



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人—修菩提道

### 道(一)

萬物因道生  
得者自通靈  
悟徹本來體  
一通一切通

### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

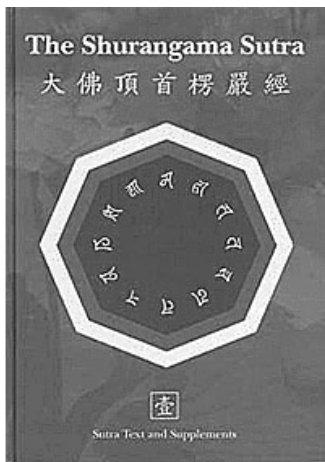
### Dao - The Way (1)

*All myriad things exist because of Dao.  
Those realizing it will penetrate the efficacy  
Of awakening to the original substance,  
Breaking through one, and breaking through all.*

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# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #234)

(接上期)

方才說，「沙門」是「勤修戒定慧，息滅貪瞋癡」，我們每一個人也都應該學。怎麼叫「勤修戒定慧」呢？你首先要皈依三寶，之後又要受五戒；不是受了五戒就算了，還要照著這個去實行。怎麼叫實行？就是「不犯戒」。很多人都知道這五戒是什麼，就是「不殺生、不偷盜、不邪淫、不妄語、不飲酒」。五戒非常重要的，如果我們每一個人能修持、實行這五戒，就不會失落人身。

那麼說：「不殺生，這可以的，一切眾生皆有佛性，皆堪作佛，這應該戒的，應該不殺生；不偷盜，這也是應該戒的；不邪淫，也是應該戒的；不打妄語，也是應該戒的。為什麼酒也在五戒之內呢？為什麼要戒酒呢？我一生中就歡喜飲酒，又歡喜抽菸，所以我也不想學佛法了！為什麼？有戒酒這個條例，我就不願意學佛法！」可是你要自己想一想，你喝酒對不對呢？抽菸對不對呢？

**Shramana** is a Sanskrit word which means “diligent and putting to rest”, that is, diligently cultivating precepts, samadhi, and wisdom, and putting to rest greed, hatred, and delusion. Each of us should study the conduct of a Shramana. In order to cultivate precepts, samadhi, and wisdom diligently like the Shramana, we should first take refuge with the Triple Jewel and then receive the Five Precepts that prohibit killing, stealing, committing sexual misconduct, lying, and taking intoxicants.

After receiving these precepts, we should actually put them into practice, which means we should never violate them. The Five Precepts are extremely important. Strict adherence to them will ensure rebirth in the realm of humans. If you cultivate the Five Precepts, you won't lose the opportunity to be born a person.

Someone may say, “I understand the precept against killing since all living beings having the Buddha-nature can become Buddhas; so every life must be spared. I also understand the precept against stealing, sexual misconduct and lying, but I don't see why the precept against intoxicants is included in the Five Precepts since I take pleasure in drinking and smoking. That precept caused me to lose interest in my study of the Buddhadharma.” You should think it over, is it all right to drink and smoke?



說是：「人人都喝酒，人人都抽菸，這有什麼不對的呢？這是人人所好的！」可是人人所好的，這就是「習焉不察」--你染成這種的風氣，不知道覺察。人家抽菸，你也抽菸；人家喝酒，你也喝酒，就跟著人家跑了。跟著人家跑，自己身上就養成一種的毛病--這叫「毛病」，人沒有大病，就有小病；沒有小病，就有個毛病。這抽菸、喝酒是一種毛病，要把它戒除去！可是，寧可不學佛，也不戒除菸酒，你說這個人的思想多愚癡呢？這是一種愚癡的思想！

爲什麼要戒酒？我現在講一個公案給大家聽一聽。有一個人歡喜喝酒，他受了五戒；受了五戒之後，他就守不住戒了。他想：「啊，我喝一點酒好囉！」於是就想要喝酒，可是沒有什麼菜吃——中國人喝酒都要有一點送酒的菜，不像外國人喝酒就那麼喝，也不需要菜。在這個時候，偏偏他的鄰居就有一隻雞跑過來了，他說：「這回好了，你給我送菜來了！」於是把這隻雞就給捉住了。

捉住這隻雞，這犯了一個盜戒；他把這雞殺了，犯了一個殺戒。這盜、殺和酒戒都犯了！因爲有雞肉送酒，也喝醉了；這個時候，鄰居的女人來找雞，敲他的門。他開開門，這鄰居的女人就進來了，說：「你看見我有隻小雞跑過來沒有啊？」他說：「沒有，沒有，我沒看見！」這把一個妄語戒也犯了。他又看這個女人生得很漂亮，於是又起了淫欲心，就把這個女人

Surely, people drink, and people smoke. But what's wrong with it? You should stop and think about it. Following the crowd is called 'practice without due investigation.' You adapt to it without deep reflection. Others enjoy smoking and so you join them; others enjoy drinking and so you drink, too. You associate with them and go along with their activities until you develop yourself a habit as well. This is called a shortcoming. If people do not have major problems, they will have minor problems. If they don't have minor problems, they will have shortcomings. Smoking and drinking are shortcomings that one must do away with! Even so, people would prefer abandoning the study of Buddhadharma to not smoking and drinking. How stupid that would be!

