

**An English Translation and Annotation of
“The Flower Ornament Golden Lion Treatise”**

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《華嚴金師子章》英文譯注

法藏 (643-712) 著

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Introduction

The original text of the “Flower Ornament¹ Golden Lion Treatise” is extracted from *Jin shizi zhang yunjian lei jie* 《金師子章雲間類解》 written by Jingyuan 淨源 of the Song 宋 Dynasty, in *Dazheng xinxiu dazangjing* 《大正新脩大藏經》, Volume 45, p. 0663b to p. 0666c. This 1500-word treatise by Fazang 法藏 (643-712) occupies an important position in Chinese Buddhism. It comprehensively introduces to beginners the basic theories of the Hua-yen school 華嚴宗, such as the five teachings, ten mysterious gates and six characteristics. It has tremendous implications for the propagation of the school. By using the analogy of the golden lion, it manages to introduce the recondite Hua-yen teachings in a more lively and comprehensible way.

Although Hua-yen is said to have attained the highest point of Buddhist philosophy, it has received little attention from Western scholarship. Inadequacy in the translation of Chinese Hua-yen writings is a major reason – even native Chinese readers find it hard to comprehend the meanings of the Hua-yen texts. It is hoped that this rendering can improve the situation with regard to inadequate translation.

The Author

Fazang was the third patriarch of the Hua-yen school in the history of Chinese Buddhism. His ancestors came from Kangju 康居, i.e., Samarkand, an ancient country in Central Asia, until his grandfather moved to Chang’an 長安, the capital of Tang 唐 dynasty. At around the age of 20, he learnt the *Avataṃsaka-sūtra* from Zhiyan 智儼 (602-668), the second patriarch of Hua-yen. Even before he became a monk, he had maintained a very close relationship with royalty, which provided great assistance to the propagation of Hua-yen teachings throughout his life. Under the arrangement of Empress Wuzetian 武則天 (624-705), he became a monk at 27 and was later conferred the title “Teacher of the Empire”.

Fazang devoted most of his lifetime to the teaching of Hua-yen. He was a prolific writer who further elaborated and systematised the works of his two

¹ Flower Ornament: Avataṃsaka in Sanskrit, that is Hua-yen 華嚴 in Chinese.

former patriarchs, Dushun 杜順 (557-640) and Zhiyan. He is said to be the actual founder of the Hua-yen school. In fact, the Hua-yen school has an alternative designation Xianshou 賢首, i.e. "the Sagacious leader", which was also another name bestowed upon Fazang by the emperor. Other than teaching the theories of Hua-yen, he also participated in the translation of the 80-fascicle Avataṃsaka-sūtra. He was a calligrapher as well.

The Treatise

The whole treatise is divided into ten parts. The content of each part can be summarized as follows:

1. This part clarifies the central concept of Buddhism – conditional arising. Gold is used as an analogy of *li* 理, the principle, and the lion is used as an analogy of *shi* 事, the phenomena. The formation of the golden lion is the result of conditional causation.
2. This part says that form, or all created things, is empty. However, such emptiness is not a separate entity or concept that exists without form. Instead, it is only the universal property of all created things.
3. This part introduces the three natures of perception through the analogy of the golden lion.
4. Here Fazang emphasizes the universality of *li*. All phenomena have the same *li* in common.
5. Using the analogy that gold does not change when the golden lion is produced, it is shown that changes in phenomena are unreal.
6. The five teachings summarize all Buddhist teachings into five categories, each representing successive stages of development in Buddhism. The perfect doctrine (i.e., the Hua-yen school) is finally introduced to show that the perfect doctrine attains the highest point of Buddhism.
7. The ten mysterious gates illustrate the interrelations of all things from ten different perspectives. The interrelation, mutual identity and interpenetration of phenomena are thoroughly described. Non-hindrances between phenomena and principle, as well as that between phenomena and phenomena, is illustrated in different ways.
8. Six characteristics are used to describe the properties of all things. These six characteristics can be classified into two groups. One consists of the characteristics of Totality, Sameness and Formation. The other consists of

the characteristics of Distinction, Difference and Disintegration.

9. This part tells us that we can achieve *bodhi* with a clear understanding of the analogy of the golden lion.
10. This part shows the final achievement of *nirvāṇa*.

