

## Mind/Body Health

Hafen, B.Q., Karren, K.J., Frandsen, K.J., & Smith, N.L. *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996),

### **PART I. EMOTION AND HEALTH**

#### **1. The Mind-Body-Connection (P. 1).**

90 percent of all physical problems have emotional roots. *We feel emotions in our bodies. We 'burn' with anger, 'tremble' with fear, feel 'choked up' with sadness; our 'stomach turn' with revulsion. Everyone tends to experience unpleasant emotions as unpleasant bodily symptoms and thus to feel physically distressed when emotionally distressed.*<sup>1</sup>

One of the reasons strong negative emotions can cause illness, even infectious disease, is that they may, over time, disrupt the immune system. ..Glandular activity sends hormones coursing through the bloodstream, which in turn send messages back to the nervous system. Sometimes immediately, but more often gradually, these messages wear down immune system. In a sense our immunity against disease is affected by the emotions we feel.<sup>2</sup>

#### **2. Psychoneuroimmunology (P. 21).**

Immune system patrols and guards the body against attackers both from without and from within. It is a complex system consisting of about a trillion cells called *lymphocytes* and about a hundred million trillion molecules called *antibodies*. Dr. Steven Locke, M.D. sums up the role of the immune system as 'a surveillance mechanism that protect the host from disease-causing microorganisms. It regulates susceptibility to cancers, infectious diseases, allergies, and autoimmune disorders.'<sup>3</sup> <sup>1</sup> Hafen, Karren, Frandsen & Smith, *Mind/Body Health*, 31.

#### **3. Impact of Stress on Health**

#### **4. Job Stress and Health**

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<sup>1</sup> Hafen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 1.

<sup>2</sup> Hafen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 5.

<sup>3</sup> Hafen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 31.

## **PART II. PERSONALITY STYLE AND HEALTH (P. 97)**

### **5. The Disease-Prone Personality**

### **6. The Coronary/Artery Disease-Prone Personality**

### **7. Anger and Health (169)**

Research has shown that bottling up anger can lead to many health consequences, among them heart disease, cancer, rheumatoid arthritis, hives, acne, psoriasis, peptic ulcer, epilepsy, migraine, Raynaud's disease, and high blood pressure.<sup>4</sup>

Physiological reaction goes with anger; changes in muscle tension, scowling, grinding of teeth, glaring, clenching of fists, flushing (redness of the face), goose bumps, chills, and shudders, prickly sensations, numbness, choking, twitching, sweating, losing self-control, or feeling hot or cold. Common reactions associated with chronic anger include fatigue, teeth clenching, pain in the neck or jaw, ringing in the ears, lowered skin temperature, excessive sweating, redness, hives, acne, itching, severe headache, migraine headache, belching, hiccupping, peptic ulcers, chronic indigestion, diarrhea, constipation, intestinal cramping, loss of appetite (without accompanying weight loss), and frequent colds.<sup>5</sup>

One of the major physiological effects of anger is on the release of chemicals and hormones, principally adrenaline and noradrenaline. According to Tavris, 'Adrenaline and noradrenaline are what provide the *feeling* of a feeling; that tingle, arousal, excitement, energy. The adrenal hormones act on all organs of the body reached by the sympathetic nervous system, stimulating the heart, dilating coronary vessels, constricting blood vessels in the intestines, and shutting off digestion. That is why you are excited, scared, furious, or wildly in love, you don't want to eat. When the release of adrenaline and noradrenaline is chronic or prolonged, resulting in chronic or prolonged anger, some of the most serious effects are high blood pressure, headache, heart attack, stroke, and kidney problems. The result of repressed, chronic, or prolonged anger can be devastating. And say researchers, if there's enough anger, almost any part of the body can be harmed. The effects can be as serious as cancer and heart disease or as minor (but annoying) as the common cold or skin disorders.<sup>6</sup>

### **Anger: The Cancer Connection (P. 176-177).**

<sup>4</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 173.

