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E. James Baesler

Old Dominion University, jbaesler@odu.edu

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THE PRAYER OF THE HOLY NAME IN EASTERN AND WESTERN SPIRITUAL TRADITIONS: A THEORETICAL, CROSS-CULTURAL, AND INTERCULTURAL PRAYER DIALOGUE
PRECIS

Deep dialogue with others is rooted in prayer, the deepest dialogue with the Ultimate Other. This essay investigates the Holy Name prayer from the perspectives of eastern Hindu and both eastern and western Christian spiritual traditions. Using the "Interpersonal Christian Prayer Model" as a reference point, it develops cross-cultural comparisons in the methodology and function of the Holy Name prayer among different spiritual traditions. Results support expanding the boundary conditions of the Interpersonal Christian Prayer Model to include eastern traditions of the Holy Name prayer and renaming it a "Relational Prayer Model." Areas of future research are outlined, and the connection is explored between intercultural prayer dialogue and religious enculturation, using the Holy Name prayer as an exemplar.

The internet version of the seven stages of "deep dialogue" as outlined by Leonard Swidler(n1) focuses on an individual's relationship with the "Other," where the other is understood as anyone in the human family who is perceived to be different from oneself, especially one who differs in culture and/or religion. If the power and promise of deep dialogue with others results in intercultural-interreligious transformation on an individual, social, and global scale, then how are we to understand the "deepest dialogue" with the Ultimate Mystery of life, that which is closer to us than our breath, that which is at the heart of every human person, and that which I believe to be the foundation of all dialogues? I understand this deepest dialogue as prayer, the spiritual communication/communion that creates and sustains a relationship with the living God.(n2) Relationship with God functions as a type of template for all other human relationships. Andrew Greeley has provided data from fourteen countries to support such a contention, summarizing his position thusly: "As we relate to the Other [God], so we tend to relate to the other [human beings], whether it be the intimate other or the distant other. Prayer is a story of relationship to God and hence will influence the other stories with which humans make sense of their lives."(n3)

Just as there is power and promise in deep dialogue with others, so, too, there is power and promise in prayer as the deepest dialogue with the Ultimate Other. Consider these words of St. Chrysostom:

The potency of prayer has ... hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, ... rescued cities from destruction ... Prayer is an all-efficient panoply, a treasure undiminished, a mine that is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.(n4)

While our intercessory prayers may not have such dramatic effects, people of all religious faiths can suckle from the "mother of a thousand blessings" and partake of the fruits of prayer as described by Paul in his letter to the Galatians (5:22-23): "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things."(n5) The fruits of prayer not only provide nourishment for the individual(s) praying, but they also have the capacity to transform all relationships. Prayer thus conceived is not a private, intrapersonal activity; rather, prayer is interpersonal, relational, communal. When prayer is centered on loving God, "We embrace and love everyone whom God loves. No one is left out. No one can remain our enemy."(n6) "When you are united to God, you are united to all creation."(n7) Prayer, like the great commandments of love in the Hebrew and Christian scriptures, can strengthen and unify our love for God, self, and others. David Hassel embodied the idea of prayer as unified relational love in the subtitle of his book, *Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World*.(n8) In sum, the power and promise of the deepest dialogue of prayer with the Ultimate Other lies in relational transformation, empowering the pray-er to listen, reverence, love, and serve--with humility and justice--God, self, and others.

Deep dialogue with others may not begin with an outward journey as suggested by Swidler's "Radical encounter of difference: Self faces other," nor with Joseph Campbell's hero crossing the threshold of home,(n9) but, rather, deep dialogue with others could begin with an inward prayer journey to a place where the deepest dialogue can be birthed, nurtured, and matured. Theologically, it is not difficult to entertain the idea that prayer may be a deep--perhaps the deepest--dialogue and that prayer may be associated with certain transformative energies that can be realized in beneficial relational outcomes, but it remains a challenge to address the issues generated by considering the connection between praxis and prayer. Specifically, where, when, and how, in the midst of the exponentially accelerated pace of the twenty-first century, can we create the place, space, and time to enter into the mystery of the deepest dialogue with the Ultimate Other who is beyond place, space, and time, yet concomitantly fills completely all places, spaces, and times?

The "Prayer of the Holy Name," a kind of spiritual formula that is often associated with the name(s) of God, is one of many possible responses to these multifaceted issues of prayer and praxis. Some version of the Holy Name prayer is available in most of the major world religions. Herbert Benson has uncovered historic traces of the Holy Name prayer in Buddhism, Christianity, Hinduism, Islam, Judaism, Shamanism, and Taoism.(n10) Thus, the Holy Name prayer provides a common ground to explore the deepest dialogue with the Ultimate Other among many of the major world religions.

Pragmatically, the inward journey to the heart of the deepest dialogue is entered as a person with particular attitudes, beliefs, and values. My point of entry was the Christian tradition. Having developed an "Interpersonal Christian Prayer Model" that accounted for many types of Christian prayer, including the prayer of the Holy Name, I wondered how the Christic prayer of the Holy Name might compare with other Holy Name prayer traditions. Could the prayer model account for other such traditions, or would it need to be revised/expanded, or would different models for each religious tradition be required? Addressing these questions was part of my own personal and academic "deep dialogue" with other spiritual prayer traditions. In retrospect, the journey (I) began with the development of the Interpersonal Christian Prayer Model (my point of entry), (II) continued with a historic overview of religious traditions that engage in a

spiritual practice akin to the Holy Name prayer, (III) moved into a dialogic period that explored common ground and discerned points of genuine difference in the methodology and function of various conceptualizations of the Holy Name prayer, (IV) returned to the Interpersonal Christian Prayer Model with new insight that culminated in an expansion of the model, and (V) continued in exploring the implications of the new model for intercultural prayer dialogue and religious enculturation. This map of the research journey, having many parallels with Swidler's stages of deep dialogue, also serves as an outline for the remainder of the present inquiry.

I. Interpersonal Prayer as Spiritual Communication: An Introduction to the Interpersonal Christian Prayer Model

Of the many types of prayer among the major world religions, the building block for all types of prayer is the spiritual communication between the individual human being and God. Small-group and ceremonial types of public prayer are extensions of this fundamental building block. I have referred to the personal communication(s) between the human being and God as "interpersonal prayer."⁽ⁿ¹¹⁾ This is not to say that interpersonal prayer is synonymous with interpersonal communication, for a Christian's relationship with God, while having parallels with human relationships, is not the same as a human relationship. To paraphrase Peter Kreeft's interpretation of St. Thomas Aquinas, all talk about God must necessarily be couched in terms of human analogies, for God is beyond all human concepts.⁽ⁿ¹²⁾ However, I have argued that there are sufficient parallels between the two terms to warrant adopting the metaphor of interpersonal communication for explaining some aspects of interpersonal prayer. For example, parallels between interpersonal communication and interpersonal prayer include: (1) a dyadic relationship between entities that develops over the course of time, (2) an initial intent to communicate, and (3) specific communication processes such as talking, listening, and dialoguing. There are also differences between interpersonal communication and interpersonal prayer such as the nature of the relational being with which one is communicating (in one case, human; in the other, Divine) and the empirical verifiability of communications from the relational partner.