華嚴金師子章 The Flower Ornament Golden Lion Treatise

初明緣起¹ 二辨色空²空³

三約三性⁴ 四顯無相⁵

五說無生⁶ 六論五教⁷

七勒⁸十玄⁹ 八括六相¹⁰

九成菩提¹¹ 十入涅槃¹²

First, clarifying conditional arising;

Second, discerning emptiness of form;

Third, according to the three natures;

Fourth, illustrating no characteristics;

Fifth, explaining non-arising;

Sixth, discussing the five teachings;

Seventh, mastering the ten mysterious gates;

Eighth, comprehending the six characteristics;

Ninth, attaining *bodhi*;

Tenth, entering *nirvāṇa*.

明緣起第一

謂金無自性¹³，隨工巧匠

緣¹⁴，遂有師子¹⁵相起。起

但是緣，故名緣起。

First, clarifying conditional arising

It means that gold does not have its self-nature. (The gold) follows the conditions of a skillful craftsman; therefore the characteristics of the lion arise. The arising is only (the result of) the conditions (of the craftsman). Therefore this is called conditional causation.

辨色空第二

謂師子相虛，唯是真金。

師子不有，金體¹⁶不無，

故名色空。又復空無自

相，約色以明。不礙幻有，

名為色空。

Second, discerning emptiness of form

It means that the characteristics of the lion are unreal. Only real gold exists. The (characteristics of the) lion is not existent, but the gold essence is not nonexistent. Therefore, this is called the emptiness of form. Furthermore, emptiness does not have its self-nature; it manifests itself by means of form. (Emptiness) does not hinder illusory existence. This is called the emptiness of form.

約三性第三

師子情有，名為遍計¹⁷。

師子似有，名曰依他¹⁸。

金性不變，故號圓成¹⁹。

Third, according to the three natures

The lion is emotively conceptualized as existing; this is called all-pervasive calculation. The lion seems to exist; this is termed condition-dependent existence. The nature of gold remains unchanged; hence this is termed perfectly accomplished reality.

顯無相第四

謂以金收師子盡，金外更

無師子相可得，故名無

相。

Forth, illustrating no characteristics,

It means that gold can embrace the lion entirely. Without gold, no characteristics of the lion would be obtainable. Therefore this is called no characteristics.

說無生第五

謂正見師子生時，但是金生，金外更無一物。師子雖有生滅，金體本無增減，故曰無生。

論五教第六

一、師子雖是因緣之法，念念生滅，實無師子相可得，名愚法聲聞²⁰教。

二、即此緣生之法，各無自性，徹底唯空，名大乘始教²¹。

三、雖復徹底唯空，不礙幻有宛然。緣生假有，二相雙存，名大乘終教²²。

四、即此二相，互奪²³兩亡，情偽不存，俱無有力，空有雙泯，名言路絕，棲心無寄，名大乘頓教²⁴。

五、即此情²⁵盡體露之法，混成一塊²⁶，繁興大用²⁷，起必全真²⁸；萬象紛然，參而不雜。一切即一²⁹，皆同無性；一即一切，因果歷然。力用相收，卷舒自在³⁰，名一乘圓教³¹。

Fifth, explaining non-arising

It means that when a person sees (the characteristics of) a lion arising, only gold is arising. Apart from gold there is nothing at all. Although the (characteristics of) lion arise and annihilate, its gold essence actually neither increases nor decreases. Therefore this is termed non-arising.

Sixth, discussing the five teachings

One. Although the lion is an object produced through causes and conditions, and it arises and annihilates every moment, no characteristics of the lion are actually obtainable. This is called the Ignorant-in-dharma Doctrine of the Voice-hearers.

Two. Regarding this object produced by conditional arising, each (of the causes and conditions) does not have its self-nature. All are just thoroughly empty. This is called the Elementary Doctrine of the Great Vehicle.

Three. Although there is thorough emptiness only, it does not hinder illusory existence from being apparent. The two characteristics (of conditional arising and illusory existence) coexist. This is called the Final Doctrine of the Great Vehicle.

Four. Regarding these two characteristics, one grasps the other and both are negated. Emotive conceptualization and artificial being do not exist. Both (characteristics) are powerless. Emptiness and existence are altogether extinguished. The ways of using names and words are terminated. The mind can be hosted nowhere. This is called the Sudden Enlightenment Doctrine of the Great Vehicle.

