

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

A TALK GIVEN BY
FULIN CHANG ON
MAY 5, 2008, IN THE
BUDDHA HALL AT THE
CITY OF
TEN THOUSAND
BUDDHAS
張福麟 2008年5月25日
憶述於萬佛聖城大殿



從左：包柏歐森（果法），
張福麟
From left : Bob Olson,
Fulin Chang

追憶 歐果法居士（續）

簡單 ● 實用 ● 公平—— 談果法的修工原則

我們都知道Bob Olson是一個身材很大的人，所以他做事往往都是從大處著眼；可是，小處也是很仔細。第二，他非常的直心，而且他的所作所為跟他思考的事情，都是以護持道場為主。同時，他一向都是非常尊重法師，他的原則是：法師是道場的主人，在家人都是來替法師服務的。另外，他的肚量很大，一般來講，他對工人都很客氣，很和善，我幾乎從來沒有看過他對工人發脾氣。這五、六年我跟他一起做事，我都是在跟他學習。

在工作上，他認為我們應該保持一些原則。第一個就是簡單。我們建築部門的工作量，是遠遠超過我們可以負擔的。假如

我們一年可以做十個工程，我們可能有三十至四十個工程。在這個情況下怎麼辦呢？他以簡單為原則。這有什麼好處呢？施工容易，保養也容易。第二個原則，也是他一直幾乎天天都在用的，就是實用。實用分兩方面來講，第一，他絕對不要求十全十美；第二，他很精打細算，不管做什麼工程，他都會考量做這個工程，我們多久可以拿回來投入的財力。

為什麼他不求十全十美？Bob的想法，認為當我們要求十全十美的時候，我們要把所有時間、精力投入在一個工程上。能不能做到九十九分呢？其實是做不到，所以他的目標訂在七十分的地方。為什麼就算我們把所有的精力投入在一個工程裏，而目標訂在九十九分的話，我們還

是做不到呢？因為做工的時候，不是我做，也不是他做，是工人做；很難指望別人能夠替你做到九十九分。我們付給工人的錢，一般來講，比外面少；工人做到六十分、七十分，對工人來講並不困難，可是對道場來講就省了很多錢。Bob往往會鼓勵工人多進步一點，稍為賣力一點，這樣工程效果就能夠拿到八十分。Bob認為，當工人從六十分進步到八十分的時候，他拿的錢還是一樣多；站在道場的立場，道場省錢；站在工人的立場，工人賺的是功德，將來有很多功德是他的。

他很注意，我們做工程所花費的這些資源回收的快慢。譬如現在整個世界都是非常需要節省能源，節約資源——以我們佛教的看法，就是惜福。他一向對

Bob's Work Ethic: Simple, Practical, and Fair

We know Bob Olson was a big person so when he did any work, he'd always look at the big, overall picture first. Then he would pay attention to all the details, and he would work on those details. Secondly, he was a very straightforward person. In whatever he did and thought, he always put the monastery as the priority. Also he always regarded the Dharma Masters as the owners of the monastery; the laypeople are just protectors of the monastery and follow Dharma Masters and respect them as well.

Thirdly, he was very generous and treated the workers very well. I very seldom saw him get mad or angry at any workers. He always talked to them nicely and taught them whenever they wanted to learn. I learned from him during the five to six years that I have worked with him.

I will share some principles that he followed. The first one is simplicity. The workload of the Buildings and Grounds Department is far beyond what we can accomplish. For example, we may be able to complete ten projects in a year, but there are 30 to 40 projects that need to be done. That's why he always emphasized keeping things simple. If we keep everything simple, the construction and maintenance work will be easier. The second principle he always used is: be practical. The two aspects of being practical are, first, he never asked for perfection, and second, he always tried his best to calculate the payback period for the work.

Why do we not seek perfection or 100%? To do so, we'd have to focus all our time and energy on one project.

It's even difficult to attain 99% because when we do construction work, it's not him or me doing it, it's the workers, and it's unrealistic to expect them to do the job 99% perfect for our sakes. The wages we pay are lower than the market rate. It is not difficult for a worker to do a 60-70% job, and at the same time, the monastery saves a lot of money. Bob always encouraged the workers to improve their skills and efficiency and work a little harder, so that their achievement would reach 80%. The pay was still the same for a job better done. The monastery saved money, and at the same time, the workers earned merit for their future.

The other aspect of being practical was that he always calculated the payback period for every project. For example, in the area of energy conservation, he always paid attention to the electricity, gas, heat and water usage of the whole campus. If there was some idea that we could purchase some equipment to save energy, he always tried to calculate how long the payback period would be. If the payback period was within three years, he would move forward and try to get the work done. If the payback period was longer such as six to eight years, he would postpone the work and try to see if there were any other better options.

