

Chapter IV

Mahāyāna Ethical Concepts from Asaṅga's Work for Modern Leadership

This chapter first analyzes Asaṅga's work on bodhisattva ethics with regard to its essence and its constitution of three types of ethics. Later, the ethical concepts from Asaṅga's work is investigated for use with modern leadership.

4.1 Analysis of Ethical Concepts from Asaṅga's Work on the Chapter on Ethics

In the Bbh, ethics or *śīla* stands for concepts and trainings. In terms of concepts, ethics is categorized into three types: ethics of the vow, ethics of collecting wholesome factors, and ethics of benefiting others. In terms of trainings, ethics includes practice such as the training in six Perfections. This study focuses on ethics in terms of concepts since it is the core notion of the Chapter on Ethics of Asaṅga. Nevertheless, ethics as either concepts or trainings is of the same purpose, that is, to enable perfect Buddhahood. Ethics is a basis for achievement.

4.1.1 Analysis of the Essence of Ethics (*Svabhāvaśīla*)

The essence of ethics comprises four qualities, i.e., correct reception [of moral disciplines] from the other, purified intention, correction after failure, and avoidance of failure. The first two qualities can be viewed as the matter of procurement of ethics whereas the last two qualities are about the preservation of ethics. In other words, the first two qualities precede and induce the last two qualities. The bodhisattva aspirants who fail in the first two qualities are pushed by embarrassment and shame respectively so that they correct the occurring faults and avoid (any) future faults.

Based on the functions of qualities in the essence of ethics, the qualities can be considered as elements in a continuing process. That is, upon receiving the vow from the respected other with his own purified intention (and agreeing to be obliged by the vow), the bodhisattva aspirant pursues his duty of collecting wholesome factors

and accomplishing the welfare of sentient beings whereby if he/she transgresses from the disciplines or lacks of a purified intention, he/she will correct the failed deed or reaccept the vow in case of (four) major transgressions which result in the relinquishment of the vow. The bodhisattva aspirant will also attempt to prevent any future faults from happening.

The essence of ethics endowed with the four qualities are stated to be **wholesome, immeasurable, favorable and a great result and advantage**. Among these four qualities, wholesomeness, which is involved with benefit for oneself, for others and many people, is highlighted as the factor that differentiates the bodhisattva from the auditors. It was stated that for the auditors, ethics represents wholesomeness at the beginning whereas for the bodhisattvas, ethics represent wholesomeness at the beginning, in the middle and at the end as follows:

For the auditors, the three trainings [ethics, concentration, and wisdom] represent "wholesomeness at the beginning, the middle, and the end." For the bodhisattva, ethics by itself includes them all. From the time of the first generation of the thought there is benefit for self and others...This is wholesomeness at the beginning. "Favorable to sentient beings" is wholesomeness in the middle. "A great result and advantage" is wholesomeness at the end.¹

Based on the statement, with regard to auditors, ethics represent wholesomeness at the beginning, concentration represents wholesomeness in the middle and wisdom represents wholesomeness at the end whereas for the bodhisattva, ethics includes all the stages. Actually, for auditors, ethics is stated to provide a basis for concentration and wisdom. Ethics (*sila*) is not exclusive from concentration (*samadhi*) and wisdom (*prajna*) and higher ethics, higher concentration and higher wisdom comprise the Noble Eightfold Path. The commentary's notion that differentiates auditors from the bodhisattvas by the limited scope of ethics' role for the former is thus arguable because for auditors, ethics is also embedded in concentration and wisdom. The difference between auditors and bodhisattvas,

¹ Commentary of Tsong-Kha-Pa (cf. Mark Tatz, **Asanga's Chapter on Ethics with the Commentary of Tsong-Kha-Pa, The Basic Path to Awakening, The Complete Bodhisattva**, (New York: Edwin Mellen Press, 1986), p. 103.

however, lies instead in the emphasis of practicing ethics. Ethics for bodhisattvas is practiced with the emphasis on benefitting others whereas ethics for auditors is practiced with the emphasis on self-detachment.

The application of the notion on the essence of ethics to modern leadership can be indicated as follows. Firstly, ethics for leadership can be viewed as the matter of procurement and the preservation of ethics that can maintain the organization on the track to sustainability in the longer term. In the procurement mode, a modern leader acts with good intention to establish moral disciplines which restrain the acts of people toward others within the organization as well as towards other stakeholders. The modern leader uses the moral disciplines as one means to support a shared goal of organizational sustainability in the sense that unethical acts for short-term gain of the organization are suppressed. In the preservation mode, the leader and employees attempt with good intention to act in accordance with the moral disciplines. Whenever ethical challenges occur, the leader and employees wisely address the challenges with an emphasis on the organizational sustainability. This means that in Toyota's case (Chapter II, p.34) the leader should take prompt action by admitting to the problem and remedying the situation rather than procrastinating the situation and denying the problem. The former choice would show that Toyota has concern for their customers' life and safety whereas the latter choice would show that Toyota is not trustworthy and unethical.

Secondly, ethics for leadership is a continuing process. Upon establishing moral disciplines, the leader and employees will strive to work within the moral disciplines. The modern leader will continue to instill ethical value in the followers and encourages them to behave in accordance with the value. The moral disciplines should be revised by the modern leader as deemed necessary since the organization may be exposed to wider contexts, to highly volatile situations, and be subject to more frequent ethical challenges associated with the advanced technology or with more types of frauds. Provided that there was any breach in the moral disciplines, the one who breached the disciplines should be pushed to feel a sense of shame and embarrassment and may be allowed an opportunity to correct the false acts and/or may be punished depending on the decision of the leader. The leader and employees should learn from the unethical cases and try to prevent any future transgression from

the moral disciplines. The continuing process of practicing ethics is in line with the sustenance of the organization.

4.1.2 Analysis of the Three Sorts of Complete Ethics (*Sarvaśīla*)

4.1.2.1 Overview

The ethics which comprises lay side and monastic side is called “complete ethics”. Lay ethics is opined (by Jinaputra) to be found in all three destinies of rebirth [lower states, human, and divine]. Monastic ethics, on the other hand, is found only in the world of humanity. According to Jinaputra,² in lower and divine states, lay ethics is obtained in the nature of things whereas in human states, lay and monastic ethics are found in humanity. Only human beings are capable of taking vows, thus monastic ethics is found only in humanity.³

The three sorts of Complete Ethics, which consist: (1) the ethics of the vow (*saṃvara-śīla*), (2) the ethics of collecting wholesome factors (*kuśala-dharma-saṃgrāhaka-śīla*) and (3) the ethics of accomplishing the welfare of (or benefitting) sentient beings (*sattva-ārtha-kriyāśīla*), are the whole scheme of ethics for the bodhisattva and for the Mahāyāna. This contention follows from the notion of Asaṅga that the ethics constitutes all the works of a bodhisattva with nothing beyond this and that the other sorts of ethics should be understood as the sections of the ‘Complete Ethics.’⁴ By the same token, Keown referred to the Mahāyānaśaṃgraha (MS) of Asaṅga and indicated that the whole scheme of Mahāyāna ethics is encapsulated in the classification within which the three aspects of Mahāyāna morality may be distinguished: morality as restraint (*saṃvara-śīla*), morality as the cultivation of virtue (*kuśala-dharma-saṃgrāhaka-śīla*) and morality which shows favour to beings (*sattva-ārtha-kriyāśīla*).⁵ The three types of ethics that Keown mentioned from the MS are the same as the three sorts of ethics from the Śīlapāṭala of the Bbh. It should be noted here that while the MS and the Bbh had been recognized as

² Ibid., p. 104

³ However, according to Samudramegha, among the gods of the realm of sense desire (*kāmadhātu*) and among human beings, both are found natural obtainment and reception from someone else; therefore, [these realms] have both the lay and monastic sides (cf. Tsong-kha-pa, p. 104)

⁴ Ibid., p. 85.

⁵ Damien Keown, *The Nature of Buddhist Ethics*, (Hampshire: MacMillan, 1992), p. 136.

different texts of Asaṅga, the last page of the Bbh states that the Bbh can also be called Mahāyānasamgraha.⁶

The three types of ethics are significant for the spiritual development of bodhisattvas and of other sentient beings. The ethics of the vow, which is about self-discipline of a bodhisattva, acts as a basis for the other two types of ethics. The ethics of collecting wholesome factors directly develops the qualities of buddha in the bodhisattva. The ethics of benefitting sentient beings conducted by the bodhisattva is practiced for developing other sentient beings. According to the MS (VI.2), the first type of ethics is the support (*niśraya*) for the other two types of ethics; the second type is the support for qualities of a Buddha (*Buddhadharma-samudāgama*); and the third type is the support for the maturation of other sentient beings (*sattva-paripācana*).⁷ The commentary indicates that the morality as restraint (*saṃvara-śīla*) consists of the commitment (*samādāna*) to abstain (*virati*) from bad dharmas of all kinds; the morality as pursuit of the good (*kuśala-dharma-saṃgrāhaka-śīla*) consists of acquisition (*samudāgama*) of all the buddha attributes, the powers (*bala*), the fearlessnesses (*vaiśāradya*), etc.; and the morality of service to beings (*sattva-ārtha-kriyāśīla*) consists of not desiring one's own happiness (*svasukha*), but introducing beings as much as one can into the three vehicles (*triyāna*), destroying (*prahāṇa*) the suffering of transmigration (*saṃsāraduḥkha*) and realizing (*adhigama*) the happiness of nirvāṇa (*nirvāṇasukha*).

The superiority of Mahāyāna morality in respect of classification [into three kinds] was explained in the commentary of MS based on the fact that the bodhisattvas possess the three kinds of morality all at the same time whereas the śrāvakas possess only the first, i.e., morality as restraint. Śrāvakas are ignorant of the third kind of morality, that is, they do not practice morality for the benefit of other beings.⁸ The commentary to MS elaborates that:

⁶ Nalinaksha Dutt, **Buddhist Sects in India**, (Calcutta: F.K.L. Mukhopadhyay, 1970), Intro-duction p.46.

⁷ Migme Chodron, Gelongma Karma, **Mahayanasamgraha**-Translation and Commentary (tr. from the French of Étienne Lamotte into English), Vol. II, p. 293, <http://www.scribd.com/doc/245933020/Asanga-Mahayanasamgraha-tr-Lamotte-English-From-French-Ed#scribd>, Retrieved on November 20, 2015.

⁸ Damien Keown, **The Nature of Buddhist Ethics**, p. 138.

The morality of abstention [or morality of restraint] is the basis of the other two moralities: it is the cause (*hetu*) of the other two moralities because, when one has disciplined the body (*kāya*), speech (*vāc*) and mind (*manas*), one can unmistakably (*viparyāsa*) be assured (*samudāgama*) of all the pure buddha attributes (*viśuddhabuddhadharma*), one can ripen (*paripācana*) all beings by introducing them into the three vehicles. This is not the case for the śrāvakas, etc.”⁹

The notion of the commentary to MS that the bodhisattvas possess three moralities at the same time corresponds with the commentary to Bbh, which states that the ethics of bodhisattva represents wholesomeness in all stages (at the beginning, in the middle, and at the end).

With regard to the order of practicing the three kinds of ethics, the Chapter indicates that the bodhisattva practices the second type of ethics subsequent to the first type of ethics.¹⁰ The bodhisattva first undertakes the ethics of the vow followed by the ethics of collecting wholesomeness, whereby the bodhisattva practices the six Perfections. The practice of the second type of ethics should equip the bodhisattva with qualities to practice better the third type of ethics, the ethics of accomplishing the welfare of others. The commentary attributed to Samudramegha states that order of the latter two types of ethics is determined from the teaching that it is impossible to save others when you are still bound, and to calm others when you are not calm; therefore the welfare of others will not be affected until wholesomeness has first been collected.¹¹ However, the implication should not be that the bodhisattva has to finish practicing the second type of ethics before advancing to practice the third type of ethics. The commentary’s interpretation should be that the bodhisattva emphasizes on the second type of ethics to develop oneself so that he is more capable in practicing the third type of ethics. The bodhisattva practices the third type of ethics according to his capability. Tsong-kha-pa points out that one must learn to help others from the

⁹ Migme Chodron, Gelongma Karma, **Mahayanasamgraha**-Translation and Commentary (tr. from the French of Étienne Lamotte into English), Vol. II, p. 293.

¹⁰ Mark Tatz, **Asanga’s Chapter on Ethics with the Commentary of Tsong-Kha-Pa**, p. 49.

