

lisans short-words-p55-twenty-first-word-first-station- second-warning-prayer-as-food-for-the-heart-and-spirit - Set 1

1-) Why does the passage compare prayer to eating, drinking, and breathing? (37 kelime)

It shows that repeated things do not become meaningless

2-) According to the passage, which parts of the person benefit from the five daily prayers? (15 kelime)

The body's inner

3-) What does the passage say the heart receives through prayer? (19 kelime)

It receives support and

4-) How is the spirit described, and what does it gain through the prayers? (24 kelime)

It is described as tied to

5-) What condition of worldly life makes prayer especially necessary for the subtle inner faculties? (22 kelime)

Worldly life is described as

6-) What does the image of knocking on a door suggest about supplication? (18 kelime)

It suggests humble turning

7-) Why does the passage connect boredom with a wrong view of prayer? (27 kelime)

Because if prayer is seen as

8-) What can we infer about the author's view of the human being from this warning? (23 kelime)

A human being is not

**lisans short-words-p55-twenty-first-word-first-station-
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Set 2**

1-) What main claim is made in the second warning about the five daily prayers? (18 kelime)

The main claim is

2-) How does the example of bread, water, and air support that claim? (23 kelime)

Those things are needed again

3-) What does the passage suggest about the emotional state of the heart? (16 kelime)

The heart is weighed

4-) Why is Allah described with qualities of mercy and generosity in this section? (22 kelime)

Those qualities fit the idea

5-) What problem of the spirit is highlighted in the passage? (17 kelime)

The spirit suffers from

6-) In this warning, what role do the prayers play for the spirit? (19 kelime)

They connect the spirit

7-) What is meant by saying that an inner faculty needs air through the window of prayer? (23 kelime)

It means that prayer opens

8-) What larger lesson about human need comes out of the whole warning? (18 kelime)

Human need is deeper

**lisans short-words-p55-twenty-first-word-first-station-
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Set 3**

1-) Who is being addressed in this passage, and why is that important for understanding the tone? (23 kelime)

The speaker addresses the lower

2-) What kind of self is being criticized at the start of the warning? (10 kelime)

It is

3-) Why would repeated prayer be expected rather than surprising, based on this passage? (14 kelime)

Because the needs

4-) What does the passage teach about the relationship between supplication and strength? (15 kelime)

Strength for the

5-) How does the passage describe the world from the point of view of the inner life? (16 kelime)

It describes the world

6-) What does the passage imply about human longing for permanence? (24 kelime)

It implies that part of the

7-) Why is prayer presented as more than a legal duty here? (18 kelime)

It is also shown

8-) What is the effect of the final description of the subtle faculty as delicate and connected to the Eternal? (22 kelime)
It deepens the sense that

**lisans short-words-p55-twenty-first-word-first-station-
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Set 4**

1-) What false assumption about boredom is challenged in this warning? (12 kelime)

The warning challenges

2-) What is the first everyday evidence used to challenge that idea? (16 kelime)

The passage points to

3-) How does the passage organize human needs in this section? (19 kelime)

It moves from bodily

4-) What need of the heart is emphasized most strongly? (10 kelime)
Its need

5-) What need of the spirit is emphasized most strongly? (16 kelime)
Its need for lasting

6-) How is prayer linked to mercy in this warning? (18 kelime)
Prayer is described as

7-) What does the passage suggest about people who only pay attention to physical needs? (12 kelime)
They overlook major

8-) Give a one-sentence summary of the second warning. (26 kelime)

The second warning teaches that regular

**lisans short-words-p55-twenty-first-word-first-station-
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Set 5**

1-) In this warning, what is the connection between repetition and pleasure? (15 kelime)

When something repeatedly

2-) What does the passage say prayer provides for the heart besides comfort? (7 kelime)

It

3-) Why does the passage mention both sorrows and hopes when speaking about the heart? (22 kelime)

It shows that the heart

4-) What does the spirit drink, according to the imagery of the passage? (6 kelime)

It

5-) Why is separation an important idea in this section? (21 kelime)

Because the spirit is affected

6-) What is special about the inner faculty that is said to breathe through prayer? (14 kelime)

It is conscious,

7-) What can be inferred from saying that this subtle faculty reflects the Eternal One? (17 kelime)

It means the human

8-) How would this warning respond to someone who says, “I pray, but it feels repetitive”? (26 kelime)
It would say that repetition is

