlike generic apparitions, Marian manifestations occur only to selected individuals. The apparition remains invisible to any witness-perceptual selectivity is notable in all well-documented cases. It is unlikely that anyone else would have seen the apparition had they been nearby at La Salette.

Immediate predictions

The apparition at La Salette listed a whole series of immediate calamities that were threatening the world, Europe in particular. The apparition announced to the peasant children in their language: "If sinners repent, the stones and rocks will turn into heaps of wheat, and potatoes will be sown by themselves." The perils foretold in 1846 began to unfold by 1847 and came about fully by 1852. In Mary's terms, predictions do not have to be major world events but can even be trivial things but when analysed carefully might contain high spiritual truths.

The apparition announced that by Christmastide, there would be no potatoes left because of the total failure of the crop and it happened as predicted, not only in France but abroad as well. The potato famine of Ireland has been a historical tragedy. Approximately 1.5 million people died in Ireland and one million fled the country. The Irish population was reduced from 8 million to 4 million. "The wheat will be worm-eaten and will fall into dust," Our Lady warned, and by 1851 disease attacked the grain crops resulting in incalculable losses throughout Europe. "There will be

great famine...and some will do penance through hunger." According to newspaper reporting, in 1856, 152,000 people died of starvation in France alone and more than a million in all Europe. "Little children will be seized with trembling and will die in the arms of those who are holding them." This prediction began to come true in 1847, in the Canton of Corps. In 1854, all over France 75,000 died of ague which was characterised by icy cold, sweating and shivering leading to death after a couple of hours of fearful suffering.

"The walnuts will be worm-eaten and withered." In 1852, a report sent to the French Ministry of the Interior stated that, in the preceding year, a disease had totally destroyed the walnut crop in the regions of Lyon, Beaujolais, and Isere. "The grapes will rot..." A plague began to attack grapes at this period, as a result of the importation of American vines. It is a century since phylloxera and mildew first began to ravage vineyards. The immediate fulfilment of these prophecies formed a strong material argument in favour of the authenticity of La Salette, but the apparition also confided to the visionaries special messages to be revealed later. They are popularly known as the "Secrets of La Salette."

Distant prophecies

In these famous secrets, there is a passing mention of a pontiff being shot and his life span not reduced. It is possible that this could be a reference to the assassination attempt on Pope John Paul II. There is also mention of the persecution of Christians and that France would become irreligious. While the apparition mentioned only France, many other European countries have renounced faith to say the least. There is mention of great disorders in the church and we are witnessing all these trans-century predictions being fulfilled in front of our own eyes. It is not all pessimistic; after all these turbulences, faith would be rekindled and there would be a period of peace. In the La Salette apparition, as well as at Fatima and Medjugorje, there is a promise of a period of global peace. La Salette and Fatima apparitions offer insight into the para-pathology of wars. The predictions follow a chronological order with its own logical sequence. The Secrets of La Salette are self-explanatory. Here, I am reporting the secrets of Maximin and Melanie as written by them in front of the bishop of Grenoble in July, 1851 and sent to Pope Pius IX [13]. The Laurentin-Cortville book contains the original copies of these secrets.

The Secret Written by Maximin "On September 19, 1846, we saw a beautiful Lady. We never said that this lady was the Blessed Virgin, but we always said that it was a beautiful Lady. I do not know if it is the Blessed Virgin or another person. As for me, I believe today that it is the Blessed Virgin. Here is what this Lady said to me: 'If my people continue, what I will say to you will arrive earlier, if it changes a little, it will be a little later. France has corrupted the universe, one day it will be punished. The faith will die out in France: three quarters of France will not practice religion anymore, or almost no more, the other part will practice it without really practicing it. Then, after [that], nations will convert, the faith will be rekindled everywhere. A great country, now Protestant, in the north of Europe, will be converted; by the support of this country

all the other nations of the world will be converted. Before all that arrives, great disorders will arrive, in the Church, and everywhere. Then, after [that], our Holy Father the Pope will be persecuted. His successor will be a pontiff that nobody expects. Then, after [that], a great peace will come, but it will not last a long time. A monster will come to disturb it. All that I tell you here will arrive in the other century, at the latest in the year two thousand.' "Maximin Giraud (She told me to say it sometime before.) My Most Holy Father, your holy blessing to one of your sheep. Grenoble, July 3, 1851."

