



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
悟徹個中理
菩提不減增

Cultivating the Bodhi Path

Composed by Venerable Master Hsuan Hua

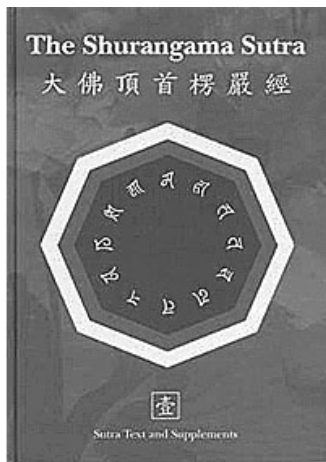
Dao - The Way (1)

*All myriad things exist because of Dao.
Those realizing it will penetrate the efficacy
And fathom the principle that lies within.
Bodhi is neither decreased nor increased.*

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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 #235)

(接上期)

「定」，說起來有很多種，總而言之，你不被一切外邊的境界所搖動，這就是「定」。要怎麼樣才能得到這個定呢？你先要靜下來。怎麼樣靜呢？就是參禪、打坐。因為我們一般人都定不了，今天到東邊去，明天又到西邊去，「朝秦關，暮楚闕」，各處去跑，跑來跑去，總也不定；你若想要定，就要用功修行。我們現在天天就是習定，可是你習定，有的時候就有很多的境界。你在境界來的時候，切記不要被境界轉，這就是定；你要是被境界轉了，那就是沒有定。

好像收到一封信，有一個不好的消息，心裏就生出一種愁悶來；這是沒有定，一考驗就受不住了，就沒有考驗上。或者遇著一件喜的事情，你也跟著這件喜的事情跑了，這也沒有定。或者遇著一件令你發脾氣的事情，你就發脾氣了，這個定也沒有成功。你要也不喜，也不怒，也不哀，也不樂，不用喜、怒、哀、樂這種情感去做事，而用道心來做事，這就是一種定。

There are many kinds of samadhi that could be discussed. Generally, if you are not moved by things external to you, you are in samadhi. "How can one obtain samadhi?" First, you remain still by sitting in meditation and investigating Dhyana. The reason for lack of samadhi in most people is their restless meandering between places, going east today and then west tomorrow. And because they don't have any samadhi, they run all over to the gate of *Chin* in the morning and to the court of *Chu* in the evening. So, to obtain samadhi, you must work hard, and when you do, you may encounter many different experiences. But during these experiences, you should not let them turn you around. That is samadhi. If an experience changes your state of mind, then you have no samadhi.

For example, you receive a letter of ill tidings; you become worried. This shows that you have no Samadhi, so you fail this test. Another, you encounter some happy situation and you chase after it. Again, you have no samadhi. Or you are faced with a displeasing experience, thence you get angry. You also have no samadhi. You should be neither happy nor sad, neither exhilarated nor mournful. To have samadhi is to do things without getting emotional, and to employ your mind at one with the Way.

修定，然後才能開智慧。你若沒有定力，就沒有慧力；沒有慧力，你怎麼能學習佛法呢？你定力、慧力從什麼地方來的呢？要從戒那兒來的。要先受戒、守戒，然後修行，與法才相應呢！與法相應，那你才能得到法水的灌溉。

貪、瞋、癡這三種，等於毒藥一樣，叫「三毒」。我們所以沒有成佛的原因，就因為有這三毒；如果把這三毒能停止了，我們很快就可以成佛。這三毒——（一）貪心：就是貪而無厭，無論什麼東西，就貪多，越多越好。（二）瞋心：就是生出一種瞋恚，遇到事情就發脾氣，生瞋恨了。（三）癡心：就是癡心妄想，非常愚癡，做事情糊裏糊塗的。能把這三種息滅了，就會與道相應的，修道就會很容易成就你的道業。

沙門有四種——

（一）勝道沙門：就是「修行證果」。或者證阿羅漢果，或者證菩薩果，這叫「證果」。

（二）說道沙門：就是「弘法利生」。弘法，就是弘揚佛法，弘是弘大；我現在給你們講經，這就叫弘法。利生，是利益眾生，令一切眾生都得到利益。

（三）活道沙門：是「精持戒律」。行持戒律，對於戒律很精研、很注重，不犯戒，以道自活——以修道來做為他的生活。

（四）污道沙門：就是「開齋破戒」。

By cultivating samadhi, you unveil your wisdom. Without samadhi-power, there is no wisdom-power. Without the strength of wisdom, how can you study and practice the Buddhadharma? You asked, "Where do samadhi-power and wisdom-power come from?" They come from the precepts. When the precepts are protected and upheld every day, a mutual response between the Dharma and your cultivation of them would occur. When this kind of relationship with the Dharma is established, you obtain the nourishment of Dharma-water.