<sup>5</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 174.

<sup>6</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996),175,

Research found that there is close connection between anger/repressed anger and cancer.

### An Angry heart, an Ill Heart

Perhaps one of the most devastating effect of anger is on the heart and the circulatory system.

## 8. **Hostility and Health**

Hostility comes from the Latin word *hostis*, which means *enemy*.

Hostility is an ongoing accumulation of anger and irritation. As psychologist Robert Onstein and physician David Sobel put it, hostility is ‘a permanent resident kind of anger that shows itself with ever greater frequency in response to increasingly trivial happenings.’ Though hostility involves an accumulation of anger, it is not the same as anger. According to Diane Ulmer, clinical director of Berkeley’s Clinical Institute of Behavioral Medicine, anger is an ‘intense emotion that usually springs from some sort of fear, a defense reaction.’ Hostility, on the other hand, is ‘anger projected outward and at something or someone,’ anger that is manifested ‘in an aggressive or antagonistic way.’<sup>7</sup>

### Hostility and Hormones

**Hostility** causes the body to release corticotrophin-releasing-hormones (CRH), which mobilizes the whole sequence of stress hormones. CRH instructs the pituitary gland and the adrenal glands to secrete special stress hormones. The result is a classic stress response; Blood pressure increases, the heart beats harder and faster, blood volume is increased, blood moves from the skin and organs to the brain and muscles, the liver releases stored sugar, and breathing speeds up. The constant on-off of stress hormones that accompanies with hostility can trigger a coronary artery spasm, resulting in heart attack. The five principal stress hormones released in response to hostility have definite hazardous effects, mostly on the circulatory system.

**Epinephrine and Norepinephrine:** Epinephrine, sometimes called adrenaline, constricts the blood vessels, especially the minute ones in the extremities. At the same time, it causes the heart to work harder and stimulates the heart muscle. As a result, the heart pumps rapidly in high-pressure spurts, driving blood pressure dangerously high. Sometimes called noradrenaline, Norepinephrine also causes the blood vessels to constrict; it is generally released when blood pressure is too low. In addition, it disturbs the platelets and the red blood cells, and damages endothelium (the lining of the heart and blood vessels). Finally, Norepinephrine converts testosterone to estradiol, the most potent naturally occurring estrogen; while researchers are not sure of all its effects, they do know that estradiol is significantly elevated in men who have heart attacks.

**Cortisol:** A corticosteroid, cortisol is the most potent hormone released by the body in an effort to defend itself. Cortisol inhibits the breakdown of epinephrine and norepinephrine, in essence making it very difficult for the body to calm down after a perceived emergency or threat. To make matter worse, it increases the body’s responsiveness to epinephrine and norepinephrine, rendering those hormones more potent. Cortisol releases chemicals that damage the endothelium (the cells lining the heart and blood vessels). Cortisol causes an increase in the level of fats in the blood, a known contributor to heart disease.

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<sup>7</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996),183-184.

**Prolactin:** Prolactin has a dual effect on the cardiovascular system; It releases calcium into the bloodstream, and it makes the blood vessels more vulnerable to the effects of epinephrine and norepinephrine.

**Testosterone:** Released into the bloodstream in large amounts in response to hostility, testosterone increases arteriosclerosis and speeds the development of fat deposits in the blood vessels. In addition, it reduces the number of high-density lipoproteins in the blood (high-density lipoproteins -HDL or 'good cholesterol' - are considered beneficial in protecting the body against heart diseases). In addition to the specific effects of each individual stress hormones released in response to hostility, the hormones working together have six effects: Greatly increase the risk of acute cardiac events; increase heart disease, lower immune system; body loses its first line of defense against a number of diseases including cancer; keeps blood pressure elevated; brain cells are deprived of sugar form an extended time and may seriously malfunction. Therefore, in disproportionate amounts, the hormones released in response to hostility are 'dangerous drugs.'<sup>8</sup>

9. **Hostility and Health**

10. **Depression, Despair, and Health**

11. **The Disease-Resistant Personality**

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<sup>8</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 191-192.

