



## 追憶 歐果法居士 (續)

### *In Memory of Upasaka Guo Fa* (Bob Olson) (Continued)

A TALK BY JOHN SCROGGS ON MAY 16, 2008  
IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS  
史果露居士於2008年五月十六日講於萬佛聖城大殿

#### HE IS MY GRANDFATHER

His Dharma name was Guo Fa, and he and I both met the Abbot at the same time at Waverly Place, San Francisco, a long time ago—I think it was 1968. I knew him at the beginning of our acquaintance with Buddhism and also knew him at the end. This was a very interesting time in modern history, the 1960s; in this country things were really topsy-turvy. Nobody really knew much about what was going on, but Bob got himself involved in a situation and the police tried to arrest him. Bob was a fast long-distance runner. At the time, there were five police officers who surrounded him and were just about to handcuff him. But he ducked, sneaked out from the circle of police officers and ran. The police chased him but couldn't catch up with him. At last, there were more than 100 police officers who searched for him for some five hours but couldn't find him. What he did was that he tossed his sailor's hat in the air and he said, "Look at that!" and the police looked up in the air. As they were looking up in the air, he ducked out and they lost

track of him as he escaped. What was bad about the situation was not that he escaped from the police, but what was really bad about it was that there were 300 to 500 people who saw it. So it was a huge loss of faith in Seattle's police department. I caught up with him later, and he contacted his mother and they got him a lawyer. After the incident, he called the lawyer and asked what he should do, and the lawyer said, "Get out of town."

Because we were in contact with Ron Epstein, Steve Klarer, and Loni Baur, we finally arrived at the San Francisco Buddhist Lecture Hall. When we arrived that night, there was a Dharma assembly in progress. The Venerable Master was very happy and very compassionate in keeping us. We felt very good.

Those of you out there in your early 20s, that's about what we were at the time. We weren't old fogies like we are today but we were young guys. Both of us established an affinity with Shifu and the Buddhist Lecture Hall for a number of years, but Bob was the one who had a deep visceral recognition of Shifu when he first

saw him. [Editor's note: When Guo Fa saw the Venerable Master's photograph, it actually moved by itself. When the Venerable Master was leading the Shurangama Dharma assembly, purple light pervaded the Buddha Hall. Please refer to article "Meeting The Master Was No Coincidence; I Now Strive To Repay His Kindness" of VBS No.381, Feb 2002]. Myself not so much, but Bob very much so. We both went out to play and attended lectures on a weekly basis for while. Eventually, Bob came back and wanted to live there and wanted to be more closely associated to the Master. Part of it might have been that the police might have figured out where we were. Bob Olson is one of the most courageous, brave individuals I've met in my life. There was one thing he was terrified of and that was going to jail. Shifu said, "Well, Guo Fa, if you don't want to go to jail, you'd better memorize the Shurangama Mantra." Three days later, he had memorized it. That's pretty good for an American.

There was a period of four to five years when I was off doing other things, and he was involved in Buddhist Lecture Hall and when they moved

to 15th street. He did various things; he was a cook for quite a while, which was both good and bad depending on many factors. But in those days, there wasn't much money and very often the vegetables brought in were those being thrown out of markets. The day-to-day fare depended on what could be obtained and the mood of the cook, sometimes the mood wasn't that great. He also ended up taking a job working for an electrician in order to provide funds for the Buddhist Lecture Hall, to buy food among other things.

One summer day at 15th Street, the GMM (Gold Mountain Monastery) Sangha had been invited to a meal in Burlingame at a layperson's home. Shifu led them over to the donor's house for the offering and left Bob to guard the door. Later according to Heng Guan, Shifu was sitting at the table. Every couple of minutes, he started to get out of his chair. Then he sat back down again. He got up and sat back down again. Eventually, he got up and went into the hallway and he got on the phone and called Gold Mountain. What happened is that it was a very hot day. Bob was left all alone. There was an ice cream store down the street. He was thinking about leaving to quickly go and get some ice cream cones, soda or something. Every time he thought about it, he started towards the door, and then he changed his mind. Finally, he made up his mind to go get something to eat or drink. As he almost made it out of the door, he heard the phone ring, with Shifu on the phone, "What are you doing?" (Chuckle) Heng Guan said it was really funny to watch Shifu go through this kind of tracking of Bob's thoughts.

Besides doing electrical work out

of an economic necessity of sorts, he also felt he was fanagled into it by Shifu because Shifu had a house that one of the donors had given to him that he was staying in. At some point in his electrical career before he became a contractor, Shifu had one task that needed to be done at the house that involved changing the 220-volt meter. Shifu had to take out a permit to get the work done and couldn't afford an electrician so he took out an owner-builder permit, and he had Bob go down and pick up the permit. Bob said, "How can I go down and pick up the permit when I'm not the owner?" Shifu said, "Just go down; don't worry about it."

So he went to the building department to take out the permit, and the bureaucrat behind the counter said, "You sure don't look Chinese, Mr. Hua." And Bob replied, "Yeah, I know, that was my grandfather." The guy said, "OK, here's your permit." So that was the beginning of Bob's career as a contractor.

There are many stories like this and everyone associated with Shifu when he was alive recognizes the inconceivable, playful *samadhi* that went on a lot of the time. All of these people who knew Bob and lived through this period of time also have stories to tell. DM Heng Shun, Gwo Sun Shr, and DM Heng Sure have a lot of stories. DM Heng Sure used to work for Bob when he was an electrician before Heng Sure became a monk. I don't know if I want to go into any more stories; I just want to say that Bob really felt blessed by his association with Shifu, and his opportunity to contribute to the establishment of Buddhism in the West.