These three poisons, greed, anger, and stupidity, are precisely the reason you have not realized Buddhahood. If you can bring an end to the three poisons you will quickly become Buddhas. Greed is the desire for more than what is needed whenever you encounter something you like. Anger is the feeling that arises when you encounter a situation contrary to your wish. Stupidity is the polluted thoughts of a stupid mind where you go about things in a confused manner. If you can simply extinguish these three poisons, you can be in mutual response with the Way. Then it is very easy to accomplish your work in the Way.

There are Four Kinds of Shramanas:

A Shramana who is victorious in the Way is the one who has cultivated and accomplished either Arhatship or Bodhi-sattvahood.

A Shramana who speaks of the Way is the one who propagates the Dharma for the benefit of living beings.

A Shramana who lives the Way is the one who maintains the precepts with purity and great vigor and is careful never to break them.

A Shramana who defiles the Way is the one who eats no pure food and breaks

他違背佛的戒律，對於佛教上就有所染污了，就有壞的影響，令一般人見了，說：「啊，這個出家人一點也不守戒律！」就不生信心了；因為不生信心，對於佛教就不親近了，所以叫他污道沙門。

那麼，翻譯《楞嚴經》這一位沙門般刺密諦，是屬於哪一種呢？是屬於前三種的，也可以說是勝道沙門，也可以說是說道沙門，也可以說是活道沙門，而不是污道沙門。為什麼要講這位譯主呢？因為他對於《楞嚴經》這種貢獻、這種功德，是非常之大的，所以現在沒講經之前，要把這位譯主的名字先講一講。這「歷明傳譯」的第一，就是譯主。

(下期待續)

(上承自第 8 頁)

講了又講，說了又說，這又有什麼意思？所以我們大家不要講話好些，以後外邊有客人來，只要一個人陪著回答，不要大家七嘴八舌。否則外人會說：你們學什麼佛法？佛都不講話，你們卻說這麼多。唉！學佛法愈學愈不懂佛法。還有，當我們做功課，若有外面客人來，也不能停止，因為功課要緊，所以要少講話多做功課。以後我也要少講話，只有在講經說法和有重要事情時才講，為你們作一個好榜樣。什麼是講經的時候？隨時隨地說法都是講經，也都是沒有講經一一說而未說。你說，那麼，我也可以說而未說。答：你是學而未學，你還沒學好呢！學好後再說吧！

(下期待續)

the precepts, turning his back on them. Not only does he defile himself, he also defiles the Buddha's teaching, thus making a bad impression on people. When they see a person who has left the home life but does not keep the precepts, they lose their faith in the Buddhadharma. Since he causes others to lose faith, he is said to defile the Buddha's teaching.

Paramiti, the Shramana who translated the *Shurangama Sutra*, represents the first three kinds of Shramana: he is victorious in the Way, he speaks of the Way, and he lives the Way. The translator's great merit and virtue for directing the translation of the Sutra and the history of transmission and translation are discussed as the ninth door prior to the explanation of the text itself.

(To be continued ...)

(Continuing on page 8)

What is the point? So, it is better for us all not to talk. In the future, we shall have only one person responsible for receiving visitors and responding to their queries rather than bombarding them with answers from multiple mouths. Otherwise, the visitor may wonder, "What dharma are you learning? Whereas the Buddha is without words, you are much the opposite." Ai-ya! Do not become more ignorant as you learn more about Buddhadharma. And, if a visitor arrives during our cultivation work, we should not stop because it is important to keep up with our cultivation work. So, talk less and do more cultivation work. In the future, I will also talk less and be an exemplar for all of you. I will only talk during dharma lectures and whenever there is something important to say. What counts as dharma lectures? It is wherever and whenever I am speaking the dharma, yet not speaking the dharma. You would have conceived an idea henceforth, "I already have spoken, yet not spoken. You have already learned, yet not learned." You have hitherto not learned well! After you have learned well, then we can talk!

(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 #235)

僧法達。洪州人。七歲出家。常誦法華經。來禮祖師。頭不至地。祖訶曰。禮不投地。何如不禮。汝心中必有一物。蘊習何事耶。曰。念法華經已及三千里。

師曰。汝若念至萬部得其經意不以爲勝。則與吾偕行。汝今負此事業。都不知過。聽吾偈曰。

禮本折慢幢 頭奚不至地
有我罪即生 亡功福無比

僧法達，洪州人，七歲出家。（法海和法達均得六祖法要。）他常念誦妙法蓮華經，來頂禮六祖大師，但叩頭時，頭不觸地。六祖大師就訶斥他：「你有心頂禮就該行五體投地禮，若所行非禮，就不如不要頂禮。你心裡一定有障礙物作梗。你平時儘學些什麼？」其實六祖大師早就知道他是貢高心在作怪。

法達答曰：「我平時念法華經已念了三千多部。」念一遍即是一部，從第一卷念到第七卷終了，這叫一遍。念法華經念得快

Bhikshu Fa Ta of Hung Chou left the home life at age seven and constantly recited the *Dharma Flower Sutra*, but when he came to bow before the Patriarch, his head did not touch the ground. The Patriarch scolded him, saying, "If you do not touch the ground, isn't it better not to bow? There must be something on your mind. What do you practice?"

