

Mindfulness Training in Tranquil Abiding:
Perspectives of Yeshe Gyaltsen (1713–1793) and His Predecessors and Its Potential Implications to
Global Citizenship Education

(止のマインドフルネス訓練—イエシェー・ギェルツェン(1713–1793)と先行する論師の視点
と、グローバル市民教育への潜在的な影響—)

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学位論文内容要旨

This dissertation explores the nature and role of mindfulness in both meditative and non-meditative practices, aiming to bridge the gap between Buddhist studies scholars, modern cognitive psychologists, and educators. Inspired by my graduate program's emphasis on transdisciplinary study, I adopted an inclusive approach to make the content accessible to various fields.

The dissertation comprises five chapters, each highlighting different aspects of my research:

Chapter 1 provides an overview of various meditation forms, laying the foundation for understanding mindfulness and its relationship to meditation. It offers a holistic view by addressing the challenges in meditation practices and introduces meditation through Tsongkhapa's (1357–1419) perspective to explain different classifications. This chapter elucidates the role and process of meditation, including its place in the tripartite learning (Listening, Contemplation, Meditation) in Buddhist philosophy, guiding readers to understand that cultivating Tranquil Abiding is achieved through placement meditation, while cultivating Special Insight is accomplished through analytic meditation.

Chapter 2 presents the first English translation of Yeshe Gyaltsen's (1713–1793) meditation guide on Tranquil Abiding, originally spanning 20 long-size folios (Tibetan: *dpe ring*). The translation is designed to be accessible for English-speaking readers while considering the nuances in terminology used by modern scholars. For instance, 'Tranquil Abiding' is sometimes referred to as 'Calm Abiding,' and 'Meta-awareness' is used instead of 'Introspection.' These variations emphasize the importance of context in understanding Buddhist philosophical terms. The English terms used in this dissertation are drawn from recent works by Wisdom Publications, such as Thupten Jinpa's Library of Tibetan Classics and Science and Philosophy in the Indian Buddhist Classics, Volume 2: The Mind. These terms retain their original meanings from Asanga's *Abhidharma-samuccaya* and Yeshe Gyaltsen's meditation guide, ensuring clarity and accuracy. To enhance readability, lengthy Tibetan sentences were segmented into shorter English sentences, facilitating a smoother reading experience.

Chapter 3 provides an in-depth analysis of classical Indian and Tibetan philosophers, focusing on Asanga, Kamalashila, Tsongkhapa, and Yeshe Gyaltsen. It explores Yeshe Gyaltsen's meditation guide, which, while structurally similar to Tsongkhapa's *Lamrim Chenmo* (*Great Treatise on the Stages of the Path to Awakening*), diverges in emphasizing the conventional nature of the mind as the object of meditation, rather than Tsongkhapa's focus on the Buddha's image. This innovative approach is further detailed in Chapter 4.

Chapter 4 examines the role of mindfulness in cultivating mental placement, of which, the core agent is concentration and discusses key themes essential to Tranquil Abiding. It analyzes Yeshe Gyaltsen's guide on mental placement, comparing his teachings with those of Tsongkhapa and prominent Indian adepts. The chapter delves into the roles of mindfulness and meta-awareness. It also addresses common mental obstacles and strategies to overcome them, highlighting the influence of the Gelug scholars. This chapter also focuses on the clear and cognizant nature of the mind as the object of meditation, a method attributed to esoteric teachings from the Great Seal of the Gelug tradition. It details four principal techniques for concentrating on the mind's nature, comparing them with instructions from Tsongkhapa and Panchen Lobsang Chökyi Gyaltsen.

Chapter 5 delves into the cross-cultural implications of mindfulness as presented in Yeshe Gyaltsen's guide, focusing on its potential to enrich the Global Citizenship Education Development (GCED) curriculum. Mindfulness, with its emphasis on memory-based retention, attention, and ethical conduct, offers a valuable perspective for educators. Integrating mindfulness practices can enhance the educational experience within the GCED program, aligning with its core elements and fostering a holistic approach to learning. Through internships and research seminars, practical insights into applying mindfulness in an educational context are gained. These real-world experiences provide a deeper understanding of how mindfulness can positively impact students' learning journeys.

While previous studies refer to Asaṅga's concept of mindfulness as "Buddhist mindfulness," it is important to recognize its difference from the modern understanding drawn from cognitive psychology. Both approaches emphasize attention, but their underlying goals diverge: Buddhist mindfulness seeks to cultivate memory-based retention alongside attention, whereas modern mindfulness focuses solely on the attention to present moment. The overarching goal of this study is to show how mindfulness can enrich the processes of listening, contemplation, and embodied practice within the GCED program, contributing to the evolution of global citizenship education.

To summarize, the dissertation begins with an introduction to meditation, classifying it into two major divisions: single-pointed meditation and analytic or discursive meditation. It includes a formal guide to mindfulness practice in Chapter 2, followed by a theoretical discussion based on ancient scholars in Chapter 3. Chapter 4 offers practical guidance on mindfulness and meta-awareness through the perspectives of Yeshe Gyaltsen and his predecessors, including Tsongkhapa. Chapter 5 outlines the key characteristics of traditional Buddhist mindfulness and proposes its integration into the Global Citizenship Education curriculum.