The Secret Written by Melanie "Secret which the Blessed Virgin gave me on the Mountain of La Salette on September 19, 1846: 'Mélanie, I will say something to you which you will not say to anybody: The time of the God's wrath has arrived! If, when you say to the people what I have said to you so far, and what I will still ask you to say, if, after that, they do not convert, (if they do not do penance, and they do not cease working on Sunday, and if they continue to blaspheme the Holy Name of God), in a word, if the face of the earth does not change, God will be avenged against the people ungrateful and slave of the demon. 'My Son will make his power manifest! Paris, this city soiled by all kinds of crimes, will perish infallibly. Marseilles will be destroyed in a little time. When these things arrive, the disorder will be complete on the earth; the world will be given up to its impious passions. The pope will be persecuted from all sides, they will shoot at him, they will want to put him to death, but no one will be able to do it, the Vicar of God will triumph again this time.

"The priests and the sisters, and the true servants of my Son will be persecuted, and several will die for the faith of Jesus-Christ. A famine will reign at the same time. After all these will have arrived, many will recognize the hand of God on them, they will convert, and do penance for their sins. A great king will go up on the throne and will reign a few years. Religion will re-flourish and spread all over the world, and there will be a great abundance, the world, glad not to be lacking nothing, will fall again in its disorders, will give up God, and will be prone to its criminal passions. [Among] God's ministers, and the Spouses of Jesus-Christ, there will be some who will go astray, and that will be the most terrible. 'Lastly, hell will reign on earth. It will be then that the Antichrist will be born of a sister, but woe to her! Many will believe in him, because he will claim to have come from heaven, woe to those who will believe in him! That time is not far away; twice 50 years will not go by. 'My child, you will not say what I have just said to you. (You will not say it to anybody, you will not say if you must say it one day, you will not say what it concerns), finally you will say nothing anymore until I tell you to say it!' "I pray to Our Holy Father the Pope to give me his holy blessing. Mélanie Mathieu, Shepherdess of La Salette, Grenoble, July 6, 1851."

The Great Secret of Fatima

Fatima apparitional events (Portugal,1917) have been amply written about. Lucia Santos was the principal percipient of the Fatima apparitional occurrences. The others were her cousins Francisco and Jacinta Marto. On 13 May 1917, these Portuguese

children saw “a Lady, all of Light” above a small oak tree. The apparition asked them to return to that place on the thirteenth day of each month for the next five months. The lady also confided to them special messages that were to be revealed later. One of them is popularly known as the third secret of Fatima (First secret being a vision of hell, and the second one is prophecies of catastrophic world events including Second World War, and the spread of Communism from Russia). Lucia received permission to reveal the first two parts in 1927, and in 1941 she was allowed to reveal the third secret when she was in the convent of Toy. Lucia was instructed to write down that part of the secret and send it to the Pope. But the third secret remained unknown to almost everyone until 13 May 2000. Cardinal Angelo Sodano revealed it on that day, the anniversary of the beginning of Fatima apparitions.

“After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: ‘Penance, Penance, Penance!’. And we saw in an immense light that is God: ‘something similar to how people appear in a mirror when they pass in front of it’ a Bishop dressed in White ‘we had the impression that it was the Holy Father’. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.”

The third secret of Fatima can be better interpreted in a background of La Salette special messages. The official interpretation of the great Fatima secret has become controversial. Pope John Paul ii appears to have chosen the coincidence of the assassination attempt on his life that happened on the Fatima day (May 13th 1981) as a realization of the Fatima prediction. It is a meaningful coincidence. In fact, such an unusual happenstance could be interpreted as a very sad fulfilment of La Salette secret. In Melanie’s message there is a clear mention of papal assassination attempt...“The pope will be persecuted from all sides, they will shoot at him, they will want to put him to death, but no one will be able to do it, the Vicar of God will triumph again this time...” In reality, the Pope John Paul triumphed out of this tragic occurrence. There was a second assassination attempt on Pope John Paul II when he was wounded. The most honourable Pope was attacked by a fanatical priest during a visit to Fatima in 1982, making the

La Salette prediction literally fulfilled. The Vicar of God “triumphed again” on the second time. On both occasions, the Marian Pope was protected by the maternal intervention of the Divine Mother. The day before the anniversary of the first, on May 12th, 1982, a Spaniard named Father Juan María Fernández Krohn broke through a security line at Mass with a bayonet and successfully stabbed the pontiff before being subdued by security. The fact that Krohn had actually wounded the pope was not revealed until 2008, when John Paul II’s long-time secretary, Cardinal Stanislaw Dziwisz, told the story in a documentary. A fool proof interpretation of symbolic predictions may be a thorny issue. The fulfilment of La Salette prediction on the Fatima day could also be considered as proving an indirect link between La Salette and Fatima revelation.