"I have recited the *Dharma Flower Sutra* over three thousand times," he replied.

The Master said, "I don't care if you have recited it ten thousand times. If you understood the Sutra's meaning, you would not be so overbearing, and you could walk along with me. You have failed in your work and do not even recognize your error. Listen to my verse.

*As bowing is basically to cut off arrogance,
Why don't you touch your head to the ground?
When you possess a self, offenses arise,
But forgetting merit brings supreme blessings.*

Dharma Masters Fa Hai (Dharma Sea) and Fa Ta (Dharma Penetration) both received the Sixth Patriarch's Dharma. Fa Ta left the home life at age seven and constantly recited the *Lotus Sutra*, but when he came to bow to the Sixth Patriarch, his head did not touch the ground. The Sixth Patriarch scolded him, "If you have the intention of bowing, you should do a full prostration. If you choose to bow improperly, you might as well not bow. There must be some obstacles within you that are causing it. What practice do you routinely follow?"

Fa Ta replied, "I've recited the *Dharma Flower Sutra* over three thousand times." The *Lotus Sutra* is seven volumes long and, reciting quickly, you could read through it

的話，一天只可念一部。一年三百六十五天，可念三百六十五部，十年才能念三千多部。他大概念了十年了。

六祖大師說：「你若念至一萬部，領悟經文中的義理，而不以為有功，不會說自己功勞很大，你能如此就可以來跟我學佛法。」

不是個個可以跟祖師學佛法，你有所障礙、有所執著，就不要你。好像來這裡學法的人，若不守規矩，我是不歡迎的。我歡迎依教奉行，依照佛法修行的人。

六祖又接著說：「你以為你念法華經念多了，有所功德。你自己卻不知你有貢高我慢心，你聽我說首偈頌：

頂禮是為除貢高我慢的，你的頭為何不叩到地上？你有了我相，說我念法華經三千多部，功德比誰都大，說我念經功德已超過祖師啦！你因有我相，就有我慢的罪生出。你若不存有功德的心，有則如無，念三千部就如你沒念時一樣，那你的福德就會無量無邊了。」

師又曰。汝名什麼。
曰。法達。

師曰。汝名法達。何曾達法。復說偈曰。

once in a day, or three hundred and sixty-five times a year. Therefore, Fa Ta had been reciting it for about ten years.

The Master said, "If you reached ten thousand recitations and understood the principles and teachings of the Sutra, yet do not revel in your own merit, then and only then can you study with me."

Not everyone can study with a Patriarch, you know. If you have obstructions and afflictions, he may not want you. Therefore, if you come to study here but break the rules, you are not welcome. In order to cultivate with me you must offer up your conduct in accord with the teaching, and cultivate in accord with the Buddhadharma.

The Sixth Patriarch continued, "You think you have merit for having completed many recitations of the *Dharma Flower Sutra*. Yet, you are not aware of your arrogance and self-conceit. Listen to this verse.

As bowing is basically to cut off arrogance, why don't you touch your head to the ground? You have the mark of the self, thinking that your recitations have amassed far greater merit than anyone else, even far exceeding that of a Patriarch! Having the mark of the self, you brought forth the offense of arrogance and self-conceit. But if you could forget your merit and regard your three thousand recitations as nothing, then your blessings would be limitless and boundless."

The Master asked further, "What is your name?"

"Fa Ta," he replied.

The Master said, "Your name means 'Dharma Penetration,' but what Dharma have you penetrated?" He then spoke a verse:

汝今名法達 勤誦未休歇
空誦但循聲 明心號菩薩
汝今有緣故 吾今爲汝說
但信佛無言 蓮華從口發

接著，大師又問：「你叫什麼名字？」回答說：「我的名字叫法達。」六祖大師說：「你這名字很不錯，法達，法通達，但你達個什麼法？你說啊！」這時法達變成法不達了，張口結舌，也不知如何是好。接著六祖對他說一首偈頌：

你名字叫法達，你很有功，真不錯，不懶惰，一天到晚念法華經。但你只是空誦而未得到利益，天天只是依文誦念，不明瞭經中的道理。若你能誦法華經而明白其義理，能明心見性，這才叫做菩薩。你和我非常有緣，你從洪州這麼遠而來，這也不容易，所以我現在對你講一講。你要生出一種信心，信佛什麼也沒說，你若有信心 念法華經，不只是口念而已，那麼妙法蓮華會從你的口生出來。故念經不是空誦循聲，而是要真正明白妙法蓮華經的道理才可以。

上人：六祖大師教法達說：「但信佛無言，蓮華從口發。」你們各位認爲如何？佛是有言？無言？

弟子：師父，我真的相信佛有言。究竟怎麼樣，我不知道，我真的這麼相信。

*Your name means Dharma Penetration,
And you earnestly recite without pause to rest.
Empty recitation is mere resonance of sound,
One who understands his mind
is a Bodhisattva.
Now that you have this condition,
I will explain it to you:
Believe that the Buddha is without words
And lotus blossoms will bloom
from your mouth.*

The Sixth Patriarch said, “You have a fine name – Dharma Penetration. Tell me, what Dharma have you penetrated?” Fa Ta was speechless. At that moment, he became Dharma Non-penetration. The Master then spoke a verse.