¹¹ Ibid., p. 105.

very start—although he admits that actual assistance is problematic before one has attained a high stage.¹²

The bodhisattva vow-taker must train himself in making the three kinds of ethics the most cherished thing. The commentary by Tsong-kha-pa also points out that if any one of the three kinds of ethics is lacking, one is said not to be bound [by the vow]. The explanation about this point is that the bodhisattva vow does not have several grades as does the prātimokṣa and this is shown as: “Rather, there is only a single genus [of bodhisattva vow], and when you take it you must take it in a way that commits you to train yourself in all of it, without subdivision.”¹³

In addition to the threefold aggregate of complete ethics, the complete ethics is described by other seven sections: difficult ethics, a universal gateway ethics, the ethics of a holy person, ethics as all modes, ethics as distress and wishing, ethics as well being here and there, and purified ethics. These sections only elaborate various aspects of complete ethics; however, the core of complete ethics lies in the three kinds of ethics as previously mentioned.

4.1.2.2 Description of the Three Sort of Complete Ethics

4.1.2.2.1 Ethics of the Vow/ Self-Discipline (*saṃvara-śīla*¹⁴) While the text indicates that this ethics refers to undertaking the prātimokṣa vow¹⁵ as one of the seven classes: monk, nun, nun-probationer, male and female novice, layman and laywoman, the commentary elaborates that ethics of the vow is shared with prātimokṣa vow¹⁶. This means that ethics of the vow is not the prātimokṣa vow per se. Ethics of the vow, or the vow of bodhisattva, is stated to guard against what is reprehensible by precept and what is reprehensible by nature whereas the prātimokṣa vow guards against what is reprehensible by precept. This was said in the ‘Lamp of the Path’:

In regard to these, 'ethics of the vow' is the vow held by the seven prātimokṣa classes to guard against what is reprehensible by precept, as well as guarding

¹² Ibid., p. 17.

¹³ Ibid., p. 136.

¹⁴ *Saṃvara* literally means keeping back, stopping.

¹⁵ The prātimokṣa vows comprise the basic rules of monastic discipline. Novice monks and nuns take thirty-six vows. Fully-ordained male and female sangha (bhikṣus and bhikṣunis) are governed by 227 to 354 vows depending on the school and tradition. These rules are contained in the Vinaya, the collection of the Buddha's teachings on monastic discipline.

¹⁶ Ibid., p. 109.

against what is reprehensible by nature--against the ten unvirtuous [courses of action].¹⁷

Among the ten unvirtuous courses of action, the first three are bodily, the following four are verbal, and the last three are mental. The ten unvirtuous courses of action comprise: (1) Killing (2) Stealing (3) Sexual misconduct (4) Lying (5) Slandering (6) Harsh speech (7) Idle chatter (8) Covetousness (9) Ill will (10) Wrong view. The bodhisattva vow holder, aside from an exceptional situation in which the seven of body and speech [or the seven unvirtuous courses] are permissible, must keep from engaging in the seven courses, as in the *prātimokṣa*, even at the cost of one's life.¹⁸ The commentary also refers to the ten virtuous courses of action as comprising the abstinence of seven sorts [of bodily and verbal actions], and the freedom from desire, freedom from aversion, and right view.

The *prātimokṣa* vow is stated, according to the explication of TV in context of explaining the Bbh statement, to function as a branch of the bodhisattva vow and should be understood as an integral part of bodhisattva vow.¹⁹ One who holds the *prātimokṣa* vow is a vessel fit to receive the bodhisattva vow. However, it is also explained that even one has not received [the *prātimokṣa* vow] as an actual member of the seven *prātimokṣa* classes, the bodhisattva can be created.²⁰ Thus, it is possible for a god (*deva*) to create the bodhisattva vow, without having actually taken the *prātimokṣa* vow. The point is that if one is a suitable basis for *prātimokṣa*, i.e., a human being, one should take the *prātimokṣa*, in lay or monastic form, before taking the bodhisattva vow so that one does not transgress the order of the Buddha's teaching.

An obstruction to the creation of the bodhisattva vow is stated to be the attitude of the 'lesser-vehicle' (the attitude of 'my own welfare') and not the *prātimokṣa* vow. In creating the bodhisattva vow, one must relinquish the attitude of 'my own welfare' in order not to fail the vow but one needs not relinquish the *prātimokṣa* vow.²¹

¹⁷ Ibid., p. 106.

¹⁸ Ibid., p. 107.

¹⁹ Ibid., p. 106.

²⁰ Ibid., p. 109.

²¹ Loc.cit.

To conclude, ethics of the vow or bodhisattva vow is the vow held by one of the seven prātimokṣa classes, comprising five monastic classes and two lay classes, to guard against what is reprehensible by precept, as well as guarding against what is reprehensible by nature--against the ten unvirtuous courses of action. Ethics of the vow is shared with prātimokṣa vow. The bodhisattva vow holder must guard against these unvirtuous courses of action.

4.1.2.2.2 Ethics of Collecting Wholesome Factors (*kuśaladharma-saṃgrāhaka-śīla*). The ethics involves the bodhisattva accumulating, with his body and speech, anything that is wholesome. Regarding the phrase “accumulating with his body and speech” with no mention of “mind”, the commentary indicates that to mention body and speech implies the impact of mind.²² This seems to be the case since the wholesome acts in the examples also refer to the mind such as “.. he [the bodhisattva] dedicates everything wholesome he has done with body, speech, and mind, and all that he has yet to do, to supreme, right and full awakening.”²³

This kind of ethics is stated to be ‘subsequent to’ undertaking the ethics of the vow, which is the first kind of ethics. The explanation from the commentary about this issue is that the term ‘subsequent to’ indicates the creation, maintenance, and increase of wholesome factors only in someone who maintains ethics.²⁴ This means that ethics of the vow creates [the bodhisattva vow] and based on that, the practitioner who undertakes ethics of the vow maintains ethics by collecting wholesome factors to bring to his/her own maturity in the factors of Buddhahood. The bodhisattva maintains ethics by applying himself to hearing, to contemplation, to the cultivation of calm and insight, and to delight in solitude:

The bodhisattva based upon and maintaining the ethics of the vow listens, without mental wandering, to sacred science, seeking the wisdom of hearing. From the resources of hearing that he gathers, comes deliberative concentration. From that he undertakes meditative cultivation--the development of calm and insight. Furthermore, with physical seclusion from society and mental seclusion from unwholesome preoccupation comes delight in solitude.²⁵

²² Ibid., p. 112.

²³ Ibid., p. 49.

²⁴ Ibid., p. 112

²⁵ Ibid., p. 113.

The explanation states that “calm”, which refers to training in contemplation, covers the wisdom of learning and contemplation whereas “insight” is training in wisdom and that both trainings [concentration and wisdom] are fulfilled in ethics. Concentration and wisdom are in the list of Perfections that a bodhisattva practices.

The ethics of collecting wholesome factors is explained in the commentary as concerning: (1) the generation of the three sorts of wisdom: the wisdom of hearing, of concentration and of insight, (2) the gathering of resources in three fields, which constitute the bases for the creation of merit, i.e., those to be assisted, the lamas, and the suffering, (3) the satisfaction in good qualities and in their possessors, (4) the resorting to forbearance from being angry with injuries done by others, (5) the dedication and sowing of aspirations to full awakening, (6) the offering of material things and spiritual achievement to the Precious Three, (7) the recourse to vigilance by constantly engaging with great diligence in wholesome directions of the six Perfections practicing the physical and verbal bases of training while endowed with mental mindfulness and awareness as well as guarding the gates of the faculties from attachment and aversion in objects, (8) the confession of any mistakes to the buddhas, the bodhisattvas, and co-religionists. The ethics of collecting wholesome factors is summarized as the ethics that [a bodhisattva] procures, preserves, and increases wholesome factors.²⁶ The meanings of the terms: procure, preserve and increase, are explained by the commentary as follows:

“Procures” refers to fresh growth—for example, generating the three sorts of wisdom. “Preserves” refers to not allowing what has grown to go to waste—for example, having recourse to forbearance, because unchecked annoyance will destroy the wholesomeness you have accumulated. “Increases” refers to renewed diffusion, expansion, and inflation—for example, dedication and sowing aspiration.²⁷

4.1.2.2.3 Ethics of Benefitting Sentient Beings (*sattva-ārtha-kriyāśīla*).

The ethics is achieved, in relation to the needs of those to be converted, by dealing with: the purposes of the proposed assistance, delusion as to means, [return of] benefit, affliction by fear, derangement by sorrow, destitution of requisites, desire to

²⁶ Ibid., p. 49, p. 115.

²⁷ Ibid., p. 115.

set oneself up as a resource, desire for mental compliance, applause of good qualities, suppression of bad qualities, and working wonders.

4.1.2.3 How the Bodhisattva Comes to be Possessed of Ethics.

Regarding the question of how the bodhisattva comes to be possessed of the three kinds of ethics, each type of ethics will be analyzed.

4.1.2.3.1 Establishment of Ethics of the Vow. The Chapter explains the ten aspects that the bodhisattva establishes in the ethics of the vow²⁸ and the commentary refers to these as causes for success in this kind of ethics.²⁹ These aspects are [the bodhisattva]: (1) disregards sensory desires of the past by renouncing sense pleasures for the monastic life, (2) does not anticipate sensory desires of the future, (3) does not long for the sense-pleasure of gain and respect of the present, (4) enjoys dwelling in physical isolation and based upon ethics [of the vow], achieves meditative concentration and does not allow demeaning discursive preoccupation, (5) has perfect purity of speech and preoccupation: neither engages in defiled conversation nor generates demeaning discursive preoccupation with desire, (6) neither underestimates himself nor gives up efforts of training himself gradually, (7) has tenderness, i.e., worry about own faults and not those of others, (8) has forbearance, i.e., not angry by injuries caused by someone else, (9) has vigilance, i.e., be endowed with vigilance to remedy past, present, and future faults according to the doctrine and thinks most conscientiously to live and act in such a way that faults do not or will not develop, and lives and acts in such the way (10) has purity of lifestyle (or conduct) and of livelihood: neither shows off one's virtues nor dissembles but reports vices, is easily satisfied and content, thinks nothing of suffering, is free from anxiety, is neither frivolous nor wavering, is calm in deportment, and is free from five wrong means of livelihood.

The ten above aspects of the ethics of the vow cover the practices of the vow undertaker since his renunciation of sovereignty of a universal monarch to go to monastic life. The aspects focus on the development in the acts of body and speech as well as the mind of the vow undertaker. These aspects can be summarized as: disregard in sensory desires/ pleasures of the past, the present, and the future; delight

²⁸ Ibid., p. 53.

²⁹ Ibid., p. 115.

in solitude and advancement from ethics [of the vow] to meditation; purity of speech and preoccupation; purity of conduct and livelihood; concern of own faults; vigilance in remedying faults; and withholding anger caused by others. The vow undertaker does not underestimate himself and thinks that by training gradually, he will undoubtedly attain the good fortunes of restrained body and speech. This aspect of no underestimation of oneself is important since the vow undertaker may hear that all the bases of training of high-stage bodhisattvas are inconceivable, are far in the future, and are difficult to attain; if the vow undertaker underestimates himself, he will not be motivated to keep on practicing.

4.1.2.3.2 Establishment of the Ethics of Collecting Wholesomeness. The Chapter describes ten aspects that the bodhisattva is established in the ethics of collecting wholesomeness and the commentary refers to these aspects as causes for success in this kind of ethics. These include the first five Perfections (giving, morality, patience, vigor, and meditation) and the five aspects of wisdom. The first five Perfections are taken to counteract the antagonistic factors, that is, the bodhisattva will: (1) not allow himself the subtlest attachment to body and goods, (2) not allow any occurrence of defilement or subsidiary defilement, such as anger and rancor, which are the foundations of immorality, (3) not allow the occurrence of enmity, resentment, and spite, (4) not allow the occurrence of laziness that fails to engage in the wholesome, and the occurrence of disrespectful indolence, and (5) not allow himself to savor the taste of meditative trance, nor allow the occurrence of the defilements of its stages, nor of depression, excitement and the rest.

As for the wisdom of five aspects, this is knowing: (1) the advantages of virtue, that is, the advantages of three: divine and human [rebirth], plus awakening; (2) the causes of virtue, which are ten virtuous [courses of action] and so forth, as well as such things as depending upon a spiritual adviser and hearing, contemplating, and meditating upon the doctrine; (3) distortions in regard to the effects of virtue, that is, distorted view that the fruits of virtue are permanence, pleasure, purity, and self; (4) non-distortions in regard to the effects of virtue, that is, non-distorted view in opposite

of those in (3); and (5) the impediments to collecting virtue, in which the bodhisattva proceeds to eliminate ignorance and the impediments.³⁰

In summary, the elimination of factors antagonistic to the first five perfections and the cultivation of wisdom, the sixth perfection, assures the collection of wholesomeness.

