

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

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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

the Abbot at one time. He was also one of the first Westerners who translated many Sutras from Pali. Then I heard from Steve and Ron Epstein about Shifu when they went down to San Francisco for the first Summer Session, which I did not attend.

In mid-winter 1969, I came down from Seattle with Bob Olson to meet the Abbot at the Waverly Place. Shifu was very cordial and treated us very well. We stayed over there initially because we have no other place to stay, and it was cold outside.

I knew Bob, Ron Epstein, Steve Klarer in Seattle. Steve was my roommate for a year (1964-1965) when I studied at the American College in Paris.

Some time later, I moved out to Oakland. I still came to listen to Shifu's lectures occasionally. Shortly after that, in 1975, at age 30, I decided to give up some of my bad habits, such as smoking, drinking, eating meat. By changing my way of life, I hoped to try Buddhism out seriously.

Bob came over to visit me and indicated that it was acceptable to move to Gold Mountain Monastery at 15th Street. I ended up working for the Association and taking refuge with Venerable Master at the same time with Craig Cassin, taking the precepts as well, including the Ten Major and 48 Minor Bodhisattva Precepts.

Later we were all involved in the project of remodeling Gold Mountain Monastery. We went into negotiation to buy CTTB later. A group of people including Dharma Masters Sure, Lai, Kuan went on a fast and transferred the merit, hoping to get the property. Very shortly after I had started living in Gold Mountain Monastery, Shifu asked me to come up to CTTB to watch the

property, while it was undergoing the process of sale and escrow, making sure nothing was taken or damaged.

1976 at CTTB

I want to relate two stories. The property (CTTB) used to have a lot of problems with the infrastructure: the water main broke, the electricity went out. We had to run around and fix them. One time we found a break in the high voltage line. Craig and Bob and I were all involved in fixing it.

In the meantime, there was no light, some pumps were not working, and buildings were filled with water. I happened to run into Shifu at the Great Compassion House. I said, "Shifu, don't worry. We almost have the electricity back on." He looked at me, saying, "I don't care if we ever get it back on." While working on the property, we have the tendency to get involved and attached to our work; he never really was. There was a really valuable lesson in that. It wasn't the case that he did not know what was going on; he knew more anyone else.

At that time, we didn't have very much money. We could have bought a new line and put that in. Shifu said no. "I won't allow you spend any money on this electrical line." So we just racked our brains. We knew there was another way to do it, but we did not know exactly how. After I left, Craig found an existing new line that ran from the substation to the middle of the property. He figured out we could use that line to make our system work better. Then he got to go ahead to do it. Shifu knew all along what was the way we should do it. But he wasn't going to step in and tell us; instead we had to figure it out ourselves. When he did step in, he would either make

things easy, or make things difficult, depending on whether or not you were doing things appropriately.

Another example is that CTTB used to have all the streetlights on. The constant-current transformer was costing us a lot of money to run. Before anyone had any idea that there was any other way to go about it, Shifu was suggesting we should find another way to do it. We sat down and figured out the load of the lights and how many lines we could shut down if we shut down the transformer. We ended up doing something that saved the Association a lot of money on electrical use every month.

Shifu saw it, but didn't tell us how to do it. He stopped us from doing something that wasn't correct. With a normal household voltage of 110 or 120, we could run power so far with the size of wire and turn on so many lights. They were very dim, not huge and bright like they used to be, but it was perfect for us to use, enough for people to get around at night.

☞To be continued

從小我就是浸信會基督徒，在文化上與佛教是相距很遠。我經歷一段長時間的改變，就算是今天也還是沒有完全適應。除我之外，在萬佛聖城居住的還有奎克凱新（果遜師）、包柏歐森（果法）、李伊格遜、摩里斯開普倫，恒觀及恒空也來住一段時間。在那一年多的時光裏，在聖城的人，一般只有兩到三人，從來沒有超過四個人。

我對佛教產生興趣是起因於在巴黎時與史帝夫克拉爾（果寧／恒靜）的接觸。我在西雅圖認識包柏歐森、朗愛普斯甸（易

象乾）與史帝夫。史帝夫和我在巴黎美國學院學習時，做了一年室友（1964－1965）。我在西雅圖華盛頓大學主修哲學，也因哲學的需要，花時間研究佛教。

在艾德華康茲教授席下學習，他曾有一次到金山聖寺來見上人。他翻譯很多部巴利文佛經，是西方人譯經之先驅。因為史帝夫與朗愛普斯甸到三藩市參加第一個暑期班，我從他們那裏得知有關師父的事。

在一九六九年冬季，我和包柏歐森從西雅圖南下，在Waverly Place見到師父。師父很慈悲、熱心地招待我們。我們起先住在那裏，因為我們也沒有其他地方可以住，而且外面也很冷。

稍後，我搬到奧克蘭市，偶而也去聽師父說法。在一九七五年，我三十歲那年，決定放棄我的一些惡習，例如抽菸、喝酒和吃葷；希望改變生活方式，可以認真學習佛法。

包柏來看我，通知我可以搬到第十五街的金山聖寺去住，開始幫法總工作，不久與奎克凱新一同皈依了上人，也受五戒及十重四十八輕的菩薩戒，法名叫果霑。

後來，我們參與整修的工作。也參加購買萬佛聖城房產的協商。恆實法師、恆來法師及恆觀法師立即發心以斷食來迴向此事早日成就。我在金山寺住了一

段時間後，師父叫我到萬佛聖城，照顧房產，確定房舍物品沒有被取走或損壞。

一九七六年在萬佛聖城

有兩個故事：萬佛聖城房舍一直有一大堆的基礎建設的問題，例如主水管破裂、停電等，我們經常要維修。有一次我們發現高壓電線斷裂，奎克、包柏和我都參與維修。當時停電沒有燈光照



From the left: Roger Kellerman, Bob Olsen, John Scrogg
從左：凱樂門，歐果法，史果勒

明，有些幫浦也不能運轉，屋舍內積了水。我剛好在大悲殿遇到師父。我說：「師父，不用擔心。我們將電線修好就有電了。」他看著我，說道：「我不在乎電能不能回來。」有時候我們在修理東西時，常常會執著所做事物的相上，但是師父卻不會。這裏頭是有很多有價值的教訓，這不是說師父不知道事情的狀況，他比所有的人知道的更多。在當時，雖然我們沒有很多錢，但是我們仍可以買一條新的電線。師父說：「不，我不准

你們花錢去買電線。」所以我們只好絞盡腦汁，雖然知道有別的方法可行，只是不知確實該如何做。我離開以後，奎克找到一條新的電線，從配電站一直接到聖城房產地的中央。他想出我們可以使用這條電線讓我們的系統工作的更好，然後他就去做了。師父打從開始就知道我們應該怎樣做，但是他並未直接介入告訴我們，而是讓我們自己去想辦法，看我們是否有適當的做事；當他介入時，通常是讓事情更容易進行，或是變的更困難。

另一個例子，聖城以往都是點亮街燈，操作供電的整流器會耗費很多錢。在還沒有人想出一個繞道的方法之前，師父建議我們想想其他辦法。所以我們開始計算燈具的負載量，以及如果我們關掉整流器，會有多少條線路因此停掉，結果我們幫

法總每個月省下不少的電費。師父早已經看到，但沒有告訴我們怎樣去做，但是他會阻止我們做不正確的事。一般屋子用電為一百一十或一百二十伏特，我們可以用對的尺寸的電線點亮許多燈具。雖然燈光有點幽暗，但不是很暗，對我們來說已經幾乎很完美了，亮度足夠讓大家在晚間行動沒有問題。

◎待續