

Prologue to the Flower Adornment Sutra

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The Fifth Door: The Progressive Depth of the Substance of the Teaching

continued from Issue #207

THE NINTH SUBSTANCE

PROLOGUE:

THE NINTH IS THE NON-OBSTRUCTION OF SPECIFICS BY SPECIFICS AS THE SUBSTANCE, IN WHICH TEXTS AND MEANINGS ARE BOTH PERFECT. TEXTS ARE THE PERFECT SOUND, AND THE TEN KINDS OF DOORS TO THE ESOTERIC ARE ALSO INCLUDED WITHIN THIS. THE "MANIFESTATION OF MARKS" CHAPTER SAYS: "THE BUDDHA PROCLAIMS A SINGLE WONDROUS SOUND, WHICH IS HEARD THROUGHOUT THE COUNTRIES OF THE TEN DIRECTIONS. IT IS REPLETE WITH ALL VARIETIES OF SOUNDS. THE RAIN OF DHARMA POURS OUT EVERYWHERE. " THAT IS THE SUBSTANCE WHICH IS SIMULTANEOUS REPLETION YET INTERACTION. THE "TEN DWELLINGS" CHAPTER SAYS: "WISHING COMPLETELY TO PROCLAIM A SINGLE PHRASE OF DHARMA FOR AN ASAMKHYEYA OF KALPAS, YET NOT HAVE IT BE EXHAUSTED, AND THAT ALL THE TEXTS AND MEANINGS NOT BE THE SAME--THE BODHISATTVA FOR THAT REASON FIRST BECOMES RESOLVED." THAT IS THE SUBSTANCE WHICH IS NON-OBSTRUCTION OF EXPANSION YET RESTRICTION, AND IS ALSO CALLED THE TEACHING WHICH IS UNIFORMITY YET VARIETY. THE SINGLE PHRASE NOT BEING DESTROYED IS RESTRICTION, AND IT IS UNIFORMITY. THE TEXTS AND MEANINGS NOT BEING THE SAME IS EXPANSION, AND IT IS VARIETY.

COMMENTARY:

THE NINTH IS THE NON-OBSTRUCTION OF SPECIFICS BY SPECIFICS AS THE SUBSTANCE. This discusses how specifics are not obstructive of each other. Basically, specifics have shape and characteristics, and yet this substance is that of things with shape and characteristics not ruling each other out, IN WHICH TEXTS AND MEANINGS ARE BOTH PERFECT. Since it is unobstructed, the texts are perfect, and so are the meanings. The sound is perfect, too. Texts, meanings, and sound are all perfectly interpenetrating without obstruction. THE TEXTS ARE THE PERFECT SOUND. The literary aspects, the Sutra texts, are called the perfect sound, AND THE TEN KINDS OF DOORS TO THE ESOTERIC ARE ALSO INCLUDED WITHIN THIS. There can be further subdivision into the Ten Kinds of Doors to the Esoteric, with which this is replete. THE "MANIFESTATION OF MARKS" CHAPTER SAYS: "THE BUDDHA PROCLAIMS A SINGLE WONDROUS SOUND." The Buddha uses one kind of wonderful sound, WHICH IS HEARD THROUGHOUT THE COUNTRIES OF THE TEN DIRECTIONS." All in the lands everywhere in the ten directions hear it. "IT IS REPLETE WITH ALL VARIETIES OF SOUNDS." The one sound that goes everywhere throughout the lands of the ten directions includes within it the multitudes of wonderful sounds. The single wondrous sound is replete with all wondrous sounds. The single sound is replete with all sounds, and a single language includes within it all languages. That is why it is said to be "replete with all varieties of sounds." "THE RAIN OF DHARMA POURS OUT EVERYWHERE." That kind of raining down of the rain of great Dharma

and turning of the Wheel of great Dharma fills the Dharma Realms of the ten directions. THAT IS THE SUBSTANCE WHICH IS SIMULTANEOUS REPLETION YET INTERACTION. The principle expressed in those lines of verse is that of the Substance which is Simultaneous Repletion Yet Interaction, which was discussed before.

