Sister Bernardette Moriau’s “Spontaneous” Healing: Some Perspectives of the Psychology of Consciousness

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This article aims to approach the “spontaneous healing” of Sister Bernardette Moriau from the viewpoint of transpersonal psychology or psychology of consciousness and also to compare it with the “spiritual awakening” of the philosopher Jiddu Krishnamurti. Thus, within this scope of investigation, this article will refer to the so-called “modified states of consciousness” characteristic of these transcendental experiences, which are promoted by prayer and meditation, leading to “heat release” and “muscle relaxation”. These two cases of studies are part of the so-called “manifestations of the sacred” in the reality of contemporary society, which are studied by the Transcendence Neurology. This might contribute to a deeper knowledge of the role and place of ourselves in the Universe.

Keywords: altered states of consciousness, spontaneous healing and spiritual awakening, transpersonal psychology or psychology of consciousness

Introduction

The study of “spontaneous cure”, particularly that which happened to Sister Bernardette Moriau, has been carried out from various perspectives and different areas of studies, namely, history of medicine (Martins, 2021a), quantum physics (Martins, 2020a), and philosophy and spirituality (Martins, 2021c). This article aims to study and complement this case study, from the perspective of transpersonal psychology or psychology of consciousness, which is considered by some specialists as the psychology of the future (Grof, 2000). One of the concepts studied by this branch of psychology is the “altered state of consciousness” that could be arisen either spontaneously or through appropriate practices (meditation, yoga and pranayama, prayer, among others). The author will compare it with the “enlightenment process” the philosopher Jiddu Krishnamurti went through. This comparison is necessary because in both cases, there was an “expansion of consciousness” where the subject experienced a deeper “union” with herself/himself (the “Self”) and with the world around her/him (Weil, 1976).

In these two cases, there was no external interference that could modify the subjects, rather they had an interior experience of the “mystical type”. This is understood as a granting of “divine grace” (Berry, 1992) to the subjects, as described in the following chapters.
Comparison of Sister Bernardette Moriau’s “Spontaneous” Healing and Jiddu Krishnamurti’s Spiritual Awakening: Some Notes

The description given by Sister Bernardette Moriau (2018) of her disease is as follows:

I am sixty-nine years old…and at twenty-seven I started having lumbar and sciatic pain that led to the “cauda equine syndrome” (a type of spinal stenosis)…resulting in near paralysis…I take morphine to minimize the pain…A neurostimulator was also implanted on my skin.¹

Jiddu Krishnamurti’s spiritual preparation is described by one of his biographers (Lutyens, 1978):

…Krishna came home from school without the pencil or book he had given to some boy…Krishna always revealed religious and mechanical bent…These two characteristics, together with generosity, persisted throughout his life…he did a type of meditation, with rigor and regularity, but he needed to find himself, so that later he could help others.²

Let us see the examples of the descriptions of the processes of “spontaneous cure” which occurred with Sister Bernardette Moriau and the spiritual “awakening” verified with Jiddu Krishnamurti.

Sister Bernardette Moriau wrote:

… As for the pilgrimage to Lourdes…it was my general physician Dr Christophe Fumery who suggested that I go there with the diocesan Church …Ah Jonas (Biblical figure), how did you get out of prison? Do you have the Key and the code? …But on 4th July 2008, something happened to me…I have never experienced such spiritual depth. In Lourdes something very profound happened to me and although invisible it was very real…I felt deep within me that the Lord Jesus had visited me and He said to me: “I see your suffering and that of your sick brothers and sisters…Give me everything.” …At no moment did I ask for my healing…in Lourdes, during the Eucharistic procession, I experienced directly God…He spoke in silence like a “breath”…With the blessed of Blessed Sacrament I felt the fire of God’s love, while in the water of the pools, I was cleansed of my sins…and a new life is beginning.³

Jiddu Krishnamurti’s biographer wrote:

…the “second birth” of the body…first Initiation on 12th January 1910…36 hours of retreat…The Sanctuary room was closed…The Lord Maitreya asked Master Kuthumi: “Who is him that you bring to my Presence? Will you guide him until he reaches the Way?” …Then the Lord Maitreya gave Krishnamurti the Key in order to reach the Way.⁴

Let us see the description of the culmination of Sister Bernardette Moriau’s “healing” and Jiddu Krishnamurti’s “enlightenment”.