Five. Regarding this object for which, after discriminating consciousness (on the characteristics of a lion) are terminated and the essence appears, (essence and characteristics) merge into one single piece (of gold). Multiple characteristics arise (from real gold to give) great function. Once they arise they must be absolutely real. Thousands of phenomena are numerous and complicated, mixed but not confused. All is one; both are without their self-nature. One is all; (the relation between) causes and effects is distinguishable. Power and function embrace one another, regressing or extending at ease. This is called the Perfect Doctrine of the One Vehicle.

勒十玄第七

一、金與師子同時成立，圓滿具足，名同時具足相應門。

二、若師子眼收師子盡，則一切純是眼；若耳收師子盡，則一切純是耳。諸根同時相收，悉皆具足，則一一皆雜，一一皆純³²，為圓滿藏，名諸藏純雜具德門。

三、金與師子，相容成立，一³³多³⁴無礙；於中理事各各不同，或一或多，各住自位，名一多相容不同門。

四、師子諸根，一一毛頭，皆以金收師子盡。一一徹遍師子眼，眼即耳，耳即鼻，鼻即舌，舌即身。自在成立，無障無礙，名諸法相即自在門。

五、若看師子，唯師子無金，即師子顯金隱。若看金，唯金無師子，即金顯師子隱。若兩處看，俱隱俱顯。隱則祕密，顯則顯著，名祕密隱顯俱成門。

Seventh, mastering the ten mysterious gates

One. Gold and the lion simultaneously come into existence, which is perfect and complete. This is called the Gate of Simultaneous Complete Interrelation.

Two. If an eye of the lion embraces the entirety of the lion, then all are purely eye. If an ear embraces the entirety of the lion, then all are purely ear. When the other sense organs all embrace the lion completely at the same time, then each (sense organ) is heterogeneous; each (sense organ) is homogeneous. (The sense organs) are perfect repositories (for the whole lion). This is called the Gate of the Homogeneous and Heterogeneous Repositories Containing All Virtues.

Three. Gold and the lion coexist compatibly. There is no hindrance between the one and the many. In (the golden lion), the principle and the phenomenon are different. No matter the one or the many, they each occupy their own positions. This is called the Gate of the One and the Many Containing Each Other Without Being the Same.

Four. Each single hair of the sensory faculties embraces the whole lion because they are all made of gold. Each of (the hairs) thoroughly permeates the eye of the lion. Eye is ear, ear is nose, nose is tongue, tongue is skin. (The sense organs) coexist freely themselves without obstacles and hindrances. This is called the Gate of Freedom of Mutual Identification of All Things.

Five. If a person looks at the lion, there is no gold but only lion. That is, the lion is revealed and gold is concealed. If a person looks at gold, there is no lion but only gold. That is, gold is revealed and the lion is concealed. If a person looks at the two (simultaneously), they are both concealed and revealed. Concealment is latent; revelation is manifest. This is called the Gate of Latent Concealment and Revelation Both Existing.

六、金與師子，或隱或顯，或一或多，定純定雜，有力無力，即此即彼，主伴交輝，理事齊現，皆悉相容，不礙安立，微細成辦，名微細相容安立門。

七、師子眼耳支節，一一毛處，各有金師子；一一毛處師子，同時頓入一毛中。一一毛中皆有無邊師子，又復一一毛，帶此無邊師子，還入一毛中。如是重重無盡，猶天帝³⁵網珠，名因陀羅網³⁶境界門。

八、說此師子，以表無明；語其金體，具彰真性；理事合論，況阿賴識³⁷，令生正解，名託事顯法生解門。

九、師子是有爲之法，念念生滅。剎那³⁸之間，分爲三際，謂過去現在未來。此三際各有過現未來；總有三三之位，以立九世，即束爲一段法門。雖則九世，各各有隔，相由成立，融通無礙，同爲一念，名十世隔法異成門。

Six. Gold and the lion may be concealed or revealed, one or many, definitely homogenous or definitely heterogeneous, powerful or powerless. Gold is lion and lion is gold. The principal and the companion mutually radiate over each other. Principle and phenomena appear at the same time. They are mutually compatible and do not hinder the peaceful establishment (of the other). Being minute can still achieve a lot. This is called the Gate of Minute Containment and Establishment.