Furthermore, THE "TEN DWELLINGS" CHAPTER SAYS, expressing it in another way: "WISHING COMPLETELY TO PROCLAIM A SINGLE PHRASE OF DHARMA." If you wish to completely express that single sentence of wonderful Dharma, "FOR AN ASAMKHYEYA OF KALPAS, YET NOT HAVE IT BE EXHAUSTED," even after so long a time as an asamkhyeya of kalpas, you would not be able to say it completely, to exhaust it. Verbal expression would not be able to totally exhaust that one phrase of wonderful Dharma. "AND THAT ALL THE TEXTS AND MEANINGS NOT BE THE SAME." Even though you proclaimed that one phrase for as long a time as an asamkhyeya of kalpas, there still would not be any duplication of texts or meanings. Each would have its own meaning. Each time you talked would be different from every other time. It doesn't mean that after saying the one phrase, you would repeat it over and over again, saying the same sentence. Instead, you would analyze its meanings and discuss them, and the meanings would not be the same. "THE BODHISATTVA FOR THAT REASON FIRST BECOMES RESOLVED." The Bodhisattva who is first bringing forth the resolve for Bodhi uses that kind of method of proclamation, which is what a Bodhisattva who is first bringing forth the resolve should do. THAT IS THE SUBSTANCE WHICH IS NON-OBSTRUCTION OF EXPANSION YET RESTRICTION, AND IS ALSO CALLED THE TEACHING WHICH IS UNIFORMITY YET VARIETY. On the one hand, it is the teaching of uniformity, yet it can also be called a teaching of variety. Why is that? THE SINGLE PHRASE NOT BEING DESTROYED IS RESTRICTION. When the one sentence of Dharma, the one phrase of text, is proclaimed for as long as an asamkhyeya of kalpas, the one phrase of Dharma is restriction, a delimitation; AND IT IS UNIFORMITY. It is purely of one kind, without variety. THE TEXTS AND MEANINGS NOT BEING THE SAME throughout the proclamation IS EXPANSION, AND IT IS VARIETY. That's because if they were the same, that would not be variety. But since the texts and meanings are not the same, there is expansion and variety.

PROLOGUE:

IT ALSO SAYS: "WITHIN ONE DHARMA, HE UNDERSTANDS THE MANY; AND WITHIN MANY DHARMAS, HE UNDERSTANDS THE ONE," AND SO FORTH. ALL ARE THE TEACHING OF THE ONE AND THE MANY INCLUDING EACH OTHER. THE "APPEARANCES" CHAPTER SAYS: "THEY THUS COME ONE'S SOUND UNIVERSALLY ENTERS ALL, JUST LIKE WRITING CHARACTERS," AND SO FORTH. THIS IS RECIPROCAL ENTRY, AND IT IS RECIPROCAL INCLUSION.

COMMENTARY:

IT ALSO SAYS: "WITHIN ONE DHARMA, HE UNDERSTANDS THE MANY." In this Sutra it says that if you reach understanding with regard to one dharma, you will be able to understand each and every dharma. That's what is meant by understanding the many within a single dharma. "AND WITHIN MANY DHARMAS, HE UNDERSTANDS THE ONE." You understand how one dharma can bring forth the myriad dharmas and how those myriad dharmas still return to that one dharma. If you understand one dharma, you will also be able to penetrate the myriad dharmas. If you have not penetrated the myriad dharmas, it is because you have not yet understood that one dharma. For that reason, people who investigate the Dharma should first understand that one dharma. If you wish to understand that one dharma, I will tell you what it is. The one dharma is the wonderful Dharma of True Thusness. If you understand it, then it is the wonderful Dharma of True Thusness. If you don't understand it, then it is the wonderful Dharma of ignorance, since you don't understand it. The reason

you don't understand the one dharma is that you have ignorance. Your ignorance obstructs you so that you can't understand. But if you break through that ignorance, then True Thusness will appear. Therefore, ignorance is the basis of afflictions, and True Thusness is the basis of Prajna. If you can understand True Thusness, the self-nature, then you will understand the one dharma. Conversely, if you don't understand that one dharma, you won't understand any dharmas. To be clear about one dharma is to be clear about them all, which is why the text says: "Within one dharma he understands the many, and within many dharmas he understands the one," AND SO FORTH. ALL ARE THE TEACHING OF THE ONE AND THE MANY INCLUDING EACH OTHER. To include is to take in. The one can take in the limitlessly many, and the limitlessly many are taken back in to return to the one. THE "APPEARANCES" CHAPTER SAYS in one passage of the Sutra text: "THE THUS COME ONE'S SOUND UNIVERSALLY ENTERS ALL." The sound of the Thus Come One's voice universally enters into the minds of all living beings, "JUST LIKE WRITING CHARACTERS," AND SO FORTH. It is like writing with characters or letters and figures. No matter what words you write, they don't leave letters behind; and their not leaving them behind is a kind of universality. THIS IS RECIPROCAL ENTRY, AND IT IS RECIPROCAL INCLUSION. This, too, is the principle of inclusion of each other yet entry into each other.

