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研究課題名(和文) Research on "Mindfulness" in Tibetan Buddhism: Philology of rDzogs chen's Canon, Scholastic Synthesis, and Philosophy of Vigilance

研究課題名(英文) Research on Mindfulness in Tibetan Buddhism: Philology of rDzogs chen's Canon, Scholastic Synthesis, and Philosophy of Vigilance

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研究成果の概要(和文)：本研究では、チベット仏教のゾクツェンにおける「念」を明確にした。国際誌 *Philosophy East and West* に掲載された論文では、ロンチェンパが唱えた念の役割を明らかにした。*Religions* に掲載された論文では、ジックメ・リンパにおける念の類型論を明らかにした。ジックメ・リンパは念を「努力を要する念」と「非二元的な念」に類型化したことが分かった。二つ目の念はゾクツェン独特の念の理解であり「明知」と不可分なものである。*Asian Philosophy* に掲載された論文では、これらの結論をより広い層の読者が理解できやすいように統合し、仏教における智慧のモデルと関連付けた。

研究成果の学術的意義や社会的意義

This project has contributed to a better understanding by academia and society of the faculty of mindfulness, by focusing on the Dzogchen tradition. It has clarified its role according to the scholastic synthesis of Longchenpa, and has presented new and very interesting materials by Jigme Lingpa.

研究成果の概要(英文)：The present project has elucidated the faculty of mindfulness (Sanskrit: smRti, Tibetan: dran pa) according to the Dzogchen teachings of the Nyingma School of Tibetan Buddhism. A first paper published in the journal 'Philosophy East and West' (then translated in Japanese and published in a collective book) has clarified the role of mindfulness according to Longchenpa (1308-1364), the great systematizer of Dzogchen teachings. A second paper just accepted in the journal 'Religions' has clarified the typology of mindfulness according to Jigme Lingpa (1730-1798). Jigme Lingpa distinguishes an effortful mindfulness and a nondual type of mindfulness. The second type is the "distinctive mindfulness of Dzogchen" and it is inseparable from pure awareness (rig pa). A third paper published in the journal 'Asian Philosophy' (also translated in Japanese and published in a collective book) has systematized all those findings for a wider audience and in relation with the Buddhist model of wisdom.

研究分野：チベット仏教学

キーワード：仏教 チベット 瞑想論 正念正知 マインドフルネス ゾクツェン ロンチェンパ ジックメ・リン

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1. 研究開始当初の背景

The present project aimed at elucidating the types, functions, and training methods of “mindfulness” (Tib. *dran pa*, Skt. *smṛti*, Chin. 念) according to the view of *rDzogs chen* (i.e. the “Great Perfection”) in Tibet and the Himalayas, in connection to the central soteriological problem of self-awareness. By analyzing key primary sources from *rDzogs chen*’s unique scholastic synthesis of various Buddhist systems, I intended to shed new lights on mindfulness for Buddhist philosophy as a whole and for its better scientific understanding.

The *rDzogs chen* system appeared in Tibet in the 8th century. It was reportedly transmitted from India but only Tibetan sources are now available. *rDzogs chen* is considered by the *rNying ma* school as the summit of the nine Buddhist vehicles (*theg pa, yāna*, 乗). The Tibetan indigenous tradition of *Bon*, perhaps of Persian origin, shares a similar model. Similarities with Chinese *Chan* 禪 are also present.

The most extensive historical and philological study on *rDzogs chen* remains the work of Samten G. Karmay (Paris, CNRS): *The Great Perfection: a Philosophical and Meditative Teaching of Tibetan Buddhism* (Leiden: Brill, 1988, reed. 2007). In Japan, Katsumi Mimaki and Samten G. Karmay have been collaborating at Kyoto University (1997, 2007, 2010, 2011) for the study of the *Bon sgo gsal byed*, which culminates in the *rDzogs chen* view.