Seven. In different parts of the lion, like eye or ear, there is a whole golden lion in each single hair. The lion in each single hair simultaneously and instantaneously enters into one hair. There are infinite lions in each single hair. And again each single hair brings these infinite lions back into one hair. This process is repeated endlessly, which is simulated by the jewel net of *Śakra Devānām-indra*. This is called the Gate of the Realm of the *Indra's Net*.

Eight. Talking about this lion is to illustrate ignorance. Saying about the gold essence is to completely disclose the real nature. Discussing principle and phenomena together is to compare them with *ālayavijñāna*, so that people attain proper understanding. This is called the Gate of Using Phenomena to Illustrate the Teaching and Produce Understanding.

Nine. The lion is a created object which arises and annihilates every moment. In a *kṣana*, (time) is divided into three divisions, that is the past, the present and the future. Each of these divisions has their own past, present and future. Totally there are three triples which give rise to nine time divisions. All are restricted by this doctrine (of nine time divisions). Although there are nine time divisions which are distinguishable from each other, each depends on the others to exist. They interconnect harmoniously without any hindrance. This is called the Gate of Separate Phenomena of the Ten Time Divisions Various Existing.

十、金與師子，或隱或顯，或一或多，各無自性，由心迴轉。說事說理，有成有立，名唯心迴轉善成門。

括六相第八

師子是總相，五根³⁹差別是別相；共從一緣起是同相；眼、耳等不相濫是異相；諸根合會有師子是成相；諸根各住自位是壞相。

成菩提第九

菩提，此云道也⁴⁰，覺也。謂見師子之時，即見一切有爲之法⁴¹，更不待壞，本來寂滅⁴²。離諸取捨，即於此路，流入薩婆若⁴³海，故名爲道。即了無始⁴⁴已來所有顛倒⁴⁵，元無有實，名之爲覺。究竟具一切種智，名成菩提。

Ten. Gold and the lion may be concealed or revealed, one or many. Each does not have its self-nature. All are transformed by the operation of mind. Talking about principle or phenomena, they are both established (in this way). This is called the Gate of Excellent Creation by Mere Operation of Mind.

Eighth, comprehending the six characteristics

The lion is the characteristic of Totality. Difference in five sensory faculties is the characteristic of Distinction. (The five sensory faculties) arising from one single cause (, i.e. gold) is the characteristic of Sameness. Sight, hearing and other sensory faculties not getting confused is the characteristic of Difference. All sensory faculties gathering to constitute a lion is the characteristic of Formation. Each of these sensory faculties standing in its own position is the characteristic of Disintegration.

Ninth, attaining *bodhi*

Bodhi means the way or enlightenment. It means that at the time we see a lion, we immediately see that all created objects have originally attained utter stillness without further waiting for disintegration. We get away from all acts of grasping and abandoning. Immediately (one can use) this approach to flow into the sea of *sarvajñā*. Hence, this is called the Way. We instantaneously understand that starting from beginningless, all mistaken thoughts have no real nature originally, and this is called enlightenment. Ultimately we will obtain omniscience, called attaining *bodhi*.

入涅槃第十

見師子與金，二相俱盡，
煩惱⁴⁶不生。好醜現前，
心安如海，妄想都盡，無
諸逼迫。出纏離障，永捨
苦源，名入涅槃。

Tenth, entering *nirvāṇa*

Contemplating the lion and gold, both characteristics
perish and afflictions do not grow. The mind is calm like the sea
in face of goodness and badness. All mistaken thoughts are all
ceased without any kind of compulsion. Escaping from
disturbance, getting rid of barriers (to enlightenment), and
permanently abandoning the source of suffering is called
entering *nirvāṇa*.