*Your name means Dharma Penetration,
and you earnestly recite without pause to rest.* “Not bad,” the Master said, “You work hard. However, your empty recitation is of no benefit because you don’t understand the principles of the Sutra. If you could recite the *Lotus Sutra* and understand its principles, and clearly understand your mind and see your self-nature, you would be a Bodhisattva.

There is a strong affinity between you and me. The fact that you came all the way from Hung Chou is not to be taken lightly. So, I will now speak these words to you. You should bring forth this faith, believing that the Buddha is without words. If you have this kind of faith and recite the *Lotus Sutra*, the wonderful dharma flowers will bloom from your mouth. Therefore, when you recite the *Lotus Sutra*, you should truly fathom the principles of the sutra. Do not regard sutra recitation as mere resonance of sounds.”

Ven. Master: The Sixth Patriarch instructed Fa Ta, “*Believe that the Buddha is without words, and lotus blossoms will bloom from your mouth.*” What do you think? Is the Buddha with words or no-words?

Disciple: Shr Fu, I really believe that the Buddha did speak. As to the exact details, I don't know. But, I really believe so.

上人：還有人怎麼樣講？這是看看你們各人的智慧，也好像五祖教神秀這一班人，作偈頌一樣。

弟子：「若以色見我，以音聲求我，是人行邪道，不能見如來。」

上人：可以！

佛說法四十九年，談經三百餘會，臨入涅槃時一切弟子就問：「世尊，您說這麼多經典，怎麼辦呢？」佛說：「我一個字也沒有說。」你說佛是不是打妄語？不錯！經是佛說的，為何佛又說一個字也沒有說呢？且六祖大師教人：但信佛無言，你若有了這信心，蓮華就從口生出來。

這個信心是不容易生出來，我告訴你們怎樣但信佛無言。因佛所說的經典、道理，都是在眾生心裡頭的。你也會說，他也會說，人人本具足這種智慧。佛所說的經典，是為眾生而說，是由眾生心裡流露出來的。所以佛說而未說，這是教你不要有所執著。你若有所執著，就變成法執，所以佛教人沒有執著，不要執著法，也不要執著空。最不容易就在這一點，最容易也在這一點。看你會不會，會了，佛就沒有說；不會，那麼佛說得太多了。懂嗎？

佛既一句話也沒說，為什麼我們一天到晚要說這麼多話？

(下轉至第4頁)

Ven. Master: Any other opinions? This is based on each person's wisdom. It is just like how the Fifth Patriarch taught Shen Shiu and his group, by asking everyone to write a verse.

Disciple: "If one sees me by form, seeks me by sound, one is walking the deviant path and cannot see the Tathagata."

Ven. Master: It's fine!

The Buddha spoke the dharma for forty-nine years in over three hundred Dharma assemblies. When he was about to enter Nirvana, his disciples asked him, "World-Honored One! You have spoken so many sutras. What should we do with them?" The Buddha replied, "I never said a word." Was he lying? It is correct that the sutras are spoken by the Buddha. So, why did the Buddha said he never said a word? Likewise, the Sixth Patriarch also taught us to *Believe that the Buddha is without words, and lotus blossoms will bloom from your mouth.*

It is not easy to bring forth this kind of faith – believing that the Buddha is without words. I will tell you how this is so. All the sutras and principles spoken by the Buddha dwell in the minds of people. They can be spoken by you; they can be spoken by me. Everyone is originally replete with this kind of wisdom. The Buddha spoke the Sutras for the sake of living beings. The Sutras flow from the minds of living beings. Hence, the Buddha has spoken, yet not spoken. This is meant to teach you not to be attached to Dharma or to emptiness. To understand this concept is most difficult, yet most easy. If you are able to, then the Buddha has not spoken. If you are not able to, then the Buddha has said too much. Got it?

Since the Buddha has not spoken a single word, why are we talking endlessly so much from morning to night?

(Continued from Page 4)

修行有四個階段

The Four Stages of Cultivation

宣化上人一九五八年六月十五日下午開示於香港西樂園寺

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

皈依那天，看作我們的生日，把我們修行的階段從那時候算起。

一年裏頭有「春、夏、秋、冬」這四季，這是人人所知道的事，然而大家是不是知道，在人生的路程上，也分為「生、老、病、死」這四個階段？因為誰也免不了一死，所以，我們應好好地為自己的身後歸宿打算一下，這就要修道了。從修行方面來說，也可分為「學、行、成、了」四個階段：

人生由一至二十歲，可說是「學道」的時期，在這段時間，我們應好好地讀書，或學佛法，這就等於《大學》中所說的「在明明德」一樣，這時應把自己的光明德性弄明白。二十一至四十歲，是「行道」的時期，應該學以致用，把以前所學的，所明白的，用以普渡眾生，匡扶世俗，這是《大學》中所說的「在親民」。

四十一至六十歲，便到了「成道」的時候，這是《大學》中所說的「止於至善」。可是孔子所說的「至善」並不徹底，並不能達到真空、涅槃的境界，並

Consider the day we took refuge with the Triple Jewel as our birthday . From that starting point, mark each succeeding stage of our cultivation.