## **PART III. SOCIAL SUPPORT AND HEALTH (P. 261)**

### **12. Social Support, Relationship, and Health**

#### **Love Stronger, Live Longer**

Larry Dossey, M.D., co-chair of the Panel on Mind/Body Interventions at the National Institutes of Health, says about one of the most celebrated emotions, “ Throughout history, ‘tender loving care’ uniformly been recognized as a valuable element in healing.”<sup>9</sup>

#### **The Japanese Studies**

A number of studies showed that people in Japan –even though they smoke cigarettes, have high blood pressure, endure crushing stress, and live in polluted and crowded cities live longer than we do. In fact, despite those normally unhealthy factors, they enjoy the longest life expectancy in the world. Cigarette smoking, high blood pressure, stress, and crowding – are characteristically considered to be factors leading to heart disease, the Japanese enjoy relative immunity from heart disease. Researchers finally decided that the Japanese are protected from ill health and death by their unusually close ties to friends, family members, and community. University of California/San Francisco School of Medicine researcher Ken Pelletier believes that the longevity of the Japanese is due to the emphasis they place on the community. The social aspect of human companionship, Pelletier believes, is one of the most important factors in health.<sup>10</sup>

#### **Swedish Studies**

Supporting research was conducted by Dr. Gunnar Biorck, who studied more than two hundred cardiac patients in the town of Malmo, Sweden. Biorck found that the patients gained physical and psychological strength in the hospital where teams of nurses and physicians were at close hand and where there was plenty of human contact. The most serious medical problems among Biorck’s study patients occurred *after* the patients left the hospital – a time when ‘many patients feel deserted and very lonely.’ When the social support drops off, the protection is often lost.

In another Swedish study, 150 middle-aged men were studied for ten years to determine the effects of various factors on ischemic heart disease. The greatest factor in who lived and who died was not necessarily the presence of disease or the presence of risk factors, but social isolation. The men who had the greatest social isolation also had the poorest survival rates.<sup>11</sup>

Studies have shown that human interaction itself has a biological value: Human interaction causes changes in blood pressure, heart rate, and blood chemistry. Those changes promote good health for the heart.<sup>12</sup>

#### **Touch: A crucial Aspect of Social Support**

People who touch others and are touched themselves seem to enjoy the best health. Countless studies have borne out the deleterious effects on people who are deprived of touch. One landmark study of victims of child abuse spanned three generations of families in which child abuse had occurred. The most powerful predictor of child abuse was not necessarily whether the abuser had

<sup>9</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 275.

<sup>10</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & SchusterCo.,1996) ,277.

<sup>11</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 279-280.

<sup>12</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 279

himself been abused – but, instead, whether the abuser had been deprived of touch and its associated pleasure.<sup>13</sup>

The skin is the earliest sensory organ to develop. Many researchers argue that it is also the most important. According to one health journal, a piece of skin the size of a quarter contains more than 3 million cells, 12 feet of nerves, 100 sweat glands, 50 nerve endings, and 3 feet of blood vessels. Overall, the skin has about 50 receptors per 100 cm<sup>2</sup>, or a total of 900,000 sensory receptors. ‘Viewed from this perspective,’ reports the journal, ‘the skin is a giant communication system that, through the sense of touch, brings messages from the external environment to the attention of (the body and the mind).’<sup>14</sup>

Some researchers have shown that the touch is stronger than either verbal or emotional contact – and that touch affects nearly everything we do. Cornell University researcher Diane Ackerman points out that ‘massage therapy’ – the act of reaching through the holes in isolettes to stroke and massage premature babies – literally saves their lives.<sup>15</sup>

### 13. **Loneliness and Health**

### 14. **Marriage and Health**

### 15. **Families and Health**

### 16. **Grief, Bereavement, and Health**

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<sup>13</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 285.

<sup>14</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 285.

<sup>15</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co.,1996), 285.

