

## Chapter 1 : Physical Aspects of Prayer | St. Pauls Publication

*It was the one used by King Solomon in public prayer during the first Temple dedication ceremony (1 Kings 8/2 Chronicles 6), and used by Daniel in private prayer (Daniel ) during the Babylonian captivity.*

A Lesson on the Physical and Spiritual Aspects of: The Jesus Prayer By: Hesychois the Priest , from the Philokalia. Christ In Glory Prayer is the basis of our Christian life. It is the source of our experience of Jesus as the Risen Lord. Yet very few Christians know how to pray with any depth! For most of us, prayer means little more than standing in the pews for an hour or so on Sunday morning or perhaps reciting, in a mechanical fashion, prayers once learned by rote during childhood. Our prayer life - and thus our life as Christians - remains, for the most part, at a superficial level, without real heart and soul. Paul admonished us to "pray without ceasing" 1 Thess. In his letter to the Romans, Paul instructs the Christian community there to "be constant in prayer" Rom. Engaging in inner prayer is a task to which every Christian is called. We are called to intimate communion with the Creator of Life, such that there is no moment when our souls and bodies are not enlightened by Him. The dove is one of many symbols of the Holy Spirit. The Jesus Prayer is offered as a means of concentration, as a focal point for our inner life. Though there are both longer and shorter versions, the most frequently used form of the Jesus Prayer is: It is first and foremost a prayer of the Spirit because of the fact that the prayer addresses Jesus as Lord, Christ and Son of God; and as St. Father Seraphim Rose used the Jesus Prayer of the heart as a means to maintain stability of the soul The history of the Jesus Prayer dates back to the early sixth century, with Diadochos, who taught that repetition of the prayer leads to inner stillness. Even earlier John Cassian recommended this type of prayer. Abba Macarius of Egypt said there is no need to waste time with words. It is enough to hold out your hands and say, "Lord, according to your desire and your wisdom, have mercy. There is power in a name. Name was equated with being. In the Old Testament, God would not disclose His name. Jesus gives us access to the Godhead through the name. As I remember him in Life, St. John Maximovitch encouraged use of the Jesus Prayer There are those who think that the Jesus Prayer is just for those in religious life, but nothing can be further from the truth. Anyone from cab drivers, social workers, business persons, teachers, professional baseball players not necessarily used to win a game , even psychiatrists, anyone and everyone can pray the Jesus prayer. Son of God and Son of Man Have Mercy on Me A sinner that I am,, Theophan the Recluse, a 19th century Russian spiritual writer, tells us that there are three levels in the saying of the Prayer: It begins as a prayer of the lips, an oral prayer. A "verbal expression and shape. As we enter more deeply into prayer, we reach a level at which we begin to pray without distraction. Theophan remarks that at this point, "the mind is focused upon the words" of the Prayer, "speaking them as if they were our own. The third and final level is prayer of the heart. At this stage prayer is no longer something we do but who we are. Such prayer, which is a gift of the Spirit, is to return to the Father as did the prodigal son Luke The Russian hieromonk Dorotheus, a great instructor in spiritual asceticism, who was in this respect very much like St. Isaac the Syrian, counsels those who are learning the Jesus Prayer to recite it aloud at first. The vocal prayer, he says, will of itself turn into the mental. The Jesus Prayer should not be said in a loud voice but quietly, just audibly enough that you can hear yourself. The vocal Jesus Prayer gradually awakens the soul from the deep moral slumber into which grief and spiritual despair are wont to thrust it. It is also particularly beneficial to practice the Jesus Prayer aloud when attacked by images, appetites of the flesh, and anger; when their influence causes the blood to boil. It should be practiced when peace and tranquility vanish from the heart, and the mind hesitates, becomes weak, and "so to speak" goes into upheaval because of the multitude of unnecessary thoughts and images. The malicious princes of the air, whose presence is hidden to physical sight but who are felt by the soul through their influences upon it, hearing as they mount their attack the name of the Lord Jesus "which they dread" will become undecided and confused, and will take flight and withdraw immediately from the soul. Gregory Palamas , the last of the great Church Fathers, became the exponent of the Hesychasts. He won, after a long drawn out battle, an irrefutable place for the Jesus Prayer and the Quietists within the Church. In the 18th century when tsardom hampered monasticism in Russia, and the Turks crushed Orthodoxy in Greece, the Neamtzu monastery in

