

# Flower Adornment Sutra

## \*Chapter Thirty-Six: Universal Worthy's Conduct Commentary by Tripitaka Master Hsuan Hua

\*NOTE: Sutra text is in bold; italicized phrases in commentary are direct references to quoted text from sutra..."

### Commentary:

*Universal Worthy's conduct, chapter number thirty-six in the Flower Adornment Sutra, for the most part describes the great conduct cultivated by Universal Worthy Bodhisattva of great conduct.*

### Sutra:

**At that time, Universal Worthy Bodhisattva Mahasattva again addressed the great multitude of all the Bodhisattvas saying: "Disciples of the Buddha, the way this has been proclaimed is just a general discussion of a small portion of the Thus Come One's state that fits the capacity and disposition of living beings. Why is that? All Buddhas, World Honored Ones, appear in the world for the sake of all living beings who lack wisdom and do evil; who calculate a self and what belongs to a self; who are attached to the body; who are upside down and doubt; who hold deviant views and make discriminations; who are constantly interactive with all bonds and fetters; who flow along with birth and death and leave the path of the Thus Come One far behind.**

**Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas. Why is that? Disciples of the Buddha, if Bodhisattvas were to give rise to thoughts of anger and hatred towards other Bodhisattvas, that would open doors to millions of obstructions.**

### Commentary:

*At that time, after chapter thirty-five had been spoken and it was time to speak Chapter Thirty-six, Universal Worthy Bodhisattva Mahasattva, the Great Bodhisattva, again addressed the great multitude of all the*

*Bodhisattvas in the Dharma Assembly saying: All of you Disciples of the Buddha, the way this preceding Sutra text has been proclaimed is just a general discussion of a small portion of the Thus Come One's state that fits the capacity and disposition of living beings.*

The Dharma has been spoken tailor-made to suit their basic dispositions, taking into consideration whether they have good roots and keen wisdom, and whether their faculties are superior, average or inferior, sharp or dull. It has been a partial explanation of the Buddha's state. *Why is that?* The reason is *All Buddhas, World Honored Ones, appear in the world for the sake of all living beings who lack wisdom and do evil.* Why are beings so upside down that when you tell them to do good, to

Diligently cultivate precepts, samadhi, and wisdom;  
Put to rest greed, hatred, and stupidity,

they not only fail to do so but act in the opposite manner? It's because they don't have any wisdom. That makes them upside down so they create all kinds of evil karma. *Who calculate a self and what belongs to a self.* They do a lot of false thinking and reckoning, saying, "This is me, and that belongs to me." *Who are attached to the body, fearing the body will feel pain, be hungry, thirsty, cold or hot, considering it a priceless gem, who are upside down and doubt.* They do things in an inverted manner--knowing something is wrong but still wanting to do it, which is just as upside down as knowing something is true yet still wanting to doubt it. They can be clearly aware that the Buddhadharma is inconceivable yet still not pay attention to it and do upside-down things.

They have doubts about true principle, doubt the true Dharma spoken by the Buddha, and are beings *who hold deviant views and make discriminations.* See how the Sutra gives a clear and accurate picture of the inside of our minds, just as if the Sutra were a mirror. If we didn't hold deviant views and make discriminations, how would we fall? Why would we be unable to transcend the Three Realms? *who are constantly interactive with all bonds and fetters.* Always involved with dharmas of bondage and unable to get free, they've formed a corporation which cannot be dissolved. *who flow along with the current of birth and death, dying and being reborn over and over again the way one drifts with the waves of the sea, and they leave the path of the Thus Come One far behind, daily getting*

further away and becoming daily more confused. For that reason, Buddhas come into the world to save living beings.

Universal Worthy Bodhisattva says: *Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.* He means, “I have not seen a single dharma which is that of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.” No Bodhisattva ever has thoughts of anger towards another Bodhisattva. It would never happen. *Why is that? Why would no Bodhisattva ever be angry with another Bodhisattva? Disciples of the Buddha, that’s because if hypothetically speaking, Bodhisattvas were to give rise to thoughts of anger and hatred towards other Bodhisattvas, that would open doors to millions of obstructions.* Therefore, it is said:

When one single thought of anger or hatred arises,  
The doors to a million obstructions fly open.