There are four seasons in a year: spring, summer, autumn and winter. Everybody knows that. There are four stages along the journey of life: birth, old age, sickness, and death. Does everybody know that? Since no one can avoid death, we should seriously plan on where we will go when our life ends. That means we have to cultivate the Way. Cultivation can also be divided into four stages: study, practice, attainment, and full realization.

The period from ages one to twenty can be considered the period of studying the Way. During this interval, we should be diligent in our academic studies or in our study of the Buddhadharma. This is equivalent to "understanding the bright virtue" as mentioned in *The Great Learning*. At this time we should have a clear understanding of our bright inherent virtue. From the ages of twenty-one to forty is the period of practicing the Way. We should put into practice what we have learned and what we have understood in order to save living beings and reform the world to a great extent . In *The Great Learning*, this is called "renewing the people."

From the ages of forty-one to sixty is the period of "attaining the Way." This was conveyed in *The Great Learning* as "resting in the highest excellence." What Confucius called "resting in the highest excellence," however, isn't yet the end, for it doesn't reach the state of true emptiness and Nirvana. It's not ultimate.

不是究竟的，所以我們還要「了道」。在成道以後歸於涅槃的境界，這要比儒教的三綱領：「明德、親民、止於至善」更為圓融了。

也許有人會這樣說：「我在一到二十歲的時期中還未信佛，這樣說來學道的時期已經過去了，那麼是不是沒有機會學，也不用學了呢？」可是，我們要明白，方才所說的四個階段的年期，只是一種理想，這並不是硬性的規定，所以我們可以把皈依那天，看作我們的生日，把我們修行的階段從那時候算起。

有些人又說：「我皈依了四、五年，可是一點佛法也沒學到。」其實你皈依了四、五年，在佛教裏只不過是一個四、五歲的小孩罷了！所以，我們不用引以為憾，說自己沒有用。佛法深奧，只要你在皈依的二十年中努力去學道，那不是一樣能有所成就嗎？

或者老一輩的居士又會感慨地說：「我現在已八十歲囉！恐怕沒有機會二十年又二十年地活下去吧？」一點也不錯，「時光減處命光微」，時日確是無多了，那麼你也可以把時間縮短了來算，譬如兩個月修道，兩個月行道，如此類推，只要肯下真心與決心，老當益壯，精進勇猛地一步一步做去，也是可以成功的，努力吧！

(全文完)

Therefore, we still have to achieve the full realization of the Way. After attaining the Way, we must still return to the state of Nirvana, which is more all-encompassing than the three Confucian principles of understanding the virtue, renewing the people, and resting in the highest excellence.

Maybe some people will say, "When I was between the ages of one and twenty, I wasn't a Buddhist yet. Since the period for studying the Way has already passed, does it mean I have no chance to study, and that I don't need to study?" Well, you should understand that the ages for the four stages mentioned above are just ideals, not rigid definitions. So, consider the day we took refuge as our birthday, and from there, mark each succeeding stage of our cultivation.

Some people say, "I took refuge four or five years ago, but I haven't learned any Buddhadharma at all." Actually, if you took refuge four or five years ago, you're merely a four or five year-old child to Buddhist standards. So there's no reason for us to lament that we're useless or that the Buddhadharma is too deep and abstruse. After you take refuge, if you diligently study the Way for the first twenty years, and diligently practice the Way for the next twenty years, won't you have achievements just the same?

Perhaps the older generation of lay-people would sigh, "I'm already eighty! I am afraid I do not have sets of twenty years to live." You are absolutely right, for "As time gets shorter, life is slipping away." Since there's not much time left, you can use it to your advantage by studying the Way for two months, then practicing the Way for another two months, and so forth. As long as you are sincere and determined, becoming vigorous with the years, proceeding step by step with vigor and courage, you can also succeed, so work hard!