Sister Bernardette Moriau wrote:

After 3 days, on Thursday 11th July 2008, I left my room where I was resting…I found Sister Marie-Albertine in our humble chapel…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. I had no idea what was going on. Other miracles from Lourdes were described exactly the same: a phenomenon of inner “heat”…He is invisible…It is the Being that gives Life, the Being of Love…After finishing the “Vespers” (a time of adoration), I went back to my room. Then I heard an inner voice that said to me: “Take off your braces” and thinking of the Gospel in which Jesus said to the paralytics: “Get up and walk!” …I took off everything, that is, the vest, the braces legs and feet (the left foot was already in place). I stopped the morphine, the neurostimulator…I called Sister Marie-Albertine who asked me: “What happened to you?” …I spend almost forty years of fighting against the disease and in a few minutes,

¹English translation is my responsibility.
²Idem.
³Idem.
⁴Idem.
I had nothing...It’s incredible...I also called Sister Marie-Françoise who advised me to “not say anything and keep silent”.³

Jiddu Krishnamurti’s biographer wrote:

...In the evening of Thursday, 17th August 1922, Krishnamurti felt tired...The next morning (Friday) he laid down to rest...Krishnamurti complained of a “heat”...Mr. Warringt understood that some “process” was taking place in Krishnamurti’s body as a result of influences directed from planes other than the physical plane...The next day, Saturday, after Krishnamurti had bath, the “process” restarted in a more acute way...on Sunday, we witnessed the glorious climax...The place seemed filled with a Great Presence...then Krishnamurti said: “I felt deeply happy, calm and peaceful...nothing would disturb my soul...I felt happy because I saw the healing Light of the Lord Maitreya and Master Kuthumi. I would never be the same again...I touched the compassion that heals the sadness and suffering...The source of Truth was revealed to me...The glory of Love filled my heart...I drank from the fountain of eternal Joy and Beauty...”...For a short time, we seem to have been “transported” to a world of “gods”, leaving us so changed...that our lives were profoundly affected by what happened...Krishnamurti became “clairvoyant”...the manuscript of his experience very few people knew about it...⁶

Some Perspectives of the Psychology of Consciousness on the “Spontaneous Healing” of Sister Bernardette Moriau and the Spiritual Awakening of Jiddu Krishnamurti

As we can see from reading the previous texts, in these two case studies, there was no ingestion of any hallucinogenic drug, such as ayahuasca which promotes shamanic trances, sometimes causing amnesia (Poveda, 1997), no mediunistic trance, characteristic of the “spiritist” movement (Castellan, 1982), no near-death experience (NDE) where people “abandon” their physical body (Martins, 2019a). These two case studies should have a different framing and justification of shamanic, mediunistic and NDE experiences.

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³Idem.
⁶Idem.
A possible explanation for the “spontaneous” healing of Sister Bernardette Moriau, as well as the spiritual awakening of Jiddu Krishnamurti, could be given through the Egg’s Diagram of Roberto Assagioli (1976) in transpersonal psychology area. Figure 1 shows the unconscious side of human beings (Numbers 1, 2, 3, and 7), the field of consciousness or perception (Number 4), the conscious self or “I” (Number 5), the Soul or the Real Self (Number 6) linked with the “I” (Miller, 1973). In the field of consciousness mind, we have the “mental and emotional patterns” that are designated by “archetypes” (Jung, 1968) that might have a causal effect on patients’ health and perceptions (Goswami, 2011).

