

Recalling the Earliest Days at the City (continued)

萬佛聖城歷史的天空（續）

A Talk Given by John Scroggs on June 26, 2019 at City of Ten Thousand Buddhas
Chinese Translated by BTTS volunteer

史果露2019年6月26日講於萬佛聖城大殿
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The last time I shared my experiences, I spoke of the heating system situation at the City of Ten Thousand Buddhas and had mentioned Robbie, the person who created and installed the first wood stove, at a time when we had no heat here. It is not the case that we purchased the place without any heating system; there was plenty of thermal units, but heat was mostly provided by a large steam boiler plant. So it was an “all or nothing” proposition, and was out of the question to heat every building when there were so few people living here.

Robbie was an artist and Master Hua had asked him if he could build a Lotus Flower platform for the Guanyin Image behind me. So that was the primary reason he was here.

There were a number of artists who came up here in those early days. Wan Taisheng was here with his whole family and they were working on and assembling this Guanyin statue. I can still remember his children working in the wood shop putting

上回我分享早期聖城的暖氣設備時，提到羅比，在早期沒有暖氣的時候，他造了第一個木柴爐。我們買下的整個社區並不是沒有暖氣設備，事實上，整個社區佈滿暖氣系統，但是主要是由一個大型蒸氣鍋爐廠提供整個社區所需的暖氣。因此，這是一個「全有或全無」的議題，當時只有幾個住眾在這兒，當然不可能為此而啟動能供應整個社區的暖氣系統。

羅比是一位藝術家，上人詢問他是否可以為萬佛寶殿，也就是我身後這尊觀音像造一個蓮花座。這是他來這裡的主因。

together some of the hands.

We had another Asian artisan, Ho Tien, who came up a bit later. He was a traditional Chinese wood carver. He did many of the carvings adorning the alters in this and other halls. He also began two large standing images of Dharma Protectors which he has never completed. They are still here if some one would like to take up and finish the project. Although Ho Tien is quite old, I believe he is still alive. Maybe he would be able to give some verbal guidance.

Another artist named Flory Falong Chowe, encouraged by Master Hua, also moved up to teach some art classes on sculpture and painting, as well as to continue her own work. I remember some exhibitions back then, one of which Master Hua participated in with his paintings of Guanyin Bodhisattva with the forty-two hands and eyes. These exhibits were in the same location we still use for art exhibitions.

Another artist who moved up here was a potter by the name of Matteo. He did large ceramic vases. He brought his parrot with him and he used the parrot as a model for a number of the ceramic creations he did here. Anyway, art was an important element here at CTTB from the very beginning.

But getting back to the “heat” topic—it was really a luxury in the early days. We had the “Ice Box” standard from Gold Mountain Monastery (GMM) where, for instance, a new gas heater had been installed but was never turned on by anyone to save some money. And CTTB was and is a little colder than GMM. Here, at CTTB, when unheated, the walls of the buildings sweat in the winter and the inside is often colder than the outside. Soon after Robbie built and installed the first wood stove, Master Hua agreed to contract with a local welder to build 25 Swedish style secondary combustion stoves which we installed in many locations throughout the property.

This helped tremendously and gave us a way to warm things up without spending a lot of money. I asked Master Hua if I could install a wood burning steam boiler in the Guest Building. (I don’t know what we call it today, but it was also called the DRBU building.) This boiler worked for a while, but was not very efficient. It consumed lots of wood and it struggled to meet the demand load of the building in the winter. It was helpful to have these wood stoves done at the time for a number of reasons, one being that they are now “grandfathered-in” for this modern age of today when it is not possible to use wood for heat in many