If you produce one hateful, angry thought, that opens the gates to all kinds of obstacles.

### **Sutra:**

**What are the million obstructions? They are: The obstruction of not seeing Bodhi; The obstruction of not hearing proper Dharma; The obstruction of being born in a world that is not pure; The obstruction of being born in the evil destinies; The obstruction of being born in locations of difficulties; The obstruction of having many illnesses; The obstruction of being the object of much slander; The obstruction of being born in destinies where one is obtuse and dull;**

**The obstruction of destroying and losing proper mindfulness; The obstruction of being deficient in wisdom; Obstruction of the eyes; obstruction of the ears; obstruction of the nose; Obstruction of the tongue; Obstruction of the body; Obstruction of the mind; The obstruction of evil advisors; The obstruction of evil companions and parties;**

**The obstruction of liking to cultivate the small vehicle; The obstruction of liking to associate with the coarse and vulgar; The**

**obstacle of not believing in or liking people of great awesome virtue; The obstruction of liking to dwell together with people whose views are far from proper; The obstruction of being born in an outside-way household; The obstruction of dwelling in demonic states;**

**Commentary:**

When the million doors of obstructions fly open: *What are the million obstructions? They are: The obstruction of not seeing Bodhi*, which means no seeing or hearing the Buddhadharma and so not hearing the Dharma-doors of the Way of Enlightenment. *The obstruction of never at any time hearing proper Dharma*. An example is that there are people sitting right here during the lecturing of Sutras and speaking of Dharma who nevertheless neither see or hear. They don't have any idea what the Dharma Master is talking about, because karmic obstacles are obstructing them.

*The obstruction of being born in a world that is not pure*, such as the evil world of the five turbidities, in which we now have been born. *The obstruction of being born in the evil destinies*, either that of asuras, or the destinies or animals, hungry ghosts or hell-beings; *The obstruction of being born in locations of difficulties*, perhaps the difficulty of being born before or after a Buddha, the difficulty of birth in the northern continent of Uttarakuru, the difficulty of being deaf, dumb, or blind, or in any number of places where there are many hardships and difficulties.

*The obstruction of having many illnesses*. So you see, when people get sick all the time, it is a condition which obstructs the Way. *The obstruction of being the object of much slander*, always having people tear you down. You can clearly be a cultivator of the Way, yet they slander you and say you aren't someone who cultivates. *The obstruction of being born in destinies where one is obtuse and dull*. Being obtuse means being dense and not the least bit bright, and not understanding anything. "Dull" means very stupid, like a pig who doesn't have the least understanding of anything that's going on. After eating, it goes to sleep, and when it wake up it eats again. It eats until it's very plump, and then people kill it and devour its flesh. That's this obstruction.

*The obstruction of destroying and losing proper mindfulness*. If you speak Proper Dharma for these kinds of people they won't believe it, but will

believe if you speak deviant dharma. The reason is that their proper mindfulness is lost and destroyed so they lack proper knowledge and proper views and a kind of karmic obstacle is blocking them. *The obstruction of being deficient in wisdom*, not being clear about any situation; being obstructed, confused and not waking up, which is an obstruction.

*Obstruction of the eyes* so one's eyes are blocked and one does not see the Buddha, hear the Dharma, or encounter Sangha members. *Obstruction of the ears*, so one is deaf or as if deaf and, again, does not hear the Buddhadharma. *Obstruction of the nose*, so one cannot smell, and *Obstruction of the tongue*, so one cannot taste flavors. Those are all obstructions, along with *Obstruction of the body* and *Obstruction of the mind*.

What we people need to fear the most is *The obstruction of evil advisors*. You can have been cultivating the Buddhadharma very well, but then you encounter an evil advisor who uses flowery words and clever phrases and talks up and down, back and forth, destroying your faith in proper Dharma, convincing you to believe in deviant doors of deviant knowledge and deviant views. That's why we need to draw near good knowing advisors and stay far away from evil advisors who are always gossiping about rights and wrongs. *The obstruction of evil companions and parties*, having evil buddies who team up with you to form factions and splinter groups. Examples are this or that current Black Panther Party, White Panther Party, this or that Ghost Party, Demon Party, Wolf Party, Tiger Party--those are all evil companions and cliques.