In Janet Gyatso (ed.), *In the Mirror of Memory. Reflections of Mindfulness and Remembrance in Indian and Tibetan Buddhism* (New York: SUNY, 1992), Matthew T. Kapstein (Chicago and Paris) had investigated “mindfulness/remembrance” (Tib. *dran pa*; Skt. *smṛti*; Chin. 念) for *rDzogs chen*. Nevertheless, the typology of this paper was based only on two short esoteric texts (14th c.). Then, John Dunne (Wisconsin) (2011, 2015) had also studied the Buddhist types of mindfulness, but to understand the relation between mindfulness and non-dual/pure awareness in Tibet, he has mainly dealt with the tradition of *Mahāmudrā* (the “Great Seal”), not *rDzogs chen* which offers different materials. About mindfulness, we needed thus to research ancient and scholastic *rDzogs chen* literature.

2. 研究の目的

In order to elucidate the above points, my objectives were to:

【A】 Research the most ancient available sources of *rDzogs chen* in Tibet (8th-12th c.) on the typology of mindfulness, up to its full harmonization with other exoteric and esoteric Buddhist doctrines, especially by focusing on the **greatest scholastic synthesis of these sources achieved by Klong chen Rab ’byams (1308-1363). This was the foundational work of this project.**

【B】 Consider the works and further philosophical clarifications by later Tibetan *rDzogs chen* authors up to the modern period (15thc.- 20th c.)

【C】 Analyze *rDzogs chen*’s typology by comparison with other Buddhist traditions (India and China) and make a critical discussion with contemporary scientific research on mindfulness, in order to translate and interpret its technical terms and special features in Western and Japanese languages.

3. 研究の方法

The research plan and methods were:

【A】 History and philology of the types of mindfulness in the ancient sources of *rDzogs chen* in Tibet (8th-12th c.) and especially their greatest scholastic synthesis by Klong chen pa (1308-1363);

【B】 History and philology of the further philosophical clarifications of types of mindfulness according to later *rDzogs chen* Tibetan authors (15th-20th c.) with a focus on ’Jigs med gling pa (1730-1798);

【C】 Philosophical analysis of the *rDzogs chen* typology of mindfulness, comparison with Indian and Chinese traditions, and critical discussion with cognitive sciences.

These three elements A, B, C represented a progressive refinement of the investigation and analysis, beginning with ancient sources and scholastic syntheses, continuing with philosophical clarifications of later authors, in order to finally elucidate the *rDzogs chen* typology of mindfulness in relation with self-awareness, and its significance for Buddhist philosophy as a whole and for a better contemporary scientific understanding.

【A】 First I have focused on ancient sources and scholastic synthesis. I have considered precisely the integration of *Mahāyāna* antecedents (especially *Madhyamaka*, *Yogācāra* and *Pramāṇavāda*) and *Vajrayāna* elements (**Guhyagarbhatantra*, etc.). Since the literature of *rDzogs chen* is immense, I have focused on the with the philology of Klong chen pa's (1308-1363) *opus magnum* which offers the greatest scholastic synthesis of ancient sources, the so-called collection of the *Seven Treasuries* (*mDzod bdun*).

1. *The Treasury that Fulfill All Wishes* (*Yid bzhin mdzod*)
2. *The Treasury of Philosophical Systems* (*Grub mtha' mdzod*)
3. *The Treasury of Spiritual Advice* (*Man ngag mdzod*)
4. *The Treasury of Reality* (*Chos dbyings mdzod*)
5. *The Treasury of the Mode of Being* (*gNas lugs mdzod*)
6. *The Treasury of Words and Their Meanings* (*Tshig don mdzod*)
7. *The Treasury of the Supreme Vehicle* (*Theg mchog mdzod*)

Then I have focused mainly on the *Trilogy of Rest*, *Resting in the Nature of Mind* (*Sems nyid ngal gso*), *Resting in Meditation* (*bSam gtan ngal gso*), and *Resting in Illusion* (*sGyu ma ngal gso*), together with their commentaries, summaries, and practice instructions written by Longchenpa. The author's intention was to unify the views and methods of *sūtras* and *tantras*, guiding the implementation of their key points by combining scholarly exegesis and the yogic style of spiritual instructions (*gdams ngag*). I have thus made a philological and typological analysis of the occurrences of the term *dran pa* ("mindfulness") and its compounds (*dran med*, *dran shes*, *dran rtog*, *dran bsam*, *dran rig*, etc.) in the *Trilogy of Rest*, identified the earlier sources quoted by Klong chen pa, the so-called *tantra-s* of *rDzogs chen* (8th c. -12th c.), and examined their relevant selected passages.