Do you want to know why wine drinking is prohibited? I'll tell you a true story to clarify this point. There was once a man who enjoyed drinking. He received the Five Precepts. But after a short time he didn't abide by them. How did this happen? It began one day when he thought, "I'll take a little sip of wine." So he brought out a bottle of wine and had a few drinks. Furthermore, he would usually prefer a meal to complement his drink. He then set the bottle down and stepped outside to look for something to eat. There, he spotted his neighbor's chicken that had strayed into his yard. "Good," he thought, "it will be a good fodder for my wine." Soon afterwards, he seized the chicken.

At that point, he violated the precept against stealing. Next, he killed the chicken he had stolen in order to eat it. The precept against killing is violated as well. Soon after gobbling down the cooked chicken with his wine, he was roaring drunk, intensifying his violation of the use of intoxicants. Then came a knock on his door. It was his neighbor, the woman inquiring about her missing chicken. He blurted out, "I haven't seen it." This time, he violated the precept against lying. Meanwhile, he took another glance at the woman, and became enamored of her beauty. Overpowered by his sexual

給強姦了；於是就被人家告了，就要打官司。

就因為他喝酒，把五戒都犯了。所以「酒能亂性」，佛家戒之。喝酒喝多了，人就不由自主了；不由自主了，就忽天忽地——忽然而天、忽然而地了，騰雲駕霧，什麼事情都做得出。就因為這一個酒，把五戒都犯了，所以這五戒裏邊，就要戒酒。因為你不喝醉了，就不會做這麼多的糊塗事；喝醉酒了，就什麼事情都做得出來。所以在佛教裏頭，首先要受持五戒，這是非常重要的。

你皈依三寶之後，然後再受五戒。受了五戒，如果你不犯戒，每一條戒裏頭，就有五位護戒的護法善神保護著你；你若犯戒了，這善神就跑了，不保護著你了！所以受戒在佛教裏頭也是非常要緊的。

受戒怎麼樣受法？不是說我自己看看書，書上說不殺生、不偷盜、不邪淫、不妄語、不飲酒，這就算受戒了。也不是說我自己在佛前點上香，燒幾個香疤，這就叫受了戒。要怎麼樣呢？在家人想受五戒，必須要找一個大德高僧來給你證明，他給你證明受戒，這謂之「受戒」；受了戒，然後你守戒，這功德是不可思議的。所以你想受戒，一定要在僧人的面前來乞受戒法，這才合法呢！

(下期待續)

desires, he raped her. Afterward, he was brought to justice.

Now the root of this horrid outcome was his desire to drink. A simple drink culminated in his violating each precept and thereby his ultimate downfall. Because intoxicants cause one to become confused and scattered, they are prohibited by Buddhist standards. If you are not drunk, you will not do confused things. A person who is drunk loses self-control. Without looking ahead, he would enter into a trance, finding himself suddenly in the heavens and then suddenly on earth. He “mounts the clouds and drives the fog.” He can do anything. Drunkenness numbs one’s senses, that is why the prohibition against intoxicants is included in the Five Precepts. Taken as a whole, Buddhism stresses the importance of upholding the Five Precepts upon receiving them.

First, take refuge with the Triple Jewel. Then, receive the Five Precepts. When you do not violate the Five Precepts, you will be protected by good Dharma-protecting spirits associated with each precept. If you break the precepts, the good spirits will leave and no longer protect you. This is why receiving the precepts is extremely important in Buddhism.

“How does one receive the precepts?” Someone may want to know. Merely reading a book that instructs against killing, stealing, committing acts of sexual misconduct, lying, or taking intoxicants does not count as taking precepts. Nor does going before the Buddhas, or lighting incense, or even applying incense-burns to your body. No, it is not done that way. If a layperson wishes to receive the Five Precepts, he must look for a high Sangha-member of great virtue who can certify the transmission of the precepts to a layperson. The Sangha-member then confirms the layperson that he or she has since received the precepts. The merit gained by receiving and maintaining the precepts is inconceivably great and wonderful. But in order for it to be in accord with Dharma, one must go before a Sangha-member to seek and receive the precepts.

(To be continued ...)

# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #234)

僧法海。韶州曲江人也。  
初參祖師。

問曰。即心即佛願垂指諭。  
師曰。前念不生即心。後念不滅  
即佛。成一切相即心。離一切相  
即佛。吾若具說。窮劫不盡。  
聽吾偈曰。

即心名慧	即佛乃定
定慧等持	意中清淨
悟此法門	由汝習性
用本無生	雙修是正

僧人法海，就是記載六祖壇經的法師，故機緣品以他為首。法海禪師我不敢說他是好第一，但當時他必定以為自己是六祖大師的大弟子，故把自己寫在頭一個。

僧法海，是韶州曲江人，最初他來禮拜六祖大師問曰：什麼叫即心即佛呢？這道理我不明白，請祖師您開示我。

六祖大師說：前邊的念不要生，這就是心。後邊的念不要滅，

When Bhikshu FaHai of Chu Jiang city in Shao District first called on the Patriarch, he asked, "Will you please instruct me on this line -- *The Mind is the Buddha?*" The Patriarch said, "Not producing a former thought, that is the mind. Not extinguishing an ensuing thought, that is the Buddha. The setting up of all marks is the mind, and separation from all marks is Buddha. If I were to explain it fully, I would not finish for kalpas on end. Listen to my verse.

*The mind is called wisdom; the Buddha, concentration.*

*Equally upholding concentration and wisdom, the mind is pure and clear.*

*Understand this Dharma door within your own habitual nature.*

*The function is basically unproduced; the cultivation of both is proper.*

Bhikshu FaHai is the dharma master who compiled the *Platform Sutra* from the Sixth Patriarch's lectures. For this reason, he is deemed the host (leader) in the *Chapter on Conditions and Affinities*. Although I dare not say that he liked to be the first when he put this chapter in writing, he certainly thought, "I am the Master's number one great disciple!" and thence wrote about himself first.

"Great Master," said FaHai, "I don't understand the line 'The mind is the Buddha.' Please explain it."

"Not producing a former thought, just that is the mind; not extinguishing an ensuing thought, just that is the Buddha." said the Master. "With neither production nor extinction, the mind is the Buddha. All

這就是佛。不生不滅這就是即心即佛了。怎麼會成就一切的相呢？這是心裡成就的，你能成一切相又離一切相，這就是佛。我若詳細解說，幾個大劫也說不完。且聽我為你說一偈頌：

即心叫慧，即佛叫定，這也叫做定慧，即心即佛也就是即定即慧，定慧和心佛是平等平等的心，也就是佛，佛也就是心，定也就是慧，慧也就是定，定慧也就是心佛，心佛也就是定慧。這都是一體的，在你的意念裡要有清淨心。你若明白這頓教法門，非離開心而有佛，非離開佛而有心；也不是離開定而有慧，也不是離開慧而有定。既定既慧，即心即佛。為何你不明白？就因你多生多劫習性障住。妙用本來是不生不滅的，所以修心就是修佛，修佛就是修心，修定就是修慧，修慧就是修定，這才是正法。

法海言下大悟。  
以偈讚曰。

即心元是佛 不悟而自屈  
我知定慧因 雙修離諸物

法海禪師在六祖大師開示下豁然大悟，所以也用偈頌來讚歎說：

原來這個心也就是佛啊！不明白時有兩個，有心有佛，但本來只有一個的，不明白時就愈弄愈錯。我現明白定慧的因緣了，即是修這兩種法門，要離一切相。

(下期待續)

appearances took shape through the mind. If you can create all appearances and yet, be apart from all appearances, that is the Buddha.” If I were to explain this fully, a number of great kalpas would not suffice. Listen to this verse I am speaking for you.

The mind is called wisdom; the Buddha is called concentration. *The mind is the Buddha* is the same as *Concentration is wisdom*. Concentration-wisdom and mind-Buddha are equivalent. The mind is the Buddha; the Buddha is the mind. Concentration is wisdom; wisdom is concentration. Concentration-wisdom is the mind-Buddha; mind-Buddha is concentration-wisdom. All of these are one in substance. You should have a clean and pure mind. If you understand this Sudden Teaching, you will know that the Buddha is not apart from the mind, nor is the mind apart from the Buddha; concentration is not apart from wisdom, nor is wisdom apart from concentration. You will understand that concentration is wisdom, and the mind is the Buddha. Why is it that you do not understand? It is because of the obstructions imputed to your accumulated habitual nature for many lives and many kalpas. The wonderful function is basically neither produced nor destroyed. Therefore, when you cultivate the mind, you cultivate the Buddha; when you cultivate the Buddha, you cultivate the mind. The same applies to concentration and wisdom. This is the Proper Dharma.

**At these words, Fa Hai was greatly enlightened and spoke a verse in praise:**

*This mind is basically the Buddha;  
By not understanding I disgrace myself.  
I know the causal conditions of  
concentration and wisdom  
Is to cultivate them both and be apart  
from all things.*

So! The mind is the Buddha! When you don't understand, you regard them as two: mind and Buddha. But, originally, there's only one. Not understanding generates blunders. I now understand the causal condition of concentration-wisdom, and that is to cultivate these two dharma doors and be apart from all marks.

(To be continued ...)