**lisans short-words-p55-twenty-first-word-first-station-
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Set 6**

1-) What overall method does this warning use to persuade the self?
(18 kelime)

It uses comparison, vivid

2-) Which physical acts are used as parallels to prayer, and what do they have in common? (16 kelime)

Eating, drinking, and breathing

3-) How does the passage portray the heart in relation to life's struggles? (18 kelime)

It portrays the heart

4-) How does the passage portray the spirit in relation to this world?
(18 kelime)

It portrays the spirit

5-) What does the description of the world add to the argument for prayer? (21 kelime)

It shows that worldly life

6-) Why does the passage emphasize that some inner faculties were made for eternity? (19 kelime)

To show that temporary

7-) What misunderstanding about human nature is corrected in this warning? (15 kelime)

The misunderstanding that

8-) Based on the whole passage, what is the strongest reason given for not finding the five daily prayers burdensome? (18 kelime)
They are not empty

CEVAP ANAHTARI

**lisans short-words-p55-twenty-first-word-first-station-
second-warning-prayer-as-food-for-the-heart-and-spirit -
Set 1 - CEVAPLAR**

1-) Why does the passage compare prayer to eating, drinking, and breathing?

It shows that repeated things do not become meaningless when they answer real needs. Prayer is presented as a repeated need of the inner life, just as food, water, and air are repeated needs of the body.

2-) According to the passage, which parts of the person benefit from the five daily prayers?

The body's inner companions, the heart, the spirit, and the finer inner capacities all benefit.

3-) What does the passage say the heart receives through prayer?

It receives support and nourishment from the mercy and generosity of Allah, especially while carrying many sorrows and hopes.

4-) How is the spirit described, and what does it gain through the prayers?

It is described as tied to many beings in a world of constant separation, and through prayer it receives life-giving refreshment from divine mercy.

5-) What condition of worldly life makes prayer especially necessary for the subtle inner faculties?

Worldly life is described as painful, heavy, temporary, dark, and suffocating, so those inner faculties need prayer as a way to breathe.

6-) What does the image of knocking on a door suggest about supplication?

It suggests humble turning to Allah, asking from Him directly, and expecting provision and strength from His mercy.

7-) Why does the passage connect boredom with a wrong view of prayer?

Because if prayer is seen as a burden only, its deep spiritual function is missed. The passage argues that prayer actually meets urgent and ongoing inner needs.

8-) What can we infer about the author's view of the human being from this warning?

A human being is not only a physical creature. The person has emotional, spiritual, and subtle dimensions that need regular care through worship.

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Set 2 - CEVAPLAR**

1-) What main claim is made in the second warning about the five daily prayers?

The main claim is that they should not feel tiresome, because they answer essential needs within a person.

2-) How does the example of bread, water, and air support that claim? Those things are needed again and again, yet people do not resent them. Their repeated use brings comfort because the need keeps returning.

3-) What does the passage suggest about the emotional state of the heart?

The heart is weighed down by many griefs and also pulled by many desires and expectations.

4-) Why is Allah described with qualities of mercy and generosity in this section?

Those qualities fit the idea that the one who prays is turning to a Lord who gives, cares, and responds to need.

5-) What problem of the spirit is highlighted in the passage?

The spirit suffers from living among beings that quickly pass away, so it feels separation and loss.

6-) In this warning, what role do the prayers play for the spirit?

They connect the spirit to a lasting source of mercy and life beyond the passing nature of the world.

7-) What is meant by saying that an inner faculty needs air through the window of prayer?

It means that prayer opens relief, openness, and spiritual survival for a delicate inner dimension that would otherwise feel trapped by worldly pressures.

8-) What larger lesson about human need comes out of the whole warning?

Human need is deeper than material survival. People also need spiritual nourishment, mercy, and connection with the Eternal.

**lisans short-words-p55-twenty-first-word-first-station-
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Set 3 - CEVAPLAR**

1-) Who is being addressed in this passage, and why is that important for understanding the tone?

The speaker addresses the lower self. That matters because the tone is corrective, self-critical, and meant to wake a person up from heedlessness.

2-) What kind of self is being criticized at the start of the warning?

It is a self focused on bodily appetite and comfort.

3-) Why would repeated prayer be expected rather than surprising, based on this passage?

Because the needs it answers come back every day, just like physical needs do.

4-) What does the passage teach about the relationship between supplication and strength?

Strength for the heart comes through asking Allah and relying on His compassion and generosity.

5-) How does the passage describe the world from the point of view of the inner life?