What does it mean when it says that writing characters is like the Buddha speaking Dharma? That's because in writing characters, no matter what country's language is involved, when written down, it can be effective. And through writing characters, any situation whatsoever can be portrayed. If you have something to say to someone, by writing the person a letter, you can tell the person. You can take care of the matter without having to see the person face to face. You can also put different kinds of languages into writing, and you can write down all types of numerical computations. You can write literature dealing with worldly dharmas, and you can write literature concerning world-transcending dharmas. Whatever you are doing, writing can represent it. For that reason, the Dharma door of writing with characters or letters is very vast and great, very universal. It "universally enters all." When the Buddha speaks the Dharma, it is that way, too. It can universally enter all, and so there is reciprocal entry and reciprocal inclusion. They are not obstructive of each other. The dharma of writing characters or letters can also be said to be one of mutual entry as well as one of mutual inclusion.

PROLOGUE:

THE "TEN DWELLINGS" ALSO SAYS: "THE ONE IS THE MANY, AND THE MANY ARE THE ONE. TEXTS ACCORD WITH MEANINGS, AND MEANINGS ACCORD WITH TEXTS." THAT IS THE SUBSTANCE OF THE TEACHING WHICH IS RECIPROCAL IDENTITY. THE "APPEARANCES" CHAPTER SAYS: "THOSE IN THE WAY PLACE ALL HEAR, BUT IT DOES NOT GO BEYOND THE ASSEMBLY. EACH HAS HIS OR HER INDIVIDUAL UNDERSTANDING." THAT IS THE SUBSTANCE OF THE TEACHING WHICH IS CONCEALING YET REVEALING.

COMMENTARY:

Furthermore, in THE "TEN DWELLINGS" CHAPTER, there is ALSO a section of several lines of Sutra text that SAYS: "THE ONE IS THE MANY." Therefore, you should not be attached to one simply being one, and you also should not be attached to many simply being many. One is just many, and many are one. Many and one only exist due to discriminations on the part of people. In the fundamental substance there are no such appellations as "one" and "many". One and many are the result of the discriminating minds of ordinary people. That is why it says: "The one is the many, and the many are the one." If you don't understand the numbers, you will not be able to compute them. "Texts accord with meanings." This refers to texts following the meanings. "AND MEANINGS ACCORD WITH TEXTS." The meanings also follow the text, and so there is a reciprocal relationship.

THAT IS THE SUBSTANCE OF THE TEACHING WHICH IS RECIPROCAL IDENTITY. You should not be attached to so many simply being many, or to one being one. The many are the one, and the one is the many. If you can look upon it in that way, if you don't have those kinds of attachments, then you achieve liberation.

THE "APPEARANCES" CHAPTER SAYS in several lines of Sutra text: "THOSE IN THE WAY PLACE ALL HEAR, BUT IT DOES NOT GO BEYOND THE ASSEMBLY." When the Buddha speaks the Dharma, all of the people who are within the Way Place hear the Dharma which the Buddha speaks "but it does not go beyond the Assembly." People outside the Way Place do not hear it. That is one explanation. There is another. People "inside the Way Place" are people whose potentials are ripe, and so when they hear the wonderful Dharma spoken by the Buddha, they become enlightened. People whose potentials are not ripe don't understand it. Although they listen, they don't understand its principles. They can't comprehend it, can't fathom it, which is why "it does not go beyond the assembly." EACH HAS HIS OR HER INDIVIDUAL UNDERSTANDING. People with great roots and great wisdom obtain more moistening from the rain of Dharma, whereas people with small roots and small capacity obtain less moistening. It's just as when rain falls from the sky. Big trees will take in more water from the rainfall, whereas small plants take in less. Therefore, each obtains what it should obtain. Each obtains the benefits of Dharma that he or she should obtain. That's what is meant by "Each has his or her individual understanding." Each understands. THAT IS THE SUBSTANCE OF THE TEACHING WHICH IS CONCEALING YET REVEALING. AND IT IS:

Speaking for one person without the other person knowing it, and speaking for the other person without the first person knowing it, neither knowing about the other.