Endnotes

- 1 緣起 conditional causation: *pratītya-samutpāda*
- 2 色 form: *rūpa*.
- 3 空 emptiness: *śūnyatā*.
- 4 三性 the three natures of perception : *trividhaḥ svabhāvaḥ*, a concept in *Yogācāra*. (The three natures include *parikalpita-svabhāva*, *paratantra-svabhāva* and *pariniṣpanna-svabhāva*.)
- 5 無相 no characteristics: *nirābhāsa*.
- 6 無生 non-birth, non-production: *anutpāda*.
- 7 五教 five teachings, five divisions; a classification of Buddhism of Hua-yen School 華嚴宗.
- 8 勒 to master a horse by pulling its bridle.
- 9 十玄 ten mysterious gates, the abbreviation of 十玄門.
- 10 六相 six characteristics, including whole and parts, unity and diversity, entirety and fractions.
- 11 菩提 perfect wisdom, the illuminated or enlightened mind: *bodhi*.
- 12 涅槃 annihilation, ultimate goal of a Buddhist: *nirvāṇa*.
- 13 自性 self-nature: *sva-bhāva*.
- 14 緣 condition, a co-operating cause 因: *pratyaya*.
- 15 師子 lion, the same as 獅子.
- 16 體 the essence, body, the constituent essential substance of a thing.
- 17 遍計 abbreviation of 遍計所執自性: *parikalpita-svabhāva*.
- 18 依他 abbreviation of 依他起自性: *paratantra-svabhāva*.
- 19 圓成 abbreviation of 圓成實性: *pariniṣpanna-svabhāva*.
- 20 聲聞 the voice-hearers, followers of *Hīnayāna*: *śrāvaka*
- 21 大乘始教 refers to Faxiang 法相 and Sanlun 三論 teachings; 大乘 means the great vehicle, i.e. *Mahāyāna*.
- 22 大乘終教 refers to the teaching of *tathāgatagarbha*, which asserts the existence of Buddha-nature in all beings.
- 23 奪 to snatch, to grasp, to take away.
- 24 大乘頓教 refers to the teaching of Zen.
- 25 情 emotion; discriminative consciousness
- 26 一塊 refers to the piece of gold from which the golden lion is produced; it is an analogy to *tathatā* (i.e. true thusness, suchness, reality-nature, the nature of existence).
- 27 用 function, use, action, activity; usually mentioned in contrast to essence 體.
- 28 真 refers to true, genuine gold; it is an analogy to 真如: *tathatā*.
- 29 一即一切 一 means the principle 理, or *tathatā*, 一切 means all phenomena 事 of the world.
- 30 力用相收，卷舒自在 refers to the interpenetration of principle and phenomena. If the principle is powerful, then all phenomena regress to be the functions of the principle (i.e. functions or phenomena are embraced by the power of principle). If the phenomena is powerful, then all phenomena or functions are extended and developed from the power of principle (i.e., the principle is embraced by phenomena or its functions).
- 31 圓教 the complete, comprehensive school; the perfect doctrine; refers to Hua-yen School.

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- 32 一一皆雜，一一皆純 Each sense organ is heterogeneous because the organs themselves are different; each sense organ is homogeneous because the embraced lion is the same.
- 33 一 that means the essence of gold.
- 34 多 that means the ^{many} characteristics of the lion.
- 35 天帝 the same as 帝釋天, one of the two tutelary gods of Buddhism. He dwells in the Palace of Correct Views at the summit of Mt. Sumeru in the Tuṣita Heaven: Śakra Devānām-indra.
- 36 因陀羅網 Indra's Net. A vast net that hangs in Indra's palace in which the strands are joined together by jewels. When light reflects onto one of the jewels, the same light is reflected and re-reflected endlessly throughout the expanse of the net.
- 37 阿賴耶識 the ālaya consciousness. It accumulates all potential energy for the mental and physical manifestation of one's existence, and supplies the substance to all existences. It also receives impressions from all functions of the other consciousnesses and retains them as potential energy for their further manifestations and activities.
- 38 剎那 a moment; an instant: kṣana
- 39 五根 the five 'roots', the five faculties or organs of perception. They are the sight faculty 眼根, the hearing faculty 耳根, the olfactory faculty 鼻根, the taste faculty 味根, and the tactile faculty 觸根.
- 40 道 the way, abbreviation of 道諦(i.e. *mārga-satya*, the truth of the way).
- 41 有為之法 Things which are created by cause and condition, and which arise, change and cease.
- 42 寂滅 to become tranquil, quiet, peaceful and silent; perfect stillness; *nirvāna*, buddhahood, enlightenment.
- 43 薩婆若 omniscience, translated into Chinese as 一切種智: *sarvajñā*.
- 44 無始 beginningless, a situation where no matter how far back (in time) one goes, a beginning point cannot be found: *anādi*.
- 45 顛倒 inverted, mistaken thought; confusion, delusion; opposite to the correct view: *viparyaya*.
- 46 煩惱 pain, affliction, distress, worries: *kleśa*.

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