## 教他作，罪加三級

### Inducing Others to Do Misdeeds Increases the Severity of the Offense by Threefold

宣化上人一九五八年六月十五日上午開示於香港西樂園寺

A talk given by Venerable Master Hsuan Hua on the morning of June 15, 1958  
at Western Bliss Garden Monastery in Hong Kong

無論在誰的面前懺悔，要把話說得清楚，不要說些模稜兩可的話。

昨天我曾很簡單地對大家解說一段〈懺悔文〉，只是解釋到「狎近惡友，違背良師」，現在，我繼續把它說下去：

「自作教他」我們知道無論殺、盜、淫、妄、酒，都是不正當的行為，而每種罪業，又分有因、緣、法、業四種，譬如說殺吧，殺有「殺因」、「殺緣」、「殺法」、「殺業」，無論哪一種，又都離不了「自作」或「教他作」。

「自作」，就是不假手旁人，親自去做不正當的事。「教他作」，就是鼓勵和教唆別人去做不正當的事，這種間接犯罪的方法，比直接的還要罪加一等，因為它在已有的罪上還加上狡詐的罪行，所以「自作」固然有罪，而「教他作」的罪行更大。

什麼是「見聞隨喜」呢？就是知道別人在犯罪，而幫助他去犯，這就是古人所說的「助紂為虐」，我們試閉目想想，從無始

No matter who we are repenting in front of,  
our confession must be stated clearly.  
Don't be vague and vacillating.

Yesterday I explained briefly the repentance text in parts, leading to the subject of “*being intimate with evil friends and turning away from good teachers.*” Now I will continue where we had left off.

“*I have done the offenses myself, and induce others to do them.*” We know that killing, stealing, committing sexual misconduct, lying, and taking intoxicants are not proper conducts. These offenses each bear four aspects: causes, conditions, dharmas, and karma. For example, within the offense of killing, there are the causes of killing, the conditions of killing, the dharmas of killing, and the karma of killing. In any of these aspects, one either commits an offense by himself or influences another party to do it.

“*Doing them oneself*” means that instead of someone else's hands, one engages improper deed by oneself. “*Inducing others to do them*” means encouraging and influencing others to do that which is improper. The indirect method of the latter creates a greater offense as opposed to personally committing it, because of the additional involvement to the original offense. If you do it alone, it's already an offense, but if you induce others to do it, the offense is more grave.

What is “*rejoicing at seeing and hearing it done*?” It means you know someone else is committing an offense, and you help him to do it. The ancients called this “*aiding the wicked King Zhou to do evil,*” that is, being an accomplice to evil-doing. Try closing your eyes and recall a

劫以來，我們究竟犯了多少次這樣的罪？我想不用說得那麼久遠，就在我們短短的一生中，所犯的也就不可勝數了。

所以〈懺悔文〉接著又說：「如是等罪。無量無邊。」我們的罪是算數之所不能及，也可以說是大到無有邊際的。既然知道了自己罪深障重，那麼，我們應該怎樣做才對呢？不用說，自然應該在佛前至誠懇切地懺悔。

所以〈懺悔文〉又說：「故於今日。生大慚愧。克誠披露。求哀懺悔。」「克誠」二字，是懺悔的時候所必須具有的心。有些人對師父懺悔，非常地馬虎，常常藏頭露尾地把過錯給遮掩，這表示他並沒有誠意來懺悔自己的過失，像這樣的懺悔，就算歷盡百千萬億恆河沙劫，也不能把罪業消除乾淨的。

所謂「直心是道場」，我們無論在誰的面前懺悔，也要把話說得清楚，不要說一些個模稜兩可的話。譬如，問他有沒有犯過這種過失，他就說「不記得」，或者說「可能有」等等，這種不徹底的懺悔，不但不能消除罪業，反而會種下惡因，因為佛法是絲毫也不能馬虎的。可是有些人也會說：「某某人做了哪些惡業，可是現在卻飛黃騰達，是不是沒有因果，沒有公理？」有一首偈頌這樣說：

縱使百千劫，所作業不亡；  
因緣會遇時，果報還自受。

number of times you have had committed such offense since the beginningless eons. We don't even need to talk about such a distant time. Even at our present and limited lifespan, we have already made innumerable transgressions.

So, the repentance verse indicates that “*All such offenses, limitless and boundless...*” Not only are our offenses beyond reckoning, they are beyond all bounds. Having now realized the depth of our offenses and the gravity of our obstructions, what should we do? Needless to say, we should repent with utmost sincerity before the Buddhas.

As stated in the repentance verse, “*Therefore on this day, I bring forth great shame and remorse, confess sincerely, and seek to repent and reform.*” In repenting, our sincerity is of great importance. Some people are very sloppy and casual when they repent before their teacher. Disclosing incomplete account of their mistakes shows that they are not really sincere about repenting. Such manner even after as many eons as the sands in a hundred million Ganges Rivers cannot eradicate their karmic offenses.

