Spiritual Intelligence and its Place in Modern Positive Psychotherapy

Lubomira Dimitrova

South-West University “Neofit Rilski”, BULGARIA
Faculty of Philosophy, Blagoevgrad

Abstract

The purpose of this article is to provide a place of spiritual intelligence in modern Positive Psychotherapy. The concept of “intelligence” is clarified, in its various aspects – spiritual, social, and emotional. The emphasis is on the spiritual nature of intelligence and the possibility of its implementation in working methods in Positive Psychotherapy.

Keywords: intelligence, positive psychotherapy.

1. Intelligence and spirit

The question of what is the exact definition of intelligence is central in many studies. In general terms it is defined as general abilities on the basis of multilateral talent, enabling people to understand the existing links between the elements of a situation and adapt to it in order to carry out their intentions. Intelligence is the ability to organize and connect partial functions of cognitive activity, a concrete objective to be achieved in the most effective way.

Bulgarian psychologist Gentcho Piryov (1901-2001) develops and publishes solid work *Psychology and psychodiagnostic intelligence* (1985). At the end of 20th century American psychologist Howard Gardner developed an original theory of multiple intelligence, which differentiates eight types of intelligence: linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, interpersonal, intrapersonal, and naturalistic intelligence. An interesting point in his theory is the ninth type intelligence on which it draws attention – spiritual intelligence.

Gardner’s analyses on spiritual intelligence led to ambiguous results. One is certain, namely that people have clear concepts about religion and spirituality. Many people think spiritual experiences for some of the most important and they believe not only that there is a spiritual intelligence, but it is the highest human achievement. Other people, especially from the scientific community, do not accept that serious discussions on the spirit and soul smack of mysticism. Despite the desire of some psychologists to separate religious and spiritual intelligence, Howard Gardner believes that they are inextricably linked. In theory Gardner called spiritual intelligence “existential” intelligence. This is the intelligence of big questions, as he explains. The basis of this intelligence is hiding a person’s ability to reflect on the fundamental questions of existence. These are questions that go beyond perceptions and affect things that are either too big or too small to be detected by our five basic senses.
2. Spiritual intelligence

The basis of spiritual intelligence stands faith itself. Rational intelligent person knows. Spiritually intelligent person knows and trusts. But precisely, because faith is beyond the knowledge, we cannot know. Otherwise “I know” and “I believe” would be synonyms. Knowledge is rational category, but faith is irrational. Where evidence exists, it is already knowledge. In the outer material world is first necessary evidence and then comes faith and the inner spiritual world – first want to believe, and then comes the proof.

Faith in God in general provides an idea or cause circle of belonging, and that we belong is the first human need. Man is a social species, has social intelligence and proximity and shareness, as conditions for mental and physical health. Their absence increases the depression, anxiety and decreased immunity. Several years ago research of Japanese scientist Masaru Emoto managed to visualize with observations under a microscope with clusters of water how after prayer water changes its structure in the human body after drinking it. This inevitably affects the physical and mental health. Unbelievers’ materialists can now see themselves how the body is the soul and how it affects the psyche.

The human psyche is structured so as to feel anxiety over the unknown. In this case it is synonymous with unknown until now. The only antidote to this anxiety is faith or spiritual intelligence respectively. Spiritual intelligence explains the inexplicable. In his book The Meaning of Life psychiatrist Viktor Frankl relates how his brothers in misfortune in concentration camps “chosen” by faith unknowingly their future.

Within the scope of its monitoring fall physically strong and healthy inmates, but desperate and crushed faith who die faster. Physically weak and weary, their brothers in destiny, but keep the faith, managed to preserve themselves and come out alive from this horror. They believed that God does not punish, but experiencing them.

Spiritual intelligence successfully implemented in practice positive psychotherapists. Modern Positive Psychotherapy relies just on faith in a positive outcome of a given situation or medical condition. Positive reinterpretation of unpleasant events and diseases in life make one turn to the soul and mind for healing and improvement to “command” the body to make positive action.

3. Positive psychotherapy and spiritual intelligence

This method is increasingly entering the practice of psychotherapists as its implementation started in Germany by the founder of Positive Psychotherapy Dr. Nosrat Peseschkian. Gradually spread across Europe today, though still weak and advocated developing, practiced in Bulgaria. Spiritual intelligence as a key instrument in the hands of the therapist is to help in self-help of the customer. Dr. Peseschkian says: “In the biggest bottleneck has three roads” and the foundation of his method stands tracking the dynamics of the action, in which the basis of spiritual intelligence and emotional control problem, man alone “is” their three roads. So with faith and no medical drugs affected depression, anxiety and a number of other psychological injuries. It is important to emphasize that faith is not denied the action. The faith fuels for the action. Spiritually intelligent person understands this, realizing that he/she was the driver of the healing process. Spiritual intelligence is vertical – it allows us to experience as part of the whole, to ask questions about the meaning of life, to feel everything inside.

The wider objectives of Positive Psychotherapy allows to reach the truth that psychotherapy is not just treat any symptoms, it is a kind of path to personal growth. Positive Psychotherapy uses spiritual intelligence to help people to feel the resonance – what and the other senses we can feel we are. Psychotherapists in the field of positive psychology take into account
the possibility of reaching fanatism blind faith based on detachment from the material world entirely. This is not a personal growth, and prevent growth. The method of Positive Psychotherapy successfully uses it for incorporation into psychological counseling practices showing how to avoid reaching a state of fanatism in people undergoing therapy. Normalizing, balancing and differentiation of the phenomenon in the course of Positive Psychotherapy determine its effectiveness. Actual individual psychotherapy, family therapy and work with groups also benefit from this method.

Dr. Benedetti noted that the method of his colleague Peseschkian “skillfully overcomes the obstacle of the resistance of the patient”. The author makes a fascinating therapy in contact with the wisdom of the times and nations. In this line of thinking, motivation for change comes not only from the fact that there is a problem, and that the picture can be more enjoyable after removal, so the focus is on the positive outcome and not on the presence of negative markers in our life.

Situational encouragement and verbalization in this process are part of therapy. So the spiritual intelligence is linked to the emotional world of the man who drives the method of therapy. The command issued by this thought affects the body towards a result that we believe will be a person.

4. Conclusion

In conclusion, I will mention Positive Psychotherapy develops more modern methods to treat various psychological injuries, which are based on spiritual intelligence. One of the latest methods (2014) developed in line with the decisions focused brief therapy, but it is different in that it pays a larger percentage of social intelligence in man, who under the psychologists depends percent salience of the spiritual one. This warrants this psychotherapeutic method to become the “psychology of everyday life”.

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References


