

A Transdisciplinary Perspective of the Spontaneous Cure of Sister Bernardette Moriau

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ABSTRACT

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Short Communication

This short paper aims to achieve a synthesis of the case study on the “spontaneous cure” experienced by Sister Bernardette Moriau, as described by herself in her book [1]. She was cured of her disease, designated as “cauda equine syndrome”, in an instantaneous and complete way, although she did not undergo any specific treatment after been declared invalid by all physicians. Thus, a transdisciplinary approach involving the history of medicine, quantum physics, transpersonal psychology and Indian philosophies is applied as to provide a possible explanation for Sister Bernardette Moriau’s “spontaneous” cure, which occurred in 2008, as well as provide useful information regarding global patient health care [2]. In the history of medicine area, it should be noted that a medical-scientific methodology is applied to validate such “spontaneous” cures based on the Cardinal Prospero Lambertini’s seven criteria, given as follows:

1. The disease should have a negative prognosis by conventional medicine
2. The disease should not be at a stage where it is likely to go away shortly by itself
3. Either no treatment is given, or it is certain that the treatment given is not related to the cure
4. The cure should be without convalescence

5. The cure should be unexpected
6. The cure should be lasting
7. The cure should be total [3].

In this regard, an analysis on the reports of Sister Bernardette Moriau’s physicians who followed her up clinically over the years and testified to her exceptional recovery was performed. This clinical procedure was deepened by BCM (Bureau des Constatations Médicales) and CMIL (Comité Médical International de Lourdes) through several complementary clinical exams which led Prof. Dr. Alessandro de Franciscis (the current President of BCM) to write a “Clinical Report” to validate this “spontaneous cure” as “unexplained from the current medical knowledge” [4]. In quantum physics area [5], this “spontaneous” cure could be explained by the connection and non-local “intricacy” between Bernardette Moriau’s soul and Jesus (Divine entity). The patient’s faith in Jesus is a “possible way” to establish the “quantum intricacy” of the Aspect’s experiment which leads to the simultaneous occurrence of events or “synchronicity” [6]. Another perspective of Sister Bernardette Moriau “spontaneous” healing is related to the results of the non-locality Aspect’s experiment of “instantly, lasting and unexplained” communication between two correlated beings, which some physicians named “quantum healings”. In fact, after going to the Sanctuary of Lourdes, Sister Bernardette Moriau was

cured “spontaneously”, without convalescence, in a lasting and unexplained way for current medical knowledge.

It should be noted that the brain has a complex structure referred to by the holographic mind theory of Karl Pribram and David Bohm, as well as the mind-brain theory of Stuart Hameroff and Roger Penrose, which has a main function of creating, informing the time and anticipating the future, according to the patient’s state of self-awareness [7]. In transpersonal psychology area [8], a possible explanation for the “spontaneous” healing of Sister Bernardette Moriau is the “altered states of consciousness” that are promoted by the practice of prayer, meditation, pranayama. Such spiritual practice of “internal attunement” with Self and Soul might allow “contact” with the Entity that performed the “spontaneous healing”. Sometimes, the kundalini “awakening” is experienced for a short time, during the “spontaneous healing”. Benjamin Libet [9] defends that the link between the soul and the mind produces self-awareness that is expressed through the brain. Jungian synchronization of transpersonal, subjective and clock time is relevant in “spontaneous” cure, as described by Sister Bernardette Moriau who spent about forty years fighting the disease, but in a few minutes she was cured, as referred to in her book, as follows: «On Thursday 11th July 2008...It was exactly 17:00...We were praying... At precisely 17:45 (local time) during the adoration of the Blessed Sacrament, I felt a relaxation in my body. A “heat” came from my heart and spread through my body...Other miracles from Lourdes were described exactly with the same phenomenon of inner “heat”. It is the Self and the Being that is the origin of Love and Life. After the end of “Vespers”, I returned to my room. Then, I heard an inner voice that said to me: “Take off your devices” and thinking about the Gospel in which Jesus said to the paralytics “Get up from your bed and walk!”, - I took everything off, that is, the vest and the devices of the legs and feet (the left foot was already in place). I interrupted the morphine and the neuro-stimulator ...Almost forty years of fighting the disease and in a few minutes, I stopped being sick...». In Indian philosophies area [10], the Panchakoshas theory argues that human beings can experience seven levels of reality due to the existence of several levels of consciousness which can contribute to the patient’s healing, namely physical plane, vital plane, desire plane, concrete mental plane, archetypal mental plane, intuitive plane and the Divine. This theory also defends that breathing or “pranayama” is a way of understanding “time” at various levels of perception. The physical and the vital body are interconnected through the chakras (in Sanskrit, “wheel”), which are the “centers of consciousness” that operate according to the human being’s “field of consciousness”.

The transdisciplinary and integrative medicine model that is advocated in this short paper defends that the subject’s various

states of consciousness are interdependent with the different levels of reality, supporting a perspective of interdependence between a patient’s mind and body, in agreement with the principles of Ayurveda (part of the study of Indian philosophies) called “doshas” (referred to as vatta, pitta, kapha) [11]. In summary, the separation of mind and body proposed by the Cartesian paradigm is supported by the biomedical model, which exclusively treats the patient’s body through chemical medication and surgery. On the contrary, the transdisciplinary and integrative medicine model advocates the simultaneous healing of the body-mind-soul of the human being through a global perspective arising from the intersection of medical knowledge with spirituality, as complementary perspectives that may benefit the patient’s healing [12].

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