It is said that “The straight mind is the Way-place.” No matter who we are repenting in front of, our confession must be stated clearly. Don't be vague and vacillating. An example of this would be someone who answered, “I don't remember” or “I might have,” when asked about the offenses he had committed. Being repentant without due consideration will not eradicate karmic offenses. It will just plant evil causes because in the Buddhadharma no one is allowed to be lax even in the slightest. Some people may complain, “This person has done many bad karma, yet he's so successful. Does that mean there's no cause-and-effect? No justice?” There's a verse which says:

*Even in a hundred thousand eons,  
The karma you create does not perish.  
When the conditions come together,  
You must still undergo the retribution yourself.*



由此可知，造業是必有報應的，只是時間的問題，看看因緣是否會合罷了。

有人又會說：「縱使百千劫，所作業不亡；那麼，是不是沒有辦法消除罪障了呢？」也不是沒有辦法，辦法就是「惟願三寶。慈悲攝受。放淨光明。照觸我身。」希望佛、法、僧三寶，能夠本著慈悲的大願，用清淨無礙的大光明，照觸到我們的身上，這種淨光照後，能令我們三障消除，如雲開見月般，復現出我們本來的清淨心性，所以說：「諸惡消滅。三障蠲除。復本心源。究竟清淨。」

說完了這首〈懺悔文〉以後，我希望大家都能明白不懺悔的害處，和能懺悔的益處。另外，還有一首〈懺悔文〉這樣說：

往昔所造諸惡業，  
皆由無始貪瞋癡；  
從身語意之所生，  
一切我今皆懺悔。

這首〈懺悔文〉不但能懺悔罪障，而且能把我們所以造罪的原因說出來，所以我希望每個人天天都能在佛前，誠心地念誦三遍或數遍。現在，我也把它略略解說一下：

「往昔」，就是以前。近的以前是今生的以前，遠的以前是無始劫以來，在這往昔的時光中，我們不但出牛胎，入馬腹，一時

From this, we should know that the karma we create begets a corresponding retribution. It's only a matter of time when the conditions ripen.

Now someone may wonder, "If the karma you have created does not end 'even in a hundred thousand eons,' then there is no way to eradicate our karmic offenses?" But there is a way. How? The verse says, "I hope that the Triple Jewel will gather and receive me with compassion, and emit a pure light to shine on my body." It is this belief that the Triple Jewel (the Buddha, the Dharma, and the Sangha) will, in their great vows of compassion, shine their pure, unobstructed, and supreme radiance upon our bodies. Like the clouds being dispersed to show the moon, our three obstructions will be cleared away and our original pure mind and nature will be revealed when this pure light shines upon us. As the repentance concludes, "*All evil is extinguished, and the three obstructions are cast out. I return to the original mind-source, and am ultimately pure.*"

Now that I've explained this repentance verse, I hope everyone understands the detriment of not repenting, and the benefit of being able to repent. Another verse of repentance says:

*For all the bad karma created in the past,  
Based upon beginningless greed,  
hatred and delusion,  
And born of body, mouth and mind,  
I now repent and reform.*

This repentance verse not only allows us to repent of our offenses becoming obstructive, but explains what caused us to create those offenses. So I hope everyone can sincerely recite it three times or more each day before the Buddhas. Now I will briefly explain the verse.

"*In the past*" refers both to the recent past pertaining to this life, and to the distant past extending to the beginningless eons. In our past lives, we have transmigrated to the six

姓張，一時姓李，輪轉於六道之內，而且在這段時間中，我們又不知造了多少罪業。

爲什麼我們會造罪呢？〈懺悔文〉中說得清楚，「皆由無始貪瞋癡」，這意念上的貪、瞋、癡三毒，就是萌發無數罪業的根由。還有因爲這三毒的作祟，我們的身體又做出了殺、盜、淫三業，在語言上也產生了妄語、綺語、惡口、兩舌等罪，所以文中又說：「從身、語、意之所生。」

無論是身體上犯的殺、盜、淫三業也好，還是語言上所犯的妄語、綺語、惡口、兩舌也好，或者是在意念上所犯的貪、瞋、癡也好，我們都要懇切地懺悔，否則會如入泥沼，愈陷愈深，罪業愈來愈重，把我們壓得喘不過氣，無能自拔。

在座各位都具上上的善根，我相信大家都會不忘懺悔，而一定能夠發願把罪業懺悔和消除盡的。

(全文完)

paths, coming out of a cow's womb, for instance, then entering a horse's womb, or being born in the Smith family, then in the Jones family. During all that time, we would barely know the extent of our karma caused by our offenses.

Why do we commit offenses? The repentance verse points to “*the beginningless greed, hatred and delusion.*” They are regarded as the three poisons from our mind whereby our bodies and mouths produce these immeasurable karmic offenses. Because of these three poisons, our bodies engage in the karma of killing, stealing, and sexual misconduct; while our mouths engage in lying, frivolous talk, harsh speech, divisive speech, and so forth. Then, the verse remarks, “*And born of body, mouth and mind.*”

Whether it's the three offenses of killing, stealing, and sexual misconduct born of the body; lying, frivolous talk, harsh speech, divisive speech born of the mouth; or greed, hatred and delusion born of the mind, we must sincerely repent of them all. Otherwise, as if caught in a quicksand, we would sink deeper as our karmic offenses grow heavier, thus dragging us down to the point of suffocation deemed impossible to be saved.