(The End of the Article)

御廚果觀

Imperial Chef Guo-Guan

恒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

(接上期)

(Continued from issue #235)

法界佛教印經會發起人之一的陳老師，第一次讀到宣公上人的“放眼觀天下”這本書，生了菩提心，所以發心印製流通上人的法音。而且把這個事情告訴了當時在行天宮當義工的二十多位老同參。這些老同修都很願意盡心，大家精進共修，風雨無阻，不怕地上泥濘等等，都會去朝山。而且大家有非常精進的信心跟誠心。在1983年終於獲得宣公上人的慈悲答應，成立法界佛教印經會。本來開始的時候叫法界佛教贈經會的，把經書送給人家，後來更正為法界佛教印經會。

在學佛的太太的熏習之下，果觀居士開始親近佛法了。張太太，就是我們的（恒）然法師，告訴她的同修果觀居士，不要再殺生了，不要再做這一行了。1985年，張居士正式皈依宣公上人。從此以後張順官就消失了，取而代之的是果觀，就是觀想的觀。時時提醒自己要觀己之錯，要看到自己的錯。有所改變的不僅是名字，果觀居士同時立定決心不再做葷菜了。無論很多人捧著很多鈔票，甚至追到美國的萬佛聖城來，請張師傅出山掌

One of the founding members of the Dharma Realm Buddhist Association's Printing Organization is Mr. Chen who gave rise to Bodhi mind after reading for the first time our Venerable Master's book titled, "Open Your Eyes and Observe the World", and vowed to publish and circulate Venerable Master Hua's dharma talks. So, at the Temple of Sing-Tien, he divulged his intention of establishing a printing organization with twenty-some volunteers and fellow cultivators who became enthusiastic about his vision and were eager to offer their help. Everyone diligently cultivated. Even during periods of strong winds or heavy rains and muddy soils, they persistently pursued their bowing pilgrimage with utmost faith and sincerity. Before long, Mr. Chen's vision became a reality in 1983 when Venerable Master Hua compassionately agreed to the launch of DRBA Printing Association, previously known as DRBA Sutra Gifting Association whose primary aim was to give away complimentary sutra books.

Upasaka Guo-Guan started to draw near Buddhism because of the influence and motivation from his then wife, Mrs. Zhang, who is now our DM Heng-Ran. She once told her husband, "Do not kill anymore. Do not continue with this occupation." So, the husband Upasaka Zhang took refuge with Venerable Master Hua in 1985. Since then, gone was the husband's birth name Zhang Shuen-Guan; in its place is Guo-Guan, with "Guan" meaning "contemplative observation" (although his original name "Guan" and his dharma name "Guan" are pronounced the same, each has distinct Chinese characters with different meaning). His given dharma name "Guo-Guan" is to remind him constantly on contemplating upon himself and seeing his own faults. Not only did his old name consign to oblivion, his long-time cooking of non-vegetarian

廚，但是他都不為所動。居士在美國期間，餐館的老闆依然捧著他的薪水到張居士台灣的家。但是被他的太太拒絕了。她說：“做人不能貪，不屬於我們的，就算是地上一根草都不能拿。”因為這個時候，果觀已經在美國，沒有去上班了。”

果觀居士首次赴美參加萬佛聖城的觀音法會，他就給與會的數千人準備齋菜。當時張太太本來想成就居士先出家的，但是居士想到家里的老父及尚未自立的孩子們，實在放不下心。結果呢，他放不下心，他太太放得下，所以然法師先出家。他太太是目前萬佛聖城的典座恒然法師。

果觀居士曾經有幸為宣公上人準備膳食。上人的膳食很簡單，多是馬鈴薯，紅蘿蔔，地瓜和包心菜之類。讓居士深感上人的刻苦修行。十幾年來在法界佛教印經會共修的信眾，常常有機會吃到居士烹調的美味齋菜。儘管都已經八十歲了，居士還是不斷地跟大眾結下殊勝的香積緣。

果觀居士的爸爸也是做廚師的。後來我才知道他家四代都是名廚。本來這次金輪寺能很幸運地把他家的第四代孫子”烹調金剛”請來的，但是臨時可能方丈不放人。本來他答應梁皇寶懺過來的，但是不能實現。果觀居士說：“我父親年老後得了肝硬化。住院的時候，他的朋友（大部分都是廚師）來看他老人家，而且在他老人家枕頭底下放了些紅包，可能討個吉利吧。結果怎麼

dishes finally came to an end. He remained steadfast despite being enticed with lots of money by people traveling to CTTB from far away, entreating him to resume his profession as Master Chef. Even when Upasaka Zhang was residing in America, he still received his paychecks in Taiwan from his former employer. But Mrs. Zhang refused to accept them on his behalf and said, “We cannot be greedy. We should not take what no longer belong to us, not even a blade of grass on the ground.” Her reason was that Upasaka Guo-Guan was already in America; and he was not working at the restaurant anymore.

When Upasaka Guo-Guan participated in CTTB’s Guan-Yin Dharma Assembly, he took the initiative in preparing vegetarian dishes for the thousands who were attending the assembly. That was the time when Mrs. Zhang encouraged Upasaka Zhang to fulfill his wish of leaving home life. He hesitated because he thought of both his aging father and his dependent young children back home, but he finally gave in. His determined wife, on the other hand, was able to renounce the house holder’s life ahead of him and is now our exemplary DM Ran of CTTB.

Upsaka Guo-Guan is honored to have prepared meals for Venerable Master Hua who preferred only simple dishes, and ate mostly potatoes, carrots, sweet potatoes, and cabbage. When preparing for Venerable Master Hua’s meals Upsaka Guo-Guan is moved deeply by the Venerable Master’s tireless practice and cultivation. Those in DRBA Printing Association who have been together in cultivation for decades have had relished Upasaka Guo-Guan’s delicious vegetarian dishes. And through his fragrant cuisines, Upasaka Guo-Guan, already eighty years of age, maintains creating dharma affinities with all.