Within the interpersonal prayer context, there are various types of prayers represented by the western Christian tradition described in the "Interpersonal Christian Prayer Model."⁽ⁿ¹³⁾ In brief, this model posits a progression from active to receptive types of prayer, including the possibility of oscillating between the two types. Examples of active prayer include audibly reciting memorized prayers, spontaneously praying out loud, and mental meditation on a religious topic. Receptive prayers include various kinds of radically Divine communications, ranging from gentle love touches to ecstatic union. The phrase "radically Divine communication" was originally conceived in a work on interpersonal Christian prayer and communication. Since then I have discovered that others have made use of the term "radical" in reference to prayer before I coined the phrase, notably Hassel and Matthew Fox.⁽ⁿ¹⁴⁾ In the Interpersonal Christian Prayer Model, the term "radical" denotes several important characteristics that set this type of communication outside the bounds of such traditional communication processes as talking and listening. For instance, typically, radically Divine communications are not capable of empirical verification by an observer, and these experiences are usually indelibly impressed upon the individual. This "Divine language" is essentially ineffable; nonetheless, mystics, poets, and lovers of God attempt to describe these radically Divine communications to others by using a variety of metaphors that range from tender love touches to fiery darts that impale the heart to images of ecstatic union.

Most individuals, according to the Interpersonal Christian Prayer Model, begin their spiritual journey with one or more types of active prayer and, gradually, over time, develop one or more types of receptive prayer. One way to distinguish between these two types of interpersonal prayer qualitatively is to note that active prayers focus more on the human effort involved during prayer, while receptive prayers focus more

on God's activity during prayer. This point of contrast does not exclude the operation of God's grace during active prayer, nor does it preclude the activity of human effort during receptive prayer.

The development of the Interpersonal Christian Prayer Model was useful for understanding the dynamics of interpersonal Christian prayer, but the model is, by definition, limited to prayer in the western Christian tradition. Hence, the term "Christian" was later omitted from the model, and it was renamed the "Relational Prayer Model" to allow for the possibility of exploring prayer in multiple religious traditions. In the present inquiry, we are ready to take up this challenge of exploring prayer in multiple religious traditions through the process of deep dialogue and the following research questions:

Conceptually, to what degree do the categories and prayer progression (from active to receptive) posited by the Relational Prayer Model match the interpersonal prayer categories and progressions of eastern and western spiritual traditions?

Cross-culturally, to what extent are there common ground and genuine differences in the methodology and function of interpersonal prayer in eastern and western spiritual traditions?

Given one or more similarities in methodology or function among different spiritual traditions, what would be the theoretical implications for revising/expanding the Relational Prayer Model?

If a new prayer model accounting for multiple prayer traditions is proposed, what role would religious enculturation have in an intercultural prayer dialogue?

As a starting point for answering the research questions, I limited the scope of the inquiry to investigating the interpersonal prayer of the "Holy Name." The "Holy Name" prayer is a general phrase used to describe a number of similar prayers in eastern and western spiritual traditions.⁽ⁿ¹⁵⁾ There are two primary reasons for limiting the scope of the inquiry to the Holy Name prayer. First, there is such an abundance of interpersonal prayers among the spiritual traditions of East and West that one could not meaningfully cover them all in a single study. Second, well-developed traditions for the Holy Name prayer can be found in the eastern spiritual tradition of Hinduism, the eastern Orthodox Christian tradition, the western Christian tradition, and many other spiritual traditions, as noted by Benson.⁽ⁿ¹⁶⁾ Thus, there is a unique opportunity to engage three particular spiritual traditions in dialogue, exploring the extent to which they have common ground and/or genuine differences. To answer the first research question, it was necessary to describe the historical context of the interpersonal prayer of the Holy Name for each spiritual tradition (eastern Hinduism, eastern Orthodox Christianity, and western Christianity) before comparing them with the active and receptive prayer categories and the prayer progression that is posited by the Relational Prayer Model.

II. Historical and Theoretical Dialogue: Eastern and Western Holy Name Prayers and the Relational Prayer Model

The ancient form of the Holy Name prayer in western Christianity has been gaining popularity during the last three decades through a Roman Catholic organization called Contemplative Outreach. Thomas Keating and William Meninger are two prominent figures within this organization who advocate this kind of contemplative prayer. Keating uses Michael Washburn's modern psychoanalytic theory and traditional Christian texts such as those of St. John of the Cross to explain the prayer of the Holy Name as "centering prayer."⁽ⁿ¹⁷⁾ Employing a therapeutic metaphor between client and therapist, Keating views humanity as sick and in need of God's healing as the Divine therapist via the prayer of the Sacred Word. A Holy Name of God is suggested, but other short religious phrases are also considered acceptable. The Sacred Word serves as a symbol of an intention to consent to God's presence and activity during the prayer period. When this intention becomes fuzzy due to intervening memories, thoughts, emotions, internal dialogues, and so on, then the Sacred Word is repeated as an act of reaffirming the original intention.

The dynamics of the Sacred Word prayer follow the predicted progression of prayer in the Relational Prayer Model. The initial act of offering the Sacred Word represents active prayer in the model. Over the course of time, as the Sacred Word deepens, a more receptive type of prayer may develop. This type of receptive prayer is described by Keating as a "co-mingling of our action and the action of the Spirit" that can lead to the possibility of God's infused activity, which is experienced as "consoling and purifying."⁽ⁿ¹⁸⁾

Instead of using a therapeutic metaphor for prayer, Meninger conceptualizes prayer as The Loving Search for God and bases his interpretation of interpersonal prayer on William Johnston's edition of the fourteenth-century classic, *The Cloud of Unknowing*, which in turn can be traced to a fifth- or sixth-century work called *The Mystical Theology*, which describes a form of prayer that is without name, form, concepts, or images.⁽ⁿ¹⁹⁾ For Meninger, the Holy Name is symbolized by a Prayer Word (a name of God) that expresses the pray-er's love for God and the desire to spend time in prayer. Initially, a conscious act of faith is made, expressing an intention to love God during the time set apart for prayer. The Prayer Word is then mentally repeated with an attitude of receptive listening. Whenever distractions disrupt prayer, there is a refocusing on the Prayer Word. Sometimes the Prayer Word is transcended, and God is loved in an image-less and concept-free communion. Meninger's loving search for God follows the prayer progression outlined in the Relational Prayer Model. The conscious act of faith that expresses the believer's intention to love God in prayer could be categorized as a type of active prayer in the model. Listening to the Prayer Word, indicating receptivity to God, might be viewed as a blending of active and receptive prayer modes in the Relational Prayer Model. Finally, transcending the Prayer Word and experiencing a deeper union with God represents the height of receptivity in the model or what it describes as radically Divine communication.

Turning to the history of eastern Christian traditions, one classic example of the prayer of the Holy Name is found in the Byzantine hesychasm tradition called the "Jesus prayer" that has an official status as part of the Horologion, the Divine office of the Eastern Orthodox Christian Church. There are many examples of eastern Christian traditions that could have been chosen here: Armenian, Byzantine, Coptic, Ethiopian, Georgian, Indian, Jacobite, Maronite, Nestorian, Nubian, Slavonic, Russian, or Syrian.⁽ⁿ²⁰⁾ I chose the Byzantine hesychasm tradition as an exemplar to represent the Eastern Christian traditions because of the historical significance of the "Jesus prayer" as a Holy Name prayer and because of the availability of documentation related to this spiritual tradition.⁽ⁿ²¹⁾ The Jesus prayer in the Byzantine hesychasm tradition was based on the prayers of the fourth-century monks of Mount Athos, which, in turn, were inspired by the prayers of the early Fathers and Mothers of the Egyptian desert.