Everyone here has supreme good roots. I believe all of you will remember to repent, and be able to make vow of repentance to eradicate your karmic offenses.

(The End of the Article)

### 巴士到萬佛聖城

2014年6月7日(星期六): 宣公上人涅槃十九週年紀念法會

上車地點&時間: 6/6/2014 (星期五) 1. 順發超級市場 8:00 a.m. 2. 金輪聖寺 08:30 a.m.

截止日期: 5/16/2014 請提早報名, 詳情請洽詢金輪寺(323) 258-6668。

### BUS TO CITY OF TEN THOUSAND BUDDHAS

June 7, 2014(Saturday): 19<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana

Bus Location & Schedule: 6/6/2014 (Friday)

1.San Gabriel Superstore (Supermarket) 8:00 a.m. 2. Gold Wheel Monastery 08:30 a.m.

Deadline: 5/16/2014 Please sign up early.

For more information, please call Gold Wheel Monastery. (323)258-6668.

## 御廚果觀

# Imperial Chef Guo-Guan

恆貴法師開示於二〇一三年十一月三十日金輪聖寺梁皇寶懺午齋期間  
A lunchtime Dharma Talk given by Dharma Master Gwei on 11/30/2013  
at GWM during Emperor Lyang Repentance

今天早上添香的時候，有居士來跟我們講。他覺得時間不多了，因為他做了很多錯事。他殺了太多的生命，怕來不及了。而且他說：「師父說，命債是要用命來還的。」所以他很害怕。

我想提醒大家，昨天我也跟大家讀過，師父有一段開示：師父有一個西方的弟子，叫 Bob，師父要他在午齋時用 30 分鐘懺悔。他很緊張。他講完後，上人有一段很簡短，扼要和深遠的開示。他說：不管一個人的過錯有多麼可怕，犯的罪障有多麼深重，只要能至誠懇切的懺悔，所有的罪過都可以消除。這就是師父講的。

剛才我們用齋的時候，又聽師父講到：雖然說定業不可轉，但是佛的三昧加持力是可以改它的。這取決於當事人誠心與否，這是關鍵的問題。而且上人告訴我們，因果並不是要我們緊張，害怕和慌亂。不是這樣子的，修行是有次第的。我們首先要知錯，知道自己錯了，錯在哪里，然後認錯，認了以後改過。一步一步來的。

This morning when we were stocking up incense sticks, we were approached by a lay devotee claiming that he did not have much time left for he had done many wrong things in this life, and killed many living beings. He also said, "Our Venerable Master pointed out that the debt of killing is repaid with one's own life." So, he was very afraid.

I want to remind everyone about our Venerable Master's instructional talk that I shared with you yesterday. Our Master had a Western disciple named Bob who was told to repent for thirty minutes during lunchtime. Bob was very nervous. When he completed his repentance, our Master made a pithy yet profound comment: "It doesn't matter how horrible one's offenses are, how deeply rooted one's karmic debts have been, if one can repent with utmost sincerity one's wrongdoings, all the karmic offenses may be eradicated." This is what our Venerable Master said.

Earlier while having lunch, we heard our Venerable Master stating, "Although one cannot change one's fixed karma, nevertheless the power of the Buddha's Blessing can help change it. This relies solely on one's sincerity. This is the most important part. Our Venerable Master also mentioned that the principle of cause and effect is not to frighten us or to deter us from our path. That is not its purpose. In cultivation, there are steps to follow. First, we must know our faults and acknowledge them. Next, make amends to correct our faults. This practice takes one step at a time.

我們看看,所有法總的道場,我們的 schedule, 每一天都一定有拜懺,就是大悲懺。我們可以想想,上人希望每一個弟子都可以去西方極樂世界。如果是這樣,上人應該把一天的時間讓我們念佛號的。但是反而沒有,而是每天一定有大悲懺。所以這也就是說,無論我們修哪一個法門,必須要從最基礎開始,要懺悔業障。把業障消除了以後,什麼法到我們的心都能穩得住。否則,我們的心慌亂,動蕩,連一句阿彌陀佛都很難安住在我們的心裡面。所以懺悔的效力是非常重要的。我們要了解修行的次第,不要急躁。一定要心平氣和,要知錯,認錯,改過。然後選一個法門,我們一門深入,這樣子呢,我們才不會慌亂。修行不能用 nervous energy, 不能夠慌亂的,要心平氣和。

講到慈悲,講到殺生,剛才上人講到我們吃肉的問題,殺害眾生。爲了我們自己所謂的口福,傷害其它眾生的生命。那麼也傷害我們自身的慈悲心。

昨天我收到一個 email,是東岸有一位醫生,他給我的 email。他說,我們寄過去的一箱素食菜譜,已經全部發給他的病人了。他要跟他的病人結緣。他的病人非常喜歡這些菜譜。他希望我再幫他每一冊訂一箱。他覺得用這個方法來推廣素食是非常好的,因爲他的病人都很喜歡。恰好我之前看到我們的素食菜譜第三

See at a glance the daily schedule observed by every Way places of the Dharma Realm Buddhist Association . Every day, we bow with the Great Compassion Repentance. Think about it, our Venerable Master wished that everybody would reach the Western Land of the Ultimate Bliss. With that in mind, our Venerable Master could have encouraged us to simply recite Amitabha's name throughout the day. Instead, he recommended that we bow with the Great Compassion Repentance every day. No matter which dharma door we cultivate, we must start from the basics; that means repenting of our karmic obstacles. When our karmic obstacles are eradicated, we can firmly dwell whichever dharma door that enters our minds.