4.1.2.3.3 Establishment of the Ethics of Benefiting Sentient Beings. The Chapter describes eleven aspects or modes that the bodhisattva is established in the ethics of benefiting sentient beings. The bodhisattva accomplishes the welfare that is appropriate to each of eleven [modes of] sentient beings. The eleven modes are: (1) accomplishing the welfare of those who need help by rendering assistance to fulfill their needs and ministering to their suffering - physical and mental; (2) accomplishing the welfare of those who are deluded as to teaching what is relevant; (3) accomplishing the welfare of those who have helped him; (4) being a refuge to those afflicted by fears of: animals, human beings, deprivation of something dear, and inhuman beings; (5) relieving the sorrow of those afflicted with sorrow of parting from relatives and friends by death, and parting from property; (6) accomplishing the welfare of those who are destitute of requisites, which include food, drink, transport, clothing, shelter and others; (7) accomplishing the welfare of those who want resource upon which to depend by attracting them with material things and with the doctrine;³¹ (8) accomplishing the welfare of those who desire mental harmony by complying with their expectations; (9) accomplishing the welfare of those proceeding correctly [on the bodhisattva path] by applauding good qualities and possessors; (10) accomplishing the welfare of those proceeding wrongly by suppressing fault/ transgression with rebuke or punishment, and (11) accomplishing the welfare of sentient beings who misbehave by using working wonders to frighten them and to bend them to the bodhisattva's will.

Some of the above aspects will be addressed in more details. Regarding the render of assistance being indicated in the **first** aspect, this is based on the need analysis upon which an appropriate assistance will be provided. The bodhisattva first assesses the needs of those who need help and decides what is to be done. The

³⁰ Ibid., p.121.

³¹ Ibid., p. 127.

assistances include being a travelling companion, showing means to work, showing means to guard property, resolving disputes, undertaking meritorious deeds for a restricted or an unrestricted period. As for the minister of suffering, the four physical sufferings are of the ill, those with weak faculties: blind, deaf, those without limbs, and the road-weary. The three mental sufferings are: sufferings of hindrances to meditation; suffering of involvement in eight preoccupations with: objects of desire, ill will, injury, kinfolk, fellow countrymen, deities, repudiation by someone else, and family prosperity; and suffering of humiliation and defeat by others. The bodhisattva gives meditation instruction to dispel hindrances to meditation; teaches doctrine to dispel involvement in the eight preoccupations; teaches what is relevant in worldly terms and transcendent Dharma such as the doctrine of selflessness, to prevent defeat in altercations.³²

As for the **second** aspect of the ethics of benefiting sentient beings, i.e., teaching those who are deluded with relevancy, this is to eliminate misbehavior in sentient beings. The point that should be highlighted here is that the bodhisattva teaches sentient beings with several methods of literary expression, and in regard to this, the Chapter points that “looking at it in another way, the bodhisattva teaches with skill in means”. The Chapter states that “...he [the bodhisattva] teaches them [sentient beings] doctrine with literary expression that is fitting, connected, congruent, coherent, skilful, appropriate, compliant, and painstakingly resourceful.”³³ The commentary explains about this statement that the bodhisattva teaches with different responses for different types of questions. To a question out of ignorance, the bodhisattva responds with literary expression that is fitting and connected, that is, he responds with an undistorted meaning and with expressions that combine with it. To a question that is inconsistent, his response is congruent and coherent, that is, it corresponds with the nature of things and the thinking is consistent from beginning to end. To a question that is both ignorant and inconsistent, he gives an answer that is skillful and appropriate, that is, an answer that is an informative means, and one that communicates appropriately to the disciples, as well as an answer that is compliant and painstakingly resourceful, that is, compliant in achieving worldly qualities, and

³² Ibid., p. 123.

³³ Ibid., p. 54.

bearing resources for the noble path.³⁴ Each pair of term in the previous quote can be alternatively viewed as the former being glossed by the latter, that is 'fitting' is explained by 'connected', 'congruent' is glossed by 'coherent', and 'compliant' is glossed by 'painstaking' (explained by Gunaprabha³⁵). Thus, the indication was that for all questions, Asaṅga shows that there are answers with four qualities: consistency from beginning to end, consistency with the nature of things, consistency with the disciple, and connection with the highest meaning.³⁶

The next aspect of the ethics of benefiting sentient being that needs further attention is the **seventh** aspect. With regard to this aspect, the bodhisattva performs an act of gathering by attracting a crowd of sentient beings with material things (e.g. clothing, food, bed, drugs) and with the doctrine. Concerning the attraction of sentient beings with the doctrine, the bodhisattva gives several kinds of advice and five sorts of lessons, which the commentary explains as:

Five points to giving lessons: the prohibition, "This is wrong," in the case of [behavior] that is reprehensible; the permission, "This is all right," in the case of what is unreprehensible; persuasion to reverse it, in the case of doing what has been prohibited; putting a stop to it, in the case of his not desisting from such behavior; and appreciation of the permitted and prohibited performed unerringly.³⁷

These five kinds of lessons imply that the bodhisattva chooses the method of teaching doctrine that fits with the nature of behavior. The notion is similar to that of the second aspect where the bodhisattva teaches those who are deluded with different responses for different types of questions.

The **eighth** aspect of the ethics of benefiting sentient beings is concerned with mental compliance. Having made himself be aware of the dispositions, the nature, and the elements of sentient beings, the bodhisattva lives together with and acts toward the sentient beings as one should live and should act toward them. The commentary gives the meanings of "dispositions" as "thinking", that is, dispositions that are virtuous or unvirtuous, full of aversion or of love. "Nature" means

³⁴ Ibid., p. 123.

³⁵ Ibid., p. 124.

³⁶ Loc. cit.

³⁷ Ibid., p. 127.

"inclination", that is, the bodhisattva examines to which vehicle sentient beings are inclined.³⁸ Then the bodhisattva complies with that inclination and those "elements" or instincts.³⁹ This eighth aspect shows that the bodhisattva interacts with sentient beings with his awareness of the sentient beings' thinking, inclinations and instincts. The aim of the act of bodhisattva is to move himself as well as others from an unwholesome to a wholesome situation and if this is not the case, the bodhisattva will not act. The text indicates that when the bodhisattva sees that his action of body or speech will result in pain and unhappiness of any sentient being and this will not move him from an unwholesome to a wholesome situation, he will reject the action of body or speech in order to guard the thought of the sentient being. The reverse behavior is to be understood.⁴⁰ This eighth aspect also explains other actions of body and speech that the bodhisattva complies with the expectation of others and this may be applied for use with leadership. For instance, the bodhisattva does not ridicule someone else in the midst of many people, nor does he make himself sarcastic and intimidating. He does not make someone regret not putting him at ease. He does not fail to cultivate others. He does not show himself to be grand before those who are downcast. He does not censure someone before his friends, nor praise him before his foes, nor does he confide in someone who is unfamiliar.⁴¹

The **ninth** aspect of the ethics of benefiting sentient beings involves the bodhisattva applauding genuine good qualities, which include faith, morality, learnedness, renunciation, and wisdom, and applauding their possessors. The commentary explains the benefits of these qualities as follows: "Morality and renunciation are the causes for good fortune in body and possessions--in other words, the cause for elevation. Wisdom is the cause for sublimity. Its leader is learnedness. Faith is the gateway to both."⁴² These good qualities can be considered as good qualities for employees in an organization. The employees who have learning knowledge, have faith in their leaders and organization, have morality and wisdom in working are the

³⁸ Ibid., p. 128.

³⁹ The best gloss is that of Gunaprabha: "Disposition' is one's thinking as created by present conditions. 'Nature' is one's nature (ngo bo nyi d, *svabhāva) as caused by past lives. Alternatively, 'dis- thought process they all share.'" (Ibid., p. 273 Footnote)

⁴⁰ Ibid., p. 57.

⁴¹ Ibid., pp.57-58.

⁴² Ibid., p.130.

employees that modern leaders should applaud or encourage to have many more since these good qualities of employees are for the benefits of the organization.

The **tenth** aspect of the ethics of benefiting sentient beings is the opposite of the ninth aspect. While the ninth aspect is about those having good qualities and thus proceeding correctly [on the bodhisattva path], the tenth aspect is about those proceeding wrongly on the path and have to be handled with suppression. The bodhisattva rebukes minor, medium, and major fault and transgressions with the proper degrees of rebukes. For minor and medium fault, the banishment will be for a certain period, and for major fault, the banishment will be for as long as they (those proceeding wrongly) live, in order that they do not acquire more demerit, and to be a lesson to others whom he desires to benefit. "Demerit" refers to his [the offender's] acceptance of property donated with misdirected faith, honor from celibates, and the like. "Fault" is failing to do the right thing, and "transgression" is doing what is wrong.⁴³

The **eleventh** aspect of the ethics of benefiting sentient beings is concerned with the bodhisattva using working wonders to frighten and to bend to his will the sentient beings who need to be disciplined. The bodhisattva uses working wonders to frighten those who misbehave and those who wish to cast ignominy upon him with humiliating questions amid the great assembly. He uses the wonders to create belief and respect; he will answer only legitimate questions and by his various answers that great crowd will be converted.⁴⁴ The bodhisattva uses working wonders to bend to his will for the immoral, the unlearned, the miserly, and those of defective understanding and projects them into the blessed states of morality, learnedness, renunciation, and wisdom. This aspect is thus concerned with the creation of good qualities for sentient beings, the qualities that the bodhisattva applauds in the ninth aspect mentioned above. It can be noted that the bodhisattva chooses to encourage the qualities of faith, morality, learnedness, renunciation, and wisdom with either positive motivation -the praise (the ninth aspect), or negative motivation- the working wonders, which induce the rejection of misbehavior and the conversion from the unblessed states to the blessed states.

⁴³ This is the explanation by Master Gunaprabha referred to by Tsong-kha-pa (Loc. cit.)

⁴⁴ Ibid., p.130.

To sum up, the investigation of how the bodhisattva comes into possession of the three types of Complete Ethics shows different emphases of each establishment. Firstly, the establishment of the ethics of the vow, with the possession of ten aspects that lay just like foundation of ethics, emphasizes on the adaptation of a bodhisattva aspirant who undertakes the vow and renounces the sovereignty of a universal monarch to engage initially on the new path (i.e., bodhisattva path). Life on this new path is about: disregard to sensory desires/ pleasure, delight in solitude, purification (of conducts, speech and livelihood), keeping up with gradual training, as well as paying attention to own faults and remedying faults while withholding anger at others. The concern is on the bodhisattva's readiness to move on the new path with a sense of obligation to the vow, and not on other sentient beings. Next, the establishment of the ethics of collecting wholesome factors, with the possession of other ten aspects, emphasizes on the merit accumulation of the bodhisattva himself along the new path. The bodhisattva practices the six Perfections (giving, morality, patience, vigor, meditation, and wisdom) to counteract his attachment to body and goods and to eliminate the occurrence of defilements and sub-defilements.

The possession of the first two types of ethics should equip the bodhisattva with better capability to benefit sentient beings, which is the notion of the third type of ethics. The establishment of the ethics of benefiting others, with the possession of eleven aspects, emphasizes on the benefit of other sentient beings, and not of the bodhisattva. To possess this type of ethics, the bodhisattva has to be able to help others who have various needs. The needs of sentient beings can be implicated (from the text) to be of eleven groups: (1) those who need assistance to fulfill their needs and those who suffer physically/ mentally, (2) those who are deluded, (3) those who used to give help, (4) those afflicted by fears, (5) those afflicted with sorrow, (6) those who are destitute of requisites, (7) those who want resource to depend upon, (8) those who desire mental harmony, (9) those who proceed correctly [on the bodhisattva path], (10) those who proceed wrongly [on the bodhisattva path], and (11) those who misbehave. The bodhi-sattva employs different methods to address the needs of these groups. The implication is that the bodhisattva needs to be skillful in applying proper methods to different groups. The methods include a few teaching methods as well as motivating methods- positive such as praise or negative such as rebuke. The

possession of aspects in the establishment of three types of ethics can contribute to modern leadership in the general notion that leaders have to develop themselves first so that they can lead better and bring greater benefits to their followers. Leaders have to be skillful in choosing and applying proper methods to followers who may have different types of needs in various contexts.

