

1 A IN EVANGELICAL, THAT KIND OF PRACTICE HAS BEEN LOOKED
2 UPON WITH GREAT DISDAIN AND WITHIN EVANGELICALISM YOU WOULD
3 NOT FIND THAT PRACTICE.

4 Q IN THE EVANGELICAL RELIGION WOULD IT BE CONSIDERED AS
5 NONCHRISTIAN?

6 A CERTAINLY IN MANY BRANCHES OF EVANGELICALISM. IN THE
7 MAJORITY -- AMONG THE MAJORITY OF EVANGELICALS, THE PRACTICE
8 OF A KIND OF EASTERN DISCIPLINE WOULD BE VERY MUCH LOOKED
9 UPON ASKANCE. EVEN MEDITATION IS LOOKED UPON WITH SOME --

10 Q LET ME ASK YOU. THE PRAYER PRACTICES OF THE LOCAL
11 CHURCH, ARE THEY TECHNOLOGICAL AND PAGAN?

12 A NO, THEY ARE NOT. THE MAIN PRAYER PRACTICES OF
13 CALLING UPON THE NAME OF THE LORD AND PRAYER READING ARE
14 QUITE VOCAL, QUITE COMMUNAL, QUITE -- THEY INVOLVE THE USE
15 OF THE MENTAL FACULTIES IN A WAY THAT THE PRAYER PRACTICES,
16 SAY, OF HINDUISM DO NOT, WHICH ARE DESIGNED TO QUIET THE
17 MIND AND ALTER CONSCIOUSNESS.

18 IF ONE PARTICIPATED IN A PRAYER READING SESSION, FOR
19 EXAMPLE, IT IS VERY LOUD, VERY BOISTEROUS, PEOPLE ARE JUMPING
20 UP AND DOWN. THEY ARE COMMUNICATING WITH EACH OTHER THROUGH
21 THEIR WORDS. THE WORDS TAKE ON A GREAT DEAL OF IMPORTANCE.

22 YOU HAVE TO STAY IN A FAIRLY NORMAL STATE OF
23 CONSCIOUSNESS TO PARTICIPATE IN THIS. UNLIKE, SAY, FOR
24 EXAMPLE, A MANTRA, WHERE YOU -- IN HINDUISM, REPEAT A WORD
25 OVER AND OVER AGAIN AND IT ALTERS YOUR CONSCIOUSNESS AND PUTS
26 YOU INTO A MEDITATIVE STATE.

27 THAT DOESN'T HAPPEN. QUITE THE OPPOSITE OF PRAYER
28 READING.