A period of peace

When the Medjugorje apparitions are compared to the Fatima apparitions and La Salette, they provide additional information. All true Marian apparitions have a spiritual thread running through them. The apparitions of Fatima, which occurred in Portugal during World War I, are well-documented and include multiple predictions, the most of which have come true. At Fatima, Mary promised a period of peace, and in her communication to the Medjugorje seers on August 25, 1991, she confirmed that promise. Her manifestations at Medjugorje are meant to fulfill her Fatima vows. The secret of the Marian apparition at La Salette mentions an era of peace like Fatima. The following is a reference to that promised period of peace: “...His successor will be a pontiff that no one anticipates.” After then, there will be a great peace will come, but it will not stay long...” (From the La Salette percipient, Maximin Giraud’s, secret).

“A great king will go up on the throne and will reign a few years. Religion will re-flourish and spread all over the world, and there will be a great abundance, the world, glad not to be lacking nothing...” (From Melanie Calvet, the La Salette percipient, who was given the secret) Plato spoke about philosopher kings ruling the countries and bringing about peace. According to Plato, a philosopher king is a ruler who possesses a love of wisdom, intelligence, reliability, and a commitment to live a modest life. Such are the rulers of his utopian city Kallipolis. The world has currently devolved into chaos. There are 16,100 nuclear missiles placed at various locations around the world, making global nuclear disarmament difficult. Medjugorje’s “heavenly haunting” is taking place at this critical juncture in history. The apparition has declared herself to be the Queen of Peace, and she is determined to fulfill the responsibilities that come with that title. She has stated that global peace can only be attained via individual conversions.

In her messages, the Medjugorje apparition has repeatedly verified the existence of malevolent intellectual entities. Any attempt at peacemaking will inevitably fail if the core causes of the disputes are not addressed. The war actions are orchestrated in the astral world’s evil conclaves. In her apparitional revelations at Medjugorje, Mother Mary is clear in assisting us in identifying the root reason of war operations. Treating an infection without first identifying the harmful organism and then focusing on the infecting

agent will be futile. Our Lady makes it apparent that our adversary is out to destroy everything, including human life, all life on our planet, and the planet itself. This appears to be the ultimate battle. "...Satan is powerful, and he wants to destroy not just human life, but also nature and the earth you live on..." (Message from Medjugorje, January 25, 1991). She wants us to be aware that the enemy of our souls is a formidable adversary. Our Lady has arrived with a divine plan to save all souls, but her adversary and ours are working harder than ever to derail her. Our Lady is with us to save us, but she tells us that we must pay attention to what she is teaching us, remember it, and live it. Her strategy must be carried out in the future. In the fight against the enemy, conversion is always necessary. We need hope to be strong, and we cannot be strong without it.

"Greetings, youngsters! My heart is glad because I've seen your love and receptivity to my call over the years. Today, I'm appealing to all of you to join me in praying for peace and freedom, for Satan is powerful and, through his deception, he seeks to draw even more hearts away from my motherly heart. As a result, choose God so that your life on this earth, which God has given you, will be beneficial. Thank you for taking the time to return my call." (Message from Medjugorje, June 25, 2021). The divine physician is assisting us in identifying the organism that causes wars and providing solutions. To resist evil temptations, we must pay attention to her advice. Our Lady leads us through the spiritual battles we face, and we should let her messages sink deep into our hearts. She is pleading with us to abandon materialism, modernism, and egoism. Dr. Stopar Ludvick, a late Croatian neuropsychiatrist who investigated and accepted the Medjugorje events in their early stages, presented the concept of Theistic parapsychology and "unknown forces," which include negative entities. Impairment of abstract thinking, delusions and hallucinations are psychiatric terminology used to explain away the concept of negative entities, yet Marian apparitions claim that such toxic intellectual beings truly exist. Such malevolent powers have found a safe harbor in cognitive sciences. Anything that is totally destructive stems from negative entities. Materialism is utterly damaging, and science is misused to enforce materialistic concepts to deprive us of spirituality. Thus, we come to the age-old religious concept that the simplest explanation for the occurrence of many of the tragic events of the world is that they are the outcome of a fundamental battle between the fallen angels and the Almighty God. This may come across as too simplistic for the technologically minded, but truth is bitter and unpalatable.