## **PART IV. SPIRITUALITY AND HEALTH**

### **17. The Healing Power of Spirituality (377)**

Dr. Siegel realized that he was a healer – and that, his role was to ‘guide people into self-forgiveness, so that they will no longer feel that they need to atone, to get them to understand that they are not sinners, and to provide a path to self-healing and self-love. What Siegel discovered was the spiritual dimension of health—a dimension that could ‘transform’ people and the way they thought about themselves and their illness. (377-378). This is what Jesus did when he said your sins are forgiven. He freed sick people from the prison of guilt, self-hatred which was imposed on them by others and themselves as well.<sup>16</sup>

**Spirituality** and medicine were intertwined from the beginning of time. The earliest doctors of which we have record were the religious figures in tribes and groups –priests, the medicine men. Cardiologist Bruno Cortis points that disease was originally considered to be supernatural, and those who dealt with disease were the ones considered to have power over the spirits.

Dr. N. Lee Smith, internist and associate professor of medicine at the University of Utah School of Medicine and director of the Stress Medicine Clinic at the University of Utah, defines spiritual health as:

- A state of well-being-not just the absence of disease.
- The quality of existence in which one is at peace with himself and in good concord with the environment.
- A sense of empowerment and personal control that includes feeling heard and valued, feeling in control over one’s response (but not necessarily in control over the environment).
- A sense of connectedness to one’s deepest self, to other people, and to all regarded as good.
- A sense of meaning and purpose-giving of self for a purpose of value, having a sense of mission, finding meaning and wisdom in here-and-now difficulties, enjoying the process of growth, and having a vision of one’s potential.
- Hope-having positive expectations.<sup>17</sup>

One of the keys to spirituality and spiritual health lies in our relationship with others and the experience we share. We can receive love and joy and peace and fulfillment, and through our experience we can give those things as well.<sup>18</sup>

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<sup>16</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 377-378.

Dr. Bernard S. Siegel –educated at Cornell University Medical College and Trained in surgery at Yale New Haven Hospital and surgeon operating on cancer patients.

<sup>17</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 379.

<sup>18</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 381.

## 18. **Altruism and Health (401)**

Physician and philosopher Albert Schweitzer proclaimed during a selfless career what he believed to be the prescription for happiness. **‘True happiness, he said, is to be found only by serving others.’** New clinical research has verified that service is not only a prescription for happiness but is a prescription for improved health as well. As German-born physicist and Nobel Prize winner Albert Einstein said, ‘Only a life lived for others is worth living.’ He also said, ‘Many times a day I realized how much my own outer and inner life is built upon the labors of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.’<sup>19</sup>

Hans Selye concluded that the altruism can help combat the effects of stress by preventing nervous system ‘overload.’ Varied research has shown that altruistic action stimulates the brain to release endorphins, powerful natural painkillers that literally make us feel better. Those endorphins may also be a key to relieving the effects of stress.<sup>20</sup>

In his landmark book, *The Broken Heart: The Medical Consequences of Loneliness*, Lynch says; The mandate to ‘Love your neighbor as you love yourself’ is not just a moral mandate. It’s a physiological mandate. Caring is biological. One thing you get from caring for others is you’re not lonely. And the more connected you are to life, the healthier you are.<sup>21</sup>