One of the earliest writings (during the fifth century) of this time period is St. John Cassian's *Conferences*. Cassian was a disciple of St. Anthony of the Desert (commonly referred to as the "Father" of monasticism). This work was based on Cassian's interviews with several abbots living in the Egyptian desert. The closest comparison to the Holy Name prayer can be found in Cassian's Conference 10, Chapter 10, wherein Abbot Isaac discussed the method of continual prayer as the repetition of a short verse from Sacred Scripture containing the Name of the Lord. In addition, three sources, following a historical progression, were reviewed to obtain a reliable understanding of the eastern Christian tradition's prayer of the Holy Name known as the Jesus prayer. St. Nikodimos and St. Makarios' *Philokalia* is an eighteenth-century collection of writings from the eastern Christian Fathers. St. Gregory of Sinai and St. Gregory Palamas were two of the many Fathers who advocated the practice of this type of prayer. *The Way of a Pilgrim* was a popular nineteenth-century book that described an anonymous Russian peasant's instruction in the Jesus prayer by a spiritual teacher known as a staretz. Finally, *Reflections on the Jesus Prayer* is a twentieth-century account of the Jesus prayer based on the experience of an anonymous priest of the Byzantine church.

The consensus among these historical sources in eastern Christian spirituality is that the traditional Jesus prayer consisted of reverently repeating the phrase, "Lord Jesus Christ, Son of God, have mercy on me a sinner." Other forms of the Jesus prayer were derived from this traditional spiritual formula, such as "Jesus Christ, have mercy on me a sinner" or simply "Jesus, Jesus, Jesus ...". In general, the Jesus prayer of the Christian East follows the pattern of prayer proposed by the Relational Prayer Model. Usually, the Holy Name of Jesus is first recited aloud, corresponding to the active prayer category in the model. Next, after many repetitions, the lips become quiet, and the prayer is recited in the mind. This represents a transition period with less activity and more receptivity than the exclusive verbal recitation, a blending of active and receptive prayer forms in the model. As the prayer is mentally recited, the pauses between repetitions may lengthen and the prayer may gradually settle into the heart and begin to repeat itself. The closest counterpart to this final stage of the Jesus prayer is the experience of radically Divine communication classified under the heading of receptive prayer in the Relational Prayer Model.

In addition to the Christian East and West, there are several non-Christian eastern spiritual traditions that have prayers similar, in one or more characteristics, to the Holy Name prayer: Hinduism's Namjapa, Zen Buddhism's Koan, and Islam's Dikhr. I have chosen the Hindu prayer of Namjapa as an exemplar of the non-Christian eastern spiritual traditions, since it has a rich number of interpretations and several parallels to the Christian prayer of the Holy Name. In Hinduism, Namjapa is commonly referred to as the prayer of the Name. "Namjapa" literally means repetition (japa) of the name (nama) of the Lord. Traditionally,⁽ⁿ²²⁾ Namjapa consists in the repetition of a mantra (a name of God either alone or as part of a spiritual formula) that is given secretly to a disciple by a guru.

There are a number of definitions for the term "mantra" in Hinduism and a complex historical tradition that leads to a number of ancient Hindu texts, such as the Vedas and the Upanishads.⁽ⁿ²³⁾ For example, Gentz discusses Rig Veda mantric sounds that "... evoke spiritual force or align oneself with a particular deity," while portions of the Katha, Mandukya, and Prasna Upanishads are interpreted by Scott Littleton as representing the supreme mantra of OM. Thus, there can be many different types of Hindu mantras associated with the prayer of Namjapa. In the case of the supreme mantram of OM (or AUM), the sounds A, U, M are said by Parrinder to "represent the three oldest Vedas, and the triad of gods: Vishnu, Shiva, and Brahma." In Patanjali's aphorisms, OM represents Ishwara (the supreme ruler of the universe, creator, sustainer, and dissolver). In Raja Yoga, according to Wallace Slater, the mantra functions as the second of three stages (concentration, meditation, and contemplation) in uniting the individual spirit of a person with the greater Spirit of God. Bede Griffiths suggests that, in one version of Kundalini Yoga, the mantra can be repeated while focusing on one or more of the seven chakras (energy centers) in the body, which are located from the base of the spine to the crown of the head.

In Transcendental Meditation, Maharishi Mahesh Yogi maintains that the core practice is repeating a mantra for two twenty-minute periods each day. Transcendental Meditation literature describes the repetition of the mantra as a nonreligious activity: "The TM technique requires no belief or lifestyle change, is non-religious ..." However, other sources, such as TranceNet and the Assemblies of God, suggest that the mantras used in Transcendental Meditation are names of Hindu deities; therefore, reciting the mantra would be a religious activity. From this later perspective, the practice of the TM technique could be construed as a form of Namjapa. In general, the practice of Namjapa in the eastern Hindu traditions consists of repeating the name of God audibly or mentally for a set period of time or a set number of invocations or the continual repetition of the Name during all of one's activities.

The repetition of the Lord's name in the Hindu tradition of Namjapa has parallels in the Relational Prayer Model. In some forms of Namjapa, the mantra is initially recited aloud, which corresponds to the active type of prayer in the model. In the next stage of Namjapa, the mantra is recited mentally. While there is a

dramatic decrease in the physical activity of the vocal apparatus, there is still the activity of mental thoughts that locates this stage of Namjapa in both the active and the receptive prayer categories of the model. Finally, some sources, such as Sri Eknath Easwaran,(n24) maintain that, with devotion and faithful repetition, the mantra will begin to repeat itself as a kind of background to all activity. This stage of Namjapa moves beyond the bounds of active prayer and can be characterized as the radically Divine communication associated with receptive prayer in the Relational Prayer Model.

III. Cross-Cultural Dialogue: Comparing the Method and Function of Eastern and Western Holy Name Prayer Traditions

This phase of the investigation represents a response to the second research question, examining the places of common ground and areas of genuine difference between eastern and western prayers of the Holy Name on two specific dimensions: methodology and function. Methodologically, there are more similarities than differences between eastern and western prayers of the Holy Name. Functionally, there is one global theme, union with God, embedded in multiple types of religious symbolism and theological meaning.

A. Methodology of the Prayer of the Holy Name

Hypothetically, if a researcher were to observe and interview three different individuals praying the prayer of the Holy Name, one a western Christian, one an eastern Christian, and one a eastern Hindu, one wonders what the data would reveal in terms of similarities and differences in the method of the prayer such as: (1) the selection of the Name, (2) temporal issues related to the recitation of the prayer, (3) the type and sequencing of repetitions of the Holy Name, (4) observable nonverbal behaviors associated with the prayer, and (5) psychosomatic processes related to the prayer, if the researcher had the proper equipment. Each of these points will be discussed in turn.

