

御廚生西——悼念張果觀居士

Royal Chef Reborn in the Western Pureland - in Memorial of Layman Guo Guan Chang

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On July 26, 2018, former “royal chef” Guo Guan departed this life and passed away at the age of 89. Hearing this news, many Buddhist friends came to recite for him. After the recitation, his facial expression was serene, his forehead was still warm, and his body was soft, all auspicious indications of being reborn in the Western Pure Land.

Layman Guo Guan received the name Shunguan Chang at birth and was born in 1930 in Ningbo, Zhejiang Province of China. In his youth, he accompanied his father, who was a chef, in learning the culinary arts. After arriving in Taiwan in 1949, he continued his studies as a culinary student. Because of his diligence and effort in study and practice, he quickly became a famous chef of Jiangsu and Zhejiang cuisine in the culinary circles of Taipei. At the time, Chef Chang was often the designated head chef for important banquets of the highest levels of government. As the two “Chiang” presidents, Chiang Kai-shek and Chiang Ching-kuo, especially appreciated his

cooking, his esteemed reputation spread far and wide.

Under the influence of his wife (Dharma Master Heng Ran, former Kitchen Manager of CTTB), layman Guo Guan began drawing near to the Buddhadharma. In 1985, he attended the Guanyin Dharma assembly at CTTB for the first time, helped to prepare vegetarian food for the assembly, and took refuge under the Master. From then on, the ubiquitously known “Chef Chang” disappeared from the face of the earth, replaced by “Guo Guan”—constantly reflecting on one’s own faults (the Chinese character “guan” translates as reflection or introspection). After returning to Taiwan and feeling much more clear-headed, Guo Guan decided to leave the famous restaurant, of which he was head chef and shareholder. He never cooked meat again.

Once, when his father was ill, Guo Guan’s former boss came to visit,

2018年7月26日，「御廚果觀」緣盡捨報，世壽89歲，蓮友聞訊紛紛趕來助念。助念後，面容祥和，頭部溫熱，身體柔軟，為生西之瑞相。

果觀居士，本名張順官，1930年生於浙江寧波。年輕時曾跟隨做廚師的父親學習廚藝，1949年抵臺後，繼續廚藝學徒生涯。因為學習用心，工作努力，很快成為臺北地區餐飲界的江浙菜名廚。當時政府層峰的重要宴會經常指定「張師傅」掌廚，尤其兩位蔣總統特別欣賞他的手藝，因而聲名大噪。



在其妻（萬佛聖城前任典座恒然師）的影響下，果觀居士開始親近佛法。1985年，首次參加萬佛聖城的觀音法會，為與會大眾準備齋菜，並皈依上人座下。自此，廚藝界無人不曉的「張師傅」消失了，取而代之的是「果觀」一時時「觀己之錯」。返臺後，感覺腦子清楚多了，於是決定退出入股又擔任主廚的著名餐廳，從此不再烹煮葷食。

有一回父親生病，前老闆特來探病，並將當年的餐廳股東紅利金裝在大紅包裡帶來。果觀居士堅決拒收，前老闆臨走前將大紅包塞到父親的枕下。未料當晚父親竟然哀叫不已，一直嚷著說有東西咬他，整晚難以成眠。

次日一早，果觀的妻子從公公枕下取出紅包，正打算要退還，老人家居然立即停止哀叫，不再說有東西咬他。這個經驗給他們上了寶貴的一課：殺生之財賺不得，果報終究難逃。

宣公上人曾在舊金山開設「君康素菜館」，以接引眾生吃素學佛。1987年果觀居士再度赴美，幫忙掌廚，也因此有幸為上人準備膳食。他說上人吃得很簡

bringing along a red envelope with the shareholder bonus from the restaurant Guo Guan had worked. Layman Guo Guan firmly refused to accept the money, but his former boss snuck the envelope under his father's pillow before departing. That night, Guo Guan's father howled and wailed nonstop that something was biting him, making it difficult for him to rest the entire night.

The next morning, Guo Guan's wife took out the red envelope under her father-in-law's pillow. Just as she was planning to send back the envelope, her father-in-law suddenly stopped making a commotion that something was biting him. This experience taught the family a valuable lesson: one should

never make a livelihood out of taking lives, as the retribution is difficult to avoid.

The Master had established Jyun Kang Vegetarian Restaurant in San Francisco in order to enable others to become vegetarian and study Buddhism. In 1987, layman Guo Guan returned to the U.S. and became a chef at the restaurant. He thus had the opportunity to prepare food for the Master. He said that the Master ate very simply, choosing to eat mostly potatoes, carrots, sweet potatoes, and cabbage.