One of the most profound examples of the health and longevity benefits of altruism comes from the life of philanthropist John D. Rockefeller, Sr. Rockefeller entered the business world with gusto and drove himself so hard that by age thirty three he had earned his first million dollars. Ten years later he owned and controlled the world’s largest business. By the time he was fifty-three, he was the world’s first billionaire. Meanwhile, the people he had crushed in this pursuit of wealth hated him; workers in Pennsylvania’s oil fields hanged him in effigy, and he was guarded day and night by bodyguards pledged to protect his life. He had developed alopecia, a condition in which hair falls out; his digestion was so poor that all he could eat was crackers and milk. He was plagued by insomnia. The doctors who struggled to help him agreed that he wouldn’t live another year. Then something happened to John D. Rockefeller. He began to think of – and care about – others more than he did himself. He decided to sue his billions of dollars for the benefit of others. Hospitals, universities, missions, and private citizens were beneficiaries of the hundreds of millions of dollars he gave through the Rockefeller Foundation. His generosity aided in the discovery of penicillin. His contributions to medicine enabled researchers to find cures for tuberculosis, malaria, diphtheria, and many other diseases that had robbed so many of life. His contributions helped rid the South of its greatest physical and economic plague, the hookworm. When Rockefeller began using his riches to help other people, he helped himself. For the first time in years, he was able to eat normally. He felt renewed. He slept soundly. He defied the odds and lived to see his fifty-fourth birthday– and many birthdays after that. He kept on giving and caring for others, in fact, until he died at the age of ninety-eight.<sup>22</sup>

### The Altruistic Personality:

New York psychologist Linnda R. Caporall cites a series of experiments conducted over ten years and reported in *Behavioral and Brain Sciences*. The studies show that human nature is basically social, not selfish-and she agrees that altruism probably stems back to hunter/gatherer times. Altruism can be learned. Other researchers believe in a certain ‘personality’ – that altruistic people seem to have a set of personality traits enabling them to reach out to others. University of California at Irvine professor Kristen Monroe says that research shows altruists tend to view themselves as one with all of humanity rather than acting only in their own behalf. The altruistic people the Oliners studied valued human relationship more than money, and focused on other rather than on themselves. They believed that ethical values were to be applied universally- that people are worthy of tolerance and respect regardless of their race, religion, or class. They emphasized the

<sup>19</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 401.

<sup>20</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 402.

Hans Selye is a Canadian physician, one of the world’s authorities on the physiological effects of stress.

<sup>21</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996),403.

James Lynch is a researcher at the University of Maryland School of Medicine.

<sup>22</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 404-403.



values of helpfulness, hospitality, concern, and love—and they sensed a universal obligations to help others. Their commitment to caring for others extended well beyond their friends and loved ones.<sup>23</sup>

### **The Health Benefits of Volunteerism (P. 408-410)**

#### **Love, the Emotion behind It (413-416).**

In essence, the health benefits and volunteer service many depend on the driving emotion behind it all—love, a projection of one’s own good feelings onto other people. True love for others is a reflection of love of oneself, a willingness to project warmth and affectionate concern. The love that brings health benefits goes beyond romantic love and kinship ties to include feelings of friendship, compassion, respect, admiration, and gratitude for others.<sup>24</sup>

After careful analysis of thousands of his patients, psychiatrist Alfred Alder wrote, “The most important task imposed by religion has always been, ‘Love thy neighbor...’

Love is an important key in the healing process. People who become more loving and less fearful, who replace negative thoughts with the emotion of love, are often able to achieve physical healing. Bernie Siegel, prominent Yale surgeon and oncologist, claims that love and support is an important facet of all healing. One of the most important effect of love is a boost of immune system function.<sup>25</sup> According to Karl Menninger, Love is ‘an element which binds and heals, which comforts and restores, which works for miracles.’ Bernie Siegel says it best; if you love, you can never be a failure.<sup>26</sup>

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<sup>23</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 406.

<sup>24</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 413.

<sup>25</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 414.

<sup>26</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 608.

## 19. **The Healing power of faith (419)**

Faith must ‘rise above what our five senses tell us, for they only report the appearance of the physical world.’<sup>27</sup>

This book quotes the story of Jesus healing;

*“Two thousand years ago a woman who had suffered prolonged uterine bleeding approached Jesus of Nazareth. Coming up to him in a crowd, she touched the hem of his garment and was instantly healed. Jesus turned to her and explained that it was her faith that had made her whole. After centuries of slow progress toward rational explanations of the physical world, even scientists can at least begin to appreciate the truth of His assessment. We are entering a new level in the scientific understanding of mechanisms by which faith, belief, and imagination can actually unlock the mysteries of healing.”*<sup>28</sup>

According to Benson, medical and scientific research is demonstrating;

“What the mind believes can have tremendous influence over the body. Belief or faith – whether it’s deep in the mind or heart or focused on some outside object, like a physician – can play a key role in generating a response in the body. Just having a strong belief is enough to cause things to happen in our physiology.