There is both concealing and revealing. For the people who understand, it is revealed. For the people who have not yet understood, it is concealed. Therefore this is the Substance of the Teaching which is Concealing Yet Revealing.

Just now when "Way Place" was lectured, everyone got enlightened and thought, "Oh! I'm living in this Way Place, and it's like the lecture hall here at Gold Mountain Monastery, maybe a little bigger or smaller. The Buddha is there speaking the Dharma, and the people listening are the assembly." But that's not the case. The Way Place is the straight mind. The straight mind is the Bodhimanda. When straight-minded people listen to the Dharma, they obtain the benefits of the Dharma. But when people whose minds are not straight listen to the Dharma, they are not able to obtain the benefits of the Dharma. The living beings who obtain benefit from the Dharma are those "within the assembly," and those who do not obtain its benefits are those "outside the assembly." That is one interpretation.

It could also be said that the Way Place is the Dharma Realm, that the Dharma Realm is taken as the Bodhimanda. It's not like our tiny Way Place. The living beings within the Dharma Realm who obtain the benefits of Dharma are "within the Way Place," whereas those within the Dharma Realm who have not obtained the benefits of the Dharma are those "outside the assembly." Therefore, if the principles involved were discussed, there would be a great many of them. But since our time is limited, we will not go into them right now.

PROLOGUE:

IT ALSO SAYS: "THE SOUND OF THE THUS COME ONE'S PROCLAMATION IS SIMPLY OF A SINGLE FLAVOR, YET ACCORDING TO THE CAPACITIES OF THE MINDS OF LIVING BEINGS IT HAS LIMITLESSLY MANY DIFFERENCES." THAT IS ALSO THE SUBSTANCE OF THE TEACHING WHICH IS CONCEALING YET REVEALING; AND IT IS THE TEACHING WHICH IS UNIFORMITY YET VARIETY. IT ALSO SAYS: "THE THUS COME ONE, WITHIN ONE VERBAL UTTERANCE, PROCLAIMS BOUNDLESSLY MANY OCEANS OF TALLYING

TEXTS, LIKE THE MAIDEN GOOD MOUTH," AND SO FORTH. THAT IS THE TEACHING WHICH IS THE FINE AND SUBTLE.

THE "ASAMKHYEYA" CHAPTER SAYS: "WITHIN EACH AND EVERY ONE OF ITS SUTRAS, HE DIFFERENTIATES ALL DHARMAS WHICH ARE INEFFABLE. AND WITHIN EACH AND EVERY ONE OF THOSE DHARMAS, HE FURTHER SPEAKS ALL DHARMAS, WHICH ARE INEFFABLE," AND SO FORTH. SINCE A SINGLE DHARMA IS THAT WAY, THE REST OF THE DHARMAS ARE THAT WAY, TOO. THEY SHINE UPON EACH OTHER LAYER AFTER LAYER, INFINITELY AND ENDLESSLY. THAT IS THE TEACHING WHICH IS INDRA'S NET.

COMMENTARY:

IT ALSO SAYS: "THE SOUND OF THE THUS COME ONE'S PROCLAMATION IS SIMPLY OF A SINGLE FLAVOR." It also says in the "Appearances" Chapter that the sound spoken by the Buddha, the Dharmas of the Teachings which he speaks, are "simply of a single flavor." The Teaching is the Dharma of the single flavor of liberation. YET ACCORDING TO THE CAPACITIES OF THE MINDS OF LIVING BEINGS, inasmuch as the capacities of the minds of living beings are not the same, IT HAS LIMITLESSLY MANY DIFFERENCES. THAT IS ALSO THE SUBSTANCE OF THE TEACHING WHICH IS CONCEALING YET REVEALING. That, too, is an analogy for the substance of the Teaching which is a Teaching of Concealing and a Teaching of Revealing. AND IT IS THE TEACHING WHICH IS UNIFORMITY YET VARIETY. It is uniform, in that the sound spoken by the Thus Come One is of one flavor, which is uniformity. The measure of the minds of living beings being different is variety.

IT ALSO SAYS--there are also several lines of Sutra text that say: "THE THUS COME ONE, WITHIN ONE VERBAL UTTERANCE, within one spoken phrase, PROCLAIMS BOUNDLESSLY MANY OCEANS OF TALLYING TEXTS." He proclaims limitless and boundlessly many Sutras. Within that single phrase of Dharma he speaks so many Sutras they are like the sea, "LIKE THE MAIDEN GOOD MOUTH," AND SO FORTH. The Maiden Good Mouth is discussed in the Sutra, and there are others. THAT IS THE TEACHING WHICH IS THE FINE AND SUBTLE. That makes appear the extremely fine and subtle substance of the Teaching.