1. Selection of the Holy Name. The choice of a Holy Name is most often the name of God. In the Christian West, such names as "Yahweh," "Abba," and "Jesus" are commonly used; in the Christian East, the Jesus prayer is used almost exclusively; and, in the eastern Hindu tradition, many names of God may be used, such as "OM," "Vishnu," "Shiva," "Krishna," and "Rama." The variety of Hindu gods that are used as Holy Names is not necessarily indicative of polytheism but, according to Hans Küng, is more properly identified with henotheism, the veneration of one God and the quasi-Divine veneration of other figures.(n25) Specifically, while Hindus may worship different gods, "the Hindu gods and goddesses, worshiped with different names and forms and qualities are, in reality, many aspects, powers, functions, and symbols of the only One all-pervasive Supreme Being, without a second."(n26) Küng's work suggests that this type of Hindu worship has parallels with the Christian worship of one God (tu solus sanctus) while also venerating other "holy ones" (sancti), such as saints and angels. In most spiritual traditions, once a Holy name has been chosen (or given by a guru in the case of some Hindu traditions), then only that particular Holy Name is to be used during prayer. Changing Holy Names is not recommended, since, paraphrasing Sri Ramakrishna, the person who digs a number of shallow wells (prays a number of different Holy Names) never goes deep enough to find water anywhere (never reaches the depths of God).(n27)

2. Temporal Issues. Most of the eastern and western traditions recommend reciting the Holy Name during a time set apart exclusively for prayer. In addition to these periods of prayer, several of the eastern Christian and eastern Hindu traditions recommend reciting the Holy Name outside the predetermined prayer periods. The one exception to this pattern is Easwaran's recommendation to recite the Holy Name at virtually all times except the time set apart for meditation/prayer.(n28) Easwaran's rationale for this unique perspective is that meditation times are for strict discipline, such as the repetition of an inspirational

passage, while repeating the mantra does not require as much discipline and thus can be "prayed" anytime.

3. Repetition: Type and Sequence. The majority of the spiritual traditions recommend the silent repetition of the Holy Name, although there are exceptions. For instance, Easwaran recommends the silent repetition of the mantra but makes an exception for chanting the mantra aloud for a few minutes when necessary to refocus the attention of the pray-er. Both Keating and Meninger(n29) recommend "listening" to the Holy Name as opposed to actively repeating it; however, both allow for the silent repetition of the Holy Name when needed, in order to reinstate the original prayer intention. Swami Amaldas, writing from the western Christian and eastern Hindu perspectives,(n30) recommends a specific prayer progression, beginning with verbal chanting of the Holy Name (loudly at first, then softer and softer until only a whisper), followed by the silent repetition of the Holy Name, and ending with sitting in silence, experiencing the effect of the Holy Name without consciously repeating it. In summary, all spiritual traditions recommend the silent repetition of the Holy Name, but there is considerable variation in whether and when to recite the Holy Name audibly.

4. Nonverbal Behaviors. Nonverbally, the most common body posture for the prayer of the Holy Name is sitting with the spine in a supple vertical position so as to achieve a state of relaxed attentiveness. There are several other acceptable but less frequently recommended postures, especially from the eastern Christian and eastern Yoga traditions,(31) ranging from the full lotus posture to standing to coiling the body like a leaf (sitting between the heels and bowing the head until it touches the ground). There is less emphasis placed on the position of the hands in western and eastern Christian traditions (other than a comfortable position, usually with the palms up), while in the eastern Hindu tradition there are a number of specific hand positions, depending on the yoga posture adopted, such as arms outstretched with wrists resting on the knees, or hands resting one on the other with palms up. For set periods of prayer, all but two eastern Christian sources recommended that the eyes be closed to limit the perception of external stimuli. The first exception is found in the Philokalia. One of the "Fathers" recommended gazing at the navel while praying. The other exception is the recommendation of Alphonse and Rachel Goettmann that the eyes be partially closed in an effort to maintain some contact with the external world and thereby prevent the onset of sleep.

In summary, the most common nonverbal behaviors associated with the prayer of the Holy Name, for both eastern and western traditions, are designed to relax the body (seated body position), to help one disengage from the external world (closed eyes), and to enable one to remain spiritually open (hands with palms up).

5. Psychosomatic Processes. Some spiritual traditions employ psychosomatic techniques when reciting the prayer of the Holy Name, such as using the heartbeat and/or cycle of breathing as a kind of musical meter for reciting the Holy Name. However, there are warnings against such psychosomatic practices. Easwaran maintained that the body's unconscious mechanisms for regulation should not be interfered with consciously by the use of psychosomatic techniques when repeating the mantra; however, there is no detriment to the individual if the repetition of the mantra has naturally (without one's conscious effort) coincided with somatic processes. Similarly, an anonymous priest of the Byzantine Church warned against the unsupervised (without the guidance of a spiritual "Father" or director) synchronization of the Jesus prayer with the heartbeat or breathing: such unsupervised psychosomatic practices can lead to "... latent traumas, [and] neurotic and psychotic tendencies may be yanked painfully to the surface."(n32)

There are important differences between healthy spiritual changes and unhealthy pathological changes in the psychic structure of personality that result from prayer, according to Washburn, who has provided guidelines for distinguishing between redemptive versus pathological regression (the dark night of the spirit versus psychosis). Apparently, the redemptive quality of healthy spiritual change can result from reciting the Holy Name prayer without the conscious aid of psychosomatic techniques related to the

heartbeat or breathing according to Keating. In contrast, some Hindu sources and some eastern Christian sources advise that the prayer of the Holy Name should employ psychosomatic techniques.(n33) These latter perspectives view psychosomatic processes, such as the conscious synchronization of the repetition of the Holy Name with one or more somatic functions, as a natural integration of the whole person during prayer.

B. Function of the Prayer of the Holy Name

Descriptions of the functions (purposes or goals) of the prayer of the Holy Name vary considerably within and between spiritual traditions; however, all the spiritual traditions suggest that the ultimate goal of the Holy Name prayer is union with God. In both the Christian East and West, the general function of the prayer of the Holy Name is mystical union with God, and this purpose is expressed in a variety of ways. For example, in the Christian West, Griffiths referred to "... a personal union with the persons of the Trinity" and experiencing love in the depth of this interpersonal communion.(n34) Meninger wrote that the Prayer Word is a means of accomplishing "the purpose for which you were created--union with God." (n35) Keating expressed this same idea using psychological terminology: The Sacred word allows one to dismantle the emotional programs for happiness and achieve progressively deeper levels of intimacy with God.(n36)

As in the Christian West, the primary function of the prayer of the Holy Name in the Christian East is union with God. The Goettmanns have vividly portrayed the possibilities of union with God that can result from the recitation of the Jesus Prayer: fusion, mutual cohabitation, incorporation into Christ, reciprocal interpenetration, dialogical alliance of my "I" with the "Thou," and the communion of love.(n37) George Maloney, in discussing the Jesus Prayer of the eastern Christian tradition, referred to the "activity of love assimilating ourselves into a union with Him that can be called divinization."(n38)

In the eastern Hindu tradition the primary function of the prayer of the Holy Name is also union with God. For example, Kathleen Healy described the function of the Holy Name in Hindu Namjapa as intimate union with God and a means to "transcend both sound and the silence of the Name and realize God himself."(n39) Similarly, according to Wallace Slater, the goal of mantra Yoga is to "... unite the individual spirit of man [Atman] with the greater Spirit of God [Brahman]."(n40) In addition, some of the Hindu imagery that describes union with God has counterparts in eastern Christian imagery. For instance, the imagery of the Hindu at prayer descending into the Guha, the cave of the heart, is similar to the image of the eastern Christian descending into the heart when reciting the Prayer of the Heart (the Jesus prayer). Thus, in both eastern spiritual traditions union with God is facilitated by the repetition of the Holy Name while focusing on the interior heart.