In his book *Super Immunity*, psychologist Paul Pearsall sums up research conducted at Michigan State University that proves that a single cell can be controlled by how we think. In describing the study results, Pearsall says that ‘the mind alters every cell in the body.’<sup>29</sup>

### **Influence of Spirituality on Health (382).**

A study with 300 terminally ill and nonterminally ill hospitalized adults showed that those with the greatest spirituality, even though their illness were terminal, showed resilient emotional health. Spirituality was significantly related to ‘low death fear, low discomfort, decreased loneliness, emotional adjustment, and positive death perspectives among terminal cancer and other seriously ill patients.’<sup>30</sup>

In another study of more than one hundred geriatric patients at a clinic, those who had little religious activity had much higher rates of cancer, chronic anxiety, depression, cigarette smoking, and alcohol use. On the other hand, patients with high levels of religious activity enjoyed better overall physical and mental health.<sup>31</sup>

According to Benson, faith has been shown in countless studies to have a powerful influence over the body. So great is its power, in fact, that faith has been used to successfully relieve headaches, reduce angina pains, control hypertension, overcome insomnia, prevent hyperventilation attacks, help alleviate backaches, enhance cancer treatment, control panic attacks, help alleviate backaches, enhance cancer treatment, control panic attacks, reduce cholesterol levels, reduce overall stress, and alleviate the symptoms of anxiety – which include nausea, vomiting, diarrhea, constipation, short temper, and

<sup>27</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 419.

<sup>28</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 420.

<sup>29</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 422.

<sup>30</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 383.

<sup>31</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 383.

inability to get along with others.<sup>32</sup>

Harvard's Joan Borysenko studied cancer patients who were considered to be long-term survivors; she found that the attribute they had in common was strong faith.<sup>33</sup>

Women who touched Jesus' garment had strong faith in Jesus that just touching his clothe will cure her. She believed in his power and it happened as she believed.

Ten Commandment (P. 383).

Famed psychotherapist Carl Jung commented;

*During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients ....Among all my patients in the second half of life –that is to say, over thirty five–there has not been one whose problem in the lat resort was not that of finding a religious outlook on life ..... It seems to me that, side by side with the decline of religious life, the neuroses grow noticeably more frequent.*<sup>34</sup>

Albert Einstein put this way;

“Everyone who is seriously involved in the pursuit of science becomes convinced that a Spirit is manifest in the Laws of the Universe- a Spirit vastly superior to that of man, and one in the face of which we, with our modest powers, must feel humble.”<sup>35</sup>

Dr. Bernard Siegel left us very important remark when he said,

“I simply try to heal the life. I hate to shave somebody die with an unhealed life. I hate to have somebody die who says, ‘I have never lived; I have never experienced love; I have always felt worthless.’ Through the disease, I try to bring something to their lives, so the disease can be a gift.’ ... Not everyone will attain a cure. At some time or another, everyone will die. But people who are busy living, who are trying to make changes in their lives, experience great growth even in the face of serious illness. People who face disease with that attitude, ...*define their disease as a gift, a challenge, a wake-up call, a new beginning, and a beauty mark. And they are not necessarily saying ‘I am cured.’ The exceptional people accept their mortality. They have heard they’re going to die, but they don’t take it as a sentence. So they don’t go home and die. They take it as an opportunity to live until they die.*”<sup>36</sup>

Dr. Siegel connects spirituality and love by saying;

“*The only way you can live forever is to love somebody; then you can really leave a gift behind. And when you live that way, as I have seen happen with people who have physical illness, it is even possible to decide when you die. You can say, ‘Thank you, I’ve used my body to its limit. I have loved as much as I possibly can, and I’m leaving at two o’clock today.’ And you go. Then maybe you spend half an hour dying and the rest of your day living. But when these things are not done, you may spend a lot of your lfie dying, and only a little loving.*”<sup>37</sup>

<sup>32</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 422.