In fact, in the descriptions made in the previous chapter, we can see that the “altered states of consciousness” were naturally promoted by the practice of prayer, as referred to by Sister Bernardette Moriau, or meditation as mentioned by Jiddu Krishnamurti’s biographer. This led to a narrowing of the “outside field of consciousness” and simultaneously to a widening of the “inner field of consciousness” (Rodrigues, 2019). Sister Bernardette Moriausaid that her “soul sang”, while for Jiddu Krishnamurti, he had his “second birth”. Subsequently, these practices of “internal attunement” with the Self and the Soul, are referred to as “the key and the code”, that allows “contact” with the Entity that performed the “spontaneous healing” or “enlightenment”: “during the prayer Sister Bernardette Moriau was ‘contacted’ by Jesus”, while “during meditation Jiddu Krishnamurti was ‘contacted’ by Kuthumi”.

Moreover, in the kundalini “awakening” experiences (Jung, 1999)—it means being “rolled up”—characteristic of the transpersonal “expansion of consciousness” occurrences, such as the “spontaneous healing” of Sister Bernardette Moriau and the “enlightenment” of the philosopher Jiddu Krishnamurti: There was a release of “great heat” in both cases. This process of “kundalini awakening” seen in Sister Bernardette Moriau’s “spontaneous healing” and Jiddu Krishnamurti’s “enlightenment” led to psychophysical transformation accompanied, for example, by a relaxation of the muscles (Shutan, 2015) which is characterized by a deeper level of consciousness. Sister Bernardette Moriau said

I felt a relaxation in my body...Then I heard an inner voice that said to me: “Take off your braces”; in the case of Jiddu Krishnamurti he felt that in his physical body, mind and emotions...nothing would disturb the serenity of the soul...he has touched the compassion that heals all sadness and all suffering...The glory of Love filled his heart, drinking from the fountain of Joy and Eternal Beauty.

This “process” that took place with Sister Bernardette Moriau and the philosopher Jiddu Krishnamurti may have been the result of a long “spiritual work” that Jung called “individuation” (McNeely, 2010) or unification of the conscious side (“the Persona”) with the unconscious side (“the Shadow”). This is where the change of the “archetype” pattern existing in the subjects’ “consciousness field” led to a change in their individual “self-perception” regarding themselves and the world around them(Wilber, 2000). Furthermore, the contact with other transcendent Realities, which Jung called “numinous” (Miranda, 2018), led to an intimate state (characteristic of the sacred) whose vision of Reality is referred to by Sister Bernardette Moriaus something that “what happened to me was incredible ...I also called Sister Marie-Françoise who advised me to ‘not say anything and keep silent’” and by Jiddu Krishnamurti’s biographer that he “was slightly “clairvoyant”...he would not be the same...the manuscript of his experience very few people should know”.

Conclusions

According to the author of this article, these two case studies are part of something broader, called “manifestation of the sacred” in the reality of contemporary society, as seen in Medjugorje (Bosnia-Hezgorvina)
and El Cajas (Ecuador) (Martins, 2020b). They represent a “new state of consciousness” characteristic of mystics “enlightened ones” whose “consciousness is forever altered”. This is due to the alteration in the functioning of the brain, which starts to function at a higher frequency (Moura, 2002). However, these situations have been studied in a partial and separated way both in religious and scientific area. This is a characteristic of the Cartesian model that defends the separation of mind (exclusive domain of religion) and body (exclusive domain of science) (Martins, 2018). In this regard, the author suggested a study of these “miraculous” occurrences, whether as a “spontaneous cure” or “enlightenment” through the new transdisciplinary model (Martins, 2021a) that defends the existence of several levels of perception and reality between the subject and the object, in an interdependent (or complex) way between the various phenomena (Martins, 2019b).

Note that the two people of these studied cases are from very different cultures. Sister Bernardette Moriau is a French woman (Western culture) and a Catholic nun, while the philosopher Jiddu Krishnamurti is an Indian (Eastern culture) and did not profess any particular religion. This fact may contribute to the understanding of a transcendent and Absolute Reality—which religions designate as God—which involves every human being and which has been studied by Transcendence Neurology (Newberg, 2018). This can contribute to a deeper knowledge of ourselves and the Universe (Wolinsky, 1993), through a “journey to our interior” that will lead us to a “union” and Unity with the Divine (Olati, 1995). This will help us to have access to another Reality, more holistic and interdependent that might make us to know our true role and place within the Cosmos (Ornstein, 2021).

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References