THE "ASAMKHYEYA" CHAPTER SAYS: "WITHIN EACH AND EVERY ONE OF ITS SUTRAS." "Its" refers to that particular Sutra. "Each and every one" means one Sutra, and it is every single Sutra. Within each of those Sutras, "HE DIFFERENTIATES ALL DHARMAS WHICH ARE INEFFABLE." That they are ineffable doesn't mean he doesn't speak them. It means they cannot be spoken to the end. There are so many there is no way to speak them all. They are ineffably many. "AND WITHIN EACH AND EVERY ONE OF THOSE DHARMAS, HE FURTHER SPEAKS ALL DHARMAS, WHICH ARE INEFFABLE." Within that Sutra, he in turn delineates all sorts of Dharmas. Within each of the Sutras, within each of all the dharmas, he further speaks "all dharmas, which are ineffable." He goes on to proclaim limitless and boundlessly many dharmas, so many they could not be spoken completely, AND SO FORTH. SINCE A SINGLE DHARMA IS THAT WAY, inasmuch as for one kind of Dharma, all limitlessly many dharmas can be spoken, it is even more the case that limitless and boundlessly many dharmas can be spoken for all the limitlessly many dharmas. That is why it says, THE REST OF THE DHARMAS ARE THAT WAY, TOO. Since it is that way with a single door of Dharma, the other Dharma doors are like that as well. They are all that way. THEY SHINE UPON EACH OTHER LAYER AFTER LAYER. You shine on me, and I shine on you. You illumine me, and I illumine you. Your light shines on my light, and my light shines on your light, INFINITELY AND ENDLESSLY. They are so numerous as to be inexhaustible and unending, infinite and endless. THAT IS THE TEACHING WHICH IS INDRA'S NET. That is the Substance of the Teaching which is the Net of Indra.

The Maiden Good Mouth, who is discussed in the section of Sutra text in the "Appearances" Chapter, has an especially fine mouth. The reason it is so fine is that her mouth can make music. From her mouth one kind of sound comes forth which can change into hundreds of thousands of kinds of sounds of music. She is one of the heavenly maidens who entertain the God of self-mastery. She keeps him company and makes music for him. All she has to do is let out a sound, and there is the music of pianos, of violins, harps, flutes, and pipes. There are sounds of music which exist in the human realm, and sounds of music not found in the human realm. That heavenly music resounds through empty space. All she has to do is send out a sound, and there are hundreds of thousands of ten thousand of kinds of sounds of music that are played. As soon as the God of Self-Mastery hears the music, he becomes muddled and confused, and his brain is not too clear. It's as when people hear music and become as if drunk and stupid, as if they don't understand anything they hear, and enter the music samadhi. The Maiden Good Mouth uses one kind of sound and changes it into hundreds of thousands of ten thousands of kinds of sounds of music. And each kind of sound further changes into hundreds of thousands of ten thousands of kinds of sounds of music. And she can play the very best music on every kind of musical instrument. For that reason, the Sutra text brings her up by way of analogy. It says that the Buddha's speaking of Dharma is similar to that principle. Later on in the text of the *Flower Adornment Sutra*, in the "Appearances" Chapter, the Maiden Good Mouth will be described more thoroughly.

PROLOGUE:

ANY SPECIFIC TOUCHED UPON IS THE DHARMA, AND THAT IS THE TEACHING WHICH IS ADDUCING SPECIFICS TO BRING FORTH UNDERSTANDING. IN ONE THOUGHT, THERE IS SUDDEN PROCLAMATION, AND THAT IS THE TEACHING WHICH IS THE TEN PERIODS OF TIME. AS IN ALL ASSEMBLIES, WHEN IN THIS DIRECTION THE TEN DWELLINGS, AND SO FORTH, ARE SPOKEN, THROUGHOUT THE TEN DIRECTIONS IT IS THAT WAY, TOO. THAT IS THE TEACHING WHICH IS HOST AND COMPANIONS. IF ANY SINGLE DHARMA OR ANY SINGLE DOOR THAT IS SPOKEN HAS LIMITLESSLY MANY SUTRAS AS ITS RETINUE, AND SO FORTH, THAT IS THE TEACHING WHICH IS RETINUES. ALTHOUGH THEY DO NOT GET TO BE THE HOST, THEY ARE ALSO IN THE CATEGORY OF COMPANIONS.