Some other texts have also indicated different emphases of each type of ethics. For instance, according to the text “The Ceremony for Generating the Thought and Taking on the Obligation” referred by Tsong-kha-pa, it addresses the “chief things” for different types of ethics. This indicates different emphases for types of ethics as shown in the statement:

For the beginner the ethics of the vow is chief, so he 'takes the course of obligation.' For someone on the course of devotion (*adhimuktacaryā*) the ethics of collecting wholesome factors is chief, so he 'takes the course of concentration.' For someone advanced to the stages, to accomplish the welfare of sentient beings is the chief thing, so he 'takes the course of pleasing sentient [beings].’⁴⁵

Although the three types of ethics indicate different emphases, it does not mean that the bodhisattva practices each type of ethics either sequentially or separately. The point to be aware is that if the bodhisattva is not adequately capable of helping and teaching others with proper methods, the act of benefiting others may not be functional. Tsong-kha-pa indicates that “although it is incumbent upon one to train oneself in helping sentient beings from the very moment that one has taken the vow, so long as one lacks the super-knowledges, complete accuracy in accomplishing welfare for the others is somewhat problematic.”⁴⁶ Based on this statement, the bodhisattva should emphasize in training himself/ herself in moral disciplines and in the six Perfections, which should enable him/her to be adequately capable of helping and teaching others with proper methods. During the time of developing his capability, the bodhisattva should help others in accordance with his developed capability with the purpose of creating faith, morality, learnedness, renunciation, and wisdom in other sentient beings. The commentary also indicates that if a person is not capable of taking the bodhisattva vow, the person should familiarize oneself with it by

⁴⁵ Ibid., p. 132.

⁴⁶ Ibid., p.132.

practicing individual bases of training, as long and as hard as one can, in conformity with own capacities.⁴⁷

4.1.2.4 The Ceremony for Undertaking the Vow-of-Ethics of the Bodhisattva

The main parties to the ceremony are a bodhisattva aspirant and the person capable of imparting the vow. The bodhisattva aspirant is to analyze his own capability in being obligated to the vow as well as his inspiration to train in all types of bodhisattva ethics prior to undertaking the vow. The person who is “capable” of imparting the vow is described as a learned bodhisattva who does not have undesired qualities, i.e., have no faith, no devotion to the vow-of-ethics undertaking, no preparedness, and several other undesirable qualities such as possession of greed or overwhelmed attachment, rancor, laziness and stupidity. In the ceremony for undertaking the vow, the person who is capable of imparting the vow should explain in details the advantages of the vow, describes the bases of bodhisattva training and the grounds for offense set forth in the code for the collection of bodhisattva scriptures and encourages the aspirant to take the vow. Upon completion of the ceremony, the imparter announces it to those highest of nobles in the boundless realm of universe in all directions that this bodhisattva named so-and-so has undertaken the bodhisattva vow-of ethics.⁴⁸

The things that may be of benefit for leadership here is the qualities of the parties involved and the sacredness of ceremony. The ethics imparter (the leader in this case) needs to have virtuous qualities and knows the advantages of ethics whereas the persons who have to be disciplined by ethics (followers in this case) should be inspired. The leader may hold a traditional and revered ritual to explain to the followers the advantages of ethics as well as the disadvantages of failure to abide by ethics. The leader should encourage the followers, who have been made to see the advantages and disadvantages, to be firm in keeping with the disciplines and emphasizes that this expected behavior characterizes the organizational culture. The leaders should treat the followers, who join the revered ritual and agree to abide by disciplines, as members of a big family, a virtuous and cherished one.

⁴⁷ Ibid., p.137.

⁴⁸ Ibid., p.148.

4.1.2.5 How to keep the Vow-of-Ethics of the Bodhisattva

The chief thing for the bodhisattva who has been established in the bodhisattva vow-of-ethics obligation is to accustom oneself to the grounds of bodhisattva training. It was said that he should deduce again and again the right thing to do and the thing not to do, knowing the grounds for involvement and the grounds for avoidance, and he should perform and guard his actions in accord with what he has thus determined. Another important means for keeping the vow is not to relinquish the adviser.⁴⁹ Furthermore, the bodhisattva must listen to the precious scriptures in general, and to the Bbh and the SS in particular and listen securely to one of the chapters on ethics [of the Bbh and the SS]. He should train in the trainings with exertion in order to accomplish the bases of training promulgated in those various scriptures.

To apply the concepts of the above paragraph with how to maintain ethics for leadership, the leader should thus ensure that he himself as well as his followers knows the right things to do, and the things not to do as well as the things to be involved or to be avoided. The leader has to maintain well his position as an ethics advisor and an ethical role model. The followers should be monitored in their work in compliance with the disciplinary codes of the organization as well as general ethical standards.

4.1.2.6 Transgressions

The text describes four events of [major] transgressions that function in likeness to [prātimoksa] grounds for defeat for a bodhisattva established in the vow. In addition, the text mentions a number of other transgressions, which are not categorized systematically. Following the 4 major transgressions, the text addresses the 8 minor transgressions, the 7 actions with skill in means, which is classified as “no fault”, and the rest of transgressions which are itemized to be 33.⁵⁰ The number of transgression items thus combines to be 52, comprising 45 transgressions and the 7 permitted actions with skill in means. These 52 items can be classified into four sections as: (1) Transgressions that are “Grounds for defeat” for the bodhisattva (4

⁴⁹ Ibid., p.153

⁵⁰ Damien Keown, **The Nature of Buddhist Ethics**, (Hampshire: MacMillan, 1992), p. 145.

items), (2) Minor Transgressions (or Misdeeds) (8 items), (3) Actions with Skill in Means (7 items), and (4) Other Minor Transgressions (33 items).⁵¹

(1) Transgressions that are “grounds for defeat” (*pārājayikasthānīya-dharma*) for the bodhisattva

(1.1) Praises himself and deprecate others.

(1.2) Fails to donate goods in possession to the needy and declines to teach doctrine to those who have approached in a proper manner eager for doctrine.

(1.3) Develops involvement in anger and strike others.

(1.4) Repudiates the bodhisattva collection and devotes himself to counterfeits of the good doctrine, and enjoys, shows and establishes those counterfeits of the good doctrine.

These four events are important since the greater involvement in any or all of these events results in the relinquishment of the bodhisattva vow-of-ethics. However, in contrast with the monk established in the prātimokṣa vow for whom a defeat has no opportunity to receive the vow, the bodhisattva still has an opportunity to receive the bodhisattva vow-of-ethics undertaking in the same life time⁵² in case of defeat with greater involvement.

The “greater involvement” in the four events is identified by the text as making a regular practice of the event with no slightest sense of shame and embarrassment, and being pleased with and glad of it, and having a view for the event’s good qualities.⁵³ The commentary explains the “greater involvement” with four factors⁵⁴: (1) making a regular practice of the events that are “grounds for defeat; (2) generating not the slightest sense of shame and embarrassment; (3) being pleased with and glad of it; and (4) having a view for its good qualities. Regarding the regular practice in (1), the commentary refers to Samudra who explains “regular” as “the desire to commit these four [events], or any one of them, repeatedly”. As for the sense of shame and embarrassment in (2), the commentary refers to Bbh which says that: “Constraint generated as self-motivation from thinking, "This is not the thing for

⁵¹ Damien Keown (Ibid., p.142) categorized these 52 items into four sections comprising: (A) Offenses of Defeat, (B) Prohibited, (C) Permitted, and (D) Prohibited

⁵² Mark Tatz, *Asanga’s Chapter on Ethics with the Commentary of Tsong-Kha-Pa*, p.65.

⁵³ Loc. cit.

⁵⁴ Ibid., p.165.

me to do" is his sense of shame; constraint generated as external motivation--"This is wrong if someone disapproves"--is his embarrassment."

The point is that the defeat will not result if the slightest bit of either shame or embarrassment has been produced.⁵⁵ In addition, the Bbh says that failure to constrain this misbehavior does not suffice, a positive sense of self-satisfaction with the activity is required, as shown in the third factor.⁵⁶ The fourth factor, "having a view for its good qualities" is explained as "not looking at the disadvantages of it"; and "not looking at the side one does not wish to see."⁵⁷

If the involvement in the four events is nonetheless of medium or lesser degree, it will not relinquish the vow-of-ethics undertaking of the bodhisattva. The degree of medium or lesser involvement is explained by the commentary in relation to the factors of greater involvement. The factor of "having a view for its good qualities", which is explained as "not considering its disadvantages",⁵⁸ is indicated as clearly representing the greater defilement.⁵⁹ The commentary indicates that by "not seeing the disadvantages" at all, the production of constraint is impossible. Thus, when the four factors of greater involvement are not complete, the involvement is not of greater degree. The involvement is of medium degree in the presence of the factor of "not seeing the disadvantages" and is of lesser degree in the presence of "a concern for disadvantages", even in the presence of the rest of all factors. The means for rectifying misdeeds with medium involvement is that the bodhisattva should confess before three or more persons; the means for rectifying misdeeds with lesser involvement is that the bodhisattva should confess before one person, or, lacking someone suitable, by the bodhisattva in his own mind that he will not commit it again, and restrain himself for the future.⁶⁰

If the bodhisattva has neither relinquished the aspiration nor acted with greater involvement in events that are "grounds for defeat," it was stated that even when he has changed lives, the bodhisattva born anywhere does not abandon the bodhisattva vow-of-ethics undertaking.

⁵⁵ Ibid., p.186.

⁵⁶ Loc. cit.

⁵⁷ Ibid., p.187.

⁵⁸ Loc. cit.

⁵⁹ Ibid., p.195.

⁶⁰ Ibid., p.25.

(2) Minor Transgressions (Misdeeds)

Misdeeds are bodhisattva infractions/ transgressions with medium and lesser (degree of) involvement. Major transgressions which function in likeness to grounds for defeats are bodhisattva infractions with greater involvement. The followings are identified as misdeeds:

(2.1) Fails to perform daily worship to the three Jewels.

(2.2) Allows insatiability, discontent and attachment to gain and respect to occur.

(2.3) Fails to show respect to a senior coreligionist deserving deference and makes no reply in a suitable manner when addressed and greeted and asked a question.

(2.4) Refuses an invitation to a home or another monastery.

(2.5) Rejects an opportunity to be provided with fine wealth.

(2.6) Fails to give doctrine to those who seek doctrine.

(2.7) Neglects or discounts violent and immoral sentient beings.

(2.8) Fails to train himself (as do the auditors) in the prātimoksa disciplinary code in order to guard the thoughts of others; trains himself (as do the auditors) in what the Lord Buddha has established for auditors, beginning with meager aims, few deeds, and dwelling in little concern.

To determine whether an item belongs to a category of “fault”, defiled or undefiled, or “no fault”, the cause of conduct is considered. For item (2.1), the conduct is a “defiled fault”, which means a transgression with defilement, if the conduct is developed out of lack of respect, laziness, or indolence. The same conduct is an “undefiled fault” or a transgression without defilement if the conduct is developed out of forgetfulness. There is “no fault” in either the case of a distraught mind or the case for someone who has reached the stage of purified intention for this item.

For item (2.2), the conduct is obvious as a defiled fault. However, there is no fault if the bodhisattva has a will to eliminate it, takes the initiative in doing so, and continues to oppose it by keeping hold of the antidote, but nonetheless commits it over and over because of his great share of defilement.

For item (2.3) up to item (2.8), they share the same cause of defiled fault, that is, there is defiled fault if the conduct is developed out a thought of enmity or resentment. For item (2.3), another cause for the defiled fault is pride. For item (2.6), another cause for the defiled fault is envy. Item (2.3) up to item (2.8) also share the same cause of undefiled fault, that is, there is an undefiled fault if the conduct is developed out of laziness and indolence or indeterminate thought or absent mind (forgetfulness).⁶¹ By the same token, item (2.3) up to item (2.8) share the same cause of “no fault”, that is, there is no fault for the bodhisattva in the case of critical illness, distraught mind, or being engaged in other activities to train himself or to benefit others or in the case of necessity or incapability of the bodhisattva.

For item (2.7), “violent” refers to committing the [five] seminal transgression⁶² and so forth. “Immoral” refers to the occurrence of a seminal transgression.⁶³ For item (2.8), “in order to guard the thoughts of others” means in order that those without faith may have faith, and those with faith may develop it further, “meager aims” means small desires; “few deeds” means not owning many requisites, and “little concern” means dwelling in the family of nobles. There is defiled fault for the bodhisattva who trains himself with meager aims, few deeds, and little concern because he does not excel in undertaking others’ welfare.⁶⁴

(3) [Permitted] Actions with Skill in Means [and Compassion]

There are occasions when the seven unvirtuous courses of actions done with body and speech—murder and the rest-- are permitted.⁶⁵ The bodhisattva may transgress the precepts of natural morality in order to accomplish the welfare of others, provided that his intention be purely compassionate and he be acting with skill in means.⁶⁶

⁶¹ Ibid., p.205.

⁶² Ibid., p.208. The five seminal transgression of an anointed ruler (*kṣatriya*) includes:(1) stealing objects from a shrine or stealing or causing someone to steal offerings belonging to the [Buddhist] community; (2) rejecting the doctrine; (3) disrobing someone to make him a householder; (4) committing any one of five deeds of immediate karmic retribution such as purposefully taking the life of his parents, etc.; (5) continually pursuing the ten unwholesome courses of actions or causing many sentient beings to undertake the ten unwholesome courses of actions. (Ibid., p.316).