【B】 Then I have screened the Tibetan sources of later authors in the lineage of Klong chen pa. There are only a few texts in the Dzogchen system devoted entirely to mindfulness and its closely associated faculty, meta-awareness (*shes bzhin*, *samprajanya*, 正知). But I have found two remarkable treatises on this very topic written by 'Jigs med gling pa. These two writings comprised his advice that originated in oral discourses before they were formalized in written documents, and which were directed to students who were learned and trained in *sūtra* and *tantra*. These two texts, *Ocean of Qualities: Advice on Mindfulness* (*Dran pa'i gtam yon gtan rgya mtsho*, translated into English by Thinley Norbu [2015] 2021) and *Cudgel to Discern the Real: Advice that Shines from Mindfulness and Meta-Awareness* (*Dran pa dang shes bzhin las 'phros pa'i gtam don rab 'byed pa'i thur ma*, [translated into English for the first time in my paper](#)), explicitly articulate different levels and stages of progress toward perfect awakening according to the application and refinement of the faculty of mindfulness, highlighting different styles of mindfulness according to *sūtra*, *tantra*, and Dzogchen. These texts by 'Jigs med gling pa use the concept of mindfulness in the context of Dzogchen practice to envision a **"distinctive mindfulness of Dzogchen"** (*rdzogs chen gyi khyad chos dran pa*).

I have also referred to relevant texts by figures of 'Jigs med gling pa's lineage, in particular, the Third rDo grub chen 'Jigs med bstan pa'i nyi ma (1865-1906), and dPal sprul Orgyan 'Jigs med chos kyi dbang po (1808-1887) who emphasized the role of mindfulness as such:

The root of all means that discipline the mind is only mindfulness (*dran pa*).

First, it is a deliberate mindfulness (*'jur dran*); in the middle, it is an open expanse (*klong*);

Finally, it is the clear light without mindfulness (*dran med*).

(*Chos dang 'jigs rten shes pa'i gtam thar ba'i them skas*, in *Dpal sprul O rgyan 'Jigs med Chos kyi dbang po'i gsung 'bum*, Si khron mi rigs dpe skrun khang, 2003, 8 vols, vol. 1, p. 288: *sems kyi 'dul thabs thams cad kyi // rtsa ba dran pa kho na ste // dang po 'jur dran bar du klong // tha ma dran med 'od gsal ngang //*)

For contemporary authors, I have also analyzed Nam mkha'i Nor bu (b. 1938) *Mirror: Advice on Mindfulness and Meta-Awareness (Dran pa dang shes bzhin gyi gdams pa me long ma)*, etc.

[C] I have organized all philological results and analyzed them philosophically. The *rDzogs chen* authors, especially 'Jigs med gling pa, offer a twofold typology of mindfulness: an effortful mindfulness that corresponds to its definition by the classical Mahāyāna authors (Nāgārjuna, Asaṅga, Vasubandhu, Śāntideva, Kamalaśīla, etc.) and a distinctive mindfulness that is inseparable from “pure awareness” (*rig pa*). Following 'Jigs med gling pa, I have especially shown that the classical Mahāyāna model is that of the threefold wisdom: listening, reflection and cultivation. Based on a major quotation of Vasubandhu who actually defines the essence of the four ways of establishing mindfulness as being the threefold wisdom (*Abhidharmakośa*, Chapter VI, 15a), I have thus synthesized the various roles of mindfulness or “presence”, as (1) to keep the Buddhist teachings *present* in mind, (2) formulate their adequate re-*present*-ation, and (3) cultivate a *presence* of mind. The last category was then articulated philosophically with the *rDzogs chen* distinctive form of mindfulness or *instant presence*, instantaneous pure awareness (*rig pa skad cig ma*).