*The obstruction of liking to cultivate the small vehicle* instead of studying and practicing Great Vehicle Buddhadharma. Such people say, "The Southern Transmission is true, while the Northern Transmission is false." When that kind of discrimination arises in the mind, it's because of this obstruction. *The obstruction of liking to associate with the coarse and vulgar*, with unspeakably crude people who don't understand true principle at all, whose heads are full of vulgarity and grossness, unbearably crude. *The obstacle of not believing in or liking people of great awesome virtue*, that is, having no faith in Great Vehicle Bodhisattvas, which is an obstacle, too.

*The obstruction of liking to dwell together with people whose views are far from proper*, enjoying living with people who hold deviant knowledge and

deviant views. *The obstruction of being born in an outside-way household*, being born in a clan of externalists with outside-way customs and observances, so one becomes confused and loses one's resolve for Bodhi. Just take a look. *The obstruction of dwelling in demonic states*, the kinds of states obtained by demons, which obstruct one's cultivation of the Way. So, you have to be extremely careful not to give rise to thoughts of anger and hatred, for as soon as one angry, hateful thought arises, doors of a million obstructions open up.

### **Sutra:**

**...The obstruction of being distant from the Buddha's proper teaching; The obstruction of not seeing good companions; The obstruction of finding it hard to plant good roots; The obstruction of increasing in unwholesome Dharmas; The obstruction of being in low and vile situations; The obstruction of being born in a border region; The obstruction of being born in a household of evil people;**

**The obstruction of being born among evil spirits; evil dragons, evil yakshas, evil gandharvas, evil asuras, evil garudas, evil kinnaras, evil mahoragas or evil rakshasas; The obstruction of not liking the Buddhadharma; The obstruction of practicing Dharmas of foolish youths; The obstruction of having fond attachment to the small vehicle;**

**The obstruction of not liking the great vehicle; The obstruction of one's nature being often startled and alarmed; The obstruction of one's mind being constantly worried and troubled; The obstruction of fondly clinging to birth and death; The obstruction of not concentrating on the Buddhadharma; The obstruction of not liking to see or hear of the spiritual penetrations of self-mastery of a Buddha;**

**The obstruction of not obtaining the faculties of a Bodhisattva; The obstruction of not cultivating the pure conduct of a Bodhisattva; The obstruction of shrinking back from the deep minds of a Bodhisattva; The obstruction of not making the great vows of a Bodhisattva; The obstruction of not making the resolve for all-wisdom; The obstruction of being lax and neglecting the conduct of a Bodhisattva;**

**The obstruction of not being able to purify and regulate all karmas;  
 The obstruction of not being able to attract and hold great blessings;  
 The obstruction of not being able to have keen power of wisdom; The  
 obstruction of being severed from vast, great wisdom; The  
 obstruction of not protecting and upholding all the practices of a  
 Bodhisattva; The obstruction of liking to slander the words of those of  
 all-wisdom; The obstruction of leaving the Bodhi of all Buddhas far  
 behind;**

**The obstruction of liking to dwell in the states of all the hordes of  
 demons; The obstruction of not single-mindedly cultivating the states  
 of a Buddha; The obstruction of not decisively making the vast vows  
 of a Bodhisattva; The obstruction of not liking to dwell together with  
 Bodhisattvas; The obstruction of not seeking the good roots of a  
 Bodhisattva;**

**The obstruction of one's nature harboring many views and doubts;  
 The obstruction of one's nature constantly being stupid and dark;  
 Because of not being able to practice a Bodhisattva's fair and  
 impartial giving, having the obstruction of not renouncing arise;  
 Because of not being able to hold the Thus Come One's precepts,  
 having the obstacle of breaking precepts arise; Because of not being  
 able to enter the door of patience, having the obstruction of stupid,  
 harmful hatred and anger arise;**

### **Commentary:**

Each one of us should think it over and see whether or not we ourselves have these obstructions. If so, we should break through them, and if we don't have them we should be even more courageously vigorous in staying far away from them. *The obstruction of being distant from the Buddha's proper teaching.* See how many people in the world say, "Buddhism is incorrect. It's superstition." They are obstructed by being distant from the Buddha's proper teaching and don't even know it, thinking themselves pretty fine.

