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Nota di contenuto	Acknowledgements -- Preface -- Contributors -- Part 1. Introduction. Chapter 1. Meditation in Judaism, Christianity and Islam : Technical Aspects of Devotional Practices / Halvor Eifring -- Part 2. Judaism. Chapter 2. Ancient Hebrew Meditative Recitation / Terje Stordalen ; Chapter 3. Mystics without Minds? Body and Soul in Merkavah Mysticism / Michael D. Swartz ; Chapter 4. Meditative Prayer in Moshe Cordovero's Kabbalah / Alan Brill ; Chapter 5. Spiritual Friendship as Contemplative Practice in Ka bbalah and Hasidism / Lawrence Fine -- Part 3. Christianity. Chapter 6. Melete in Early Christian Ascetic Texts / Per Ronnegard ; Chapter 7. The Early Jesus Prayer and Meditation in Greco-Roman Philosophy / Henrik Rydell Johnsen ; Chapter 8. Meditation in the East Syrian Tradition / Serafim Seppala ; Chapter 9. The Pathless Path of Prayer : Is There a Meditation Method in Meister Eckhart? / Jeffrey Cooper ; Chapter 10. Teresa of Avila's Evolving Practices of 'Representing' Christ in Prayer / Mary Frohlich ; Chapter 11. Jesuit Ekphrastic Meditation : Louis Richeome's Painting in the Mind / Judi Loach ; Chapter 12. Imageless Prayer and Imagistic Meditation in Orthodox Christianity / Augustine Casiday -- Part 4. Islam. Chapter 13. Sufi Dhikr Between Meditation and Prayer / Jamal J. Elias ; Chapter 14.

Movement and Stillness : The Practice of Sufi Dhikr in Fourteenth-Century Central Asia / Shahzad Stanford Bashir University ; Chapter 15. Music and Remembrance as Meditation : Sama' in the Indus Valley / Michel Boivin CNRS-EHESS -- Part 5. Science. Chapter 16. The Natural Science of Meditation : A 'Black Box' Perspective? / Svend Davanger -- Notes -- Bibliography -- Index.

Sommario/riassunto

"Meditative practices have flourished in widely different parts of Eurasia, yet historical research on such practices is limited. Research to date has focused on contexts rather than actual practices, and within individual traditions. For the first time in one volume, the meditative practices of the three traditions of Judaism, Christianity and Islam are examined. They are viewed in a global perspective, considering both generic and historical connections to practices in other traditions, particularly in India and East Asia. Their cultural and historical peculiarities are examined, comparing them both to each other and to Asian forms of meditation. The book builds on a notion of meditation as self-administered techniques for inner transformation, a definition which focuses on transformative practice rather than notions of meditative states and mystical experiences. It proposes ways of studying meditative practice historically, and concludes with an essay on the modern scientific interest in meditation."--Bloomsbury Publishing.