Descriptions of the function of the prayer of the Holy Name as union with God is a consistent pattern found across eastern and western spiritual traditions; however, religious symbols representing the God of this union vary considerably across spiritual traditions. While religious symbols for God seem to differ considerably among spiritual traditions, there are some instances in which the symbolic language reveals remarkable parallels. For example, there is a theological similarity between the Hindu and Christian "Word" as a symbol of God that might be used in the prayer of the Holy Name. Specifically, the Christian verse, "In the beginning was the Word, and the Word was with God, and the Word was God," at the opening of John's Gospel (Jn. 1:1) is similar to a more ancient verse in the Rig Veda from the Hindu scriptures: "In the beginning was Brahman, with whom was the Word; and the Word was truly the supreme Brahman." There is some debate about whether the Hindu sacred verse is the historical link in a chain of ideas from Plato to the Stoics to Philo of Alexandria and then to the author of John's Gospel, or did these verses develop independently in different time periods?(n41)

Unlike this similarity in the religious symbolism for the "Word," a point of contrast among religious traditions is the symbolism of God. For instance, the Hindu Krishna is an avatar, one of many incarnations of God that occur throughout history, but in Christianity Jesus is not simply another avatar. Rather, for the Christian, Jesus is the complete incarnation of God at a unique point in human history. This raises a controversial issue in intercultural-interreligious dialogue: How are we to regard the different symbols used to represent the focal point of union with God as the deepest dialogue for two individuals from different spiritual traditions praying their Holy Names? One response to this question involves exploring several interpretations of the use of different symbolic referents for the God of the prayer of the Holy Name.⁽ⁿ⁴²⁾ For instance, Keating has maintained that the western Christian intention of receptive listening to the Sacred Word is different from the eastern Hindu concentration involved during mantric prayer. One could disagree with Keating in the sense that there is some concentration involved in the initial repetition of the Sacred Word. One could also agree with Keating in that the primary goal of Christic prayer is to move beyond the concentration associated with a continuous repetition of the Sacred Word to a place of receptive awareness and/or a resting in God's presence.

Another response to the issue raised by the cross-cultural comparison of the God of eastern and western Holy Name prayers is to formulate and observe religious boundary conditions. This position is represented by Meninger, who has not advocated comparisons between the western Prayer Word and the eastern mantra beyond acknowledging that some individuals find the Prayer Word similar to mantras used by Hindu and Buddhist monks. Meninger purposely does not take a position on comparing the two prayers; rather, he observes the ancient tradition of the Prayer Word in the teachings of the Roman Catholic Church as a type of boundary condition for Christic prayer. Easwaran has provided a third interpretation to the cross-cultural comparison of the God of the Holy Name prayer. Paraphrasing Easwaran, whenever people from different lands and ages call on God using the mantra of the Holy Name, they are calling on the same Divine presence. Embedded in this position is the assumption that the linguistic differences between spiritual traditions are artifacts of culture, of particular speech communities, and do not reflect an actual difference in the "Ultimate Reality" that they represent. Perhaps in the sense of an Ultimate Reality, beyond concepts, images, and thoughts (that Reality being Brahman in Hinduism and God the Father in Christianity) Easwaran's position has merit; however, for the symbolic meanings associated with personal incarnation(s) of God (various avatars in Hinduism and Jesus the Christ in Christianity), this seems to be a point of genuine difference between the spiritual traditions.

IV. From a Cross-Cultural to an Intercultural Prayer Dialogue: Theoretical Implications, Research Agenda, and Religious Enculturation

Discovering cross-cultural common ground among the methodologies and functions of the prayer of the Holy Name for eastern and western spiritual traditions provides a foundation for an intercultural prayer dialogue, beginning with considering the implications of these cross-cultural similarities for the Relational Prayer Model. Commonalities among different prayer traditions justify expanding the original boundary condition of the model from the solely western Christian tradition to include eastern spiritual prayer traditions. The renaming of the original "Interpersonal Christian Prayer Model" to the present "Relational Prayer Model" is one way to incorporate eastern prayer traditions under a common prayer model. The revised name, by omitting the term "Christian," does not exclude western Christian prayer but serves as a linguistic generalizer, a means of including multiple Holy Name prayer traditions within a common model. In addition, there does not appear to be a need to revise the basic constructs of the original model (the active and receptive prayer categories) or its prediction of a gradual progression from active to receptive types of prayer, since these categories and progressions are descriptive of eastern Christian and eastern Hindu Holy Name prayer traditions. Up to this point in the development of the prayer model, there is no need to develop different models of prayers for each religious tradition; however, it is unknown if the

Relational Prayer Model will be able to account for other types of interpersonal prayer among different religious traditions in future studies. This is a limitation of the explanatory scope of the current model.

Future research might proceed in a number of ways to increase the scope of prayer phenomenon that the Relational Prayer Model can account for by exploring: (1) the implications of religious enculturation and intercultural prayer, (2) Holy Name prayers in other religious traditions (for example, Buddhism, Islam, and such tribal religions as African, Australian Aboriginal, and Native American), and (3) other types of interpersonal prayers from the perspective of multiple religious traditions, beginning with the specific types of active prayers noted in the original Interpersonal Christian Prayer Model, that is, prayers of adoration, confession, thanksgiving, supplication, and, especially, prayers for healing, which seems to be a universal prayer theme.(n43) If these three prayer phenomena can be accounted for by a single prayer model, then additional contexts for prayer, such as small-group and liturgical/corporate prayer, could be explored, leading to the possibility of a more general prayer model. Of these possible avenues for future research, the present investigation, in response to the fourth research question above, will explore the role of religious enculturation in an intercultural prayer dialogue.

One of the implications of expanding the boundary conditions of the original prayer model to include multiple religious prayer traditions is the possibility of deeper dialogue among the prayer traditions, a type of intercultural prayer dialogue resulting in the potential religious enculturation of more than one prayer tradition within an individual's deepest dialogue with the Ultimate Other. There are several individuals who have, to varying degrees, already progressed toward the enculturation of more than one spiritual interpersonal prayer tradition. Using the prayer of the Holy Name as the exemplar within the context of the Relational Prayer Model, three cases of Christians' enculturating aspects of other religious traditions and three cases of Hindus' enculturating aspects of Christianity will be discussed to illustrate how their intercultural prayer dialogue facilitates the religious enculturation of multiple prayer traditions within their deepest dialogue with the Ultimate Other and with their deep dialogue with others.

Before John Main became a Benedictine monk, he learned to meditate using a mantra from an Indian swami who had a temple outside Kuala Lumpur. After becoming a Christian monk, Main "baptized" the method of the mantra into Christianity and has written about meditation/prayer as the repetition of the mantra. In writing about the individual and communal benefits of mantra prayer, Main explained that:

... prayer is the great school of community.... In and through a common seriousness and perseverance in prayer we realize ... community ... reverence for each other reveals the members of the community as being sensitively attuned one to the other ... [recognition of the other] remakes my mind and expands my consciousness ... Even if our ideas or principles clash, we are held in unison, in dynamic equilibrium, by our mutual recognition of each other's infinite loveliness, importance and essential unique reality.(n44)

Main's enculturation of Hinduism is illustrated in his ability to immerse himself in the Hindu prayer tradition of the mantra and then bring these experiences into dialogue with his Christian tradition, eventually reintegrating the Hindu insights, that is, enculturating them, into his own Christian tradition. By teaching others his "baptized version" of mantric prayer, Main was able to provide a Holy Name prayer method for transforming consciousness, leading to the reverencing of others in communal love.