*The obstruction of not seeing good companions* means that one doesn't like to see them, but instead wants to go see bad companions every day. Beneficial companions are those who help you out, but harmful companions are those who are always gossiping about rights and wrongs. We should

draw near good companions and keep our distance from the bad ones. *The obstruction of finding it hard to plant good roots.* You want to plant some good roots, but you can never quite bring yourself to do it. *The obstruction of increasing in unwholesome Dharmas* means that unwholesome dharmas grow.

*The obstruction of being in low and vile situations.* This could mean that one's features are very ugly. One's eyes, ears, nose, tongue, body and mind don't grow the proper way. The seven features grow together, the eyes where the nose should go, and the nose where there should be eyes. Wouldn't you say that was ugly to look at? The five sense organs are all inverted, which looks very grotesque and repulsive.

*The obstruction of being born in a border region* in which one does not see the Buddha, hear the Dharma, or meet members of the Sangha. *The obstruction of being born in a household of evil people,* so that when you want to study the Buddhadharma they forbid you to do so. As soon as the parents hear their child would like to study Buddhadharma, they consider it worse than murder, and they won't allow it. Being born in such a family where the parents are afraid of their offspring studying Buddhadharma is also a causal condition which obstructs the Way.

*The obstruction of being born among evil spirits.* Sometimes if you create deviant karma you'll end up reborn among evil spirits, or among *evil dragons*, another kind of evil spirit, as are *evil yakshas*, yaksha ghosts, *evil gandharvas*, *evil asuras*, *evil garudas*, *evil kinnaras*, *evil mahoragas*--any evil members of the eightfold division--or *evil rakshasas*, rakshasa ghosts. Those are all obstructions.

*The obstruction of not liking the Buddhadharma* means that as soon as you hear it you protest. *The obstruction of practicing Dharmas of foolish youths*, wanting to act like a kid, scrapping and jumping around, being naughty and playing from morning to night is also a situation which obstructs the Way. *The obstruction of having fond attachment to the small vehicle.* You like the small Vehicle and not the Great and say, "You think your Great Vehicle is so great, but I'm simply not going to study it."

*The obstruction of not liking the great vehicle* means having no liking for Great Vehicle Buddhadharma. *The obstruction of one's nature being often startled and alarmed.* One is seized with those kinds of sudden fright when



one's mind is not proper and upright. *The obstruction of one's mind being constantly worried and troubled.* If you're never happy about anything, but always depressed and worried with lots of anxieties and afflictions, you have causes and conditions which obstruct the Way.

*The obstruction of fondly clinging to birth and death,* liking to revolve on the wheel of birth and death, just means being very fond of the love and emotion within it. All that is an obstacle. *The obstruction of not concentrating on the Buddhadharma.* You don't study the Buddhadharma with one-pointedness of mind but figure it's already a big deal if you come bow to the Buddha every now and then.

Actually, there's nothing single-minded about it. As soon as you return home you resume your gambling and drinking and going to see shows, concentrating on those kinds of things, and not upon the Buddhadharma. *The obstruction of not liking to see or hear of the spiritual penetrations of self-mastery of a Buddha.* You don't like to hear it said that there are spiritual penetrations within Buddhism, not even on the part of the Buddha, much less about those held by Bodhisattvas. You don't want people to have spiritual powers, and that's an obstruction.

*The obstruction of not obtaining the faculties of a Bodhisattva.* You don't obtain the state of the interchanging functioning of the six sense organs or the clear eye and keen ear a Bodhisattva has. That's an obstacle. *The obstruction of not cultivating the pure conduct of a Bodhisattva.* The pure conduct of a Bodhisattva is that which contains no defiled dharmas--but that doesn't appeal to you. *The obstruction of shrinking back from the deep minds of a Bodhisattva,* fearing to be kind, compassionate, joyous and renouncing with the Four Unlimited Minds of a Bodhisattva.

*The obstruction of not making the great vows of a Bodhisattva.* You don't want to bring forth the kind of vast, great vows made by Bodhisattvas. *The obstruction of not making the resolve for all-wisdom* means not wishing to resolve yourself on the study of all-wisdom. *The obstruction of being lax and neglecting the conduct of a Bodhisattva.* You keep neglecting to cultivate the Six Paramitas and ten thousand conducts of a Bodhisattva and don't ever feel like cultivating them.