<sup>33</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 423.

<sup>34</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 395.

<sup>35</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 397.

<sup>36</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 385.

<sup>37</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 386.

## **Prayer and Healing (388-389)**

### **The Healing Power of Forgiveness (389).**

Essential to a spiritual nature is forgiveness –the ability to release from the mind all the past hurts and failures, all sense of guilt and loss. Counselor Suzanne Simon defines forgiveness as a ‘process of healing.’<sup>38</sup>

Jesus forgave afflicted women not only their real sins but also all the sin-burdens imposed on them by their culture, belief system such as purity system, law and discrimination against their gender and illness and life style.

Forgiveness enables one to banish resentment. It is, as Dr. Joan Borysenko put it, ‘accepting the core of every human as the same as yourself and giving them the gift of not judging them. According to psychotherapist Robin Casarjian, forgiveness is ‘a relationship with life that frees the forgiver from the psychological bondage of chronic fear, hostility, anger, and unhealthy guilt. Forgiveness is an attitude that implies that you are willing to accept responsibility for your perceptions, realizing that *‘your perceptions are a choice and not an objective fact.’* Psychologists estimate that at least seven of every ten people carry throughout life a sense of guilt—a feeling of having committed a sin or mistake for which they have never been forgiven.’<sup>39</sup>

Robin Casarjian is a psychotherapist and founder and director of the Lionheart Foundation.

To determine the physical effects of forgiveness, it’s first necessary to determine what happens to us physically when we *don’t* forgive. The body manufactures masses of ‘high- voltage’ chemicals, like adrenaline, nonadrenaline, adrenocorticotrophic hormone, and cortisone. When too many of these high-voltage chemicals build up in the bloodstream, a person becomes a rapidly ticking time bombs, a prime candidate for some specific ills such as tension-vascular headaches. The heart pounds like a sledgehammer in the chest; the muscles in the neck and shoulders start to contract; abdominal pains develop. If the situation continues unchecked, gastric ulcers, gastritis, or irritable bowel syndrome can result. With forgiveness, the anger and resentment dissolve. The body stops pouring high-voltage chemicals into the bloodstream. The healing begins.<sup>40</sup>

## **Church Affiliation and Health (392).**

### **Attendance and Affiliation (393)**

### **Relationship to Church Teachings**

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<sup>38</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 389.

<sup>39</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 390.

<sup>40</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 391.

## 20. **The Healing Power of Hope (443)**

Hope – defined as ‘a wealth of optimism, a want of fear’ – is apparently one of the strongest influences on health and the human body. David SteindRast defines, ‘Hope looks at all things they way a mother looks at her child – with a passion for the possible.’ University of Kansas psychologist C. Rick Snyder defines, ‘Hope is a pragmatic, goal-oriented attitude, a stance a person assumes in the face of difficulty.’<sup>41</sup>

Researchers stress that helplessness and hopelessness are not the same thing. Hope can exist in the face of utter helplessness. Helplessness is what you feel in the situation where you can do absolutely nothing, like the heart attack patient in intensive care. But hope can be especially important in times like that, when there is nothing to do.<sup>42</sup>

A growing body of evidence shows that the attitude of hope boosts the immune system, improving health in general. The stories told by patients and physicians alike also demonstrate that hope is a powerful healer and sustainer that can help patients overcome the effects of even terminal illness. The late Norman Cousins is perhaps best known for his work with what he called ‘the biology of hope.’ As he explains it, hope is tremendous expectation – and expectation can have powerful influence over the human body.<sup>43</sup>

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<sup>41</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 443.

<sup>42</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 446.

<sup>43</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 449.