4. 研究成果

[A] The results of the research on Klong chen pa were presented at the general conference of the International Association for Tibetan Studies (IATS) (Paris, 8th July 2019) and published in this paper:

- Deroche, M.-H. 2022. “The Conversion of Attention: Mindfulness in Classical Dzogchen”. *Philosophy East and West*. 71, no. 4: 872-896, DOI: [10.1353/pew.2021.0060](https://doi.org/10.1353/pew.2021.0060)

And then translated into Japanese and published in this chapter:

- Deroche, M.-H. (Translated in Japanese from the English by Hiroshi Nemoto) 「ニンマ派の世界観と実践論——ロンチェンパ「休息三部作」が説くゾクチェン修道論におけるマインドフルネス」In 岩尾一史、池田巧 [編] 『チベットの歴史と社会』上、臨川書店、2021年1月、280-302.

[B] The results of the research on 'Jigs med gling pa were communicated first in a guest lecture at the Shangshung Institute for Tibetan studies UK (20th December 2021: <https://www.youtube.com/watch?v=b-d4ybmPE8I>), and published as:

- Deroche, M.-H., and Sheehy, M. “The Distinctive Mindfulness of Dzogchen: Jigme Lingpa’s Advice on Meta-Awareness and Nondual Meditation.” *Religions* 13, no. 7: 573. <https://doi.org/10.3390/rel13070573>

[C] The results of the philosophical synthesis were presented in several occasions (for example at the Mind and Life Institute’s International Research Institute in Myoshinji, Kyoto, 3rd September 2018; or in another online workshop at Kyoto University in July 2020: <https://www.youtube.com/watch?v=WS-5-hQkb4A>) and are published in this paper:

- Deroche M.-H. 2021. “Mindful wisdom: The path integrating memory, judgment, and attention.” *Asian Philosophy*, 31:1, 19-32, DOI: [10.1080/09552367.2021.1875610](https://doi.org/10.1080/09552367.2021.1875610)

This paper has attracted a lot of attention and has already become the 3rd most viewed paper of the journal *Asian Philosophy*. It has been also partially adapted, translated into Japanese and published in this chapter:

- Deroche, M.-H. (Translated in Japanese from the English by Masatake Shinohara) 「生き方としての哲学——「聞・思・修」の意義と可能性」 In 池田裕一 [編] 『実践する総合生存学』京都大学学術出版会、2021年1月、207-234.

In another paper written for philosophers and considering potential social contributions, I have also published the following paper:

- Deroche, M.-H. “Living Mindfully Through Crisis: Searching for Life Advice in the “Philosophy-Medicine” of Buddhism.” *Eidos. A Journal for Philosophy of Culture* 5, no. 1 (2021): 50-69. <https://doi.org/10.14394/eidos.jpc.2021.0004>.

For future research, fundamental questions remain about the continuity or discontinuity between these two styles of mindfulness, as distinguished by 'Jigs med gling pa. A common element consists in the “preservation” (*skyong*) of a state of “flow” or “continuity” (*rgyun*). The *moment-to-moment* application of conditioned mindfulness is intimately connected to the sudden shift into *instantaneous* pure awareness (*rig pa skad cig ma*). *Present-centered* awareness or *presence* represents thus the essential bridge between the succession of time and timeless simultaneity. In order to point out the close relationship between the two styles of mindfulness around the notion of *present awareness* or *presence*, and considering them together as the main *rDzogs chen* practice par excellence, Nam mkha'i Nor bu used to translate *dran pa* (in the sense of conditioned mindfulness) as “ordinary presence” and *rig pa skad cig ma* as “instant presence.”

In this way, *rDzogs chen* sources offer important developments to the Buddhist doctrine of momentariness. But it is important to note here that in 'Jigs med gling pa's lineage, in addition to considerable preparations (the so-called preliminary practices, *sngon 'gro*), such conversion between two radically different modes of presence is possible through the receptive and devotional practice of integrating one's mind state with that of the teacher (*guru yoga, bla ma'i rnal 'byor*), a method that takes place in the context of an interpersonal transmission.

