

SPIRITUAL PRACTICE CHANGES BRAIN - NEUROSCIENTIFIC APPROACH

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Spirituality can be defined as awareness of permanent and higher aspect of life and nature. God is perceived as supreme being which supernaturally intervenes relieving suffering and fulfilling needs. God is totally subjective experience of an individual. For some He is a symbol of ideal parent and for others God is a physical phenomenon of quantum field. Recent neuroscience evidence shows that spiritual practice is beneficial for physical and mental health.

It relieves stress, enhances cognitive abilities, incents compassion, reduces anxiety and depression and is developing selective attention. Only 12 minutes of meditation or contemplation per day can slow down aging process. Fundamentalism combined with hostility towards people of different worldview can damage the brain and on the contrary, intensive prayer can change numerous brain structures, correcting our values and perception of reality. Therefore medicine can improve human health suggesting patients to study spirituality and implement spiritual practice.

KAKO DUHOVNOST MIJENJA FUNKCIJE MOZGA- NEUROZNAJSTVENI ASPEKT

Duhovnost definiramo kao svijest o neprolaznom i uzvišenom aspektu života i prirode, Boga. Bog se percipira kao nadljudsko biće koje nadnaravno intervenira temeljem svoje ljubavi prema čovjeku umanjujući patnju i ispunjavajući potrebe. Bog postoji u subjektivitetu pojedinca na različite načine. Za neke je On simbolizacija idealnog roditelja dok je za druge Bog fizikalni fenomen npr. kvantno polje. Recentna neuroznanost ukazuje da je duhovnost blagotvorna za naše mentalno i fizičko zdravlje.

Navedena tvrdnja proizašla je temeljem dokaza iz neuroznanosti i novih metoda istraživanja moždanog metabolizma. Duhovna praksa umanjuje stres, pojačava kognitivne sposobnosti, potiče suosjećanje, smanjuje tjeskobu depresiju i razvija selektivnu pažnju a samo 12 minuta meditacije na dan usporava proces starenja. Fundamentalizam, ako potiče ljutnju prema drugima i drugačijima može trajno oštetiti mozak, a intenzivna molitva može promijeniti brojne moždane strukture mijenjajući naše vrijednosti i percepciju realiteta.

Stoga medicina može unaprijediti zdravlje bolesnika upućujući ih na proučavanje duhovnosti i duhovne prakse.

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CATEGORY "SPIRITUAL HEALTH"

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The future of mankind directly depends on the spiritual health of society. But, at present, the category "spiritual health" is the least developed category in comparison with such categories as health, mental health, psychological health. The analysis of the works devoted to spiritual health made it possible to conditionally single out several points of view. First, spiritual health is considered in valeology as a system of thinking and a person's relationship to the world around him. Secondly, spiritual health is often reflected in popular television programs. From this point of view, spiritual health is the existence of a special culture of life, special personal qualities (willpower, courage, perseverance, courage). We find the Christian understanding of "spiritual health" in the pages of Holy Scripture. Thus, Theophan the Recluse considers spiritual health as a certain hierarchy of body, soul and spiritual - "... the body must obey the soul, the spirit soul, the spirit must be immersed in God according to its nature."

Christianity refers spiritual health to the highest property of man, the achievement of which is more valuable than the achievement of physical and mental health. And spiritual health is not necessarily connected with bodily health, i.e. refutes the famous formulation of D. Locke "in a healthy body - a healthy mind." You can be physically strong, healthy and at the same time a spiritually sick person, as somatic, mental and psychological health can be preserved until old age in adventurers, swindlers, murderers. Moreover, bodily health can even be disastrous for spiritual health, since the commandments of the Law of God are easier to violate, being bodily healthy than sick. A bodily disease, on the contrary, can serve to acquire spiritual health, as a person develops in himself the virtues of patience, humility, obedience, and also compassion and mercy.

A special place in the consideration of spiritual health is given to medicine, because the main task of any doctor is to help the patient heal, restore the primordial integrity. Only medicine can cope with this task, based on the principle of integrity: the hierarchy of the spiritual, mental and physical (D.E. Melekhov). In case of a disease of the body, the category "health" is used and the doctor deals with the treatment. The categories "mental health", "psychological health" become actual with illnesses of the soul; a psychiatrist, psychotherapist or psychologist become a healer of a person with mental problems, and the goal of healing is the achievement of a person's integrity - the harmony of desires, mind and feelings. In spiritual diseases, the priest is the healer, and the goal of such healing is the acquisition of the Holy Spirit.

Thus, reflections on the spiritual health of a person allow us to consider it as an integrative concept, the study of which deals with medicine, psychology, pedagogy and other sciences.

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SUFFERING OF MENTAL PATIENTS AND THE MERCY OF FAITH - CHRISTIAN SPIRITUALITY A PATH THAT HELPS

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A presentation on this specified topic will be made from the standpoint of the theologian who wishes to reflect on the suffering of mental patients in order to offer the audience a clear definition of Christian spirituality as a path that helps the individual who is - somewhat - different. We must note that it is better to know nothing about God than to know God in the wrong way. Knowing God, the Christian "gets to know" God who is full of love; not only does all the love come from God, but Apostle John said that God is Love. This is what makes the suffering of this current life so strangely confusing, even seemingly contradictory. If God is Omnipotent and really wants our good, why does he then allow all the suffering that we experience in this life? While the atheist believes that his suffering is ultimately pointless, the Christian believes that no suffering is pointless.

PATNJE MENTALNIH BOLESNIKA I MILOST VJERE - KRŠĆANSKA DUHOVNOST PUT KOJI POMAŽE

Izlaganje ove naslovljene teme biti će predstavljeno sa stajališta teologa koji želi promišljati o patnji duševnih bolesnika, kako bi slušateljima ponudio jasno definiranje kršćanske duhovnosti kao puta koji pomaže osobi koja je - na neki način - različita. Moramo konstatirati da je bolje ništa ne znati o Bogu nego krivo poznavati Boga. Poznajući Boga, kršćanin «upoznaj» Boga koji je pun ljubavi, ne samo da sva ljubav dolazi od Boga, nego je apostol Ivan rekao da je Bog Ljubav. Upravo je to ono što čini patnju ovog sadašnjih života tako neobično zbunjujućom, čak i naizgled kontradiktornom. Ako je Bog Svemoguć i zaista traži naše dobro, zašto onda dopušta sve patnje koje doživljavamo u ovom životu? Dok ateist misli da je njegova patnja u konačnici besmislena, kršćanin smatra da nikakva patnja nije besmislena.

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SPIRITUALITY IN ADDICTION PSYCHOTHERAPY

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After studying for years to become therapists, we have to become this or that kind of therapist instead of becoming a human therapist! A therapist who interacts impeccably with each patient who walks through our door (G. Barnes).

Therapeutic treatment with a 30-year-old male patient treated for opioid dependence, panic disorder, and secondary epilepsy is presented. Therapy includes psychopharmacotherapy, and individual psychotherapy based on cybernetic and systemic therapy. Patient in his reflections as a key factor that has led to improvement suggests the fulfillment of his spiritual needs by incorporating into the International Community for Hinduism and the ability of a therapist to "accept and incorporate spirituality" into therapy.