In contrast, when our minds are obstructed, we would be unable to retain even a single phrase of Amitabha . For that reason, repentance is very important. We must understand the steps in our cultivation. Do not be nervous or irritated. Be patient and remain calm. Recognize, admit, and correct our faults. Then choose a dharma door, study and discern it with a clear, single mind. Doing so would keep us from being muddled. Having a "nervous energy" obstructs our cultivation. So, we must be calm and at peace.

On the subject of compassion and killing, our Venerable Master spoke about the consumption of meat that came from the lives of living beings taken away in the process. Our greed for taste is satisfied by destroying the living; and our compassionate nature is harmed in turn.

Yesterday I received an email from a physician in the East coast, informing me that he distributed among his patients the vegetarian cookbooks that we had sent him. He hoped to establish dharma affinities with his patients. Since they enjoyed the recipes in the vegetarian cookbooks, the physician was inspired to promote vegetarianism and asked for a batch of every

冊，御廚果觀。我就想給大家介紹一下果觀居士。他是我的師弟（恒）然法師的同修。（恒）然法師在我排班的下一位，所以我跟她很有緣。她的同修果觀居士，殺生很多。我們聽聽他的故事。

果觀居士的本名叫張順官。1933年出生于浙江寧波。家裡有父親，母親，還有姐姐，弟弟和妹妹，一家一共有六個人。他八歲的時候，他爸爸重病。所以他的母親發願吃素，祈求他的爸爸恢復健康。果然如所願。但是後來13歲的時候，他們的村子流行霍亂。他的媽媽和姐姐都相繼亡故了。果觀居士自己也有霍亂，而且陷入昏迷了。在朦朧中，他被人抬到以城外十公里的一個寺廟就醫。當時在寧波有一個寺廟，專門給病患打治療霍亂的針。他因而也得到康復了。他想去找這些恩人，但是都找不到。

當時在上海擔任廚師的爸爸趕回寧波，把果觀居士帶到上海的大伯家。果觀居士不想太打擾他的大伯，就到一個小館做童工。後來陸陸續續換了幾家著名的餐館工作，都是上海最有名的館子。他主要工作的內容是磨刀，洗鍋，殺魚，拉風箱還有送外賣。他是一個很聰明的小孩，總是默默地學習大廚的技巧。他甚至為了磨練技術，而犧牲吃飯的時間，在廚房練習。果觀居士自己說的，多做多得，得到了就是自己的。到了18歲那一年，他

edition of these cookbooks. It just so happened that I was reading the third volume of our vegetarian cookbook, which features Imperial Chef Guo-Guan. So, allow me introduce to everyone Upsaka Guo-Guan who partnered with my younger dharma brother Heng-Ran in the cultivation. Guo-Guan admitted to taking many lives. Let's hear his story.

Upsaka Guo-Guan's original name was Zhang Shuen Guan. Born in 1933 in the province of Zhe-Jiang, city of Ning-Po, he lived with his parents, older sister, younger brother, and younger sister. They were a family of six. When he was eight years old, his father became gravely ill. His mother vowed to become a vegetarian; her prayer for his father's recovery was answered.

When Guo-Guan turned thirteen, he lost his mother and older sister to cholera that swept through their village. Guo-Guan also contracted cholera, fell into a coma, and was taken ten kilometers outside the city to a temple that provided treatment for cholera. Soon after his health was restored, he looked for the good Samaritans who had rescued him. But he could not find them.

At that time, Guo-Guan's father was a chef in Shanghai. He hurried home to Ning-Po, and brought his son Guo-Guan to his uncle's house in Shanghai. Guo-Guan who did not want to burden his uncle found work as a youth worker at a local restaurant. He transferred a couple of times to many well-known restaurants in Shanghai where his duties involved whetting knives, washing dishes, killing live fishes, tending the ovens, and making deliveries. He was very smart, and had a penchant for learning the skills of a master chef. He would even forego his meals and concentrate instead on improving his skills in the kitchen. He said, "The more I do, the more I learn. Whatever I have learned is

終於可以正式拿一個盤子炒菜了。果觀居士的運氣很好，因為隨著父親在一個商船上工作而順利來到台灣。來到台灣之後，在台北最有名的狀元樓找到工作，但是還是洗鍋子。不久就擔任主廚了。