⁶³ Loc. cit.

⁶⁴ Ibid., p.70, p.209.

⁶⁵ Ibid., p.211. The three of mind—covetousness, ill will, and false view—are not at issue, since they exclude compassion (Ibid., p.24)

⁶⁶ Ibid., p.23.

(3.1) Permission to murder.

The occasion is to take the life of robber or thief who is engaged in deeds of retribution and is about to murder many magnificent living beings— auditors, independent buddhas, and bodhisattvas— for the sake of a few material goods.

(3.2) Permission to steal.

The occasions are:

(3.2.1) To overthrow kings or high officials from the power of ruling the dominion, stationed in which they spread great demerit by being violent and pitiless toward sentient beings, and engaged in absolutist oppression of others

(3.2.2) To confiscate property from robbers and thieves who take a great deal of the property of community and shrine by theft for their own enjoyment.

(3.2.3) To cause monks who abuse their positions of authority to lose their rank.

(3.3) Permission for sexual misconduct (This is only for a lay bodhisattva).

The occasion is to have a sexual intercourse with a single woman in order to prevent her from developing a thought of enmity and spreading demerit.

(3.4) Permission to tell lies.

The occasion is to tell lie (s) in order to save the life of sentient beings, to save them from bondage, from mutilation.

(3.5) Permission to slander

The occasion is to speak words to divide sentient beings from a sinful companion or an unwholesome advisor.

(3.6) Permission for harsh words.

The occasion is to rebuke sentient beings who are taking the wrong path, who are doing wrong, with harsh and severe words.

(3.7) Permission for idle chatter.

The occasion is to please sentient beings inclined to dance, song, and instrumental music and to tales of kings and of others with varieties of dance, song, music, and endowed with idle chatter to bend them to listen to his words.

The text indicates that there is no fault but the spread of merit for the acts of bodhisattva with skill in means: “Even in the case of what is reprehensible by nature, the bodhisattva acts with such skill in means that no fault ensues; rather, there is a

spread of much merit.”⁶⁷ Having found no other alternatives, the bodhisattva with skill in means performs such deeds/ acts which are reprehensible by nature, out of a thought of mercy for others.⁶⁸ The bodhisattva must ascertain the state of his own thought to be virtuous and entirely unmixed with defilement when he performs the acts.

With regard to item (3.1) in which the bodhisattva takes the life of the living being, this is for the benefit of that living being. The bodhisattva has an attitude that “If I take the life of this sentient being, I myself may be reborn as one of the creatures of hell. Better that I be reborn a creature of hell than that this living being, having committed a deed of immediate retribution, should go straight to hell.”⁶⁹ Action item (3.2) involves removing those who incur demerit, extended harm and misfortune to others for the benefit of others. Item (3.3) involves influencing a single woman to abandon her thought of enmity, this is the abandonment of unwholesomeness. It is indicated in the commentary that a woman is “attached to the bodhisattva, in agony to end her celibacy because she holds the spiteful attitude that if he does not satisfy her desire, she will die.”⁷⁰ Item (3.4), (3.5) and (3.6) involve using different kinds of speech such as lying and using harsh words and this is for the benefit of others. Item (3.7) involves using proper means to bend others to submission to the bodhisattva’s will.

Although these actions with skill in means are identified as “no fault” from the ethics basis, but the bodhisattva still has to bear the bad consequences of his acts according to the karma principle. For example, in the case that the bodhisattva kills the living being for the benefit of that being, the text states that the bodhisattva recognizes that he has to be reborn in hell. However, the bodhisattva decides to bear this consequence in order to prevent the living being from committing a deed of immediate retribution.

(4) Minor Transgressions (Misdeeds)

This category comprises 33 items as follows:

⁶⁷ 69a.3, Ibid., p.70.

⁶⁸ Ibid., p.215.

⁶⁹ Ibid., p.70.

⁷⁰ Ibid., p.215.

(4.1) Allows the occurrence of the events of five wrong ways of getting livelihood⁷¹ namely: (a) obtaining alms by hypocrisy (*kuhanā*), (b) boasting of religious qualities (*lapanā*), (c) hinting at something desired as a donation (*naimittikatā*), (d) getting something by means of threats (*nais.pes.ikatā*), (e) getting a gift by referring to a similar gift received from others (*lābhena lābham-niścikīrsutā*). (These are for monks).⁷²

(4.2) Has restless mind, caught up by excitement, and enjoys that restlessness, showing excitement and distractedness with laughing, sporting and wish others to share his laughter and merriment.

(4.3) Holds and supports the view that a bodhisattva should not strive for nirvana and should not be fearful of the defilements (*kleśas*) and subsidiary defilements (*upa-kleśas*)

(4.4) Fails to guard against, fails to dispel a stench of ignominy, an insult and a bad report about himself.

(4.5) Fails to use severity that would benefit sentient beings in order to guard against their happiness.

(4.6) Return abuse with abuse, anger with anger, blows with blows, and quarrels with quarrels.

(4.7) Fails to make suitable apology to others after giving or having suspected of giving offenses to others.

(4.8) Pays no attention to an apology made in the right way by others who have offended in some disputes.

(4.9) Develops and harbors an attitude of anger towards others.

(4.10) Attracts followers with the desire to be served and to obtain material benefit.

(4.11) Succumbs to the pleasure of sleep, staying in bed, lying on his side.

(4.12) Passes the time with his mind enamored of social intercourse, of [gossips] about such things as kings, ministers, robbers, women and love, etc.

(4.13) Fails to receive instruction on undertaking mental stability.

⁷¹ Bodhibhadra adds the wrong means of livelihood [for a layperson] of selling alcohol, weapons, poison, living beings, drugs and the like, and food adulteration. (Ibid., p.220)

⁷² Damien Keown, **The Nature of Buddhist Ethics**, (Hampshire: MacMillan, 1992), p.143.

(4.14) Allows the hindrances to meditation to occur; fails to dispel them.

(4.15) Looks for good qualities in the taste of meditation trance.

(4.16) Holds and support the view that a bodhisattva should not listen, learn, nor train in the doctrine of the Vehicle of auditors (*Śrāvakayāna*).

(4.17) Fails to apply himself to the bodhisattva collection (*bodhisattva piṭaka*) and applies himself to the Vehicle of auditors' collection; fails to apply himself to the exalted word of the Buddha and applies himself to the treatise of the *tīrthikas*, to heterodox treatises.

(4.18) Becomes proficient in the *tīrthikas*, heterodox treatises and acts in a manner anticipating it, taking pleasure in and being gratified by it.

(4.19) Has no inclination for and repudiates the profound topics in the bodhisattva collection.

(4.20) Publicly praises himself and deprecate others.

(4.21) Fails to attend the settling of a discussion (*sāmkathya-viniś-caya*) relating to the dharma.

(4.22) Deliberately ridicules, makes sarcastic remarks, pay no respect to a preacher of the dharma (*dharma-bhāṇaka*) and makes his reference the letter rather than the meaning.

(4.23) Fails to minister to the needs of sentient beings in their activities.

(4.24) Fails to render service and attendance to someone stricken with illness; fails to remove suffering in the suffering.

(4.25) Fails to teach what is relevant to sentient beings proceeding in a manner not conducive to present and future welfare.

(4.26) Fails to return the favor with proportionate assistance to sentient beings who have helped him.

(4.27) Fails to relieve sorrow of sentient beings due to calamities in regard to relatives or property.

(4.28) Fails to give requisites such as food and drink when they are begged for by those who are in needs.

(4.29) Fails to advise and instruct a following who has been drawn and does not search out required equipment (robe, food, etc.) for those of them who are destitute.

(4.30) Fails to comply with the expectations of others.

(4.31) Fails to extol the genuine good qualities of others and not applauding things which are well said.

(4.32) Fails to rebuke, punish or banish those who have transgressed.

(4.33) Fails to employ wonder-working power to frighten sentient beings and bend them to his will. (This applies for the bodhisattva endowed with various sorts of wonder-working power).

Regarding the difference between the “defeat” and “misdeed” of rejecting the Greater Vehicle in item (1.4) versus item (4.17), the commentary refers to Samudra who states that for the “defeat”, the repudiation involves an entire greater-vehicle collection, whereas for the “misdeed”, the repudiation involves a disinclination for limited, more profound portions of the scriptures.⁷³

Most of the transgressions above are obvious as **defiled fault**. Only some of the transgressions, such as item (4.7), (4.8) mention the thought of enmity or pride as the causes of defile fault. The fault is **not defiled** if it occurs out of laziness and indolence (item 4.13) or absentmindedness (item 4.2). On the other hand, there is **no fault** if the bodhisattva generates the will to remove the defilement, such as in item (4.1), (4.2), (4.9), (4.11), (4.15) or acts for the benefit of others, such as in item (4.2), (4.5), (4.7) or cannot act because he is incapacitated, sick or absent-minded such as in item (4.11), (4.13). There is no fault if the other is a tīrthika (non-Buddhist) or a prejudiced one or if the other utters the insult on the basis of the bodhisattva being ordained, living on alms, or living virtuously, or if the other utters it out of anger because his thinking is distorted such as in item (4.4).⁷⁴

(5) Categorization of Misdeeds. While the misdeeds in category (2) and (4) are scattered, they could be categorized as the set of faults that are incompatible with [the ethics of] collecting wholesome factors (or faults incompatible with the six Perfections) and the set of faults incompatible with [the ethics of] accomplishing the welfare of sentient beings.⁷⁵ The distinction between the two types of ethics lies in the focus of self-development for the former and in providing help for others for the

⁷³ Mark Tatz, *Asanga’s Chapter on Ethics with the Commentary of Tsong-Kha-Pa*, p.164.

⁷⁴ Ibid., p.74.

⁷⁵ Ibid., p.201.

latter. The former set of faults consists of item (2.1) to (2.8) and (4.1) to (4.22), totaling 30 items of misdeeds. The latter set of faults comprise the misdeeds from item (4.23) up to item (4.33), totaling 11 items. The following table presents the misdeeds incompatible with the ethics of collecting wholesome factors (abbreviation: **EOC**) and the ethics of benefiting others (abbreviation: **EOB**).

Table 1
The Set of Misdeeds Incompatible with EOC/ EOB

EOC: The Six Perfections	Faults (Misdeeds)	Item no.	Explanations of incompatibility of the faults with EOC/ EOB
1. Giving	Fail to perform daily worship and service to the Precious Three ⁷⁶	(2.1)	Since the bodhisattva has taken refuge, and especially since he has generated the thought of awakening, it is wrong not to offer himself (to do daily worship and service) to the Precious Three.
	Allow the occurrence of insatiability, discontent, attachment to gain and respect to occur.	(2.2)	This is failure in [giving as] the antidote to the thoughts of desire.
	Fail to show respect to a senior coreligionist deserving deference and makes no reply in a suitable manner when a question is asked.	(2.3)	This is incompatible with giving confidence. It is the failure in guarding others' minds. ⁷⁷
	Refuse to accept an invitation; refuse to take requisites provided.	(2.4) (2.5)	This is failure to create conditions for others' giving. It is the failure in assisting meritorious activity of others. ⁷⁸
	Refuse to give doctrine to those who seek doctrine.	(2.6)	This is a contradiction to giving doctrine.
2. Morality - Toward Others	Neglect or discount violent and immoral sentient beings.	(2.7)	This is an abandonment of the object of extra sympathy. ⁷⁹
	Does not train himself (as do the auditors) in the prātimoksa disciplinary code; Train himself (as do the auditors) in what the Lord Buddha has established for auditors, beginning with meager aims, few deeds, and dwelling in little concern.	(2.8)	For the former, a fault develops contradicting to the shared precepts [the prātimoksa] and to the bodhisattva vow. For the latter, there is a contradiction to the welfare of sentient beings.

⁷⁶ The objects of worship in this case are the Tathāgata or his shrine, the doctrine: the bodhisattva collection which refers to the doctrine of the Greater Vehicle, and the community: the community of high-stage bodhisattvas or bodhisattva nobles.

⁷⁷ Ibid., pp. 204-205.

⁷⁸ Ibid., p.206. The new commentary explains that the two misdeeds: (2.4) and (2.5), fail in accomplishing the welfare of sentient beings, from not assisting their meritorious activity.

⁷⁹ Ibid., p. 207.