Griffiths, originally from England, became a Christian monk, traveled to India, and adopted an ashram lifestyle while retaining his Christian beliefs and writing about eastern and western prayer, including the prayer of the Holy Name. Griffiths wrote directly about the import of enculturating diverse religious traditions: "We are being challenged today to see our religion in the context of other religions of the world. Since the way of meditation [prayer] is found in all religions, contemplative life must be seen as a calling for humanity."(n45) Further, "When we get beyond ritual and doctrine ... to the mystery itself, then we

touch the point of human unity where religions can be reconciled."(n46) Griffiths was able to immerse himself in intercultural dialogue with Hindu prayer traditions by living the life of prayer in an ashram setting. Here he discovered that the Holy Name prayer is one method to enter the deepest dialogue with the Ultimate Other, providing a common experience for deep dialogue with Hindus and Christians.

Keating, a Benedictine monk, convened spiritual teachers from Buddhist, Hindu, Islamic, Jewish, Native American, Protestant, Roman Catholic, and Russian Orthodox traditions to meditate/pray in silence and then share their spiritual experiences at a Benedictine monastery in Snowmass, Colorado, in 1984. This group continued to meet for one week each year and is still meeting today under the auspices of the Snowmass Conference Group. After their first ten years of engaging in the deepest dialogue with the Ultimate Other and deep dialogue with each other, the group created a list of common spiritual truths, including:

(a) "The world religions bear witness to the experience of Ultimate Reality to which they give various names: Brahman, Allah, Absolute, God, Great Spirit," (b) "... some examples of disciplined practice, common to us all [include] ... Training in meditation techniques and regularity of practice ... The use of music and chanting and sacred symbols ... [and] Repetition of sacred words (mantra, japa)."(n47))

It is noteworthy that out of the deepest dialogues the prayer of the Holy Name as the "Repetition of sacred words" using the Hindu terminology of mantra and japa emerges as one of the essential spiritual truths among the major world religions. Moreover, the expression "Ultimate Reality" refers to a common experience among all of the major world religions, one that is nonconceptual, without images, and received in love. Thomas Dubay has provided an authoritative and elaborate interpretation of the human experience of God in terms of sensory and spiritual communications from the Christian perspective, while Easwaran's three-volume translation of and commentary on the Bhagavad Gita is one of the best sources for understanding the human experience of God from the Hindu perspective.(n48) I called this type of interpersonal contemplative experience "radically Divine communication" in the Interpersonal Christian Prayer Model, and the continued use of this phrase also seems fitting for the Relational Prayer Model.

In two of the three previous examples, Main and Griffiths as Christians were able to enculturate aspects of Hindu religious prayer traditions without compromising their basic Christian beliefs, and Keating was able to facilitate an intercultural prayer dialogue in the context of a supportive community. Both Main and Griffiths were Roman Catholics and, as far as I know, held positions consistent with official Church teaching. According to Vatican II, the Catholic Church does not reject what is "true and holy" in non-Christian religions; moreover, the Church teaches Catholics, "... while witnessing to their own faith and way of life, [to] acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture" ("Nostra aetate," no. 2).(n49) As a testimony to this official Church position, the most recent edition of the New Saint Joseph People's Prayer Book has a section on "Values of the Eastern Prayers," which explains the Church's position in relation to eastern religions and includes various prayers from Hinduism, Buddhism, and Islam.(n50) The previous cases have been of Christians' enculturating other religious prayer traditions, especially the Hindu mantric prayer tradition, but there are also cases of Hindus' enculturating of other religious traditions, notably the Christian prayer of the Holy Name.

Sathya Sai Baba of India, considered by many to be a Hindu avatar, enculturated Christianity into his religious system as one of many different paths to God. Expressing the idea of unity among diverse religions, Sai Baba said, "What then of this seeming diversity? When we look carefully into the devoted heart, we see that whatever the chosen faith may be [he provides illustrations from Hinduism, Islam, and Christianity], all agree that the way of Love is the path to God ... There are many ways to express love ..."

(n51) Sai Baba maintained that one of three primary ways to express this love for Christians is through prayer/meditation on the Holy Name of Jesus. By teaching his Christian disciples the Jesus prayer, Sai Baba has enculturated Christianity into his religious system. His intercultural dialogue with Christianity is detailed in a translation of his discourses, *An Eastern View of Jesus Christ*, quoted above.

Also a native Hindu, Easwaran has enculturated various Christian perspectives into his spiritual disciplines. Especially noteworthy is his recommendation for Christians to recite the Jesus mantra in his writing of mantram prayer. Easwaran maintains:

The mantram is the living symbol of the profoundest reality that the human being can conceive of, the highest power that we can respond to and love ... [during prayer] we are reminding ourselves of this supreme reality enshrined in our hearts ... [Mantram prayer] will strengthen our will, heal the old divisions in our consciousness that now cause us conflict and turmoil, and give us access to deeper resources of strength, patience, and love, to work for the benefit of all.(n52)

Easwaran has enculturated Christianity by incorporating Christian examples of mantram prayer and by providing illustrations of Christian mantram prayer (for example, the Jesus prayer), in *The Mantram Handbook*. For Easwaran, the intercultural prayer dialogue culminates with the observation that, if one practices all the spiritual disciplines and achieves unified consciousness, then "... all mantrams come together ... Whether our mantram is Rama, Rama or Jesus, Jesus or Hail Mary or Om mani padme hum, it fills us with the same joy and security, and it reverberates in the depths of our consciousness with the same beauty."(n53)

The great Hindu spiritual leader Mahatma Gandhi was well known for his ability to enculturate other religious traditions and promote intercultural prayer.(n54) Gandhi encouraged interreligious prayer in his ashram to foster unity, love, and respect for one another's religion. He was able to create an atmosphere for religious enculturation in the form of intercultural prayer by focusing on the universal aspect of the Divine to unite people. This is exemplified in his daily prayer meetings where sacred texts from all of the major world religions were read aloud and interpreted. Perhaps his attitude toward religious enculturation was partly an outgrowth of his personal prayer life, which included the repetition of the Holy Name. Easwaran described Gandhi's devoted repetition of the Rama mantram as a staff of life that carried him through every ordeal and brought him closer to God and all humanity.(n55)

These six cases of intercultural prayer dialogues (Main, Griffiths, Keating, Sai Baba, Easwaran, and Gandhi), where multiple spiritual traditions intersect, are not cases of syncretistic attempts to blend eastern and western traditions into a higher religious synthesis, but they are more aptly described as "enculturation." These illustrations of religious enculturation are more than the external adaptation or accommodation of other religious practices. Religious enculturation also means adopting forms of prayer, song, posture, dance, reading, and reflecting on appropriate sacred texts from the other culture(s).(n56)

Other illustrations of intercultural prayer dialogues that have the potential to facilitate religious enculturation can be found in Beversluis's *SourceBook for Earth's Community of Religions*.(n57) This resource represents the work of the Council for a Parliament of the World's Religions, which met for the second time in its history in Chicago in 1993. The first World's Parliament of Religions met at the World's Columbian Exposition in 1893. It may well have been the first global public meeting of representatives from all the major religions in the history of the world. One might characterize this council as the first formal attempt at intercultural-interreligious dialogue.