After the promised period of peace, a chaotic period is expected in the far future of the earth due to a variety of factors. Part of Fatima's renowned third secret may refer to such a turbulent time. Parasciences, along with other potential reasons, may be seen as contributing to a global crisis in religious faith during such a key chaotic moment, due to certain poisonous trends [32-34]. While Christian parapsychologists recognize that parapsychology has the advantage of explaining theological issues from a modern scientific perspective, and that parasciences have much to offer in terms of resolving current faith ambiguities, they also worry that as parasciences advance, the Bible's message will be lost [35]. With

all the merits, Psychonautics is an emerging speciality marking the beginning of many ominous future scientific developments.

The integration of Marian apparitional studies in para-scientific study aids in reorienting those who have lost faith and may help to forestall the impending faith crisis that threatens all world faiths. Many new and previously undiscovered destructive powers could be revealed through parasciences. The scientific concept of reincarnation is quite susceptible, and it risks being exalted in the future in order to obscure hypotheses of other forms of discarnate survival. Future spiritual critics will find the parasciences to be a treasure in which to bury long-held spiritual beliefs. It is possible that the parasciences are not to blame for such a religious crisis, but it is also possible that they fall into the wrong hands.

"While the last secrets of Medjugorje will be dramatic, the Virgin Mary also foretold that a new and better world will be born of the secrets," said Mirjana Dragievi, a Medjugorje visionary. This new way of life on earth, announced by the Virgin Mary as the Triumph of the Immaculate Heart, would crown her apparitions in what she promised would be a period of peace." These are words that hold a lot of promise. We now have ample reason to anticipate magnificent times ahead of us, yet we are only in the midst of a difficult period of change. To counter Satan's agenda, Heaven has its own timetable and plan for a global reset; what we are witnessing may be a war of darkness versus light and the birth pangs of a tranquil period.

La Salette and fatima secrets

Rene Laurentine has opined that both La salette and Fatima secrets run parallel to each other, and they are complementary [13]. Fatima events took place 70 years after the La Salette. Both combined together render an insightful picture of the historical, current, and conditional future events. The third secret of Fatima is a partial symbolic representation of the La Salette predictions. It is highly loaded and meaningful and deserve serious attention by the global community in these difficult times. Some observers even interpret the ongoing pandemic as indicated in the verse of "Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire." They recognize it as Heavenly purification. Both these secrets have been stitched together in the following text for a deeper understanding albeit repetition.

Fatima message intersecting with maximin's secret

"On September 19, 1846, we saw a beautiful Lady. We never said that this lady was the Blessed Virgin, but we always said that it was a beautiful Lady. I do not know if it is the Blessed Virgin or another person. As for me, I believe today that it is the Blessed Virgin. Here is what this Lady said to me:

If my people continue, what I will say to you will arrive earlier, if it changes a little, it will be a little later. France has corrupted the universe, one day it will be punished. The faith will die out in France: three quarters of France will not practice religion anymore, or almost no more, the other part will practice it without really practicing it.

(*Fatima secret*-After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!')

Then, after [that], nations will convert, the faith will be rekindled everywhere. A great country, now Protestant, in the north of Europe, will be converted; by the support of this country all the other nations of the world will be converted. Before all that arrives, great disorders will arrive, in the Church, and everywhere. Then, after [that], our Holy Father the Pope will be persecuted. His successor will be a pontiff that nobody expects. Then, after [that], a great peace will come, but it will not last a long time. (*Fatima secret*-And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.") A monster will come to disturb it. All that I tell you here will arrive in the other century, at the latest in the year two thousand."

Similarly, a closer scrutiny of Melanie's secret would reveal that it also intersects with the great secret of Fatima. It would become clear that there is a subtle continuum between La Salette and Fatima. There is bound to be some differences in the renderings because the transmitters are different even though the source is the same. The La Salette and Fatima visions conspicuously shed some light on a particularly hard time in the distant future as mentioned previously. The apparition was referring to a crisis of faith when she told the visionaries at Fatima in 1917 that "The dogma of faith will be preserved in Portugal till the end." In the years to come the pathological developments resulting from research conducted by parascientists and theologians along with faulty religious politics and multiple other factors may add to a crisis of faith, a loss of faith, and even a reversal of faith. Christ predicted such a situation. "When the son of man comes, will he find faith on the earth?" (Luke 18.6). There is clear indication of a diabolical disorientation in a distant period. The source of both secrets of La Salette and Fatima being identical, there ought to be commonalities between them. On closer scrutiny, such similarities are obvious even though the

predictions are expressed in a different way. If such similarities are absent, the common identity of the apparition at both sites would become questionable. Fatima secrets are an elaboration of certain elements of La Salette.