EOC	Faults (Misdeeds)	Item no.	Explanations of incompatibility of the faults with EOC/ EOB
-Within Oneself	Allows the occurrence of the events of five wrong ways of getting livelihood.	(4.1)	This is failure in pure livelihood.
	Have a restless mind, being caught up by excitement, enjoying and showing one's excitement and wishing other to share in merriment	(4.2)	This is failure in non-frivolity.
	Holds and supports the view that a bodhisattva should not strive for nirvana and should not fear the defilements and subsidiary defilements.	(4.3)	This is failure in detachment. ⁸⁰
	Fails to ward off defamation	(4.4)	This contradicts to ethics with equal concern for oneself and others by not guarding one's own reputation.
	Fails to employ harsh measures that would benefit sentient beings in order to guard their happiness.	(4.5)	This contradicts to ethics with equal concern for oneself and others by not using harsh measures in order to guard happiness of sentient beings.
3. Patience	Return abuse with abuse, anger with anger, blows with blows, and quarrels with quarrels.	(4.6)	This is failure to maintain patience as an antidote. The new commentary explains these as failure in an eagerness to benefit others by means of the vow and the collection of virtue. ⁸¹
	Fails to make suitable apology to others after giving offenses to others.	(4.7)	This is failure to stop the anger of others by neglecting those who are angry.
	Pays no attention to an apology made in the right way by others who have offended in some disputes.	(4.8)	This is failure to stop one's own anger by rejecting someone's excuses.
	Develops and harbor an attitude of anger towards others.	(4.9)	This is failure to guard oneself against anger or to dispel anger.
4. Vigor	Attracts followers with the desire to be served and to obtain material benefit.	(4.10)	This is an inferior application of vigor towards others.
	Succumbs to the pleasure of sleep, staying in bed, lying on his side.	(4.11)	This is failure to one's perfection of vigor.
	Passes the time [gossiping] with his mind enamored of social intercourse.	(4.12)	This is failure to disallow demeaning conversations in society.
5. Meditation	Fails to receive instruction on undertaking mental stability.	(4.13)	This is a fault of preparation. It is a failure to achieve concentration.
	Allow the hindrances in meditation to occur and fail to dispel them	(4.14)	This is a fault of principal. It is a failure to dispel sordid preoccupation and to disallow defilements of the equalization process. (p.228)

⁸⁰ Ibid., p. 220. The three misdeeds [4.1, 4.2, 4.3], according to Bodhibhadra, fail respectively in pure livelihood, non-frivolity, and detachment, all within the ethics of the vow.

⁸¹ Ibid., p. 223.

EOC	Faults (Misdeeds)	Item no.	Explanations of incompatibility of the faults with EOC/ EOB
	Seeks good qualities in the taste of meditation trance.	(4.15)	This is a fault of the conclusion. It is failure to disallow the taste of the equalization process.
6.Wisdom	Holds and supports the view that a bodhisattva should not listen, learn, nor train in the doctrine of the vehicle of the auditors.	(4.16)	This is failure in eliminating wrong view.
	Fails to apply himself to the bodhisattva collection and applies himself to the auditor's collection or to the treatise of the tīrthikas, to heterodox treatises.	(4.17)	This is a fault of one-sided application. It is a failure in application to hearing and consideration. One must therefore study the lesser-vehicle collection in a way that does not constitute relinquishment of the Greater Vehicle. ⁸²
	Fails to apply himself to the exalted word of the Buddha and applies himself to the treatise of the tīrthikas, to heterodox treatises.	(4.17)	This is a fault of one-sided application to tīrthika text. It is a failure in application to hearing and consideration.
	Becomes proficient in the tīrthikas, heterodox treatises and acts in a manner anticipating it, taking pleasure in it and being gratified by it.	(4.18)	This is a fault of enjoying one's application to tīrthika texts.
	Has no inclination for and repudiates the profound topics in the bodhisattva collection.	(4.19)	This is a fault of rejecting the source of wisdom. It is a failure in eliminating bad view. ⁸³
	Publicly praises oneself and deprecate others.	(4.20)	This is a misuse of the results, i.e., boasting of what one knows. It is a failure in application to the study. ⁸⁴
	Fails to attend the discourse and discussion of the good doctrine being held. Deliberately discounts, fails to pay respect, ridicules and makes sarcastic remarks to the	(4.21)	This is a fault of rejecting the causes of wisdom. This is a fault of rejecting the causes of wisdom
	person speaking doctrine and refers to the words rather than the meaning.	(4.22)	.
EOB	Fails to render assistance to those who have needs: not being a friend in need, refuse to serve the sick.	(4.23)	This is a fault of not accomplishing welfare, and not dispelling harm.
	Fails to teach those who are deluded.	(4.24)	This is a fault of not dispelling harm, i.e., the cause of suffering.
	Fails to repay those who used to give help.	(4.25)	This is a fault of not accomplishing welfare by not giving assistance.
	Fails to help those afflicted by fear	(4.26)	This is a fault of not accomplishing welfare by not giving assistance.
	Fails to help those afflicted by sorrow	(4.27)	This is a fault of not accomplishing welfare by not giving assistance.

⁸² Ibid., p. 229.

⁸³ Ibid., p. 233.

⁸⁴ Loc. cit.

EOB	Faults (Misdeeds)	Item no.	Explanations of incompatibility of the faults with EOC/ EOB
	Fails to give requisites when begged by those who seek wealth	(4.28)	This is a fault of not accomplishing welfare by not giving assistance
	Fails to advise and instruct those being drawn nor search out requisites for those who are destitute.	(4.29)	This is a fault of not accomplishing welfare by not giving assistance.
	Fails to conform to the expectations of others.	(4.30)	This is a fault of not accomplishing welfare by not giving assistance.
	Fails to speak in praise of the genuine qualities of others	(4.31)	This is a fault of not accomplishing welfare by not giving assistance.
	Fails to rebuke, punish, banish those who deserve to be so.	(4.32)	This is a fault of not accomplishing welfare by not suppressing others.
	Fails to influence those who are hostile to the teaching and deserve to be bent to a bodhisattva's will.	(4.33)	This is a fault of not accomplishing welfare by not suppressing others [with wonder powers].

Source: Own construction of the table to show the categorization of misdeeds, the source of which is from Asaṅga's text while the explanations come mainly from the Commentary of the text.

It should be remarked that while the categorization of misdeeds into those incompatible with either one of two types of ethics (EOC and EOB) is not absolute, but it is useful. The categorization is not absolute because the three types of ethics are not mutually exclusive, which means that the misdeeds can be incompatible with more than one type of ethics. Several items of misdeeds can be argued that they are incompatible with the ethics of the vow (EOV) such as item (2.2), item (2.8), item (4.2) and item (4.3). In addition, a few items of misdeeds tend to be incompatible with EOB such as item (4.5), item (4.6) up to item (4.8), besides being incompatible with EOC. The new commentary also explains several misdeeds as being incompatible with more than one type of ethics. Despite the non-exclusivity, the categorization is useful in separating the faults that are mainly incompatible with the development of oneself and the faults that are mainly incompatible with the accomplishment of welfare for others. It is easier for the bodhisattva aspirants to grasp the widely scattered misdeeds under those incompatible with the six Perfections (which underlies the EOC) and those incompatible with the EOB, while attempting to comply with the Prātimokṣa and Bodhisattva vow in the EOV. The bodhisattva aspirant practices to avoid the faults in EOC, which should make him/ her more capable in avoiding the faults when engaging fully in EOB.

The notion that transgressions can be grouped against the types of ethics and against the six Perfections may be applied by modern leadership. Firstly, the establishment of moral codes is inadequate for creating morality. Virtuous attributes have to be identified and emphasized for possession by personnel in organizations. Secondly, ethics can be monitored by minimal violation of moral codes as well as the minimum number of acts that result from unvirtuous attributes, the opposite of virtuous attributes. Thirdly, violations of disciplines should be grouped against each virtuous attributes. This enables the people in organizations to understand the linkage between attributes and violations of moral codes.

4.1.3 Analysis of the Skilful Means (*Upaya-kauśalya*)

Skilful means, which is also called “skill in means”, is explained by Edward Conze (2007) as: the ability to bring out the spiritual potentialities of different people by statements or actions which are adjusted to their needs and adapted to their capacity for comprehension. According to this definition of skilful means, the means may be statements or [bodily] actions whereas the people involved are classified by their various needs as well as their capacity. With regard to the needs of sentient beings, ethics of benefiting others refer to those in eleven modes whose welfare can be accomplished such as those who suffer physically/ mentally, those who are deluded, those afflicted by fears, those afflicted with sorrow, and those who are destitute of requisites. With regard to capacity, this involves capacity for comprehension of the doctrine and spiritual potentialities. Ethics of benefiting others also mentions the means that the bodhisattva uses to deal properly with others such as teaching doctrine with a method that fits with the nature of audience’s behavior, making different responses for different types of questions posed by those who are deluded, applauding those with good qualities, rebuking and punishing those with poor qualities. The use of skilful means is guided by wisdom and compassion of bodhisattva. Great compassion provides the basis for bodhisattva’s act in order to benefit other sentient beings. It is indicated that by fostering the sentient beings for many aeons, the bodhisattvas have come to possess good roots that are fulfilled in the

great compassion, skill in means, and so forth, and these function as the bodhisattvas' nature.⁸⁵

The skill in means can be classified into those being used for general actions and those involving with the seven [permitted] acts [of body and speech]. In the former category, the skill in means is mostly in relation to the teaching of sentient beings. For instance, according to the second aspect of the ethics of benefiting others, the bodhisattva teaches sentient beings to eliminate misbehavior using several approaches including teaching with literary expression that is skillful and appropriate. The bodhisattva gives an answer that is skillful and appropriate, that is, an answer that is an informative means, and one that communicates appropriately to the audience, respectively. In the latter category, the skill in means is in relation to the occasions when the seven [unvirtuous or reprehensible] acts of body and speech are permitted. The text says that when these acts are performed by a bodhisattva with skill in means, there is no fault, but a spread of much merit. The acts occur out of the [great] compassion of bodhisattva for others. The commentary refers to the SS which says that if the bodhisattva sees a larger benefit for sentient beings, he may put aside his training.⁸⁶

The occasions of seven acts of body and speech deal with natural morality [of the bodhisattva], and not with morality by precepts. That is, these seven acts are not moral by the standard of precepts. Actually, the occasions for using these skillful means are not encouraged and should not occur easily. The commentary points out that the seven acts of body and speech is not permissible for just any one of the Greater Vehicle.⁸⁷ It is permissible for a bodhisattva who has taken the bodhisattva vow and comes into possession of skilful training in the trainings, who is therefore endowed with the thought of awakening that cherishes others, and then only if he finds no other means than taking life, etc.⁸⁸ The bodhisattva who is permitted to perform the deed has to be certain that the state of his own thought (during the act) is virtuous and entirely unmixed with the defilement and the like.⁸⁹ The commentary

⁸⁵ Ibid., p. 212.

⁸⁶ Loc. cit.

⁸⁷ Ibid., p. 214.

⁸⁸ Loc. cit.

⁸⁹ Ibid., p. 215.

refers to SS and states that it does not suffice to course in the six perfections without having attained the stages; one must be a bodhisattva endowed with skill in means and with a great compassion developed on the path for many aeons. Thus, it can be deduced here that the bodhisattava who is permitted to the seven deeds of body and speech is the one who: (1) has taken the bodhisattva vow, (2) comes into possession of skilful training in the trainings, (3) is endowed with the thought of awakening, (4) has investigated with a precise intellect that the deed is endowed with a great purpose that will accomplish the welfare of the sentient being in question, not for his self-interest, (5) has investigated and finds no other available means but the seven deeds of body and speech, and (6) has attained the stage. The stage to be attained by the bodhisattva is the seventh stage [seventh bhumi of the bodhisattva] where compassion is indicated to be born as shown in the Skill in Means scripture about the brahman named Jyotis:

The brahman youth Jyotis lived under the rule of celibacy for forty-two thousand years. As he stood on the seventh step, compassion was born in him, upon which he thought, 'Breaking my vow of austerity, I may go to hell. However, I can bear to experience the pain of hell that this woman, who was about to die, may be pleased.' Kulaputra, the brahman Jyotis turned back and took the woman by her right hand and said, 'Arise, dear sister, and do what you desire' ⁹⁰

The commentary reminds that the seven deeds are “an exclusive of the capable, and fraught with imminent peril” and should not be attempted by the inferior. The reference is to Samudramegha, Jinaputra, and Samudra who explain in the context of murder as:

...this is the course of bodhisattvas who have gained control--who have an undefiled intention--and whose attitude has been purified; it is not the province of those whose good roots are small, whose understanding is dull, who are partisan in the views, and who take the scriptures literally. Only to the buddhas is [the procedure] obvious in that case; no one else should attempt it at all, lest he come to acquire the opposite of merit. ⁹¹

⁹⁰ Ibid., pp. 212-213.

⁹¹ Ibid., p. 214.