*The obstruction of not being able to purify and regulate all karmas,* the three karmas of body, mouth, and mind. *The obstruction of not being able to*

*attract and hold great blessings, to seek and plant great blessings. The obstruction of not being able to have keen power of wisdom, not being able to keenly intelligent and quick. The obstruction of being severed from vast, great wisdom, cutting it off. The obstruction of not protecting and upholding all the practices of a Bodhisattva, the Six Paramitas and the ten thousand conducts. The obstruction of liking to slander the words of those of all-wisdom, undermining everything people with wisdom say.*

*The obstruction of leaving the Bodhi of all Buddhas far behind, becoming distant from the Way of Enlightenment of the Buddhas. The obstruction of liking to dwell in the states of all the hordes of demons, a predilection which obstructs you as well. The obstruction of not single-mindedly cultivating the states of a Buddha, not concentratedly cultivating and maintaining the states a Buddha obtains. That obstructs you, too.*

*The obstruction of not decisively making the vast vows of a Bodhisattva, the Four Vast Vows made by Bodhisattvas. Not being able to do so resolutely is an obstacle. The obstruction of not liking to dwell together with Bodhisattvas who practice pure conduct. The obstruction of not seeking the good roots of a Bodhisattva, the roots of goodness a Bodhisattva has the obstruction of one's nature harboring many views and doubts, having view delusions, thought delusions, and very heavy thoughts of doubt. The obstruction of one's nature constantly being stupid and dark, so one's mind is always filled with darkness and stupidity.*

*Because of not being able to practice a Bodhisattva's fair and impartial giving, having the obstruction of not renouncing arise, deciding one does not want to practice giving. Because of not being able to hold the Thus Come One's precepts, having the obstacle of breaking precepts arise. Since one can't cultivate according to the precepts, one starts to want to break them. Because of not being able to enter the door of patience and not having the ability to endure all pain and suffering, having the obstruction of stupid, harmful hatred and anger arise so one wants to make trouble and do harm.*

### **Sutra:**

**...Because of not being able to practice the great vigor of a Bodhisattva, having the obstruction of the filth of laziness arise; Because of not being able to obtain all samadhis, having the**

**obstruction of being scattered arise; Because of not cultivating Prajna Paramita, having the obstruction of evil wisdom arise; The obstruction of lacking skill with regard to what is and is not the case;**

**The obstruction of lacking expedient methods for crossing over living beings; The obstruction of not being able to contemplate with a Bodhisattva's wisdom; The obstruction of not being able to understand and know a Bodhisattva's Dharmas of escape; Because of not accomplishing the ten kinds of vast, great eyes of a Bodhisattva, having the obstruction of one's eyes being as if blind from birth; Because of not hearing unobstructed Dharma, having one's mouth be as if dumb and mute;**

**Because of not being endowed with the marks and characteristics, having one's nose faculty be broken; Because of not being able to discern and understand the languages of living beings, developing an obstruction in the tongue faculty; Because of looking down on living beings, developing an obstruction in the body faculty; Because of one's mind being very crazy and scattered, developing an obstruction in the mind faculty;**

### **Commentary:**

*Because of not being able to practice the Great courageous Vigor of a Bodhisattva, therefore having the obstruction of the filth of laziness arise.* An example is complaining that one has to get up too early and gets to sleep too late during Ch'an sessions, and feels one's going insane from not having enough sleep. That's the obstruction of the filth of sloth. One decides one can't stand to be courageously vigorous and becomes lazy and remiss instead. *Because of not being able to obtain all samadhis, the proper concentrations and proper receptions of a Bodhisattva, having the obstruction of being scattered arise.* One starts having a lot of false thinking and afflictions in one's mind--a lot of scatteredness.

As one sits in meditation one feels very upright and uncomfortable throughout one's entire body and decides it would be better to go off and take it easy. One then becomes scattered, which is this obstruction. *Because of not cultivating Prajna Paramita, the Dharma of Wisdom Gone to the Other Shore, having the obstruction of evil wisdom arise.* That means pleading one's own case, complaining, "The Buddha isn't compassionate.