The simplicity of these renderings adds to their authenticity. The bishop who witnessed the recording of these messages by the visionaries is believed to have commented, "It is very simple." The rector of the La Salette sanctuary reaffirmed these words to me when I visited the shrine on May 13th 1983. These messages kept in Vatican archives were not known at that time. The messages appear simple but are highly loaded with predictive facts and they contain references to many turning points in history and about the future; they could not have come from a human source. The apparition has obviously simplified the future global events in a comprehensible way and conveyed them to the illiterate percipients for the benefits of the entire world community. On a closer scrutiny, the similarity between the two messages is striking. To borrow a parapsychological term, the agent is the same in the two apparitional occurrences. One may also notice a parallel between Melanie's rendering and the symbolic text of Sr Lucy of Fatima.

All authentic manifestations of Mother Mary have the same pattern or "the same handwriting, grammar, and syntax," to quote from the Austrian cardinal Christoph Schonborn who made close theological studies of Medjugorje apparitions. Interestingly, Our Lady made a connection between Medjugorje and with her historical manifestation at Rue De Bac to Catherine Labourne (Paris, 1830) who thought of herself as a failed Marian visionary. The apparition gave the following message (November 27th, 1989) to Marija Pavlovic, the Medjugorje visionary: "These days, I want you to pray in a special way for the salvation of souls. Today is the feast day of the miraculous medal, and I want that you pray, in a special way, for the salvation of those people who are carrying this miraculous medal. I want you to spread the devotion and the carrying of this medal, so that more souls may be saved, and that you pray in a special way." Marija has confirmed to me this connection in a personal conversation. It is noteworthy that sixteen years after the Rue De Bac apparition, a Marian apparition took place at La Salette with cautionary predictions. Ever since then, the Blessed Mother of all nations has been appearing in several sites of the world with the special intention of creating a peaceful planet. Laus (1664-1718), Lourdes (1858), Pontmain (1871) are other renowned Marian apparitional sites in France.

Impact on Consciousness Studies

Kelly et al argue that computational theories cannot explain the introverted mystical experiences of a pure undifferentiated consciousness and mysticism is the bedrock of reality [36]. There is a tendency among neuroscientists to write off all religious experiences as brain artefact. Such theories have also reduced spirituality to moral and ethical codes of conduct while dismissing the experiential reports of mystics throughout the ages of transcendental realities. Marian apparitional studies could spark a pitched intellectual battle between the adherents of reductionist

and non-reductionist ideologies. For reductionist views to be successfully challenged, it has to be established that minds can exist independent of brain. One way of proving that humans have a non-physical part in association with the brain which can also exist independent of brain is proving post-mortem existence. According to survival researchers, there is now as much evidence to justify belief in life after death as there is for the historical existence of dinosaurs, but if we add the scientifically examined Marian apparitions of 20th century to this corpus of evidence, we have then compelling evidence to believe in the reality of discarnate existence [37].

We need to unpack the brain-mind-consciousness complex to understand and appreciate mystical experiences. The concept of quantum consciousness alone is inadequate to comprehend the spiritual and spiritistic aspects of human experiences. We may also have to postulate that a higher, quantum-like consciousness is downloaded (incarnated) into the quantum consciousness. Such a supra-consciousness -micro-micro particle (spiritual consciousness) may be capable of receiving and sending messages to the living and discarnate consciousness, and possibly interacting with them when the brain is underactive. The physical body may be the outer layer of a ring of energy bodies bonded through gravitational force; in death the gravitational bond breaks and the outer layers are discarded.

Mind and brain may be coexisting in the same way that both water and sponge can exist in the same place at the same time [38]. The minds in the mental space may have the power to interact with other minds, including disembodied ones. Human beings exist in physical space and in a personal mental space [39]. Human beings may contain a non-atomic energy system, incorporated within an atomic energy system. Consciousness may be better explained by a multiple energy system model bonded by nano-level gravitational forces. Different low- and high-energy bodies beyond the physical body have been hypothesised; they are analogous to the outer rings of an onion, the central core being the celestial body [40]. There may be consciousness upon consciousness.