Current examples of groups that meet in the spirit of intercultural prayer dialogue, ranging from seminars and conferences to workshops and retreats, are found in the Ecumenical Events section of J.E.S. The

previous examples of religious enculturation affirm the reality and future possibility of continuing intercultural prayer dialogue between eastern and western spiritual traditions. In the six cases noted, most of the successful attempts at religious enculturation have occurred in the context of an ashram or monastic setting. Thus, one challenge for future research would be to adapt and/or translate the ashram and monastic models of intercultural prayer dialogue into a wider context, ranging from the small village to the metropolis.

V. Conclusion: An Invitation to Continue the Dialogue

Deep dialogue with others can begin with prayer, the deepest dialogue with the Ultimate Other. Within this deepest dialogue, active and receptive prayer processes proposed by the Relational Prayer Model have been related to eastern and western historical descriptions of the prayer of the Holy Name. A comparison of the method and function of the prayer of the Holy Name has revealed several similarities between eastern and western spiritual traditions. These points of common ground between spiritual traditions support the expansion of the original "Interpersonal Christian Prayer Model" to account for more than a solely western spiritual tradition. In an earlier study, the expanded model was renamed the "Relational Prayer Model," which thus far can account for the western Christian, eastern Christian, and eastern Hindu spiritual traditions of the Holy Name prayer. In addition, intercultural religious dialogue and prayer between eastern and western spiritual traditions has been developed with several examples. Such religious enculturation could lead to further development and/or revisions of the Relational Prayer Model.

The continued investigation of the intercultural prayer dialogue is critical for "... a transcultural revelation of the basic values of human life which the world religions hold in common ... [a] spiritual heritage of the entire human family, however diversely each religion and particular culture celebrates it."(n58) The intercultural prayer dialogue is also needed to address what may be the fundamental religious issue of the next generation: not so much which religion individuals choose as whether they choose religion at all. Addressing the need for an intercultural religious prayer dialogue is a challenge to all spiritual traditions and especially to individuals in the field of religious communication. As Keating has said, "Those who have had some experience of transcendence must find some way to communicate the fact that the experience of the Ultimate Mystery is open to every human person who chooses to pursue the search for truth and embark on the spiritual journey--a journey which is literally without end."(n59)

(*) A previous version of this essay was presented in 1998 to the Intercultural Division of the Eastern Communication Association, meeting in Charleston, WV.

(n1) Leonard Swidler, "Seven Stages of Deep-Dialogue" (at <<http://global-dialogue.com/>>, 1999). The seven stages are: (1) radical encountering of difference, (2) crossing over--letting go and entering the world of the other, (3) inhabiting and experiencing the world of the other, (4) crossing back with an expanded vision, (5) the dialogical awakening, (6) the global awakening, and (7) personal and global transforming of life and behavior.

(n2) Two previous works developed this connection between prayer and communication: E. James Baesler, "Interpersonal Christian Prayer and Communication," *The Journal of Communication and Religion* 20 (September, 1997): 5-13; and idem, "A Model of Interpersonal Christian Prayer," *The Journal of Communication and Religion* 22 (March, 1999): 40-64.

(n3) Andrew M. Greeley, *Religion as Poetry* (New Brunswick, NJ, and London: Transaction Publishers, 1995), p. 159.

(n4) Cited without source in E. M. Bounds, *E. M. Bounds on Prayer* (New Kensington, PA: Whitaker House, 1997), p. 34.

(n5) Biblical quotations are from the New Revised Standard Version Bible (New York: Division of Christian Education, National Council of the Churches of Christ in the U.S.A., 1989).

(n6) William A. Meninger, *The Loving Search for God: Contemplative Prayer and The Cloud of Unknowing* (New York: Continuum, 1995; © 1994), p. 27.

(n7) *Ibid.*, p. 74.

(n8) David J. Hassel, *Radical Prayer: Creating a Welcome for God, Ourselves, Other People, and the World* (New York and Ramsey, NJ: Paulist Press, 1984).

(n9) The image of a hero's crossing the threshold of home, encountering others on a journey, and eventually returning home appears to be a cross-cultural phenomenon, as reported by Joseph Campbell in *Hero with a Thousand Faces*, 2nd ed. (Princeton, NJ: Princeton University Press, 1968).

(n10) Herbert H. Benson, *The Relaxation Response* (New York: William Morrow and Co., 1975).

(n11) Baesler, "Interpersonal Christian Prayer," p. 7; and *idem*, "A Model," p. 41.

(n12) Peter Kreeft, *Summa of the Summa* (San Francisco, CA: Ignatius Press, 1994).

(n13) See Baesler, "Interpersonal Christian Prayer"; and *idem*, "A Model."

(n14) Hassel, *Radical Prayer*; and Matthew Fox, *On Becoming a Musical Mystical Bear: Spirituality American Style* (New York: Paulist Press, 1976).

(n15) Examples of "Holy Name" prayers include: (1) Holy Word in Patanjali, *How to Know God: The Yoga Aphorisms of Patanjali*, tr. Swami Prabhavananda and Christopher Isherwood (New York: New American Library, 1953); (2) Prayer of the Name or Namjapa in Abhishiktananda [Henri le Saux], *Prayer* (Delhi: ISPCCK, 1967); (3) Sacred Word in Thomas Keating, *Intimacy with God* (New York: Crossroad, 1994); (4) Jesus Prayer or Prayer of the Heart in Alphonse A. Goettmann and Rachel R. Goettmann, *Prayer of Jesus: Prayer of the Heart* (New York and Mahwah, NJ: Paulist Press, 1991), and (5) Prayer Word in Meninger, *Loving Search*.

(n16) Benson, *Relaxation Response*, pp. 106-140.

(n17) See Keating, *Intimacy with God*; Michael Washburn, *Transpersonal Psychology in Psychoanalytic Perspective* (Albany, NY: State University of New York Press, 1994); and St. John of the Cross, *The Collected Works of St. John of the Cross*, tr. Kieran Kavanaugh and Otilio Rodriguez (Washington, DC: Institute of Carmelite Studies, 1991).

(n18) Keating, *Intimacy with God*, p. 56.

(n19) See Meninger, *Loving Search*; William Johnston, *The Cloud of Unknowing* (New York: Doubleday, 1973); Pseudo Dionysius the Areopagite, *Pseudo Dionysius: The Complete Works*, tr. Colm Luibheid (New York: Paulist Press, 1987).

(n20) Aziz S. Atiya, *History of Eastern Christianity* (Notre Dame, IN: University of Notre Dame Press, 1967).

(n21) The sources consulted in this section include St. John Cassian, *John Cassian: Conferences*, tr. Colm Luibheid, *The Classics of Western Spirituality* (New York and Mahwah, NJ: Paulist Press, 1985); St.

Nikodimos and St. Makarios, *The Philokalia*, tr. G. Palmer, P. Sherrard, and K. Ware (London: Faber and Faber, 1995); an anonymous Russian peasant, *The Way of a Pilgrim*, tr. H. Bacovcin (New York: Doubleday, 1978); and an anonymous Byzantine priest, *Reflections on the Jesus Prayer* (Denville, NJ: Dimensions, 1978).

(n22) Abhishiktanada, *Prayer*; Kathleen Healy, *Entering the Cave of the Heart: Eastern Ways of Prayer for Western Christians* (New York and Mahwah, NJ: Paulist Press, 1986); and Patanjali, *How to Know God*.