Thus, in the *rDzogs chen* tradition, mindfulness cannot be understood in purely instrumental terms but is rather reverential, allowing an opening and expansion of awareness toward the recognition of a greater presence that is already perfect as it is. Moreover, the general dichotomy of effortful versus effortless is to be further differentiated with the recognition of a broader spectrum between these two poles within *Dzogs chen* meditation according to the categories of the three types of liberation “liberation through naked seeing” (*gcer grol*), “liberation upon arising” (*shar grol*), and “natural liberation” (*rang grol*). These are different modes of watchfulness, varying from slight effort to total spontaneity, and are to be applied according to various circumstances and capacities.

Thanks to the precious support of this KAKENHI Grant-in-Aid for Young Scientists B, I was really able to research deeply the *rDzogs chen* theory of mindfulness, and thus to contribute to a better understanding of mindfulness in Buddhist studies, philosophy, and cognitive sciences. I have now structured my graduate research seminar around the very notion of mindfulness and created a website that has attracted international interest and new talented students, including two native Tibetans (coming from Sikkim and Chengdu, China):

<https://www.gsais.kyoto-u.ac.jp/trg/mlrg/index.html>

5. 主な発表論文等

〔雑誌論文〕 計5件（うち査読付論文 5件/うち国際共著 5件/うちオープンアクセス 4件）

1. 著者名 Deroche Marc-Henri	4. 巻 71
2. 論文標題 The Conversion of Attention: Mindfulness in Classical Dzogchen	5. 発行年 2021年
3. 雑誌名 Philosophy East and West	6. 最初と最後の頁 872 ~ 896
掲載論文のDOI (デジタルオブジェクト識別子) 10.1353/pew.2021.0060	査読の有無 有
オープンアクセス オープンアクセスではない、又はオープンアクセスが困難	国際共著 該当する

1. 著者名 Deroche Marc-Henri	4. 巻 31:1
2. 論文標題 Mindful wisdom: The path integrating memory, judgment, and attention	5. 発行年 2021年
3. 雑誌名 Asian Philosophy	6. 最初と最後の頁 19 ~ 32
掲載論文のDOI (デジタルオブジェクト識別子) 10.1080/09552367.2021.1875610	査読の有無 有
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1. 著者名 Marc-Henri Deroche	4. 巻 44
2. 論文標題 On Being 'Impartial' (ris med): From Non-Sectarianism to the Great Perfection	5. 発行年 2018年
3. 雑誌名 Revue d' Etudes Tibetaines	6. 最初と最後の頁 129-158
掲載論文のDOI (デジタルオブジェクト識別子) なし	査読の有無 有
オープンアクセス オープンアクセスとしている (また、その予定である)	国際共著 該当する

1. 著者名 Deroche Marc-Henri	4. 巻 5
2. 論文標題 Living Mindfully Through Crisis: Searching for Life Advice in the "Philosophy-Medicine" of Buddhism.	5. 発行年 2021年
3. 雑誌名 Eidos. A Journal for Philosophy of Culture	6. 最初と最後の頁 50 ~ 69
掲載論文のDOI (デジタルオブジェクト識別子) 10.14394/eidos.jpc.2021.0004	査読の有無 有
オープンアクセス オープンアクセスとしている (また、その予定である)	国際共著 該当する

1. 著者名 Deroche Marc-Henri, Michael Sheehy	4. 巻 13(7), 573
2. 論文標題 The Distinctive Mindfulness of Dzogchen: Jigme Lingpa 's Advice on Meta-Awareness and Nondual Meditation	5. 発行年 2022年
3. 雑誌名 Religions	6. 最初と最後の頁 1-31
掲載論文のDOI (デジタルオブジェクト識別子) 10.3390/rel13070573	査読の有無 有
オープンアクセス オープンアクセスとしている(また、その予定である)	国際共著 該当する

[学会発表] 計6件(うち招待講演 4件/うち国際学会 5件)

1. 発表者名 Marc-Henri Deroche
2. 発表標題 The Conversion of Attention: Mindfulness in the rDzogs chen Path according to Klong chen pa 's Trilogy of Rest
3. 学会等名 The 15th Seminar of the International Association for Tibetan Studies (国際学会)
4. 発表年 2019年