在民國 39 年，因緣際會，他與行天宮有接觸，變成了行天宮的護法。在民國 44 年（1955 年），他跟當時的同事結婚了，就是我們的（恆）然法師。組織了美滿的家庭。他太太當時也擔任行天宮的義工，很有善根，引導果觀居士走向了修行的道路。

果觀居士從來沒有拜師學習怎樣烹調，就是憑著他的吃苦耐勞，勤奮的個性，很細膩的觀察力，還有天生的直覺，而練就了一手頂級的廚藝。果觀居士的浙江菜可以稱為台灣的第一位，沒有人出其右的，他是 No. 1 的。特別因為兩位蔣總統，所以他才叫御廚。蔣介石和蔣經國兩位總統都特別喜歡他的手藝，因而他的名聲很響。當時政府官員重要的宴會都指定張師傅掌廚。那些達官貴人都指名要吃張師傅的菜。有時候，張居士一個晚上要跑四個場子。（像唱歌一樣，要跑四個場子。）雖然有些菜是徒弟做的，不是他自己做的，但是只要跟張居士 - 張師傅沾著邊，那個菜馬上好吃了。大家都認為這是第一美味的菜餚。但是如同果觀居士說，錢是賺了，但是賠了健康。他們把賺來的錢都拿去買藥吃了。

（下期待續）

mine.” At age eighteen, he finally became a chef. Propitious was his journey which began from working alongside his father in a merchant ship to arriving safely in Taiwan. There, he found work in Taipei at the most famous restaurant named Zhuang-Yuen Lo, where he started as a dish-washer, and eventually became a master chef.

In 1950, causal conditions led him to the Temple of Xing-Tien where he became its dharma protector. In 1955, he married a colleague who is now our Dharma Master (DM) Heng-Ran. Together they started a beautiful family. His wife at that time was a volunteer at that temple. With her good roots, she guided Guo-Guan onto the path of cultivation.

Upsaka Guo-Guan was never apprenticed to a chef. He relied on his own with hard work and perseverance. His diligent nature and his culinary talent soon earned him a title as the top-notch chef whose hometown recipe of Zhe-Jiang was second to none in Taiwan. He was awarded as the Imperial Chef for his dishes that won the palates of two former Presidents of Taiwan, President Chiang Chieh-Shi and Chiang Jing Guo. Moreover, Upsaka Guo-Guan as then Chef Zhang became a very prominent culinary figure who was always appointed to oversee and prepare dishes for every banquets held at governmental functions.

The public officials always requested for his dishes. He had to grace with his presence at least four functions per night. It made no difference even when the dishes were prepared by his apprentices, as long as he was in attendance, or his name was associated with the recipe, the dish always received highest ratings and was considered the best and most delectable. His success as a chef also brought him much wealth. However, his profession began taking its toll on his health, exhausting his generated earnings on medicines for his ailment.

(To be continued ...)

2014年5月法會時間表 Schedule of Events – May of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎禮拜大悲懺 Great Compassion Repentance 12:30 pm				1◎	2◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	3◎
4 慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 浴佛節 Dharma Assembly of Bathing the Buddha 8:00 am—10:00 am  楞嚴咒法會 Recitation of Shurangama Mantra 1:00 pm — 3:00 pm	5◎	6◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)	7◎	8◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	9◎	10◎
11 大悲法會 — 普門品 Dharma Assembly of Great Compassion ( Recitation of Universal Door Chapter ) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	12◎	13◎ 四月十五	14◎	15◎	16◎	17◎
18 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	19◎	20◎	21◎	22◎	23◎	24◎
25 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	26◎ 廿八 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday	27◎	28◎	29◎ 五月初一	30◎	31◎



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Telephone: (323) 258-6668 ( www.goldwheel.org )

金輪聖寺

2014年6月法會時間表 Schedule of Events – June of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 華嚴法會—宣公上人涅槃十九週年紀念法會暨大傳供 Avatamsaka Dharma Assembly commemorating 19 <sup>th</sup> Anniversary of Venerable Master Hua's Nirvana (Special Passing of Offerings) 8:00 am - 3:00 pm	2◎	3◎	4◎	5◎	6◎ 巴士上萬佛城 Bus to CTTB 8:30 AM	7◎☆ 巴士上萬佛城 Bus to CTTB
8 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	9◎	10◎ 十三 伽藍菩薩聖誕 Chye Lan Bodhisattva's Birthday	11◎	12◎ 五月十五	13◎	14◎
15 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	16◎	17◎	18◎	19◎	20◎	21◎
22 大悲法會—普門品 Dharma Assembly of Great Compassion (Recitation of Universal Door Chapter) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	23◎	24◎	25◎	26◎	27◎ 六月初一	28◎
29 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday  地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	30◎	 6/6 ~ 6/7 金輪寺四眾弟子回聖城參加 上人涅槃十九週年法會 請向金輪寺報名 All fourfold disciples from Gold Wheel Monastery are going to CTTB for the 19 <sup>th</sup> Anniversary of Venerable Master Hua's Nirvana. Please call GWM to register.  ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm				

~常將有日無日，莫待無時想有時~