

(続紙 1)

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論文題目	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—イエシエー・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—）		
（論文内容の要旨） This dissertation explores the nature and role of “mindfulness” (Pāli: <i>sati</i> ; Sanskrit: <i>smṛti</i> ; Tibetan: <i>dran pa</i> ; Chinese: <i>nian</i> 念) according to traditional Indo-Tibetan Buddhist meditation theories, and in the context of contemporary secular education. In this way, it integrates the perspectives of the various academic disciplines of Buddhist studies, philosophy, and cognitive psychology, in relevance to global issues, here “global citizenship education.” To do so, the dissertation comprises five chapters. The main results of chapters 3 and 4 have already been published as peer-reviewed research articles. Chapter 1 forms an introduction to mindfulness in the context of Indo-Tibetan Buddhist psychology, theories and manuals of meditation. As this thesis specializes on the Geluk school of Tibetan Buddhism, it starts by introducing its founder Tsongkhapa (1357–1419) and his perspectives on meditation. The general framework is that of the threefold wisdom (三慧): study, reflection, and meditative practice (聞・思・修); as well as the twofold classification of Buddhist meditation: tranquil abiding (止) and special insight (観). Chapter 2 then presents a major meditation manual written in Tibet by Yeshe Gyaltsen’s (1713–1793), titled: <i>Bright Lamp of the Excellent Path of Oral Transmission: An Instruction Manual of Ganden Great Seal</i> . This study is dedicated to its part regarding tranquil abiding, or in other words: concentration meditation. It is translated for the first time from classical Tibetan into English. An edition of the Tibetan text (in Romanized transliteration) is also given in an appendix). Chapter 3 offers an analysis of this text by exploring its historical and textual background, with references to prominent Indian Buddhist philosophers, such as Asaṅga 無着, Vasubandhu 世親, Kamalaśīla, and others, as well as their Tibetan successors. It inquires into the structure of spiritual progress by comparing this manual with other texts such as Tsongkhapa’s <i>Great Treatise on the Stages of the Path to Awakening</i> . The particularity of Yeshe Gyaltsen’s text is to take the “conventional nature of the mind” as the object of meditation, rather than Tsongkhapa’s focus on the Buddha’s image. This approach is further analyzed in Chapter 4 that examines the role of mindfulness and meta-awareness in cultivating mental concentration. It also considers the various mental obstacles or hindrances, and strategies or antidotes to overcome them. Again, the specificity of this text that belong to the Ganden tradition of Mahāmudrā (literally, the “Great Seal”) is to take the clear and cognizant nature of the mind as the object of meditation, or in other words: to rest in awareness itself. Such instructions are highly interesting for so-called scientific “mindfulness-based programs.” Chapter 5 is then devoted to compare the definitions of mindfulness in Indo-Tibetan classics, and in modern medicine, psychology, and education, with a special interest in Global Citizenship Education Development curriculum of the UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development, in New Delhi, India. Mindfulness appears here especially relevant in terms of attentional control, self-awareness, and emotional regulation, and in alignment with core human ethical values.			

(論文審査の結果の要旨)

The following points summarize here the results of this doctoral dissertation on mindfulness, and these form commendable achievements:

1. It is the first time that the part on tranquil abiding meditation of this major Tibetan Buddhist manual is edited, translated into English, and analyzed. This dissertation offers thus a remarkable contribution to the academic study of Buddhist meditation theories, especially in India, Tibet, and the Himalayas, and according to the Geluk school, and its unique Ganden Mahāmudrā tradition. Such work represents an outstanding effort of translation from classical Tibetan, and of interpretation according to an in-depth familiarity with the vast literature of canonical and scholastic texts of Indian and Tibetan Buddhism. Moreover, the topic of Buddhist meditation is related to an extremely subtle analysis in terms of psychology, with the so-called notions of “mind” and “mental factors,” the latter including mindfulness as a most important faculty in order to control the mind. Thus, the dissertation has necessitated considerable care to properly translate and explain such sophisticated concepts and practices in English.
2. This dissertation has thus greatly contributed to a better understanding of the faculty of mindfulness, often in association with meta-awareness (forming together a couple known in classical Chinese as 正念正知), and according to the modern academic discipline of Buddhist studies. In this context, the analysis of the different meditative techniques of this Tibetan manual has shed new important lights on the notion of focusing on the clear and cognizant nature of the mind. Such practice often labelled today as “open monitoring” or “choiceless awareness” in the research publications of cognitive psychology and neuroscience, has been particularly elucidated in the context of tranquil abiding meditation, or concentration. But here the object of meditation is the mind itself. This dissertation brings thus original findings to advance research on such forms of meditation and self-knowledge, with special references to the Tibetan traditions of Mahāmudrā and Dzogchen.
3. The last major contribution of this dissertation is then to make a bridge with the notion of mindfulness as it is defined and applied in modern medicine, psychology, and education. It includes thus an important review of the different definitions of this concept of mindfulness. It also proposes its own definition in connection with the function of memory, especially in the form of retention, of keeping an object or information present in mind. Such dimension has considerable implications in the field of education, and especially in the context of global citizenship, or cosmopolitanism, that is to identify, retain, and cultivate core human values.

For all these reasons, the examining jury considered that this dissertation has further elucidated the meaning of mindfulness in Buddhist philosophy, by editing and translating for the first time an 18th century text from Tibet and analyzing its original doctrine of the nature of mind. It also sheds new lights on the definition of mindfulness at the crossroads of Buddhist studies and cognitive psychology, and in relevance to modern education.

よって、本論文は博士（総合学術）の学位論文として価値あるものと認める。また、令和6年6月13日、論文内容とそれに関連した事項について試問した結果、合格と認めた。

なお、本論文は京都大学学位規程第14条第2項に該当するものと判断し、公表に際しては、当該論文の全文に代えてその内容を要約したものとすることを認める。