Why doesn't he help me out?!" One finds this and that fault in the Buddha and considers the Bodhisattvas totally wrong. That's evil, worldly wisdom and skill in argumentation.

*The obstruction of lacking skill with regard to what is and is not the case, that is, not being able to tell whether something is or is not in accord with principle. One can't distinguish what holds true and what does not, what is and what is not cultivation of the Way. The obstruction of lacking skillful and expedient methods for crossing over living beings, so one doesn't know how to employ expedient Dharma-doors to teach and transform them. That, too, is an obstacle. The obstruction of not being able to contemplate all states with a Bodhisattva's wisdom, the obstruction of not being able to understand and know a Bodhisattva's Dharmas of escape to transcend the world. Because of not accomplishing the ten kinds of vast, great eyes of a Bodhisattva, having the obstruction of one's eyes being as if blind from birth and unable to see things.*

*Because of not hearing unobstructed Dharma-doors of perfect fusion, having one's mouth be as if dumb and unable to talk, like a mute; Because of not being endowed with the marks and characteristics, having one's nose faculty be broken and not grow properly. Because of not being able to discern and understand the languages of living beings and what they say, developing an obstruction in the tongue faculty, so one cannot speak. Because of looking down on living beings, developing an obstruction in the body faculty so it is not complete. Because of one's mind being very crazy and scattered, developing an obstruction in the mind faculty. One is always going crazy in one's mind. No matter what comes up. One can't remain composed and even-tempered and contemplate with a level head, but goes nuts instead. Since one's mind is not at peace, obstructions to the mental faculty develop.*

**Sutra:**

**...Because of not maintaining the three categories of vinaya compartment, developing in obstruction to body karma; Because of constantly giving rise to the four kinds of errors, developing an obstruction to speech karma; Because of often producing greed, anger, and deviant views, developing an obstruction to mind karma;**

**The obstruction of seeking the Dharma with a thieving mind; The obstruction of severing the states of a Bodhisattva; The obstruction of one's mind shrinking back from a Bodhisattva's Dharmas of courage; The obstruction of one's mind becoming lazy on the path of escape of a Bodhisattva; The obstruction of one's mind wishing to stop and rest from the doors of light of wisdom of a Bodhisattva; The obstruction of one's mind weakening in the power of mindfulness of a Bodhisattva;**

**The obstruction of not being able to make dwell and maintain the Thus Come One's teaching Dharmas; The obstruction of not being able to draw near to the Bodhisattva's path of freedom from production; The obstruction of not being able to practice the Bodhisattva paths of non-loss and non-destruction; The obstruction of following the position proper to the two vehicle; And the obstruction of becoming far distant from the seed nature of all Buddhas and Bodhisattvas of the three periods of time.**

**Disciples of the Buddha, if Bodhisattvas were to give rise to a single thought of anger towards other Bodhisattvas, that would bring about doors of a million obstructions such as these. Why is that? Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.**

**Therefore, Bodhisattvas Mahasattvas who wish to quickly perfect all Bodhisattva conducts should diligently cultivate ten kinds of Dharmas. What are the ten? They are: One's mind not abandoning any living beings; Thinking of all Bodhisattvas as being Thus Come Ones; Never slandering any Buddhadharmas; Knowing that countries have no exhaustion or end; Bringing forth deep faith and delight in all Bodhisattva practices; Not renouncing the resolve for Bodhi which is equal to empty space and the Dharma realm; Contemplating Bodhi and entering the Thus Come One's powers; Diligently cultivating unobstructed eloquence; Teaching and transforming living beings without becoming tired; And dwelling in all world-systems without attachment in one's mind. Those are the ten.**

**Commentary:**

*Because of not maintaining the three categories of vinaya comportment, developing in obstruction to body karma.*

### The Three Categories of Vinaya Comportment

- Separate Liberation Vinaya Comportment. The “Separate Liberation” Vinaya Comportment (Pratimoksha), is that of the Precept Substance arising because one has received the Precept Dharma with regard to the Desire Realm. One still has outflows.
- Dhyana Vinaya Comportment. The Vinaya Comportment that Springs from Still Consideration (Dhyana-Samadhi), is that of the precept Substance arising on its own because one has entered the samadhis of the Form Realm. At this stage, one still has outflows.
- Non-Outflow Vinaya Comportment. The Vinaya Comportment that Springs from the Way, which is that of the Precept Substance arising because one has entered non-outflow samadhi.