COMMENTARY:

ANY SPECIFIC TOUCHED UPON IS THE DHARMA, that is, all of them are Dharma. No matter what specific it is, it is the Dharma of the Teaching, AND THAT IS THE TEACHING WHICH IS ADDUCING SPECIFICS TO BRING FORTH UNDERSTANDING, the Door of Adducing Specifics Yet Revealing Principle. IN ONE THOUGHT, THERE IS SUDDEN PROCLAMATION, AND THAT IS THE TEACHING WHICH IS THE TEN PERIODS OF TIME. Within a single instant of the Teaching over limitlessly many kalpas. They can all be spoken completely within that single instant of thought. That is the Teaching which is the Ten Periods of Time. AS IN ALL ASSEMBLIES, as within the Dharma Assemblies, WHEN IN THIS DIRECTION THE TEN DWELLINGS, AND SO FORTH, ARE SPOKEN, THROUGHOUT THE TEN DIRECTIONS IT IS THAT WAY, TOO. When in this direction the Dharmas of the Ten Dwellings, and so forth, are spoken, in each of the worlds throughout the ten directions there is also the Buddha speaking the Dharmas of the Ten Dwellings, and so forth. THAT IS THE TEACHING WHICH IS HOST AND COMPANIONS. Consequently, this has a Host and it has Companions, layer upon layer.

IF ANY SINGLE DHARMA OR ANY SINGLE DOOR THAT IS SPOKEN HAS LIMITLESSLY MANY SUTRAS AS ITS RETINUE, AND SO FORTH. No matter what single kind of Dharma is spoken, perhaps a given Sutra or a given Dharma door, each of them may have limitlessly many Sutras

acting as that Sutra's retinue. Sutras have relationships among each other, similar to the family ties among people. Sutras can be retinues for each other, too. "And so forth." THAT IS THE TEACHING WHICH IS RETINUES. ALTHOUGH THEY DO NOT GET TO BE THE HOST, THEY ARE ALSO IN THE CATEGORY OF COMPANIONS. Although those in the retinue do not act as the Host, nonetheless, those kinds of Sutras can be companions. Therefore, these Dharmas all interpenetrate and interconnect, which is known as infinite and unending interpenetration without obstruction.

PROLOGUE:

THIS IS JUST IN TERMS OF WHAT IS SPOKEN. IF ALL DHARMAS ARE INFERRED FROM THIS, ALL ARE THE SUBSTANCE OF THE TEACHING. THEN THAT IS THE MEANINGS WHICH ARE CONVEYED. THE MEANINGS ARE A DHARMA OF UNIVERSALITY, AND ARE REplete WITH THE TEN DOORS TO THE ESOTERIC, AS WAS DISCUSSED IN *DOCTRINAL ANALYSIS*.

COMMENTARY:

THIS IS JUST IN TERMS OF WHAT IS SPOKEN. The principles discussed previously are discussed in terms of verbal utterance. IF ALL DHARMAS ARE INFERRED FROM THIS, if you want to infer what is similar from touching upon one category--as in "any specific touched upon" in the previous passage, which was about "Adducing Specifics to Bring Forth Understanding," then you touch upon one kind and can infer similar cases. Whatever category you hit upon, those which are like it are inferred. They are not directly like it, but obliquely like it. They are inferred from the one kind. That is, those that are comparable to any one particular Dharma, ALL ARE THE SUBSTANCE OF THE TEACHING. All those Dharmas are the substance of the Teaching, and THEN THAT IS THE MEANINGS WHICH ARE CONVEYED. Why are they all said to be the substance of the Teaching? It is because they can convey and make apparent the meanings, and whatever can do that is the substance of the Teaching. THE MEANINGS ARE A DHARMA OF UNIVERSALITY. They are a kind of Dharma of universal pervasion. That is all Dharmas with meanings. If they have meaning, they are Dharma, and so they are called a "Dharma of Universality," AND THEY ARE REplete WITH THE TEN DOORS TO THE ESOTERIC. Since they are a Dharma of universality, they definitely must include the principles of the Ten Doors to the Esoteric, AS WAS DISCUSSED IN *DOCTRINAL ANALYSIS*. The principles are the same as those discussed in the section on *Doctrinal Analysis*.