By the same token, Bodhibhadra states that the bodhisattva considers several issues regarding the occasions for the seven deeds:

...He [The bodhisattva] ponders the deed for a very long time, raising these issues: whether it is in his character, whether he really wants to, and the immediate conditions. Doing it out of mercy for someone else after adopting such thoughts, there is said to be 'no fault'.

"In regard to sexual intercourse in particular, he considers these issues . . ." ⁹²

The implication from the commentary is that the bodhisattva is not encouraged to perform any of the seven deeds because if it is not obvious that he is capable (i.e., having the qualities mentioned above) and he performs the deeds, he himself will obtain the demerit instead of the merit. The new commentary says:

To practice sexual intercourse may result in transgression, in going to uninterrupted hell, and in loss of faith by any who are worthy of being disciples. The magnificent ones never allow themselves to resort to sexual intercourse when they see that these situations will follow it for worldly persons. Neither will they commit the others, beginning with taking human life. ⁹³

The consequences of using skill in means for general acts are the benefit of other sentient beings. The consequences of using skill in means for seven permitted acts can be stated to vary. On one hand, if the bodhisattva who is engaged in seven acts is capable, i.e., has all the required qualifications, and has no other available means to act for the benefit of other sentient beings, there is a spread of merit. Despite that there is no fault in term of ethics of the bodhisattva, but the karmic law still applies to the bodhisattva who is engaged in seven permitted acts. On the other hand, if the bodhisattva is not capable of engaging in seven permitted acts, but he proceeds to act, then there is fault for his acts and there is demerit.

Skill in means can be used in relation with major transgressions. According to the Skill in Means Sūtra, suppose that a monastic bodhisattva falls into all four (monastic) seminal transgressions [or grounds for defeat], if he removes them with his

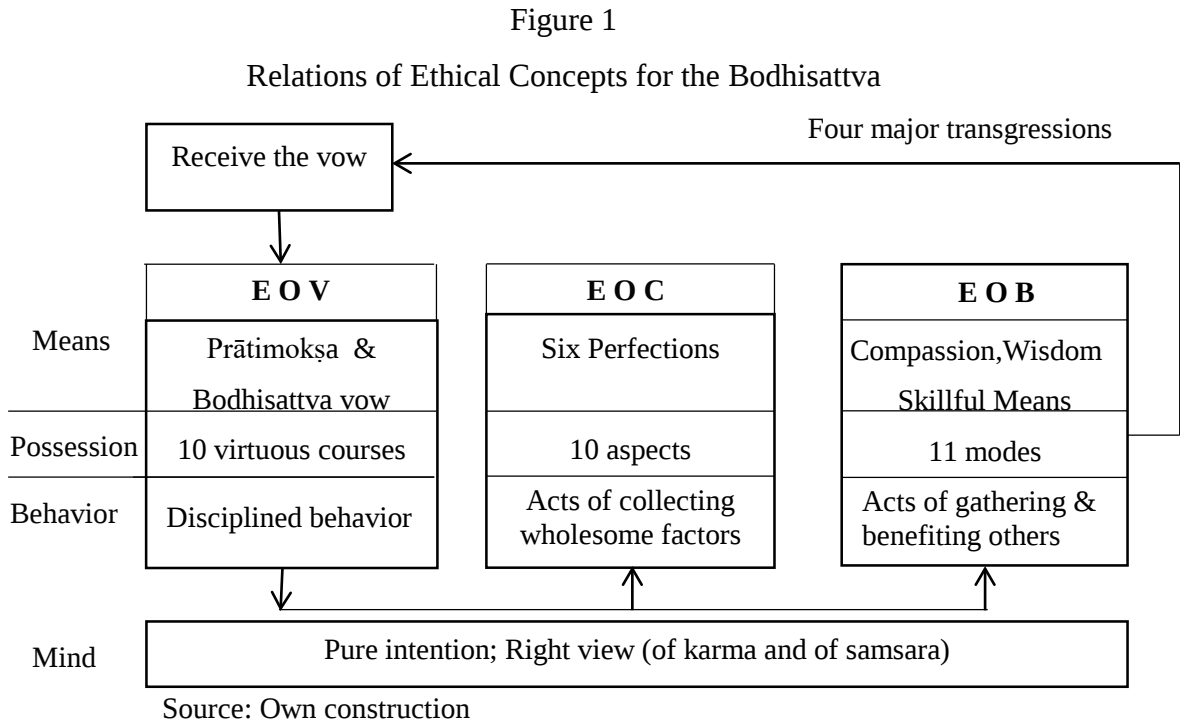
⁹² Ibid., p. 298.

⁹³ Ibid., p. 216.

skill in means, then he is considered by the Lord Buddha as a bodhisattva without transgression.⁹⁴

4.1.4 The Relations of Ethical Concepts for the Bodhisattva

The ethical concepts from Asaṅga's work can be depicted with regard to their relations as shown in the model below:



According to Figure 1, bodhisattva ethics can be explained as a continued practicing process. The bodhisattva first receives the vow, which puts him into practicing the ethics of the vow. To establish in the ethics of the vow (**EOV**), the bodhisattva is disciplined by the Prātimokṣa vow (of their classes) and bodhisattva vow and the relevant behavior is a disciplined one. The bodhisattva practices 10 virtuous courses of action. The ethics of the vow provides the basis for ethics of collecting wholesome factors and ethics of benefiting others, as shown by the arrowed line that runs from ethics of the vow to the other two types of ethics. To establish in the ethics of collecting wholesome factors (**EOC**), the bodhisattva practices the six Perfections, comprising ten aspects, and the relevant behavior is the act of collecting wholesome factors. The establishment of ethics of benefiting others (**EOB**) requires

⁹⁴ Ibid., p. 193.

compassion and wisdom of the bodhisattva to attract a group of people and to generate benefits for the people, the relevant behavior of which is the act of benefiting others. The skillful means is helpful for the bodhisattva in handling properly the 11 modes of those to be converted. In case that the bodhisattva fails to act in compliance with any type of ethics and the false acts fall into any of four major transgressions (grounds for defeat), the bodhisattva will be relinquished from the vow. The process of ethics may be renewed if the bodhisattva retakes the vow. Regarding the mind of bodhisattva along the process of practicing ethics, the bodhisattva has to develop and maintain a purified intention and right view (of karma principles and of cycle of samsara).

4.2 Mahāyāna Ethical Concepts from Asaṅga's Work for Modern Leadership

4.2.1 Bodhisattva's Ethical Concepts as an Integration of Moral Leadership Theories.

The concepts of bodhisattva's ethics contributes to modern leadership in terms of complementing or integrating moral leadership theories and come up with the ethical attributes to be possessed by modern leaders. This can be shown as follows.

4.2.1.1 Authentic leadership theory and Bodhisattva ethics. Authentic leaders are aware of their strengths, weaknesses, traits, and emotional patterns and use this knowledge to interact with others and environments. They are objective in processing information. They have their own internalized moral standards and values and their conducts are regulated by these. The conducts are also transparent in the sense that they openly express authentic leaders' thoughts and feelings appropriate for the situation.

Authentic leadership theory is concerned more of leaders' showing authenticity of themselves rather than other things. Though the theory addresses internal values of leaders, but does not specify that values be subject to generally acceptable standards. Leaders may have value that promotes self-seeking behaviors rather than value for compassion for others. Bodhisattva's ethical aspects can add to

this theory on its specification of leaders' values for virtue and attributes of virtue. Such attributes among others include leaders' compassion in serving others for the benefits of others as well as leaders' use of wisdom and skill in means in showing authenticity when interacting with audiences in various situations or contexts.

4.2.1.2 Ethical leadership theory and Bodhisattva ethics. While one strand of ethical leadership theory focuses on moral behavior of leaders, another strand focuses on internal virtue of leaders. Bodhisattva's ethical aspects, on the other hand, embrace both internal virtue and external virtuous behaviors as well as the congruence of internal virtue and external conducts.

The previous empirical study on ethical leadership⁹⁵ labels and differentiates "moral person" from "moral manager". While the former focuses on leaders' traits, moral behaviors and ethical decision-making, the latter focuses on the conducts of leaders to influence followers' behaviors such as being a role model and using rewards and disciplines. The bodhisattva's six virtues can provide guidelines to the behaviors of the "moral person" while the bodhisattva's aspect of wisdom and skill in means can be of use by the "moral manager" to attract and deal with followers and stakeholders.

4.2.1.3 Servant leadership theory and Bodhisattva ethics. The servant leadership theory has the premise that leaders should put the needs of followers before their own needs. It is based on altruism of leaders and specifies roles and responsibilities of leaders for followers. The theory, however, misses to specify values or attributes of leaders. Leaders may neither have values for goodness nor have attributes of internal virtues which include wisdom and skill in means. Leaders may serve followers unwisely and incur damages to organizations. Bodhisattva's ethical concepts can thus add to the servant leadership theory with values for virtue, attributes of virtues, as well as skill in means of leaders in serving different followers in various situations or contexts.

4.2.1.4 Spiritual leadership theory and Bodhisattva ethics. The spiritual leadership theory focuses on spiritual needs (core identity and values) of leaders who

⁹⁵ L.K. Treviño, L.P. Hartman, & M. Brown, "Moral person and moral manager: How executives develop a reputation for ethical leadership", *California Management Review*, 42 (2000): pp. 128-142.

engage in spiritual practices to develop hope and faith in a vision of service to others with committed altruistic love. The theory brings in the concept of hope and faith and the meanings in life for followers. However, spiritual leadership can include spiritual abuse. Leaders may use spirituality to reinforce their power, to seek selfish (often fraudulent) goals, and to foster dependence in followers. Bodhisattva's ethical aspects can thus add to the spiritual leadership theory with leaders' specified value for virtue, their attributes of virtue, which include wisdom (to balance with faith in this theory) as well as skill in means in teaching and guiding followers.

4.2.1.5 Transformational leadership theory and Bodhisattva ethics.

Transformational leaders are guided by universal ethics principles, feel a sense of obligation to the group, and treat followers with respect. The transformational theory contributes in term of the role or conduct of leaders that will help develop followers. The leaders pay attention to needs of each individual follower and foster individual's development with several methods. Bodhisattva's ethical aspects can add to the transformational leadership theory with the values for virtue and virtuous attributes of leaders. Leaders' wisdom and skill in means could be employed in the development of each follower by grouping followers according to their similar needs and teaching or developing them with appropriate methods.

In sum, while moral leadership theories are consistent with bodhisattva's ethical concepts in the notion of compassion or concern for others, these theories have limited focus and can be complemented as described above. In addition, the bodhisattva's ethical concepts can be shown as an integration of moral leadership theories whereby the ethical attributes of modern leaders can be seen as in the following figure.

Figure 2

Bodhisattva's Attributes and Modern Leadership's Ethical Attributes

Bodhisattva's Complete Ethics	Distinguished Attributes	Moral Theories of Leadership	Ethical Attributes of Modern Leadership
Ethics of the Vow	Self-Restraint/ Moral value	Authentic Leadership	Self-restraint/ Moral value
Ethics of Collecting wholesome factors	Virtues (six perfections)	Ethical Leadership	Virtues
Ethics of Benefiting Others	Skillful Means, Wisdom	Transformational Leadership	Skillful Means, Wisdom
Compassion		Servant Leadership Spiritual Leadership	Altruism

Source: own construction

Figure 2 presents the distinguished attributes corresponding with the three kinds of bodhisattva's complete ethics, that is, the attribute of self-restraint and ethics of the vow; the attributes of six perfections and ethics of collecting wholesome factors; and the attributes of compassion, wisdom, and skill in using means and the ethics of benefitting others. The moral theories of leadership are then placed in relevance with these attributes. Authentic leadership theory tends toward self-restraint and corresponds to the ethics of the vow. Ethical leadership theory tends toward virtuous behaviors and corresponds to the ethics of collecting wholesome factors. Virtues for leadership in this case include generosity, morality, vigor, patience, concentration, and wisdom; morality and wisdom are also shown as the attributes in other kinds of ethics. Transformational leadership theory tends toward the attribute of skillful means and wisdom and corresponds to the ethics of benefiting others. As for servant leadership theory and spiritual leadership theory, they tend toward the attribute of altruism which corresponds to compassion of bodhisattva. The integration of moral theories through the framework of complete ethics of bodhisattva leads to the following ethical attributes of modern leadership: self-restraint, virtue, skillful means, and wisdom. All of these ethical attributes have altruism as a basis in a similar notion to bodhisattva ethics having compassion as a foundation. Modern

leaders should have internal morality, which are in accord with universally acceptable standards, to restrain themselves; have values for virtues and behaving virtuously; have concern for others and using wisdom and skills to attract, gather, and to teach/coach/ give consultations to diverse groups of followers.