Sigmund Freud was one of the prominent explorers of the mind, but along with other scientists, he contributed badly to the pessimism and despair of the modern world. That uproar of gloom which those scientists of the yesteryears created will hopefully be stilled by a Lady as powerful as an "army drawn up in battle array" [41]. Medjugorje studies prove that science and spirituality can work together to find the truth and reconciliation between science and religion that have presented divergent and contradictory world views [42]. Mental health professionals are highly vulnerable to medical reductionism as they regularly encounter the powerful effects of psychotropics on the brain and the associated mental alterations; they tend to conclude that there is nothing beyond the brain.

Concluding Remarks

Predictions are one of the strongest aspects of the apparitional occurrence at La Salette. There are fully realized La Salette and

Fatima prophecies, as well as partially realized ones. When the forecasts and reported tragedies of La Salette are examined from a parapsychological and theological standpoint, one can wonder if the current global calamities have a spiritual causation as well. Before analyzing Marian apparitions, one must believe in the historical existence of the mother of Christ; otherwise, one is likely to overlook the spiritual substance of these priceless mystical manifestations. In a similar manner, Marian apparitions could be considered to be another way to comprehend Christ and Mary's historical existence. According to Biblical doctrine, Mary is Jesus' greatest gift to humanity, which He bestows on people He loves the most.

The secrets of La Salette have been a source of contention. The initial information given to the visionaries had been subjected to psychological editing and mystical embellishment by the seers themselves. Overzealous detectives began to put words into their lips as time passed. From the rusts of time, the messages from the Blessed Virgin Mary must be deciphered. However, there is no reason to doubt the validity of the scribbled secrets discovered in Vatican archives in 1851 with the approval of late Rene Laurentin (1917-2017). Though they appear to be simple at first glance, these secrets are profound and spiritually charged, providing valuable insight into humanity's present and future. One may disregard the time shortening and time expansion in prophecies and focus on the essence of the messages. Admittedly such inaccuracies are noticeable even in these written messages. Parapsychologists acknowledge that dated predictions are particularly vulnerable in this respect and cause confusion even with all the approximations. There are several unrevealed Medjugorje messages, and they would also complement and run parallel with the La Salette and Fatima secrets.

Ascribing infallibility to predictions is the same as denying the free will of human beings. Even in the face of unfavorable events, mankind will have the ability to prevent them. It would be a worthwhile intellectual project to figure out where mankind stands in the broader scheme of Mary's specific messages. Those who want to believe in these historical lessons must make some concessions to 19th century French cultural structures. Mystics act as "Hubble telescopes" scanning inner spaces, while parapsychologists are like space scientists, but focused on the study of the inner dimensions. Although experimental parapsychology is a science, theoretical parapsychology is founded on court room reasoning, which includes both civil and criminal court logic. Most paranormal phenomena fit just the former condition. Civil courtroom logic is based on preponderance of evidence, while criminal courtroom logic is based on evidence beyond reasonable doubt.

Even the most skeptical analysts agree with Kevin McClure, who has conducted critical analyses of Marian apparitions, that the majority of La Salette's prophecies were fulfilled within a short period of time [24]. He even goes on to say that there appears to be enough evidence to imply that the visionaries' claims at La Salette should be regarded seriously. All faith traditions should learn from

each other for the spiritual growth of the world community, which is currently in crisis and chaos. Vedic philosophy is not prophetic, whereas Abrahamic faith traditions are prophetic, and all faith traditions should learn from each other for the spiritual growth of the world community, which is currently in crisis and chaos. Marian mysticism demonstrates that it is time for science to shift gears. Parapsychology, along with mysticism, can be the spice of psychiatry if properly identified.

Our continuous interest in the apparitional events of Mary, who serves as Christ's spokeswoman, is justified by the critical importance of our current catastrophic position in the entire globe. The apparitions of La Salette provide insight into our current circumstances, the tranquil period ahead of us, and the spiritual afflictions of a future generation who may be subjected to pseudoscientific, antichristian beliefs. We may conclude that Our Lady grieved unceasingly at La Salette, foreseeing the spiritual pains of future generations. The apparition at the Alpine site has been dubbed Our Lady of Tears because she never stopped crying while speaking to the two percipients. Ours has become a planet of tears mixed with the heavenly tears of the mother of Christ. The future is conditional, and many of the predicted future tragedies could be avoided through collective human action. All world religions represent only dim symbols of eternal realities and humans are limited in a full learning of them whatever probing we undertake to unravel them; we have cognitive closure in understanding our own consciousness.

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