Many of you probably don't know

who he is, but they have pictures up there in the Nirvana Hall so maybe you'll recognize him. He's older generation and there are numerous good stories out there. I know that others are going to reminisce and talk about those days. My memory's not so good; I'm sure I'm going to be corrected in many things, but Bob was a substantial part of this play and we're going to feel his absence.

He came up here in 1976 when Guo Sun and I came up and a couple of other people. Heng Tso, Heng Kong, Heng Guan were also up here occasionally. He was involved in the building of the main mountain gate out in front, that put-together project. His fingerprints are in a sense everywhere here, even if we're not aware of it.

☞ To be continued

## 他是我爺爺

Bob Olson的法名叫果法，是上人的老弟子。我們當年一起見上人，是在三藩市；如果我記得清楚的話，應該是一九六八年。我們學佛，一開始就在一起，一直到現在他離開了，我們還是在一起。六十年代是一個很有意思的年代，當然事情發生時，自己都搞不清楚到底是怎麼回事。Bob在六十年代，有警察要抓他。Bob長跑跑得很快，有一次警察要抓他，當時有五個警察把他圍住，正要給他上手銬時，他一低頭，就從警察縫中鑽出去，拼命地跑；警察看著他的背影，卻追不上他，最後出動100多個警察，搜尋了五個多小時，都無法找到他。當時旁觀的人有三百多到五

百多個人，所以令西雅圖的警察很沒面子，在眾目睽睽之下讓他溜掉了。他事後打電話跟他媽媽講，也跟他的律師講，律師說：「你就離開這個城鎮就好了。」

因為我們和 Ron Epstein（易象乾）、Steve Klarer（果寧）Loni Baur（恆隱）都有聯絡，最後來到三藩市佛教講堂。我們到的時候，那天晚上正好有個法會在進行，上人非常高興，非常慈悲地把我們收留下來，我們感覺得很好。

我們現在都老了！當時我們只有二十幾歲，我們在佛教講堂親近上人好幾年。Bob對上人，在內心深處有一種很深刻的感覺（編按：果法見上人照片，竟然會移動；上人主持楞嚴法會，會場一片紫色光芒等等，詳見2002年二月份第381期金剛菩提海「相逢非巧合，戮力報師恩」一文）。我自己倒沒有什麼。我們每個星期都會去聽開示，Bob決定要住在廟裏，這樣才能夠有更多的機會親近上人；其中一部份原因，可能是警察已經發現Bob在什麼地方了。Bob是我一生中見過最勇敢的人，但是他很怕進監獄。上人就跟他講說：「果法！如果你不想進監獄的話，就把〈楞嚴咒〉背起來！」三天之後，他就把它背起來了。對美國人來講，這是很不容易的事情。

Bob Olson在廟裏住了四、五年的時間，後來佛教講堂搬到舊金山十五街的時候，他也幫著搬家，在廟裏做了很多事情，其中包括做廚師——當然做廚師是好還是壞，取決於很多因素。因為當時廟上也沒有什麼錢，吃的菜

多是從市場撿來的菜；所以每天煮的飯如何，當然取決於拿到的菜的情況，也取決於廚師的情緒怎麼樣。後來他找到一個工作去做電工，可以幫助佛教講堂，也可以幫助廟裏買一點菜。

有一年夏天，位於十五街金山聖寺的僧人，要到柏林根接受一個居士的供養。師父帶領眾人去應供時，包柏（果法）留守。恆觀事後告訴我，師父在席間端坐。可是每隔一兩分鐘，他就離席，然後又回座，反覆如此。最後，他離座到走廊上，打電話回金山寺。原來那一天的天氣很炎熱，包柏獨自一人留守。街頭有一家冰淇淋店，他想很快跑去買一個甜筒、汽水或什麼的。每次他念頭一起，他向大門走去，然後他又改變主意。最後他決定要去弄些吃的、喝的回來，這次他幾乎已經走出門了，他聽到電話鈴響。師父在電話中，問：「一切如何？」（輕笑聲）恆觀說他看師父用這樣的方法來緊盯Bob的念頭，真是有趣！

以前有人捐給師父一個房子，那個房子好像需要把電錶從220伏特換掉。當時要換電錶，要拿房子主人的一個許可證。Bob說：「我怎麼可以去拿許可證？我也不是這個房子的主人。」上人就說：「你用我的名字去申請，就沒有問題了。」結果他拿到許可證。事後政府機關派人來檢驗工程，以為他是「度輪」，對果法說：「你長得樣子不像一個中國人啊！」說他不像叫度輪的中國人。Bob說：「我知道，我的曾祖父是中國人。」這是他做電工的開始。

上人這樣的遊戲三昧，我還可以講很多很多。早期的弟子，像果遜師、順法師、實法師，他們都會知道很多事情。其實，實法師在出家以前也是跟著Bob做電工的。Bob對於自己能夠幫助上人在西方建立佛教，感到非常的榮幸。

Bob因為是老一輩的，現在有的人可能還不知道他是誰；你去看照片，就會知道了。我們這樣懷念他，他的一生是很有教育意義的，我想很多人也會去追憶他。我的記憶不好，很多事情不是記得很清楚；但是，他與我們道場是有很深很深的淵源，一九七六年的時候，Bob就來這裏（萬佛城），當時還有果遜師、恆觀、恆空他們都來。他在聖城做了很多事情，譬如造山門；這兒到處都有他的足跡。他的遽然往生，令我們感覺到我們失去一個好伙伴。

◎待續