Later, he returned to Taiwan for health reasons. For over two decades, he not only attended ceremonies at the monastery, but also prepared meals for the assembly. Delicious, handmade dishes take quite a bit of time and effort to prepare, but as long as he saw others happily eating the food, he would be



單，多是馬鈴薯、紅蘿蔔、地瓜、包心菜之類。

後因健康因素，返回臺灣。二十多年來，除了參加法會外，也為法會大眾準備齋菜。美味的手工菜準備起來雖然費時費力，但看到大家吃得歡喜，他就很高興。長子張玲豪談到父親做菜的用心，他說有一次跟父親抱怨：「切菜就切菜嘛，老是唸我切太大、切太小！你到底要怎樣？」果觀就用家鄉話說：「大的還是生的，小的熟了；大的熟了，小的爛了，就跟垃圾（雜七雜八）一樣。」

還有一次，道場廚房的抽油煙機壞了，剛好又是夏天，整個廚房熱的受不了，他趕緊跑出來吹電扇。看到父親還待在廚房裡，心裡就有很多問號，覺得父親怎麼撐得住？父親只講一句話：「上供的時間到了。」他只好硬著頭皮再進廚房，十分鐘後又衝出來，因為實在太熱了。但是父親始終在廚房裡，完全沒有出來。

除了美味，果觀也特別關心菜餚的軟硬。有一回在電梯裡看見供菜的推車進來，只見他瞄一眼說到：「這個太硬，那個也太硬，老人家都不用吃了……。」果觀照顧大眾飲食的用心感動了家人，在其年老無法進廚房時，其子、媳、孫共同接棒，繼續為法會大眾準備齋菜，真心供養未來佛。

果觀居士以其精湛的廚藝接引眾生吃素，2005年法界佛教總會特別彙集他的拿手好菜，製作《御廚果觀》食譜一書。此書從出版至今，一印再印，不計其數，足見其受歡迎的程度。今居士生西，本會有幸將其手藝長留人間。

近年來健康遽降，果觀更加精進念佛。雖坐輪椅，仍來道場參加法會；躺在病床，依然佛號不離心。以前逢有人往生，無論遠近，果觀必定前往助念；如是因，如是果，果觀往生時，即使夜深了，助念者滿滿一堂，川流不息。在此祝願果觀居士，一路好走！✽

happy as well. Guo Guan's eldest son, Linghao Chang, reminisced on the effort his father put into his dishes. He recalled once complaining to his father, "No matter how you chop them, chopped vegetables are just chopped vegetables. Why are you always saying that the chopped vegetables are too large or too small? What exactly do you want?" Guo Guan replied in their native dialect, "When the large pieces are still raw, the small pieces have been cooked. When the large pieces have been cooked, the small pieces are already overcooked. It's the same as garbage (everything is of a different size and mixed together)."

Another time, the range hood in the monastery's kitchen broke down. Since it was summer, it was unbearably hot in the kitchen, so Linghao ran outside to stand in front of the electric fan. Looking back and seeing his father still in the kitchen, he wondered how his father could stand the heat. His father replied tersely, "It's meal offering time." He thus ventured back into the kitchen again, only to run back out ten minutes later because of the heat. Yet his father stayed in the kitchen the entire time, not stepping out for a moment.

Besides the flavor, Guo Guan also paid special attention to the texture of food. Once, upon glancing at a cart of offering dishes being pushed into an elevator, he said, "This one is too hard, and that one is hard to chew as well. How are the elders going to eat this?" The effort Guo Guan put into providing food for the assembly moved his family members. During his later years, when he was unable to work in the kitchen, his son, daughter-in-law, and grandson all took up the baton, continuing to provide vegetarian food for the assembly as a means of genuinely making offerings to future Buddhas.

Layman Guo Guan used his masterful culinary skills to bring others to vegetarianism. In 2005, Dharma Realm Buddhist Association specially compiled recipes for his signature dishes into a recipe book called *Royal Chef Guo Guan*. From its initial publication until the present, the book has been reprinted many times, a testimony to its widespread popularity. Now that Guo Guan has passed on, DRBA is fortunate to be able to keep his craft circulating among future generations.

With his health rapidly declining in recent years, Guo Guan became even more vigorous in being mindful of the Buddha. Despite limited mobility in a wheelchair, he still attended Dharma assemblies at the monastery. Even when lying in bed, he never ceased to be mindful of the Buddha's name. Whenever others had passed away in the past, regardless of the distance, Guo Guan would make sure to head over and help recite. Such a cause leads to such an effect: when he was reaching his end, as the hours ticked deep into the night, the entire hall remained filled with people who were helping to recite, with more coming in. We would like to wish layman Guo Guan the best of journeys onward! ✽