1. 発表者名 DEROCHE Marc-Henri
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3. 学会等名 Dzokchen Initiative Annual Gathering, Garrison Institute, USA (招待講演)(国際学会)
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4. 発表年 2018年~2019年

1. 発表者名 DEROCHE Marc-Henri
2. 発表標題 Rectifying Mindfulness (念) according to the Three Wisdoms (三慧): A Buddhist Philosophical Framework and Cross-Cultural Discussion
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1. 発表者名 Marc-Henri Deroche
2. 発表標題 Saving the Humanity of Humanity: Re-Actualizing the Cultivation of Self-Knowledge from the Perspective of World Philosophy
3. 学会等名 World Humanities Conference (国際学会)
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1. 発表者名 Marc-Henri Deroche
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3. 学会等名 Shanshung Institute for Tibetan Studies, UK (招待講演) (国際学会)
4. 発表年 2021年

〔図書〕 計6件

1. 著者名 池田 裕一、京都大学総合生存学研究会、デロッシュ マルク = アンリなど	4. 発行年 2021年
2. 出版社 京都大学学術出版会	5. 総ページ数 506
3. 書名 実践する総合生存学	

1. 著者名 岩尾 一史、池田 巧、デロッシュ マルク = アンリなど	4. 発行年 2021年
2. 出版社 臨川書店	5. 総ページ数 360
3. 書名 チベットの歴史と社会 上 [歴史編・宗教編]	

1. 著者名 Klaus-Dieter Mathes, Michael R. Sheehy, David Higgins, Tsering Wangchuk, Dorje Nyingcha, Martina Draszcyk, Yaroslav Komarovski, Matthew T. Kapstein, Marc-Henri Deroche	4. 発行年 2019年
2. 出版社 State University of New York Press	5. 総ページ数 448
3. 書名 The Other Emptiness: Rethinking the Zhentong Buddhist Discourse in Tibet	

1. 著者名 Dan Arnold, Steven Collins, Christian Wedemeyer, Klaus-Dieter Mathes, Marc-Henri Deroche, Vincent Eltschinger, Leonard W.J. van der Kuijp, Jonathan C. Gold, Georges B.J. Dreyfus	4. 発行年 2019年
2. 出版社 Wisdom Publications	5. 総ページ数 476
3. 書名 Reasons and Lives in Buddhist Traditions. Studies in Honor of Matthew Kapstein	

1. 著者名 Edgar Morin, Marc-Henri Deroche, Denys Rinpoche, Claire Petitmengin, Michel Bitbol, Elena Antonova, Antoine Lutz, Jean-Philippe Lachaux	4. 発行年 2020年
2. 出版社 Dervy	5. 総ページ数 352
3. 書名 Humanisme et Mindfulness, une education pour le XXIe siecle	

1. 著者名 Holly Galley, Joshua Schapiro, John Canti, Geden Rabсал, Nicole Willock, Geoffrey Barstow, Jann Ronis, Michael Sheehy, Wulstan Fletcher, Sarah Harding, Douglas Duckworth, Tina Draszczyk, Marc-Henri Deroche	4. 発行年 2017年
2. 出版社 Wisdom Publications	5. 総ページ数 331
3. 書名 A Gathering of Brilliant Moons: Practice Advice from the Rime Masters of Tibet	

〔産業財産権〕

〔その他〕

<p>Researcher webpage https://www.gsais.kyoto-u.ac.jp/staff/deroche/ Mindful Living Research Group webpage https://www.gsais.kyoto-u.ac.jp/trg/mlrg/index.html</p>
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6. 研究組織

氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計2件

国際研究集会 "Philosophy as a Bridge Between Buddhism and Science," A Conversation with Michel Bitbol	開催年 2020年～2020年
国際研究集会 "Mindfulness East & West: Philosophical Significance, Scientific Research, and Social Applications"	開催年 2020年～2020年

8. 本研究に関連して実施した国際共同研究の実施状況

共同研究相手国	相手方研究機関		
米国	University of Virginia		