Upasaka Guo-Guan’s father was a chef as well. I also learned that Upsaka Guo-Guan’s family has four generations of famous chefs. When his father, the fourth generation master chef, was invited to Gold-Wheel Monastery to prepare meals for the assembly during the bowing of the Jeweled Repentance of Emperor Liang, he could not make it because of the cirrhosis of his liver, Upsaka Guo-Guan reasoned, that had developed in his old age. While staying at the hospital, his father had visitors, mostly his colleagues of same profession who believed the money in red envelopes that they placed under his pillow would bring him luck. What happened afterward was strange.

樣？你知道嗎？沒想到他老人家竟然非常痛苦地喊：不要咬我了，不要再咬我了。哎喲！有野獸在咬我啊！因為那些廚師的錢也是殺生來的，所以放在他的枕頭底下，他就覺得有東西來咬他，有野獸在咬他。結果把紅包拿走後，他老人家立刻恢復平靜。肝硬化末期的病人都很痛苦的，可是經過然法師請宣化上人加持之後，他父親的病況雖然沒有改善，但身體卻沒有了疼痛，肚子也消腫不痛了。甚至 83 歲的時候還可以朝山，一直到 84 歲病發之後，就沒有辦法再朝山了。在這一年的除夕夜晚，由他的孫子們洗澡更衣之後，安詳地壽終正寢了，兒孫在周圍侍候。

果觀說：“而我自己，整個身體都壞掉了，還有肺氣腫的毛病。本來早就該走了。”因為他經過很多劫難。經歷過大車禍，從高處摔下來，小兒子從八樓掉下來，我還記得，當時然法師接到消息之後，趕回台灣。她的兒子說，他的頭像西瓜一樣，從八樓掉下來。但是現在還活著。都能重報輕受，家人平安學佛。年紀大了，還能做這樣的工作，這豈不是佛，菩薩，上人一直在我們身邊照顧嗎？這就是感應的證明了。果觀居士一向說：“做事問心無愧，做人心安理得，做義工最好。”他常用這幾句話勉勵自己。昔日的御廚，今天只為佛教出力。果觀居士勇猛精進，一心念佛。如今常去台北，積極護持”台北法界佛教印經會“擔任義工。每個月的第三個星期天拜水懺，他一定擔任香積組工作。他帶著兒子，媳婦和老同修一起為大眾準備午齋。希望大家在法喜充滿的時候，也吃得滿心歡喜。

His father began to scream in pain, Please don't bite me! Don't bite me anymore! Oh no, there is a beast biting me!" Why? Because these chefs' monies were linked to killing karma. So, the money under his pillow made him feel as if being bitten by beasts. When the monies were removed, his father quickly calmed down. It is believed that patients with end-stage liver cirrhosis suffer a lot of misery. It prompted DM Ran to seek assistance from Venerable Master who bestowed his blessings upon him. Though there was no marked improvement in his health, he no longer suffered from pain; the accumulation of fluid in his abdomen also subsided. He gained enough strength even at age 83 to go on a pilgrimage until his relapse the following year when he turned 84. In the eve of Chinese New Year that year, after being bathed and dressed by his grandchildren, he was surrounded by all his family members as he passed away peacefully.

Upasaka Guo-Guan remarked, "And me with my infirmed body battling emphysema? I should have left this world a long time ago." Upasaka Guo-Guan has had endured many catastrophes from serious car accidents to his son's fall from an 8th story building. I still remember DM Ran flying back to Taiwan as soon she heard the news. Her son recalled, "My head was like a watermelon hitting the ground when I fell from the eighth floor. To have survived this fall is already a manifestation of gentle retribution for severe karmic offenses." Meanwhile, having peace in our family, studying the Buddhadharma, and doing chores in our old age prove that the Buddhas, the Bodhisattvas and our Venerable Master are always nearby and looking after us. It is no wonder that Upasaka Guo-Guan, a former imperial chef, always says, "Do everything with a clear conscience. Be a person with peace of mind. Being a volunteer is the best!" His words of encouragement always helps strengthen him as he remains devoted to the work of Buddhism, vigorously advancing in his cultivation and focusing the practice of being Mindful of the Buddha. Currently, he frequents Taipei where he is volunteering at Taipei DRBA Printing Association. Each third Sunday of the month when Samadhi Water Repentance Dharma Assembly is scheduled to be held, Upasaka Guo-Guan would always volunteer to do culinary chores and prepare luncheon for everyone with the help of his son, his daughter-in-law, and fellow cultivators. He always wishes that the joy of dharma and the joy of cooking dwell in everyone.