Moldavia Rumania became one of the great centers for the Jesus Prayer. All roads that lead to God are filled with pitfalls because the enemy Satan ever lies in wait to trip us up. He naturally attacks most assiduously when we are bent on finding our way to salvation, for that is what he most strives to stop. In mystical prayer the temptations we encounter exceed all others in danger; because our thoughts are on a higher level, the allurements are proportionally subtler. Mysticism is of real spiritual value only when it is practiced with absolute sobriety and sincerity of heart and soul. We live in very hectic times. We are bombarded by sensory information coming from all sides. We are always in a hurry, rushing here, rushing there, no time to take it easy. We want this, we want that and we want it NOW. High-speed dialing, high-speed internet access, high-speed microwave food prep, high-speed cars and high-speed planes, no time to rest and there is no peace. Everyone seeks after it and everyone wants it spiritually, or should desire it as we go about our daily lives while on this earth as true loving Orthodox Christians. The peace I am of course speaking about is the peace of our inner souls with God Himself being present within us. Obtaining this peace of the soul is done through the Holy Mysteries of the Church, in frequently going to Holy Confession, and participating in Holy Communion as well as reading these prayers before hand. Also we might go to the Divine Services that the Church provides for us not only on Sunday, but also attending Vespers, Matins, and the week day services. Another means for us to obtain this inner peace of the soul is by prayer. Constant and unceasing prayer: A sinner that I am,, Finally we can start by reading and learning about the Holy Scriptures of the Church, as well as the Patristic writings of the Holy Fathers, and the lives of the Saints, and holy Martyrs of the Church, which in itself gives us inner peace of the soul, which in turn leads to peace of mind. Seek the peace for your soul! There are unscrupulous people on the internet these days. Anyone can do this, if they want. Some of them exist in Toledo, Ohio Others in Michigan, California and many other places Some are "haters of truth" who follow whether they are willing to admit it those who have sway over less educated or ignorant If you should ever receive an e-mail with an attachment purporting to be from anyone at "apostle1. If you receive any e-mail from apostle1. Unless we know exactly from whom an e-mail comes They HATE some of the news, quotes, and such as to inform the general public. The Toldeo, Ohio based same name group under their so-called leader has been deposed, defrocked and excommunicated four different times by various bishops. Their ultimate aim and goal is destruction to those from whom they had either originated from or gone through to obtain the same named "church" they claim to hold to by civil law alone. Many there are that you may know who fit those descriptions Pray that God will send his Spirit of Truth upon them and lead them to Salvation through tears of Repentance, conversion of their cold and calculating hearts toward seeking forgiveness from God and those whom they attempt to harm. Those who receive e-mail from us, know who we are and from where we send mail. If you receive e-mail that purports itself to be from us, verify first by hitting your "reply" button and ask, "I received this e-mail but would like verification it is from you. Let this be a warning to visitors so as to be safeguarded against unscrupulous e-mails which contain viruses, worms and unsavory material from person s organizations or institutions that are more self-serving than uplifting and informatively news worthy. For ourselves, we have, as in the past, so once again, acquired the assistance of those who are able and capable of tracing e-mails back to their source and taking appropriate action in North America. We have learned that the organization we subscribe to, whose members come from various legal and law enforcement backgrounds amongst other areas of society, are committed to the faith even though they may hold different theologies. Yet, in their monitoring of electronic communications of various persons or people, they do not always make haste to bring perpetrators to justice until after enough evidence has been gained in order to build a solid case. The organization views those who abuse and misuse the internet and other technologies as nothing more than a form of "domestic terrorism" - - - and, it would seem to appear that the courts are in agreement! Those kinds of people, organizations, etc. The degree that some have been known to go to, as seen by other jurisdictions, is to take advantage of questionably mentally challenged or those who have a lack of education and understanding to get them to make statements, even outright lies, in writing, in order to destroy. Such persons or groups are spiritual terrorists for unholy and un-Orthodox causes, aims and goals. The reality of this understanding is bound up in and with the findings for which cause he, himself, had been character assassinated by his detractors who claim the courts prevented him from breaking the Seals of

the Confessional which is not the truth at all The workings of Holy Spirit will not be daunted by those who attempt to cause disruption! It is for these and other reasons that you are urged to read what true repentance and forgiveness means for real "Christians". For further information about how spammers, hackers and those who are angry with you can or will attempt to do damage, we offer the following link as regards some of the computer - internet problems:

Chapter 2 : Aspects of Christian meditation - Wikipedia

*Physical Aspects of Prayer March 13, / St Pauls Publication India My comments do not imply that you should quit contemplation if you suddenly feel a desire to pray with words ess the devotion of your spirit openly.*

You would be applying the wrong spiritual tool to your needs or request. God intended for each of the six forms of prayer mentioned in the Bible to have different functions, as described below. The Prayer of Agreement In Matthew Right off the bat you can see that for the prayer of agreement to work, the people involved in the prayer have to agree! You cannot know what someone else wantsâ€”what someone is believing forâ€”and God cannot answer your prayer for someone else against his or her will. To use the prayer of agreement, you must be sure that the person with whom you are agreeing is in line with what you are asking for. Get Spirit-filled content delivered right to your inbox! Click here to subscribe to our newsletter. If someone asks me to pray in agreement with them, I ask, "What specifically do you want me to pray for? The Prayer of Faith The prayer of faith, also known as petition prayer, is the prayer that most people think of when they use the term "prayer. It is you asking God for a particular outcome. The key verse for the prayer of faith is Mark When you pray the moment that you pray you must believe that you receive what you asked for. It is evidence of things you cannot see. Notice that Mark It does not tell you how long it will take for that prayer result to appear, and this is where many Christians get hung up. God lives in one eternal now. There is no past or present for Him. But we are temporal beings who live in the context of time. When you pray in faith, God immediately gives you what you prayed forâ€”in the spirit realm. But in the natural world, due to a number of factors, it may take time for the answer to manifest itself. God answers prayers, and He will answer your specific prayer in line with His Word, but it is your faith that brings that answer out of the spiritual world and into the physical world. How many times in Scripture does Jesus say to someone, "According to your faith"? In fact, when Jesus went to His hometown, we are told that "He did not do many mighty works there because of their unbelief" Matt. Did Jesus suddenly lose His power on that visit to Nazareth? His power never changed. There is a simple spiritual explanation for this. God will not do something against your will. God cannot violate free will. In the absence of direct instructions, the prayer of consecration and dedication says you will allow God to set your direction or make your decisions. The prayer of consecration and dedication works when you have two or more godly alternatives before you, and you are not getting a clear sense at that time about which option God wants you to take. The Prayer of Praise and Worship In this prayer, you are not asking God to do something for you or to give you something. You are not even asking for direction and dedicating your life to whatever it is God has called you to do. Rather, you just want to praise the Lord, to thank Him for His many blessings and mercy. You want to tell Him how much you love Him. A good example of this type of prayer appears in Luke 2: Look at the way Jesus prayed in John Paul wrote to the Philippians: This says that even when we pray the prayer of faith, we should always intersperse worship and praise. The Prayer of Intercession Intercession means you are intercedingâ€”acting in prayerâ€”on behalf of someone else. The person may be incapable of praying for himself. Perhaps he is on drugs or mentally confused by demonic doctrines. Intercession involves praying for others. He does not set himself in agreement with anyone, so this seems to be a good example of intercessory prayer. Likewise, in his greeting to the Philippians, he wrote, "I thank my God upon every remembrance of you, always in every prayer of mine making request for you all with joy" Phil. The fact that Paul said he made requests for them suggests that this also was an example of intercessory prayer. Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. The second thing we notice is the direction of the action. Things do not begin in heaven and come to Earth, but rather the action starts here on Earth. Notice that it says, "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. You cannot bind things willy-nilly. When you pray in this manner, God affirms it in heaven and puts His seal of approval on your prayer. Binding and loosing have to be based on the authority God has granted you in Scripture, not on some desire you have. God has provided each type of prayer for a specific purpose. Though you may use more than one at any given time, it is important to be clear

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about which type you are using and why, and to be aware of its limitations. Help Charisma stay strong for years to come as we report on life in the Spirit. [Click here to keep us strong!](#)

**Chapter 3 : Key Elements of Prayer**

*The spiritual and the physical aspects of the Islamic teachings are inseparable, whether these are related to the daily-life interactions with people and the environment, or to performing the five mandated ways of worshipping Allah ('ibadat): the proclamation of faith, performing prayers, giving zakat (charity), fasting the month of Rama dh an.*

Polynesians landed on the Hawaiian Islands and further developed the native Hula dance. Hula falls into two categories which are Hula Auana and Hula Kahiko. Hula Kahiko is the original Hula dance that was refined before any outside influence. He was known for bringing Hula back to the Hawaiian Islands after the United States missionaries arrived. The Merrie Monarch festival is nationally televised and teaches people all around the world about Hawaiian culture. Hawaiian Outrigger Canoe Paddling[ edit ] Main article: Outrigger Canoe Hawaiian Outrigger Canoe Paddling was not only the way that native Hawaiians discovered the Hawaiian Islands, it was a part of their everyday lifestyle. As of the 21st century, Outrigger canoe paddling has become an international sport and educates people from all over the world about Hawaiian culture. Native Hawaiian Cuisine[ edit ] Main article: Native cuisine of Hawaii When Polynesians first migrated to the Hawaiian Islands, almost no edible plants were available. Polynesians also brought pigs, chickens, and dogs and bred them on the islands. The most important food eaten was Taro, which was used to make poi ; this was a big part of their everyday diet. Some common Hawaiian dishes include: Hawaiian Religion The traditional Hawaiian religion is a polytheistic animistic religion. Hawaiians believe that there are spirits in many objects such as the waves and the sky. Similar forgiveness practices were performed on islands throughout the South Pacific , including Samoa , Tahiti and New Zealand. It is used in spiritual, emotional, mental, and physical healing practices. Traditional Hawaiian philosophy does not consider the physical and non-physical aspects of the world to be separate, therefore, to heal one aspect, all must be healed. Conversely, healing one will help to heal the rest. For example, if a person has an upset stomach, healing anger toward a sibling may also help to heal the stomach. Western contact, colonization and immigration[ edit ] In the s, interactions between Hawaii and other western cultures such as Mexicans, Portuguese and Spanish began. Prior to the arrival of western cultures, Hawaiian music was called Mele , Mele includes poems, songs, or chants that were passed down through generations. When the Portuguese, Mexicans, and Spanish landed on the Hawaiian Islands, they brought musical instruments such as the ukulele and the guitar and taught Hawaiians how to play these instruments. Hawaiians were in a difficult place due to the fact that they were becoming influenced by different cultures. The end of the 19th century was burdened with internal struggles since Hawaiians wanted to protect their culture and keep power over their land. When missionaries from the United States arrived in Hawaii in , they found it difficult to understand Hawaiian culture and had very negative opinions about their culture. The cultural oppression of Hawaiians was evident from the banning of Hula dancing and other Hawaiian arts such as the language, the use of paddling, and music. Hawaiian children were sent to missionary schools where they were taught the English language. Missionaries institutionalized the English language by teaching it to children and making it the language of doing business and working in the government. The Annexation caused many repercussions as their land and culture were effectively dominated by the culture of the United States. Hawaiians had no say in anything political or economic that had to do with their land. At the height of the Hawaiian population there were an estimated , Native Hawaiians on the island. The term is used especially in reflection of the periods of antiquity and the Kingdom of Hawaii era. Hawaiiiana has become increasingly popular among students of history and sociology throughout the world. The institution is also called the Hawaii State Museum of Natural and Cultural History and often shares artifacts and information with other institutions globally for research and study. The term "Hawaiiiana" was coined in by Hawaiian entertainer and cultural expert, Nona Beamer. They criticized the oversimplification of the culture. They performed a traditional Hula dance. The judges deemed the presentation as nothing more than a cultural dance. Americans felt a true connection to the Hawaiian culture, however, Hawaiians were upset about their land being annexed by the United States and wanted no part of American culture. America has portrayed a false Hawaiian lifestyle by using outside influences such as Hollywood movies, music, and marketing. Corporate

companies have gone through a lot of trouble to make a profit off of Hawaiian culture. Luas have changed from a traditional party to paying a price to feel like a part of the Hawaiian culture.

**Chapter 4 : Prayer and healing: A medical and scientific perspective on randomized controlled trials**

*prayers serve to unite the self with the experiences of others, and upward prayers focus on the relationship between the practitioner and the divine. How, then, might differing aspects of prayer.*

This article has been cited by other articles in PMC. Abstract Religious traditions across the world display beliefs in healing through prayer. The healing powers of prayer have been examined in triple-blind, randomized controlled trials. We illustrate randomized controlled trials on prayer and healing, with one study in each of different categories of outcome. We provide a critical analysis of the scientific and philosophical dimensions of such research. Prayer has been reported to improve outcomes in human as well as nonhuman species, to have no effect on outcomes, to worsen outcomes and to have retrospective healing effects. For a multitude of reasons, research on the healing effects of prayer is riddled with assumptions, challenges and contradictions that make the subject a scientific and religious minefield. We believe that the research has led nowhere, and that future research, if any, will forever be constrained by the scientific limitations that we outline. We do not intend to belittle any religion or the religious practices of those who pray, nor do we deny the medical and psychosocial benefits that have been identified to result from religious affiliations and practices. People pray for good health and for relief from illness. Prayer may result in health and healing through one or more of several mechanisms. We briefly consider these mechanisms. Meditation has been found to produce a clinically significant reduction in resting as well as ambulatory blood pressure,[ 2 , 3 ] to reduce heart rate,[ 4 ] to result in cardiorespiratory synchronization,[ 5 ] to alter levels of melatonin and serotonin,[ 6 ] to suppress corticostriatal glutamatergic neurotransmission,[ 7 ] to boost the immune response,[ 8 ] to decrease the levels of reactive oxygen species as measured by ultraweak photon emission,[ 9 ] to reduce stress and promote positive mood states,[ 10 ] to reduce anxiety and pain and enhance self-esteem[ 11 ] and to have a favorable influence on overall and spiritual quality of life in late-stage disease. Regression to the mean describes improvement that occurs as a result of random fluctuation in the severity of illness; in clinical trials, because patients are usually preselected for greater severity of illness, such fluctuations usually occur in only one direction. Nonspecific support can reduce anxiety, depression, pain and similar constructs. Spontaneous remission and regression to the mean may occur coincidental to prayer. Nonspecific psychosocial support related to prayer may arise in group prayer settings. Improvements in all these contexts are true improvements. In contrast, in randomized controlled studies on the efficacy of prayer as a treatment, rated improvements that are not true improvements may also occur; explanations for such improvement include the Hawthorne effect and the Rosenthal effect. The Hawthorne effect refers to change that occurs as a result of the act of observation or measurement,[ 27 , 28 ] whereas the Rosenthal effect refers to change resulting from observer or rater expectancy. With regard to the latter, the tendency of the rater to expect symptom attenuation across time may result in the attachment of lower significance to reported symptoms. Prayer may result in benefits that are due to divine intervention. Although the very consideration of such a possibility may appear scientifically bizarre, it cannot be denied that, across the planet, people pray for health and for relief of symptoms in times of sickness. Healing through prayer, healing through religious rituals, healing at places of pilgrimage and healing through related forms of intervention are well-established traditions in many religions. What about divine intervention as a mechanism of recovery of health through prayer? This has also been seriously investigated. A total of 23 trials involving 2, patients met the inclusion criteria and were subjected to analysis. The methodological limitations of many of the studies, however, made it difficult to draw definitive conclusions about the efficacy of distant healing. Of note, Astin et al. Therapeutic touch and Reiki were both included in the definition; as both of these may elicit an expectancy response,[ 31 ] it becomes even harder to draw definitive conclusions about the literature that Astin et al. In another systematic review, Crawford et al. There were 90 identified studies of which 45 had been conducted in clinical settings and 45 in laboratory settings. Major methodological problems of the identified studies were an inadequacy of blinding, dropped data in laboratory studies, unreliability of outcome measures, infrequent use of power estimations and confidence intervals, and lack of independent replication. In the present article, we present a purposive,

qualitative review of the scientific literature on possible paranormal healing through prayer. We then critically evaluate the scientific and religious implications of such research. Most recent studies on prayer and healing have adopted this design. In such studies, commonly, a group of intercessors prays for the health of patients who are randomized to the intervention group. These patients do not know that they are being prayed for, and the persons who are praying do not come in contact with the patients for whom they pray. Medical outcomes in these patients are compared with outcomes in patients randomized to the control group who are not prayed for. Finally and importantly, the medical treatment team is also blind to the prayer group status of individual patients. Thus, these studies are triple-blind. In this purposive review, we illustrate the nature of the research in the field by presenting one human and one nonhuman study on improved outcomes associated with prayer, one study showing no difference between prayer and control conditions, one study showing worse outcomes with prayer and one study suggesting that prayer may have a retrospective healing effect. We then provide a detailed, critical evaluation of the scientific and theological implications of such research. These women were randomized into distant prayer and control groups. The patients and their providers were not informed about the intervention. The investigators, and even the statisticians, did not know the group allocations until all the data had been collected. Thus, the study was randomized, triple-blind, controlled and prospective in design. Furthermore, the women who had been prayed for showed a higher implantation rate than those who had not been prayed for. Finally, the benefits of prayer were independent of clinical or laboratory providers and clinical variables. Thus, this study showed that distant prayer facilitates implantation and pregnancy. Lesniak[ 33 ] described a study on the effect of intercessory prayer on wound healing in a nonhuman primate species. The sample comprised 22 bush babies *Otolemur garnettii* with wounds resulting from chronic self-injurious behavior. These animals were randomized into prayer and control groups that were similar at baseline. Prayer was conducted for 4 weeks. Both groups of bush babies additionally received L-tryptophan. Lesniak[ 33 ] found that the prayer group animals had a greater reduction in wound size and a greater improvement in hematological parameters than the control animals. This study is important because it was conducted in a nonhuman species; therefore, the likelihood of a placebo effect was removed. Absence of benefits with prayer Aviles et al. In this study, coronary care unit patients at discharge were randomized to intercessory prayer or no prayer conditions. Prayer was conducted by five persons per patient at least once a week for 26 weeks. Patients were considered to belong to a high-risk group if they were 70 years old or older or if they had any of the following: The primary endpoint of the study was any of the following: By the end of 26 weeks, a primary endpoint had occurred in The difference was not statistically significant. The results remained nonsignificant when data were analyzed separately for high- and low-risk patients. Thus, this study showed that, as delivered in this study, intercessory prayer did not influence the week outcome after discharge from a coronary care unit. Other recent randomized controlled trials have also reported negative results. For example, Krucoff et al. Worse outcomes associated with prayer Benson et al. The sample comprised 1, patients in six hospitals in the USA. These patients were randomized into three groups: Prayer commenced one day before the surgery and continued for 14 days. Three mainstream religious sites prayed daily for patients assigned to receive prayer. Assessment of outcomes was made by nurses who were blind to the group assignments. The primary outcome was the presence of any complication within 30 days of surgery. Secondary outcomes were any major event, including death. The study sought to examine the efficacy of intercessory prayer and not to test the presence of God. The design was described by Dusek et al. Major events and day mortality rates, however, were similar across the three groups. This study therefore showed that remote intercessory prayer did not improve outcomes after coronary artery bypass graft surgery. In fact, the knowledge of being prayed for was associated with a slightly but significantly higher rate of postsurgical complications. Retrospective benefits with prayer Leibovici[ 39 ] reported the results of an unusual study that was conducted in Israel. The sample comprised 3, in patients diagnosed with a bloodstream infection between and Bloodstream infection was defined as a positive blood culture in the presence of sepsis. A list of the first names of the patients in the prayer group was given to a person details not specified who said a short prayer details again not specified for the wellbeing and full recovery of the group as a whole. This prayer was said about years or longer after the index admission. There was no sham intervention. Thus, this study sought to determine whether prayer has a retrospective

healing effect. The patients in the prayer and control groups were similar on important sociodemographic and clinical variables. Whereas the mortality rate did not differ significantly between the prayer and the control groups. Some points about this study are worth noting. The differences between groups, although significantly favoring patients for whom prayer was offered, were very small; the medians of the two groups differed by a small margin. Thus, the significance of the findings depended heavily upon the outliers who skewed the sample. Next, no attempt was made to compare for unusual biases, such as day of admission and discharge. It is conceivable, for example, that patients admitted toward the end of the week may have been investigated and treated more slowly and those due for discharge toward the end of the week may have been retained until the start of the next week. Importantly, considering the number of patients in each group, there must surely have been much overlap in first names. Did Leibovici consider the possibility that the prayers, then, could benefit patients in both groups to the extent of overlap? Finally, in a lighter vein, would the findings have changed had the author, in the best spirits of ethical research, offered the experimental intervention prayer for the control group at the conclusion of the study? More seriously, because the data were retrospective, it should have been possible for the study to have been repeated several times, with fresh randomization each time. Would the results, then, have remained unchanged?

### Chapter 5 : Meditation provides physical, mental, and emotional benefits

*Weekly Mars Hill Healing Services emphasize spiritual, physical aspects of prayer. Updated December 2, at PM; Posted August 15, at AM. Comment. By The Grand Rapids Press staff.*

The problem is, when we navigate through life led by our thoughts alone, we miss out on a world of information available to us through our bodies and spirits. The ancient practice of meditation is as integral to yoga as the poses are, and they have the same intention: The practice of meditation helps you stay centered regardless of your circumstances. Meditation is a wonderful way to tap into your internal knowingness and stay in touch with your eternal essence. Meditation at first can be awkward and unfamiliar. It might be eye-opening to discover you are controlled by incessant thoughts, and it might be frustrating to realize that many of them are unnecessary and perhaps even based in misperception or falsehood. Sitting in silence, you might realize how many common distractions compete for your attention, including doubt, sleepiness, and restlessness. Distractions will never let up, but you can teach yourself to let them go. In fact, an awareness of your thought life and distractions is the first step toward developing a successful meditation practice that will improve your physical and mental well-being. When you refine your ability to slip into a state of awareness and being, you can bring this focus into other areas of your life. So give yourself permission to be a beginner, and know that with practice your ability to concentrate will improve. You are not seeking to find anything through the practice of meditation. Rather, it is through meditation that you are found. The true intent of yoga and meditation is to become the best possible version of yourself. Benefits of Meditation Because practicing meditation helps you to slow your breath, quiet your mind, and find peace, it can be beneficial physically, mentally, and emotionally. Meditation is now commonly used to treat mental health disorders, addiction, and everyday stress, as well as to heal physical ailments and promote better sleep. Physical Benefits Stimulates your parasympathetic nervous system, or the branch of your peripheral nervous system that helps your body return to a calm, relaxed state after the threat of danger, or even daily stress, has passed. When this branch is activated, your body can naturally rejuvenate, repair, and rebuild itself. Clears your mind for better quality sleep. Improves athletic performance by refining your ability to focus on a goal or situation another term for meditation used in this way is visualization. Slows your respiration for longer, deeper breaths. Boosts your immune system by slowing the production of the stress hormone cortisol. Mental and Emotional Benefits Reduces anxiety and depression by enabling your body to balance its own neurochemical system. Allows you to make better decisions and improve critical thinking. Breaks unhealthy habits by helping you detach emotions associated with an action from the action itself. Improves communication with yourself. When you better understand your thought processes, you have more control over what you think. Helps you stay in the present moment. When you let go of the past and the future, you live percent in the now, which affects all aspects of your life and relationships. Active Meditation Techniques There are many different meditation traditions and techniques. Westerners, accustomed to fast-paced living and constant information exchange, often benefit more from active meditation techniques. Active meditation involves focusing your thoughts and awareness on a particular thought, idea, visualization, or concept. Choosing to focus on something positive can help you rid your mind of negative thoughts and emotions and other clutter. Whatever your meditation practice looks like, be sure to embrace the essence of YogaFit: Let go of all judgment of your experience. Here are some steps to help you establish a personal active meditation practice: Commit to meditating at least 10 minutes every day more, if possible. To help make your meditation practice a habit, practice at the same time each day, or establish a routine, such as meditating immediately after your YogaFit session. Finally, if you have room, establish a special place to sit and meditate at home. Place a chair in a corner near a favorite window, or surround a cushion with your favorite candles-try to create your own sacred space. Knowing you have somewhere you love to go will help you get there. Use the Relaxation breath technique. Sitting upright with a neutral spine, relax your abdomen and breathe quietly without forcing your exhalations. Take the same amount of time for your inhale and your exhale, consciously beginning your inhale just as your exhale ends. Your abdominal muscles must not be constrained by tension or clothing; you must be completely free to

move. Select one of the following techniques. Choose a mantra word or phrase , thought, or feeling on which to meditate. Repeat your mantra over and over in rhythm with your breath. If your first choice leads to negative thoughts or feelings, let it go and choose something else. For example, a common mantra is "om" pronounced Aaaaaah Ooooo Mmmmmm , which represents the root of all sounds that are ever-present as vibrations in your body. Visualize an object or place in which you find peace, such as a lotus blossom or a quiet beach. If preparing for a performance or competition, visualize yourself succeeding; use all your senses as you mentally act out the scenario. Use a guided meditation. Many such meditations are available on CD. Relax and fully listen to each word. Use an affirmation card with a phrase that inspires or strengthens you. Many books and box sets with positive affirmations are available. Or you can make your own. Focus on a small, meaningful object held in your hand or placed in front you. After meditating, reflect on the experience in a journal. For example, write down any techniques you tried and what you experienced practicing them. What were your thoughts and feelings before, during, and after meditating? Finally, keep track of the benefits you notice from incorporating meditation into your yoga practice. These will become incentives to continue. People describe their meditative states in a wide variety of ways. Some see a single source of light, some see themselves from a distance, and others see images or even sense colors. Some people see or feel nothing they can express in words. Some experience a wonderful state of beingness, an inner glow of warmth and peace. All these experiences indicate a successful meditation session. Yet your inner truths remain the same; you need only to look within. Whatever your meditation looks or feels like, remember to embrace the essence of YogaFit and let go of all expectations. Get the latest news, special offers, and updates on authors and products.

### Chapter 6 : A Lesson on the Physical and Spiritual Aspects of

*"Prayer is, however, much more than merely asking God for something, although that is a very valuable part of prayer if only because it reminds us of our utter dependence upon God. It is also communion with God -- intercourse with God -- talking with (not only to) God.*

View Larger Image Prayer, or Salat, was made obligatory for all Muslims, whether they be rich or poor, strong or weak, black or white, male or female. There is none worthy of worship but I, so worship Me and offer prayer perfectly for My remembrance. The performance of prayer five times a day is considered vital to attain success in this life and the hereafter. Following the testimony of faith, performance of the prayers at their correct times and complete in bowings, prostrations and humility, will guarantee forgiveness from God and everlasting paradise. Muslims believe that the first matter that they will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of their deeds will be sound. And if it is bad, then the rest of his deeds will be bad. Prayer provides a constant reminder of the essence of our creation and provides a direct connection to Allah, who linked success and felicity to humility in prayer. It emphasizes the proximity between religion and daily life. Life, from an Islamic standpoint, is to be directed to Allah. Life is an opportunity for worship and the remembrance of Allah. Praying repeatedly throughout the day and interrupting the daily activities brings about the realization of this concept. Prayer purifies the heart and truly, through Prayer, a believer attains spiritual devotion and moral elevation. Prayer not only gives a deep connection with God, but in prayer one establishes patience, humility and sincerity. Prayer provides a means of repentance and is a restrainer from shameful and unjust deeds. This is portrayed through the following saying of the Prophet Muhammad pbuh: Allah wipes away the sins by them. Praying five times a day engages the believer in constant remembrance of God and keeps him away from any unjust deeds and leads him only to deeds that will earn the pleasure of God. It is through prayer that one really finds inner peace and fulfillment. It is also a source of patience, courage, hope, confidence, inner peace, stability, equality, unity and an expression of thankfulness to God.

**Chapter 7 : Prayer, The Physical Aspect | Center for Tanakh Based Studies**

*The. Jesus Prayer. By: The Very Rev. Father-Abbot Gregori, SSJt + 'The more rain falls on the earth, the softer it makes it; similarly, Christ's holy name gladdens the earth of our heart the more we call upon it.'*

In the story of the Pharisee and the publican the Pharisee is one who prayed long and often, but he was a miserable failure. His prayers were never heard by God because neither he nor his prayers were ever right with God. For a couple of illustrations compare the following verses: An electronic concordance quickly shows the importance of prayer in the Word of God. The difference in numbers is caused by the fact some Greek and Hebrew words are translated differently in the different translations. We read books on prayer, we talk about it, we ask for prayer from time to time, but somehow, the church today is anything but a praying church. We talk of its necessity, but too often we fail to accomplish its reality. The disciples had this same experience. They too fell short in their prayer life and they felt it deeply. In this lesson we want to look at Luke Here is a very important passage for learning some of the key issues of prayer that are so crucial to our walk with the Lord and the fulfillment of His purposes. The Plea of the Disciple But was there not something more, something much deeper that provoked this request? This was a very wise question, a very needed question, and from these disciples who were sometimes so slow about spiritual values, this question becomes extremely significant. What was the motivation behind this question, and why is this so important? Again, I am reminded of something Professor Howard Hendricks once said. Can you imagine what life with Jesus Christ was like during His ministry on earth? One amazing experience after another! He was forever a source of joy and bewilderment, and I am sure people were constantly trying to explain Him to their own satisfaction with their own kinds of answers. For a long time I can imagine they tried to explain Christ with typical human explanationsâ€”training, IQ, natural abilities, or whatever. At least at first. They regularly saw demonstrations of His power. They both heard His wise words and saw His wonderful works. They saw the lame walk, the blind see, the sick healed, the deaf hear, and the demon possessed dispossessed. Furthermore, they had all experienced the emptiness of the religion of their day and so, through all of this, you know they were watching the Lord and seeking answers to the miracle of His life. As they studied His life one of their conclusions was that He was God incarnate John 1: But is that conclusion what evoked this question? It was something else they constantly saw in the man Jesus that they began to suspect was part of the answer to His life. It was not just prayer. The Pharisees prayed and so did the disciples. It was His manner and attitude in prayer that saturated His total being and living, His every step and action, and that manifested the intimacy of His relationship with and dependence on the Father. Prayer was never just a religious responsibility nor exercise Christ engaged in because He was obligated to do so. Prayer for our Lord proceeded out of a basic attitude of deep dependence that resulted in a very intimate fellowship that He always had with the Father because, from the standpoint of His humanity, He was totally convinced He could do nothing of own resources. It is this that undoubtedly brought deep conviction and longing in the lives of the disciples. They came to recognize that, while they could be believers in the Lord, they could not be true disciples who became like their teacher Luke 6: The principle should be obvious for us. For Jesus Christ, prayer was a way of life, an absolute necessity: We see this in Matthew Note that for the most part, it appears the Lord performed His works and spoke His words by the power of God the Father through the power of the Holy Spirit whom the Father had given Him. It was the Father working through Jesus, the man. As we study the life of Christ in the gospels, we note a consistent pattern: Rather we find Him retiring to pray. This is clear in Mark 3: The actual prayer of Christ is not given, only the fact of His dependence, thanksgiving, and confidence that His prayer had been heard. The words of verses 41 and 42 imply, however, that not only did He pray to the Father, but that He wanted all those standing around to know it as well that they might learn the secret of dependence. This teaches us that when performing miracles, though not always heard by men, Jesus the man was praying in dependence upon the Father from the standpoint of His humanity. Think of Jesus Christ. He was the Son of God, God incarnate, the perfect man and the absolute Creator God who also as the God-man adequately and continuously fulfilled every expectation of God for man. He always pleased the Father. Now, thinking of Him as such, ask yourself

this question. How much did He personally, as man, contribute to His mighty works, deeds, and ministry? And how did that come about? Through prayerful dependence on the Father! When we work, we work. When we pray, the Father works. So out of this conscious and constant sense of need, there arose a continuing attitude of prayer: Indeed, prayer according to the pattern of the Lord Jesus is to be a vital goal of true disciples. What was the request posed by the unnamed disciple? The how aspect is included by Christ in His answer in Luke. And who is adequate for these things? There is no activity in the life of a believer which does not require a prayerful attitude—a prayerful dependence on and an expectation that God is at work and will work according to His purposes and leading. In ourselves we can do nothing. Christianity is as Paul expressed it in Galatians 2: In practical terms what exactly does this mean? What was Peter thinking in this passage? We have been fishing these waters for years. Besides, Lord, we fished these waters all night and we know the fish are simply not biting now. Biblical Christianity is never a matter of living by who and what we are—our insight, our background, our experience, our training, our giftedness, etc. But such only happens when we live by intimate prayerful dependence upon the Father through a life of prayer, a life of praying without ceasing, and a life devoted to special times of prayer alone with the Father and His Son in the power of the Spirit. The Pattern for Prayer And lead us not into temptation. In answer to this request of Luke This is an excellent passage in teaching new believers about prayer because it covers a number of categories which are important to prayer. Two things this prayer is not: It was a model designed by our Lord to show the nature of prayer and what prayer should consist of by way of content. There is nothing wrong, of course, with reading or reciting it together as we would any passage of Scripture for a certain focus or emphasis or as a reminder of truth. I am convinced, however, it was never meant to be simply recited as a prayer to God in place of personal prayer poured out to God from the heart. Compare the translation of the Living Bible: This is no accident. First, we start with God and then we go to ourselves. Here is an important principle in all worship of which prayer is but one mode and means. In prayer, as in everything, our Lord teaches us to put God first. Because this puts everything in the right perspective, it gives us the right viewpoint about life, one that sees beyond our own very limited scope. This is important so that we might genuinely focus our hearts and minds on the who and what of God, that we might seek first the rule and righteousness of God, and that we might walk with Him in obedience and under His enablement, direction, and protection. As a tear magnifies sorrow and as laughter magnifies joy, so prayer a form of worship wherein we count on the worth of God must first magnify the Lord if our prayers are to have the proper result in our lives—confidence, faith, and direction into the will of God. This kind of praying glorifies the Lord and demonstrates our desire for relationship with God, along with obedience. It is comforting to our hearts because it brings God into our vision along with His purposes. This first emphasis by our Lord exposes what is often a fatal weakness in our own prayers. We need to focus on the Lord first to get the perspective of Jeremiah We need the praise and focus of God in Psalm before the petitions of Psalm The Time Element v. Because prayer is more than a mere religious routine we go through as it is in some religions in which worshippers recite certain words and bow in a certain direction specified times of the day. Scheduled prayer is certainly scriptural and a godly pattern to have as with Daniel Dan. First, his entreaty expresses our need. We need the Lord and we need to drink from His fountain of life through the Word and prayer—our means of hearing Him and responding to Him. But second, his entreaty also expresses what should be a recognized reality in each of us. As the psalmist, we should long to communicate with our God. Prayer is to be an expression of our longing for intimacy with God and to enter into His strength and will. The Nature of Prayer v.

**Chapter 8 : Prayer Definition and Meaning - Bible Dictionary**

*Physical, Emotional, Mental, and Spiritual Health into a separate box or a specific time for worship or prayer. of the many other articles on various aspects.*

Powell One goal of a pastor is to bring healing to broken lives. Biblical healing encompasses physical, mental, and spiritual health. All three aspects are often interrelated. For example, a problem in one area of human health can often impact the other two areas. Understanding this interrelationship will impact practical aspects of your approach to pastoral care. You are not your own; you were bought at a price. Dealing with sexual immorality, Paul illuminated the truth that the physical aspect of man can impact his mental and spiritual aspects. For example, an elderly man had been a deacon for many years. People knew him for his gentleness, kindness, and wisdom. Lately he has started swearing, is frequently agitated, and is expressing physical aggression toward his wife of 50 years. Perhaps you might assume that deep-seated emotional issues are now coming to the surface. Suppose I provide a piece of missing information: Lecturing him on the unscriptural nature of his behavior is of little use. The solution concerning his change in behavior involves addressing the physical problems. Teaching his wife techniques for communicating with him, however, may bring relief. You do not need a diagnosis of an incurable disease for a physical problem to create mental and spiritual problems. Consider the church staff member who has behaved impatiently with other staff members. While such behavior cannot be tolerated, knowing she has recently battled the flu and has gone nights with insufficient sleep caring for her three sick children provide a context for the situation. Physical exhaustion produced changes in her mood and her ability to have the spiritual perspective in relating to others. Our bodies need one day a week for rest to function best. Proper rest, nutrition, and exercise can improve mental health. Exercise improves cognitive functioning and reduces the risk of developing dementia. Two studies published in the Journal of the American Medical Association September , support this statement. In one study, older men, aged 71 to 93, who walked less than a quarter mile a day, were 1. In general, a diet that keeps blood sugars at an acceptable level and provides plenty of tryptophan and omega-3 polyunsaturated fatty acids is most likely to help a person make and use serotonin, a feel-good chemical in the brain. Thus foods rich in omega-3 fats â€” salmon, sardines, walnuts, and flaxseed â€” may help combat mild depression. Good food sources of tryptophan â€” an essential amino acid in the human diet that the body uses to make serotonin â€” include fish, turkey, chicken, cheese, beans, milk, eggs, and chocolate. A person who feels healthy and energetic will have greater resources for ministering to others and bouncing back from setbacks. While physical suffering and anxiety over health concerns certainly can draw us closer to God, it is easier to resist temptation and make wise choices when we are feeling well. A Cheerful Heart as Medicine Mental health can impact physical and spiritual health. For example, prolonged stress can weaken the immune system and lower resistance to disease. Stress causes the release of adrenaline and cortisol, two powerful hormones that increase alertness and boost energy. This fight-or-flight stress response is perfect for responding to physical danger, preparing people to fight or flee a threat to survival. Mental stress may increase blood pressure by constricting blood flow in arteries, resulting in cardiovascular problems. Cortisol increases blood sugar, which is normal if one needs to run from danger. However, chronically elevated cortisol levels can lead to insulin resistance and type 2 diabetes. Many people who suffer from depression have elevated cortisol levels, mimicking the effects of chronic stress. Thus, medical science corroborates the truth in Proverbs For example, a woman who suffers from agoraphobia â€” fear of the marketplace â€” may be unable to enjoy church services. In a large sanctuary, she may experience panic attacks or become overwhelmed by the fear of panic attacks. However, she might be able to participate in church by viewing services by video in a smaller room in the building. She may benefit from a sermon podcast or a DVD of the service so she can view it at home. A sensitive pastor can support her spiritual growth as she undergoes the healing process by finding creative ways to facilitate her participation in church life. Mental illness is a handicap like a broken leg. Those suffering mental problems often do not share their need out of shame or the fear of being misunderstood. A church staff willing to be creative can make a life-changing difference for the individual suffering from mental illness. Another mental

disorder that may interfere with church attendance is obsessive-compulsive disorder. A person with this disorder may keep checking his pew at the end of the service to make sure he did not leave anything. A person with OCD feels powerless to stop such compulsions, but is acutely aware that his behavior is not normal. To avoid the stress of trying to overcome such ritual behavior as well as the stress of being noticed behaving bizarrely, a person may quit attending church. A pastor who talks with a person about the challenges of his mental illness may be able to help that person find a way to integrate into church life. Perhaps a person with OCD simply needs to sit in a back pew where his behavior would not attract unwanted attention. A final example of a mental illness that can adversely impact spiritual health is depression. Depression may lead to feelings of spiritual failure. Spiritual disciplines such as prayer and Bible reading may go by the wayside. A pastor can help the person let go of unrealistic expectations and perfectionistic thinking and embrace the doable goal of gradual progress in the right direction. Perhaps returning to an hour of prayer and Bible study a day is not feasible until the physical symptoms of depression subside. However, 10 minutes of prayer a day in the morning and reading one Psalm before bedtime might be a reachable goal. A pastor can help a person learn to better manage the mental stress that is detrimental to his physical and spiritual health. Being able to handle normal levels of stress, maintain fulfilling relationships, and bounce back from tough circumstances are all signs of good mental health. Scriptures teach principles that lead to good mental health. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. This spiritual answer is capable of providing the rest needed for good health on all levels. The Bible promotes balance in life and avoidance of destructive choices. The Bible warns against drunkenness Ephesians 5: These three behaviors have negative consequences for physical health. In following spiritual choices for life, a person is choosing physical health as well. The Bible promotes an approach to life that results in sound mental health. Take the advice found in Philippians 4: The good news you share with your congregation is that Jesus not only came so our sins can be forgiven, but also so we can be made whole again. While not all sickness is a result of sin, sin does harm our physical and mental health. Spiritual exercises such as prayer, worship, Bible reading, and fellowship impact the whole person. As you discipline believers to grow spiritually, you are leading them in the path to better health on all levels. While sickness and poor health will be a part of life until Jesus returns, you can help bring healing to broken lives one person at a time. As you do, you will be following in the footsteps of Jesus, the Good Shepherd who was also the Great Physician. She speaks in churches and conferences nationwide and addresses faith and science issues at [www. Thomas Nelson Publishers, c](http://www.thomasnelson.com)

Chapter 9 : Culture of the Native Hawaiians - Wikipedia

*The prayer is designed to help us realize that the daily supply of the physical needs of life come from the Lord regardless of our resources or reserves, or how wisely we think we have planned for the future.*

The Armor of God: Now we are standing in the power of His might. Immediately after describing the Armor of God [Eph 6: This is the ultimate use of the armor. Standing "in the power of His might", we must pray "in the Spirit". We are now ready to "pray in the Spirit". We are now fully in the presence of God. Now begin to make your requests known to God. We have entered the presence of the One for Whom nothing is impossible, and suddenly, everything seems possible! He in fact, begins to guide our prayer, by His Holy Spirit. It can denote deep pain and anguish of soul, as well as great rejoicing before the Lord. Bearing in mind that God is a God of order, that the spirit of the prophet is subject to the prophet [1Cor The order of the ACTS method is crucial, for two reasons. The second reason is more subtle. Our prayer seems more like whining, or even like impatiently ordering fast food at the drive-thru window. We are actually being self-centered, rather than God-centered. In this state of mind, we often miss the full impact of the truth that God LOVES us, and wants to answer our prayer, and "He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things? The key phrase here is "with Him", that is with Jesus. A deeper relationship with Him should be our first purpose in prayer. The Kneeling Christian wrote: It is also communion with God -- intercourse with God -- talking with not only to God. We get to know people by talking with them. We get to know God in like manner. The highest result of prayer is not deliverance from evil, or the securing of some coveted thing, but knowledge of God. While we ordinarily first bring our own needs to God in prayer, and then think of what belongs to God and His interests, the Master reverses the order. First, Thy name, Thy kingdom, Thy will; then, give us, forgive us, lead us, deliver us. The lesson is of more importance than we think. In true worship the Father must be first, must be all. The sooner I learn to forget myself in the desire that HE may be glorified, the richer will the blessing be that prayer will bring to myself. No one ever loses by what he sacrifices for the Father. This must influence all our prayer" In summary, let each time we pray, be first and foremost, a time of "seeking Jesus Himself, as our personal King", and of "returning to our First Love" [Rev 2: Prayer inspiring quotations , from great saints who have walked with Jesus, often put me on my face before God in an instant. Many sites are loaded with these just search for "prayer quotes". This link is to our "Elijah U" feature at justpray.