Here the text is referring to not maintaining the three wholesome Karmic deeds that pertain to the body: the precepts against killing, stealing, and sexual misconduct. *Because of constantly giving rise to the four kinds of errors--the four unwholesome Karmic acts that pertain to the mouth: loose speech, lying, harsh speech and double-tongued speech, and thereby developing an obstruction to speech karma;*

*Because of often producing greed, anger, and deviant views, the three unwholesome Karmic acts that pertain to the mind--deviant views meaning stupidity—therefore developing an obstruction to mind karma; The obstruction of seeking the Dharma with a crooked, thieving mind instead of a straight mind. One steals the Dharma the way a robber steals things, and one’s study of the Dharma is not genuine.*

For example, perhaps someone comes on the sly from another Way-place where they don’t understand the Dharma to steal the Dharma from Gold Mountain Monastery. While they are there they stealthily listen to the Sutras without saying clearly they have come from another place. That’s this obstruction. *The obstruction of severing the states of a Bodhisattva by not believing in them. The obstruction of one’s mind shrinking back from and fearing a Bodhisattva’s Dharmas of courage.*

One has defeatist thoughts of how it's too hard to cultivate the Way so one might as well give up, instead of maintaining courageous vigor. *The obstruction of one's mind becoming lazy and indolent on the path of escape from the Three Realms of a Bodhisattva. The obstruction of one's mind wishing to stop and rest from, and no longer study and practice, the doors of light of wisdom of a Bodhisattva.* One feels like taking a break from them.

*The obstruction of one's mind weakening in the power of mindfulness of the Bodhi resolve of a Bodhisattva and deciding it has no interest or meaning. The obstruction of not being able to make dwell and maintain the Thus Come One's teaching Dharmas, that is, the Buddhadharma. The obstruction of not being able to draw near to the Bodhisattva's path of freedom from production, the way to get free from production and extinction once and for all. One can't even approach it.*

*The obstruction of not being able to cultivate and practice the Bodhisattva paths of non-loss and non-destruction of the resolve for Bodhi, the Bodhi mind. The obstruction of following the position proper to the Dharma-doors of the two vehicle. Thinking the Two Vehicles are the right way to go is this obstruction. And the obstruction of becoming far distant from the seed nature of all Buddhas and the seed nature of all Bodhisattvas of the ten directions and the three periods of time.*

*Disciples of the Buddha, if Bodhisattvas were to give rise to a single thought of anger towards other Bodhisattvas, that would bring about doors of a million obstructions such as these. Why is that? Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas. There couldn't be any such evil and wrong dharma as one Bodhisattva feeling hatred and anger towards another Bodhisattva. A Bodhisattva would never have thoughts of hatred or anger.*

*Therefore, Bodhisattvas Mahasattvas who wish to very quickly perfect all the doors of practice, the conducts practiced by a Bodhisattva, should diligently cultivate ten kinds of Dharmas. What are the ten? They are: One's mind not ever abandoning any living being, but instead always being mindful of all living beings and wanting to teach and transform them. Thinking of all Bodhisattvas as being Thus Come Ones, and having the same respect and reverence for them as one would for all Buddhas. Never slandering any Buddhadharmas, the Buddha, the Dharma, or the Sangha.*

*Knowing that countries have no exhaustion or end but are infinite. Bringing forth deep faith and delight in all Bodhisattva practices and always liking to cultivate them. Not renouncing the resolve one makes for Bodhi, which one cultivates on so vast a scale that it is equal to empty space and the Dharma realm in extent. Contemplating Enlightenment, Bodhi and entering the attainment of the Thus Come One's powers, the powers which a Buddha has. Diligently cultivating unobstructed eloquence; teaching and transforming living beings without becoming tired or fed up with it. And dwelling in all world-systems, yet remaining without attachment to them in one's mind, unlike we people who become fond of a world as soon as we get there and forget to return. Those are the ten kinds of Dharma-doors which should be known and cultivated by those who wish to walk the Bodhisattva Path.*