講起慈悲，最慈悲的是要從戒殺，放生做起。昨天是感恩節。感恩節的幾天，據報導，星期二，在白宮前，總統奧巴馬以地球上最強大國家領導人的身份，赦免兩隻火雞。把它們送到農莊，讓它們安享天年，不需要進烤箱。每年的感恩節，大概有 5000 萬隻火雞會被吃掉，會被送進烤箱。所以我們法總在美國很多地方，感恩節舉辦梁皇寶懺。

美國是全球肉類消耗最多的國家，每年吃掉 100 億以上的動物，消耗 200 億條熱狗。把 200 億條熱狗鋪在赤道上，可以圍繞地球 26 圈。對於這些天文數字一般的肉類生產，我們要付出代價，消耗大量的能源，砍伐大量的雨林，產生大量的溫室氣體，並且製造大量的水質污染。科學家說，假如全球都採取美國人吃肉的習慣，需要額外地開發一個新的地球才能夠供應我們的需要。據說，每年全球的肉類消耗量是 6000 億磅。40 年後，會增加到 1.2 萬億磅。恐怕地球不能再負擔。所以我們要好好推廣素食，否則連菜都沒得吃了。土壤被污染，水被污染，空氣被污染。大概什麼都沒得吃的時候，要吃人了。真的很可怕，絕不是笑話。各行各業都要盡他們的努力去推廣素食。就像東岸的醫生在他的診所裡給病人宣傳吃素，送他們素食食譜。他們很高興得到利益了。應該多多提倡戒殺，放生和吃素。

(全文完)

With regards to compassion, its core value includes liberating lives and not killing. For example, US President Obama pardoned two turkeys on Tuesday in the week of Thanksgiving Day during the news coverage at the White House. The turkeys were then transferred to a farm where they would spend their lives without having to face the same ill-fated end in kitchen ovens as those of approximately 50 millions who were slaughtered during Thanksgiving season. This is one of many reasons that throughout this time the Jeweled Repentance of Emperor Liang assembly is held at many DRBA way places in America.

The United States has the highest meat consumption rate in the world. Every year, there are over 10 billion animal meat being consumed and 20 billion hot dogs being eaten. If 20 billion hot dogs were to line up on the Equator, they would have encircled the Earth 26 times. This astronomical number in our meat consumption leads us to further expend unnecessary resources responsible for destroying large acres of valuable rain forest, polluting our clean air with heavy amounts of greenhouse-effect gases, and contaminating our fresh water. Scientists predict that if the entire Earth's population continues to adopt American's meat eating habits, we will have to replicate another "Earth" on a different planet in order to accommodate our needs. Every year the entire Earth's population consumes 600 billion pounds of meat. After 40 years, the number would increase twofold at 1.2 trillion pounds. At this rate, Earth's resources will soon become exhausted. For that reason, we must start espousing vegetarianism lest the ground, the water and the air become polluted, thus disrupting the supply of vegetables needed for us to eat. Scarcity of food may even turn people into cannibalism. This is very scary, but it is no joke. We all have to do our part to promote vegetarianism, just like the physician on the East Coast whose patients benefited from the vegetarian recipe books he had given them and from the topic on vegetarianism he had shared with them. Therefore, we need to do our best in advocating against killing, fostering harmonious living with other beings, and promoting vegetarianism.

(The End of the Article)

2014年7月法會時間表 Schedule of Events – July of 2014

日Sun	—Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎ 美國國慶日 US Independence Day 消災吉祥神咒法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	5◎ 消災吉祥神咒法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
6 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 消災吉祥神咒法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	7◎	8◎	9◎	10◎	11◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	12◎ 十六 宣公上人日 Venerable Master Hua's Day
13 十七 常智大師誕辰 Great Master Chang Jr's Birthday 觀音法會·慶祝觀音菩薩成道暨常智大師誕辰法會 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Enlightenment and Great Master Chang Jr's Birthday 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	14◎	15◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	16◎	17◎	18◎	19◎
20 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	21◎	22◎	23◎	24◎	25◎	26◎
27 七月初一 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	28◎	29◎	30◎	31◎		



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金輪聖寺

2014年8月法會時間表 Schedule of Events – August of 2014

日 Sun	一 Mon	二 Tue	三 Wed	四 Thu	五 Fri	六 Sat
					1◎	2◎
3 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	4◎	5◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	6◎	7◎	8◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	9◎
10 七月十五 地藏法會·慶祝盂蘭盆節法會 Celebration of Ullambana and Dharma Assembly of Earth Store 8:00 am — 3:00 pm	11◎	12◎	13◎	14◎	15◎	16◎ 廿一 普庵祖師 誕辰 Patriarch Pu An's Birthday
17 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	18◎	19◎ 廿四 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday	20◎	21◎	22◎	23◎
24 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday 地藏法會·慶祝地藏菩薩暨虛雲老和尚誕辰法會 Dharma Assembly of Celebration of Earth Store Bodhisattva's and Venerable Master Hsu Yun's Birthday 8:00 am — 3:00 pm	25◎ 八月初一	26◎	27◎	28◎	29◎	30◎
31 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	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm					