



**Bhikkhuni Soun,
Assistant Professor, Ph.D.**

Symposium Session 2:
**Contribution of Buddhist Sangha for
Education and Humanity**
Speaker

Brief Bio-data

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Nationalty: Korean.

Education:

Ph. D. 2002 Department of Sanskrit and Indian Studies, Harvard University, USA

Dissertation: *A Study of the Indian Commentaries on the Lankavatarasutra:*

Madhyamaka and Mind-only Philosophy



M. A. 1993 Department of Indian Philosophy and Buddhist Studies, Tokyo University, Tokyo Japan

Dissertation: *A Study of the Jeang- yaeng- sa Hyewon*(in Japanese)

B. A. 1989 Department of Chan Buddhism, Dongguk University, Seoul Korea

Areas of Specialization and Interest:

Mahayana Buddhism of Philosophy and History; Sanskrit, Tibetan and Chinese Literature; Intellectual and religious transformation in India, Tibet and East Asian, Inner Asia, India; Dunhunag Studies; Religion and Ecology; Buddhism and Environmental Ethics; Buddhism and Evolutional Mind and Psychology; Korean Buddhism.

Areas of Teaching Competence:

Primary field: Mahayana Buddhism of Philosophy and History; Religious Literature in Sanskrit, Tibet, and Chinese; Intellectual and Religious history and culture of India, Tibet and East Asia.

Secondary field: Dunhuang Studies; Religion and Ecology; Buddhist Psychology.

Foreing Language:

Classical Languages: Sanskrit, Tibetan, Chinese.

Modern Languages: Chinese, Japanese, Korean.

Teaching and Research Experience:

March 2011- Present Assistant Professor, School of Free Majors, Tongmyong University, Busan, Korea

July 2008 – Present Researcher, Center for Religious Studies, Seoul National University, Seoul, Korea

November 2006 – May 2007 Lecturer, Academic division of Buddhist



Television Network, Seoul, Korea

September 2005 – August 2006 Researcher and Lecturer, Faculty of Theology,
K. U. Leuven, Belgium

September 2002 – August 2004 Researcher, Institute of Korean Buddhism
and Culture, Dongguk University, Korea

September 2002 – July 2004 Lecturer, Department of Buddhist Studies, Dongguk
University, Korea

Recent Awards, Honors and Prizes

2005 International Scholarship from Porticus Foundation

2004 Bohyun Academy Award

2003 Jingak Academic Paper Award

Academic Achievements

Books in English:

2006 *A Study of the Indian Commentaries on the Lankavatasutra: Madhyamaka
and Mind-only Philosophy*, Dongguk University Press, Korea

Books in Korean:

Madhyamaka and Yogacara (translation into Korean from Japanese), Dongguk
University Press, Korea

2005 *Buddhism and Ecology* (translation into Korean from English, Co-Work),
Dongguk University Press, Korea

2004 *Crisis of Ecology, Environmental Ethics, World Community*, Korean
Information Strategy Development Institute, Korea (Co-Work)

2004 *Buddhism Reading in One Night*, Random House Joongang, Korea

Papers in English:

2004 *The Mind-only thought in the Commentary on the Lankavatasutra*,
International Journal of Buddhist Thought and Culture, vol. 4



2003 *A Problem of the Lankavatarasutra*, International Journal of Buddhist Thought and Culture, vol. 2

2002 *Jñānaśrībhadrā and Jñānavajra: Their Biographical Approaches*, Dagak Sasang, vol. 5

Papers in Korean:

2012 *Lankavatarasutra* and The Truth, The New Korean Philosophical Association, vol. 70-4

Characteristics of Buddha's Dialogic Method and Avyakatavada on the *Lankavatarasutra*, Religion and Culture vol. 22

2009 Examining Treatise of Four Faith, Association for Oriental philosophy, vol. 31

Indian Materialism Criticized by Buddhism, Korean

Association for the History of Religion, vol. 56

Ahimsa of Buddhism as the Basic Ethics for EcoBuddhism,

Bulgyogak, vol. 29

Study on the Compilation Periods of the *Lankavatarasutra*, Korean

Association for the History of Religion, vol. 37

2004 A Study on Philosophy in *Yogacarabhumi*, Association of Korean

Buddhism, vol. 36

2004 *Jñānaśrībhadrā and Jñānavajra's Biography and Mind-Only*, Bulgyo-Yongu, vol. 20

2004 Identification of Jijiyiki vol. 4 in Dunhuang Manuscripts, Korean Association for Hoedang Studies, vol. 9

2003 Identity of the *Lankavatarasutra* in Indian Buddhism, Korean

Association for Oriental philosophy, vol. 20



Translations:

2004 *Essentials of Development of Classical Tibetan* (Japanese) by Enaba Shoshu,
Wyolin, Korea

2003 *Gentle or Harsh? The Practice of Right Speech in Engaged Buddhism* by
Christopher S. Queen, Sheklim, vol. 36

Serial Publications:

2003-2004 Overview of Korean Buddhism (12 times in English), Korean National
Tourism Organization





Buddhism and Character Education: Necessity, Character, and Method (Templestay in Korean Buddhism)

Bhikkhuni Soun, Assistant Professor, Ph.D.