It describes the world as narrow, distressing, temporary, and hard to bear for the inner self.

6-) What does the passage imply about human longing for permanence?

It implies that part of the human being was made with a desire for lasting life and is not satisfied by a passing world.

7-) Why is prayer presented as more than a legal duty here?

It is also shown as spiritual care, emotional support, and a means of keeping the inner self alive.

8-) What is the effect of the final description of the subtle faculty as delicate and connected to the Eternal?

It deepens the sense that prayer is necessary, because something so fine and eternity-oriented cannot thrive in worldly suffocation without divine connection.

**lisans short-words-p55-twenty-first-word-first-station-
second-warning-prayer-as-food-for-the-heart-and-spirit -
Set 4 - CEVAPLAR**

1-) What false assumption about boredom is challenged in this warning?

The warning challenges the idea that repeating something automatically makes it boring.

2-) What is the first everyday evidence used to challenge that idea?

The passage points to daily food, drink, and breathing, which are repeated constantly but still welcomed.

3-) How does the passage organize human needs in this section?

It moves from bodily life to the heart, then to the spirit, and then to even subtler inner capacities.

4-) What need of the heart is emphasized most strongly?

Its need for help while carrying countless pains and hopes.

5-) What need of the spirit is emphasized most strongly?

Its need for lasting life and relief from the pain of separation in a temporary world.

6-) How is prayer linked to mercy in this warning?

Prayer is described as turning toward divine mercy, the place from which inner life is refreshed and sustained.

7-) What does the passage suggest about people who only pay attention to physical needs?

They overlook major parts of themselves and misunderstand why worship is necessary.

8-) Give a one-sentence summary of the second warning.

The second warning teaches that regular prayer should be welcomed, because it nourishes the heart, spirit, and inner faculties just as basic necessities sustain the body.

lisans short-words-p55-twenty-first-word-first-station- second-warning-prayer-as-food-for-the-heart-and-spirit - Set 5 - CEVAPLAR

1-) In this warning, what is the connection between repetition and pleasure?

When something repeatedly meets a real need, its repetition can bring satisfaction instead of annoyance.

2-) What does the passage say prayer provides for the heart besides comfort?

It provides provision and power to continue.

3-) Why does the passage mention both sorrows and hopes when speaking about the heart?

It shows that the heart is burdened from both sides: by pain over what hurts and by longing for what it seeks.

4-) What does the spirit drink, according to the imagery of the passage?

It receives life-giving mercy through worship.

5-) Why is separation an important idea in this section?

Because the spirit is affected by the loss and passing away of many things, which creates pain that prayer helps answer.

6-) What is special about the inner faculty that is said to breathe through prayer?

It is conscious, filled with light, very subtle, and naturally directed toward eternal life.

7-) What can be inferred from saying that this subtle faculty reflects the Eternal One?

It means the human inner self has a noble capacity pointing beyond the temporary world toward Allah.

8-) How would this warning respond to someone who says, "I pray, but it feels repetitive"?

It would say that repetition is not the problem; the issue is failing to recognize how deeply prayer serves the recurring needs of the inner self.

lisans short-words-p55-twenty-first-word-first-station- second-warning-prayer-as-food-for-the-heart-and-spirit - Set 6 - CEVAPLAR

1-) What overall method does this warning use to persuade the self?
It uses comparison, vivid imagery, and reflection on human need to show that prayer is necessary and reasonable.

2-) Which physical acts are used as parallels to prayer, and what do they have in common?

Eating, drinking, and breathing are used, and all of them are repeated acts that preserve life.

3-) How does the passage portray the heart in relation to life's struggles?

It portrays the heart as weak and burdened, needing divine support in the middle of many emotional pressures.

4-) How does the passage portray the spirit in relation to this world?

It portrays the spirit as wounded by a world where things quickly pass away and separation keeps happening.

5-) What does the description of the world add to the argument for prayer?

It shows that worldly life alone is too tight and heavy for the inner self, so prayer becomes a necessary opening.

6-) Why does the passage emphasize that some inner faculties were made for eternity?

To show that temporary worldly life cannot fully satisfy them, and that they need connection with Allah through worship.

7-) What misunderstanding about human nature is corrected in this warning?

The misunderstanding that human beings are mainly physical creatures with only bodily needs is corrected.

8-) Based on the whole passage, what is the strongest reason given for not finding the five daily prayers burdensome?

They are not empty repetitions; they continually answer the deepest needs of the heart, spirit, and inner life.