4.2.2 The Practical Application of Bodhisattva's Ethical Concepts for Modern Leadership

The ethics of bodhisattva based on Asaṅga's work can be applied for use with modern leadership. This will be addressed from the conceptual standpoints as well as the practical guidelines.

4.2.2.1 Conceptual Standpoints. The notions of bodhisattva ethics can contribute to modern leadership as follows:

(1) Ethics can be embraced by modern leadership in all their work. As much as Asaṅga indicates that ethics is all the work to be done by a bodhisattva, ethics can be embraced by modern leadership in all their work, and even in their life. Ciulla (1998) makes a similar statement that we must make ethics as a way of life. Thus, the indication is that: modern leadership is to work with ethics, lead with ethics, as well as live with ethics. Ethics is not a separate issue from work or from life of leaders.

(2) Ethics of three types can be practiced to develop oneself and to help develop others. According to the text of Asaṅga, ethics of the vow and ethics of collecting wholesome factors are focused on self-development whereas ethics of benefiting others is focused on the development of others. The implication for modern leadership is that leaders have to first practice ethics to develop themselves. The practices of leaders include working within the ethical disciplines or up to ethical standards while developing internal virtues for their work and their lives. This is in accordance with the concept of ethics of the vow and ethics of collecting wholesome factors. Another practice of leadership is to help induce and develop ethics as well as virtue of their followers. This is in accordance with the concept of ethics of benefiting others. The goal of the practice can be stated as to build a work group that embraces ethics and virtue in the work as well as in the lives of people in the group.

(3) Nature of trainings in ethics and skill in means. The nature of training in bodhisattva's ethics of the vow can be described as procuring and

preserving. The nature of training in bodhisattva's ethics of collecting wholesome factors can be described as procuring, preserving, and increasing. The nature of training in bodhisattva's ethics of benefitting others can be described as attracting or fulfilling others' needs. The nature of employing skill in means to practice ethics of benefitting others is using wisdom to evaluate capacity of others, to decide proper teaching methods, and to consider a necessity in transgressing from disciplines. The same nature of trainings can be practiced by modern leadership, respectively. That is, leaders procure moral disciplines and preserve disciplines while maintaining forbearance and vigilance. Leaders procure, preserve and increase internal virtues. Leaders gather followers to practice ethics in work (and life). Leaders evaluate the capacity of followers (in different contexts), consider available alternatives (including those that may transgress from disciplinary codes) and methods to develop the followers' ethics and virtues. The leaders make decision and apply the proper methods to develop the followers.

(4) The practice of ethics is to guard against actions that are reprehensible by precepts and by nature as well as to develop internal virtues based on the Six Perfections. The text of Asaṅga indicates that ethics of the vow is concerned with the bodhisattva restraining himself within the Prātimokṣa vow and the Bodhisattva vow. The bodhisattva guards against actions that are reprehensible by precepts as well as by nature. The ethics of collecting wholesome factors is concerned with the development of six virtuous qualities, which are labeled the six Perfections. Finally, the ethics of benefiting others is concerned with the bodhisattva contributing to others by accomplishing their welfare.

The application of the concept for modern leadership is that the practice of ethics by restraining oneself to moral codes of organizations is inadequate. One is to develop internal virtues as well in order to guard against actions which may be reprehensible by general moral standards. In other words, though the actions are not restrained by organizational moral codes, but the actions are contradictory to internal virtues or are reprehensible by general moral standards, one is to avoid those actions. The practice of ethics is thus concerned with restraining forbidden actions as well as developing internal virtues.

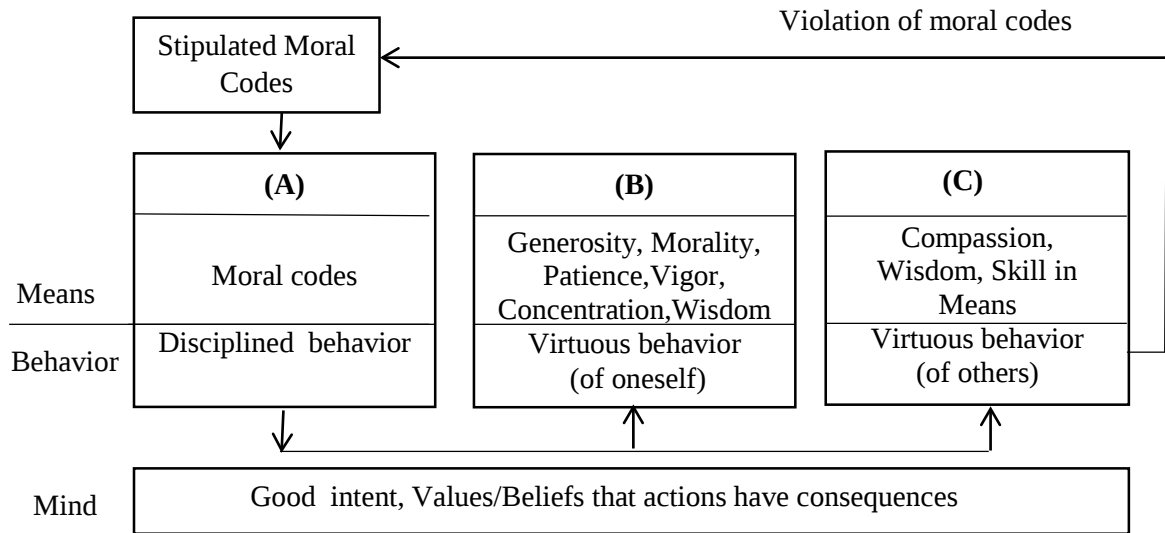
The six virtuous qualities are also important for modern leadership because they are the virtues that are necessary for leaders in practicing ethics. Modern leaders (and their followers) need morality, vigor, and concentration to procure and preserve moral disciplines of organizations. They need generosity, morality, vigor, patience, concentration, and wisdom to procure, preserve and increase their own virtuous acts in organizations. To attract others (their followers) to procure and preserve ethics in work (and lives), leaders need generosity in addition to morality, vigor, patience and wisdom. Moral disciplines may be overruled by the skill in means of leaders who have wisdom and have no other available alternatives but to transgress from the disciplines for the benefit of others.

(5) Ethics is to be considered as a continued practicing process. The process in training ethics of bodhisattva commences with the bodhisattva receiving the vow-of-ethics with purified intention from the qualified person, upon which the bodhisattva will preserve the disciplines and cultivate the ethics of collecting wholesome factors. Besides that, the bodhisattva practices the ethics of accomplishing the welfare of others (or ethics of benefiting sentient beings). If the bodhisattva failed in training ethics, he would make correction and avoid future failure with the exception of four major transgressions that he has to receive the vow again. The process in training ethics will continue as long as the vow-of-ethics is not relinquished.

Ethics for modern leadership can be considered as a continuing process in a similar fashion to the ethics for bodhisattva. The process can be shown as in Figure 3.

Figure 3

Ethics for Modern Leadership: A Continuing Process



Source: Own construction

According to the figure, a leader puts forth moral or ethical codes, which is up to acceptable standards, and induce these to personnel within an organization to generate disciplined behavior. The leader develops his/ her own internal virtues (as in B), such as those based on the six Perfections, i.e., generosity, morality, patience, vigor, wisdom and concentration, the results of which should be the leader's own virtuous behaviors. The leader gathers and motivates the followers to preserve the moral codes while working and to cultivate their own internal virtues to generate virtuous behaviors (as in C). The means for leaders to motivate and develop their followers are wisdom, compassion, and skill in means. In case that the moral codes are violated, the violators may be reprimanded or be punished depending on the magnitude of breach as stipulated by the codes. The violators should attempt to remedy or correct their false acts. If the behaviors of the personnel are unvirtuous but are not against the moral codes, the leader may advise and encourages the persons to avoid future unvirtuous behaviors. The process will go on like this for leaders and followers in the organization. Within the work process of leadership, leaders maintain ethics in their work with good intent and have values or beliefs that actions have consequences.

It can be noted that while the bodhisattva ethics can provide key elements for the ethics of leadership, the difference lies in the lesser magnitude of ethical codes, of excellence in behaviors, as well as of purification of intent. This is because the purpose of practicing ethics for modern leadership is to strive for ethical leadership status and/ or reputation and not the full awakening which involves perfect purity.

4.2.2.2 Practical Guidelines: Implementation of the Procurement and the Preservation of Ethics. The process for leadership to implement the procurement and the preservation of ethics is suggested here.

4.2.2.2.1 Procurement

(1) A modern leader enables the acquisition of ethics by laying down moral disciplines which are up to acceptable standards and the position of the organization in wider contexts.

(2) The leader acts in a role of moral leader (moral advisor/ moral model) and/ or selects others from top management team that fit with being ethical role models. The qualified moral leader has a duty to inform the employees about the advantages of ethics for employees and for the organization while the sustainability of the organization is one key advantage. He/she needs to be able to explain the concepts and practice of ethics to employees. In addition, the moral leader should point out that ethics does not limit just only to moral disciplines but ethics is the way of work (and the way of life). Having known of the advantages and concepts of ethics, the employees should be inclined and intent on accepting the moral disciplines of the organization.

(3) The moral leader conducts a meeting with followers. The meeting may be done in a workshop so that the moral leader and the employees can interact back and forth to ensure the employees' understandings of ethics in the current context. Relevant and updated case studies should be cited by the moral leader so that the employees can learn of ethical standards and the practical ways of being ethical. The teaching methods should be appropriately chosen for the audience in a similar way that the bodhisattva chooses to use proper methods of teaching doctrine for his audience. For the bodhisattva, the attitude of taking the vow must have been sincere and it is neither a matter of keeping up with someone else nor an inferior intention of earning a livelihood and the like. For the modern leader, he/ she has to recognize the

importance of building sincere attitudes from the employees in making the commitment to ethics. Outside the workshop, the leader is suggested to frequently communicate about ethics with people in the organization to make the ethics message salient; this can be done face-to-face and through modern communication equipment

The acceptance of the moral disciplines should also be formal, i.e., the organization can conduct a ceremony where the employees join and agree to commit to work ethically to ensure the sustainability of the organization.

Upon finishing the procurement mode, which includes the matter of employees' making commitment to work ethically by abiding at minimum by the moral disciplines and attempting to lead an ethical life, this leads to the preservation mode.

4.2.2.2.2 Preservation

The moral leader as a role model has to remain mindful in working ethically and can thus generate employees' respect and shared attitudes on work ethics. The said conduct also helps to prevent employees from failure in acting ethically. Based on the social learning theory (Bandura, 1986), leaders must be attractive and credible role models to be seen as ethical leaders by their followers. Attractiveness involves much more than authority and status. The models that demonstrate care and concern and treat others fairly are attractive to followers and garner positive attention.⁹⁶ Credibility comes from trustworthiness and leaders' practice what they preach. In a nutshell, leaders can use skill in applying a few means to attract and gather their people to follow their ethical leads.

The modern leader may consider giving rewards such as praise or recognition for employees who are ethical oriented. This can be done through the intranet and social media programs such as Facebook or Instagram. On the contrary, those who breach moral disciplines of an organization or behave unethically may be subject to be reprimanded or punished according to the codes. The leader should also take into consideration the intent of those who violate the moral disciplines. In case that an employee, with no bad intent, breached moral disciplines of the organization, the leader may warn the person and give him/ her a chance to correct his/her failure

⁹⁶ Michael E. Brown & Linda K. Trevino, "Ethical leadership: A review and future directions", **Leadership Quarterly**, 17, 2006: 597.

and to learn to be careful not to repeat the failure. However, if the case was that the moral breach of any employee arises obviously out of bad intent, the moral leader has to consider either punishing or giving an opportunity to correct failure of the employee; this may vary cases by cases. Research shows that reinforcement [by rewards and punishment] plays an important role in modeling effectiveness because observers pay close attention to those who control important resources and to rewards and punishments.⁹⁷

It should be noted that the key factors here are the good intent and commitment of employees. For the bodhisattva, according to Asaṅga, the bodhisattva who has made the vow and has a purified intention tends to preserve ethics and if the bodhisattva transgresses from the ethics, he will feel ashamed at his misdeed. The bodhisattva also sees the benefits of no transgression in that he will be free from regret. Similarly, the modern leader should recruit new employees who have values for virtue and for existing employees, the leader needs to instill values for virtue in them. The leader should motivate employees to have good intent and be committed to keep ethics by making them understand and believe in the advantages of ethics which is related to organizational sustainability. Provided that unethical behaviors occur, the modern leader should quickly determine the magnitude of negative consequences towards the organization's positioning in the broad context as well as the organization's stakeholders. The unethical issue has to be handled abruptly and carefully since nowadays the information, especially the negatively one, can be quickly spread out of the organization. The modern leader has to be prudent and courageous in leading the organization on an ethical track.

⁹⁷ Ibid., p. 598.