He was a very fair person in general and tried to be fair to people around him. He was fair not only with the workers, but also with the suppliers and subcontractors. He also tried to make things fair for the monastery. Usually when we do construction work, we need buy materials. We first get a couple of quotes from different

suppliers and then compare them. He always tried to keep it fair for all the competitors.

For example, one time we needed to buy window glass, and three different suppliers gave Bob their quotes. The smallest company gave the best price and provided the best quality of windows, so Bob decided to go with that company. Then the big company's manager came to talk to Bob and said, "Come on, give us this job." Bob countered, "Why? You're the most expensive one." Then the manager said, "No problem, I'll give you a 10% discount on your lowest bid so you can get a 10% saving. Why not? Please give it to me." Then Bob said, "No way! I have to be fair to everyone and I told you at the beginning that if you can give me the best price, then I can give you the job."

In his personal life, he also followed the principles of simplicity and practicality. His lifestyle was very simple: he came to the City of Ten Thousand Buddhas to work and then went back home to rest. He did it day in and day out, every week and every year. During the holidays he always visited his mother and spent some time with her and then came back to work.

Here is one example of his practicality. Most workers like big or new cars. Some workers will spend more than \$20,000 on a new car. As for Bob, he was a big person but he drove a small car. His car was used and he bought it for about \$2,000. Why did he choose a small car? Because it saves a lot of gas. That's how practical he was in his daily life.

我們聖城水、電、瓦斯，或者暖氣這些資源的使用，都非常的留心；他常常的算，如果我們做一些投資改善的話，是不是能夠節省錢？我們投下去的工程款是不是能夠在短的時間收回來？一般來講，如果在三年左右能夠收回來，他就很願意去做這件事情；如果要等六年、八年，他就覺得這個事情不需要這麼急著做。

再一個原則就是公平。他很公平，一般來講，他不只對工人，對我們的包商很公平；對道場也是很公平。這怎麼說呢？一般我們做一個工程、做一個採購，都需要找一些不同的人來比價。哪一個價錢比較合理，比較便宜，我們就採用哪一個，而且

時間上要能配合，品質要對。

舉個例，我們要買窗戶，請本地三家廠商來報價，事先都講得很清楚，我們這個訂單是蠻大的，想做就要給我們最好的價錢。所以三家都把價錢送來了，小店的估價比大店便宜很多，所提供的材料也是最好的。這時候，最大連鎖店的經理就跑來找他了，他說：「Bob，這樣好不好？這個工程給我做吧！」他說：「怎麼可能給你呢？我那時跟你講，你要給我一個好價錢；你給我的價錢是最貴的，那怎麼可能給你做？」那經理就說：「沒關係啊！這樣子，誰的價錢最低，我比他再便宜百分之十的價錢給你，這樣你就有交代了。」

聽起來好像很有道理，結果Bob就把他罵了一頓。

在他的私生活上，也是一個簡單，一個實用。他自己的生活非常的簡單，每天就是來廟裏工作，回去就休息，一年三百六十五天差不多都這樣子。他也很孝順，過年過節都會去看他媽媽，陪他媽媽一段時間，然後就回廟裏來。實用方面，舉個例子：我們的工人，買的都是新車，都是大車；他這麼大的一個人，他買的車子是個小車，是個舊車。工人可能花兩萬塊買一部車子，那他只花兩千塊買一部小車子；為什麼呢？小車子省油！這就是他在生活上很實際的一個例子。

Oral History Project 口述上人教化

大家庭裏的小嬰兒

A Little Baby in the Big Family of Buddhism



SPOKEN BY JOHN SCROGG ON NOVEMBER 17, 2001
史果勒居士於2001年11月17日口述
COMPILED BY EDITORIAL STAFF 編輯部整理

Raised a Baptist, I was culturally very estranged from Buddhist practice. It took me a long time to change, and I am still not completely acclimated to it.

Among the early dwellers of the City of Ten Thousand Buddhas (CTTB) besides me were: Craig (Gwo Sun Shr), Bob Olson, Lee Eagleson, Morris Kaplan. Heng Kuan and Heng Kung also came up and spent quite a bit of time here. For a year or so, during that early period, there were two to three, never more than four people staying on the property.

I got interested in Buddhism because of my association with Steve Klarer (Guo Ning, Heng Jing in Paris. I was also a philosophy major at University of Washington in Seattle and spent some time studying Buddhism academically under Professor Edward Conze, who came down to Gold Mountain Monastery to meet