(n23) For general works related to the mantra, see Harvey P. Alper, ed., *Mantra* (Albany, NY: State University of New York Press, 1989); and Louis Renou, *Hinduism* (New York: G. Braziller, 1962). Other sources for topics in this section include the following: (1) Rig Veda and mantric sounds in William H. Gentz, ed., *The Dictionary of Bible and Religion* (Nashville, TN: Abingdon Press, 1986), p. 650; (2) Katha, Mandukya, and Prasna Upanishads in Scott C. Littleton, *Eastern Wisdom* (New York: Henry Holt, 1996); (3) Sounds of AUM in Edward Geoffrey Parrinder, ed., *A Dictionary of Non-Christian Religions* (Philadelphia: Westminster Press, 1971), p. 208; (4) OM as Ishwara in Patanjali, *How to Know God*; (5) Raja Yoga in Wallace Slater, *Raja Yoga: A Simplified and Practical Course, A Quest Book* (Wheaton, IL: Theosophical Publishing House, 1968); (6) Chakra/Energy Centers in Bede Griffiths, *The New Creation in Christ.* *Christian Meditation and Community*, ed. Robert Kiely and Laurence Freeman (Springfield, IL: Templegate Publishers, 1992); (7) Transcendental Meditation practice in Maharishi Mahesh Yogi, "The Transcendental Meditation Program" (<<http://www.tm.org>>, 1998), p. 3; (8) Mantra as Hindu deities in Assemblies of God, "Position Paper on Transcendental Meditation" (<<http://ag.org/top/beliefs/position-papers/4173%5fttranscendental.cfm>>, 2002); and TranceNet, "What's Your Mantra Mean?" (<<http://www.TranceNet.org/secrets/mantras.html>>, 1997).

(n24) Eknath Easwaran, *The Mantram Handbook*, 4th ed. (Tomales, CA: Nilgiri Press, 1998).

(n25) Hans Küng, *Christianity and World Religions: Paths to Dialogue with Islam, Hinduism, and Buddhism* (New York: Doubleday, 1986).

(n26) T. K. Venkateswaran, "A Portrait of Hinduism," in Joel Beversluis, ed., *Sourcebook for the Community of Religions* (Chicago: Council for a Parliament of the World Religions, 1993), p. 62 (rev. ed.: *A SourceBook for Earth's Community of Religions* [Grand Rapids, MI: CoNexus Press; New York: Global Education Associates, 1995], p. 40).

(n27) Cited in Patanjali, *How to Know God*, p. 45.

(n28) Easwaran, *Mantram Handbook*, p. 187.

(n29) Keating, *Intimacy with God*; and Meninger, *Loving Search*.

(n30) Swami Amaldas, *Christian Yogic Meditation* (Wilmington, DE: Michael Glazier, 1983).

(n31) For the eastern Christian tradition, see Goettmann and Goettmann, *Prayer of Jesus*; for the eastern Yogic tradition, see Slater, *Raja Yoga*.

(n32) An anonymous Byzantine priest, *Reflections on the Jesus Prayer*, p. 28.

(n33) For Hindu sources, see Swami Amaldas, *Christian Yogic Meditation*; for eastern Christian sources, see St. Nikodimos and St. Makarios, *Philokalia*, vol. 4.

- (n34) Griffiths, *New Creation in Christ*, p. 23 (my emphasis).
- (n35) Meninger, *Loving Search*, p. 74 (my emphasis).
- (n36) Keating, *Intimacy with God*, pp. 64-65.
- (n37) Goettmann and Goettmann, *Prayer of Jesus*, pp. 86-100.
- (n38) George A. Maloney, *The Breath of the Mystic* (Denville, NJ: Dimension Books, 1974), p. 42 (my emphasis).
- (n39) Healy, *Entering the Cave*, p. 133.
- (n40) Slater, *Raja Yoga*, p. 1 (my emphasis).
- (n41) Patanjali, *How to Know God*, p. 39.
- (n42) The three interpretations are from Keating, *Intimacy with God*; Meninger, *Loving Search*; and Easwaran, *Mantram Handbook*.
- (n43) Walter L. Weston provides a comprehensive treatment of prayer and health in *Pray Well: A Holistic Guide to Health and Renewal* (Wadsworth, OH: Transitions Press, 1994).
- (n44) John Main, *Word into Silence* (New York and Mahwah, NJ: Paulist Press, 1981 [orig.--London: Darton, Longman & Todd, Ltd., 1980]), pp. 78-79.
- (n45) Griffiths, *New Creation in Christ*, p. 74.
- (n46) *Ibid.*, p. 69.
- (n47) Thomas Keating, "An Experience of Interreligious Dialogue," in Beversluis, *Sourcebook*, pp. 106-107 (rev. ed., p. 148) (my emphasis).
- (n48) Thomas Dubay, *Fire Within: St. Teresa of Avila, St. John of the Cross, and the Gospel--on Prayer* (San Francisco, CA: Ignatius, 1989); and Eknath Easwaran, *The Bhagavad Gita for Daily Living*, vol. 1: *The End of Sorrow* (Tomales, CA: Nilgiri, 1975); vol. 2: *Like a Thousand Suns* (Tomales, CA: Nilgiri, 1978); vol. 3: *To Love Is to Know Me* (Tomales, CA: Nilgiri, 1985).
- (n49) "Declaration on the Relation of the Church to Non-Christian Religions," in Austin Flannery, ed., *Vatican Council II, vol. 1: The Conciliar and Post Conciliar Documents*, new rev. ed. (Northport, NY: Costello Publishing Co.; Dublin: Dominican Publications, 1996 [orig., 1975]), p. 739.
- (n50) Francis Evans, ed., *The New St. Joseph People's Prayer Book* (New York: Catholic Book Publishing, 1993).
- (n51) Sathya Sai Baba, *An Eastern View of Jesus Christ: Divine Discourses of Sathya Sai Baba*, tr. Lee Hewlett and K. Nataraj (London: Sai Publications, 1982), pp. 130-131 (from the 1979 "Christmas Discourse," nos. 1-2).
- (n52) Easwaran, *Mantram Handbook*, p. 17.
- (n53) *Ibid.*, pp. 218-219 (emphasis in original).

(n54) Seshagiri Rao, Mahatma Gandhi and Comparative Religion (Delhi: Motilal Banarsidass, 1978).

(n55) Eknath Easwaran, Gandhi the Man, 2nd ed. (Tomales, CA: Nilgiri Press, 1978).

(n56) Küng, Christianity and World Religions.

(n57) See n. 26, above.

(n58) Thomas Keating, "One Voice," in Susan Walker, ed., Speaking of Silence: Christians and Buddhists on the Contemplative Way (New York and Mahwah, NJ: Paulist Press, 1987), p. 127.

(n59) Ibid.

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By E. James Baesler

Erland James Baesler (Roman Catholic) has taught in the Dept. of Communication and Theater Arts at Old Dominion University, Norfolk, VA, since 1990, presently as a tenured associate professor. He holds a B.A. and an M.A. from San Jose State University, and a Ph.D. (1991) in communication from the University of Arizona, where he was a graduate teaching and research associate, 1985-89. He has published nearly a dozen articles in professional communication journals, with a special interest in the communicative dimensions of faith, belief, and prayer. His "Prayer and Relationship with God II: Replication and Extension of the Relational Prayer Model" is in the Review of Religious Research (September, 2002). He reviews for several communication journals and has presented numerous lectures and papers for professional and community groups.

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