This paper aims to how Buddhist teaching attributes to character education in Korean society. It takes three steps to elaborate on this topic: first is necessity of character education through a religious approach, second is templestay in Korean Buddhism as Buddhist teaching-based character education, and third is the Noble Eightfold Path for Buddhist teaching-based character education.

In the first step, it deals with why the necessity of character education through religious approach is required in the Korean society. It is because, although the Korean society has become more materially abundant, the Korean social situation has gotten mentally worse due to dehumanization and immorality. The home plays the primary educational function which turns humans into socially, wholesome beings. However, in Korean society, the traditional family system has collapsed and created nuclear families. Due to the declining role of the home, character education should be reinforced in school education for overcoming the moral hazard among the younger generations. Korean school education teaches students moral education intellectually and so that it is criticized that character education in school ends in failure. Thus,



a religious approach-based character education would contribute to recover the humanization and the morality of human beings through providing specific moral training programs.

In the second step, it shows briefly how Korean Buddhism contributes to develop character education. In the case of Korean Buddhism, the program, which is Buddhist teaching-based character education for the public, is called the templestay. The most active practice for Buddhists and non-Buddhists in Korea started out during the 2002 Japan-Korea World Cup in order to provide lodgings for foreigners. Templestay is a program by which participants stay in traditional Buddhist temples, home to traditional Korean culture and the well-preserved prototypes of Buddhist culture. Participants experience a practitioner's life, take mental relaxation, and experience traditional Buddhist culture. The program of templestay consists basically of orientation on temple etiquette, tour around the temple, sitting and walking meditation, Buddhist-style meals, the morning and evening ceremonial services, tea ceremony, some community work, as well as of Buddhist cultural experience programs such as making lotus lantern and bead. Thus, the templestay has been focused on Korean Buddhist cultural experience rather than systematic and organized character education.

However, as time goes on, the trend is based on the change in the perception of religion for the public. People in modern society have changed their religious attitude from the church-oriented religion to the development of personal spirituality. In particular, the number of Korean participants continued to rise after 2006 and they were motivated to undergo relaxation and refresh their minds and hearts for joining the program. Consequently, the templestay programs need to be diversified. In particular, the templestay should be classified according to the characteristic of participants: the Korean Buddhist traditional experience program for foreigners and the Buddhist teaching-based character education for Koreans.

In the third step, it exams what the Buddhist teaching-based character education for the programs of the templestay is. Buddhist teaching-based character education is characterized by the Noble Eightfold Path with eight elements: right understanding, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right meditation. The Noble Eightfold Path is divided into three stages from the perspective of character education. The first stage is establishing the right perspective of the world. The second stage is developing morality and spirituality based on the right perspective of the world. The third stage is completing the Noble Eightfold Path by developing the perspective of the world, morality, and spirituality, fostering the Middle path, and leading a right life.

The first stage is establishing the right perspective of the world. It is related to right understanding and right resolve. The perspective of the world in Buddhism is related to the doctrine of dependent origination. The interdependence in which all things depend on one another refers to the co-existence and relationship of things. On interdependence, relational existence does not mean that an individual exists first and forms relationships



with others, but that the existence of an individual itself is already established by social self. The realization of social self helps to build a harmonious character in the community.

The second stage is developing morality and spirituality based on the right perspective of the world. The development of morality is related to right speech, right action, right livelihood, and right effort. The development of spirituality is related to right mindfulness and right meditation. Mental development cannot be expected without moral foundations. Buddhist morality is divided into individuals and society. For the happy life of individuals, right speech and right action should be disciplined, and for the happiness of a social community, right livelihood should be disciplined. Right speech is related to physical behaviors, and right action means karma which is related to physical internal behaviors. Right livelihood, social norm, means practicing right life in a social community and seeks an altruist and mature character to help overcome the pains of not only oneself but also those of the others.

The most important thing for Buddhist teaching-based character education is related to the development of spirituality. Right mindfulness discipline enhances emotional stability and internal perception state, thereby improving the ability to autonomously control morality.

The third stage is completing the Noble Eightfold Path by developing the perspective of the world, morality, and spirituality, and leading a balanced life through the character of the Middle path. The character of the Middle path helps pursue a flexible life according to time and space to enable individuals and societies in the global community to lead a harmonious life.

Consequently, the Noble Eightfold Path, through the perspective of the world, morality, and spirituality, changes one's life fundamentally and forms an integrated character. This integrated character is called the character of the Middle path. Neutrality is the state of mind prior to the stage of discerning good from evil by abandoning extreme thinking. Such neutrality can be understood beginning with the recognition of interdependence and is perfected through the practice of the Noble Eightfold Path. Thus, the character of the Middle path refers to the moral subject by which the self, formed through the recognition of an interdependent being dependent on others, stops extreme thinking and practices both self-interest and interest in others. Furthermore, such character of the Middle path formation is the purpose of Buddhist teaching-based character education.