## **PART V. PERCEPTION AND HEALTH**

### **21. Explanatory Style and Health**

### **22. Locus of Control and Health**

### **23. Self-Esteem and Health**

According to a growing body of evidence, a healthy self-esteem is one of the best things a person can do for overall health, both mental and physical. And a good, strong sense of self can boost the immune system, improve heart function, protect against disease, and aid in healing.

Self-esteem is a sense of positive self-regard. It's way of viewing oneself as a good person who is well in all aspects. It's a sense of feeling good about one's capabilities, physical limitations, goals, place in the world, and relationship to others.<sup>44</sup>

Self-esteem, the value we assign to ourselves, is generally based on five factors—two physical and three psychological. They physical factors that determine our self-esteem are (1) our appearance (the way we look) and (2) our physical abilities. The psychological determinants of self-esteem are (1) how well we do in school (our perceived intelligence), (2) how confident we are in social situations, and (3) how we regard ourselves. Recent research by Finnish scientist Mirja Kalliopuska suggests that empathy – the ability to put oneself in the place of other people and appreciate their feeling—may also be linked to self-esteem.<sup>45</sup>

Esteem toward 'self' necessarily encompasses more than one 'person' because one of us is one unified person. We all are collections of multiple selves that have different minds, different intelligences, and different sets of emotions.<sup>46</sup>

One of the most focused definitions was presented by Leonard Sagan in his examination of the factors that influence health and wellness in the world's various nations. In his comprehensive work, *The Health of Nations*, Sagan writes that those with a high level of self-esteem also have an inner locus of control:

*They are confident of their ability to make competent decisions. They do not rely solely on traditional authority for guidance, but are able to acquire and evaluate information and make decisions independently. In contrast with traditional people who believe that outcomes are determined by gods, chance, or persons of influence, healthy people believe that their decisions can be efficacious in determining outcomes—that is, they believe that what they think and do will matter.*<sup>47</sup>

Sagan pointed out a vital characteristic among those with high self-esteem;

<sup>44</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 485.

<sup>45</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 486.

<sup>46</sup> Haefen, Karren, Frandsen & Smith, *Mind/Body Health* (Boston: A Simon & Schuster Co., 1996), 486.

<sup>47</sup> Haefen, Karren, Frandsen & Smith, M.D. *Mind/Body Health* (Boston: A Simon & Schuster Co.), 486.

*They are not self-indulgent or preoccupied with their personal identity or welfare. Rather they are committed to goals other than their own personal welfare. Goals may be global in scope or quite modest; most important, however, they are not egotistical in nature but will benefit others. Healthy people are compassionate, they have a strong sense of community. I believe that these qualities are in a state of decline in the United States – and it may not be a coincidence that evidence of worsening health is appearing at the same time that Americans are preoccupied with ‘self-realization.’<sup>48</sup>*

When the California Department of Mental Health surveyed 1,000 Californians, they found that the healthiest ones cared most for others – and for themselves.<sup>49</sup>

Harvard Medical School psychiatrist Steven Locke and other researchers found that strong sense of self-esteem maintains immune system in better shape which in turn maintains good health.<sup>50</sup>

24. **Pessimism, Negativism, and Health**

25. **Optimism and Health**

26. **Protecting Health and a Fighting Spirit**

27. **The Healing Power of Humor and Laughter**

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<sup>48</sup> Haefen, Karren, Frandsen & Smith, M.D. Mind/Body Health (Boston: A Simon & Schuster Co.), 487.

<sup>49</sup> Haefen, Karren, Frandsen & Smith, M.D. Mind/Body Health (Boston: A Simon & Schuster Co.), 487.

<sup>50</sup> Haefen, Karren, Frandsen & Smith, M.D. Mind/Body Health (Boston: A Simon & Schuster Co.), 490.

## **PART VI. OUTCOMES AND INTERVENTIONS**

28. **Behavioral Medicine Treatment: Effects on Medical Outcome**
29. **Methods of Intervention and the Principle and Well-Being**

**Epilogue (603)**