早期有很多藝術家來這裡。王泰生就帶著全家人住在聖城，他們努力工作，將萬佛殿這尊觀音像組裝起來。我記得有幾隻觀音的手就是他的孩子們一起在木工房完成的。

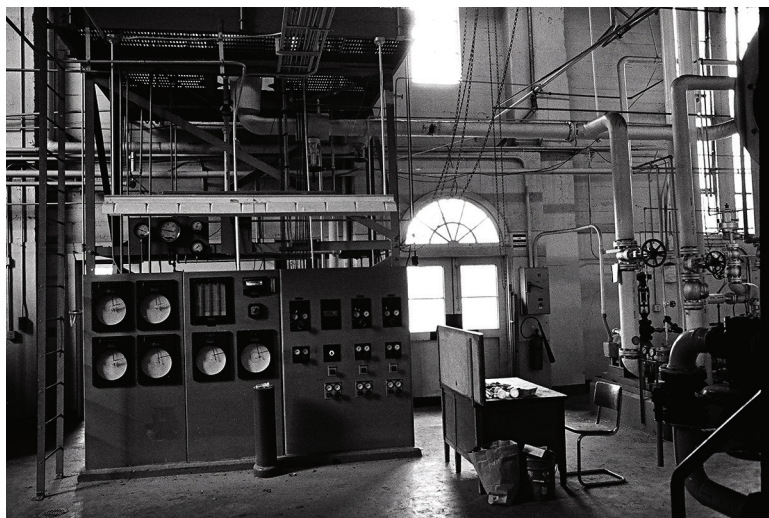
還有一位來自亞洲的工藝大師何田，他比較晚來。他是中國傳統的木雕師，為萬佛殿和聖城裡其他地方的佛檯做了精巧的木雕裝飾。另外，他還雕塑兩尊尚未完成的大型護法立像。如果有人想接手，這兩尊立像還在聖城。雖然何田年紀很大，我相信他還健在，或許可以請他給予一些指導。

另一位藝術家趙法郎，她在上人的鼓勵下來到聖城教授有關雕塑和繪畫的藝術課程，同時繼續保持創作。我記得當時聖城舉辦過一些藝術展，其中之一就是上人手繪的「四十二手眼」。至今，我們仍然在相同的地點舉辦藝術展。

另一位搬到這裡的陶藝家叫馬蒂歐，他做的是大型的陶瓷花瓶。他把他的鸚鵡也帶來聖城，許多他所創作的陶瓷作品上都可以看到他為這隻鸚鵡所描繪的身影。總之，藝術從一開始就是聖城重要的元素。

再回到暖氣設備這個話題，暖氣在早期是相當奢侈的。當時的金山寺已經樹立了「冰箱」的家風，雖然廟上後來安裝了燃燒天然氣的暖氣設備，但是為了省錢，從來就沒用過。而聖城比金山寺還要冷。在聖城這裡，冬天如果不開暖氣，當室內的牆壁凝結水滴，室內就會比室外更冷。很快的，在羅比造了第一台木柴爐後不久，上人同意和當地的焊工簽約，訂做二十五台瑞典式二次燃燒爐，並安裝在聖城的許多地方。

這些火爐不但溫暖了我們，而且花費也不多。我曾請示上人是否可以在客房大樓（我不知道現在我們怎麼稱呼它，但它曾經是法界佛教大學舊的教學大樓）內安裝燒柴的蒸汽鍋爐。這個鍋爐



locations in California.

Also, because these wood stoves are already installed, we are still able to use them if we wish. It helps us to use up the plentiful supply of wood we keep getting from the falling limbs and trees on this property. It is also a benefit to have a back-up heat source if we ever experience power failures, and perhaps it has natural gas shortages. Who knows? How many times in history have things turned out contrary to the expectations of the crowd?

I can think of a few that have occurred in this relatively short life of mine. Anyway, this wood heating option we have out here in the country, in this particular place, gives us a resilience and redundancy for heating, which is useful thing to have, even if it is not used.

Of course we did have some heat units in the beginning, but only in a few locations, and not in the large institutional buildings. The main share of the heat was provided by steam when the state owned the facility, so we had large steam pipes throughout CTTB and undersized gas pipes throughout, which we also could not use, at least not very well. So when we began to install gas heat that worked, but this usually required a lot of pipe resizing. I experimented with steam heat in two areas: one was in the Guest Building, and the other was in the Bodhi House basement. This latter boiler was done at a later stage during the Refugee program, so I won't talk about it now.

This wish for “resilience and redundancy”

曾經運作過一段時間，但效率並不是很高。

它需要消耗大量的木材，才能勉強在冬天為建築物提供足夠的暖氣。安裝這些木柴爐對我們不但很有幫助，還有其他幾個理由。其中之一是現今加州許多地方已經不使用燒柴的暖氣，這套系統現在堪稱是「祖父輩」等級。

由於這些木柴爐是在禁止燒柴發熱的規定之前安裝的，因此我們仍然可以使用。這些火爐可以幫助我們消耗聖城的樹木不斷落下的斷木枯枝。另外，還能當作我們的備用供熱能源，如果遇到停電或是天然氣短缺時也能使用。誰知道？在歷史上有多少次事實與人們的預測背道而馳？

我可以想到在我這個短暫的人生中發生的幾件事情。無論如何，我們現有的燒柴暖氣設備在這個地方為我們提供耐久和備用的功能，即使擱著不用也有好處。

當然，初期我們擁有一些暖氣設備，但只安裝在幾個地方；大型公共設施建築物則未安裝。以前這裡還是州政府的產業時，暖氣主要來自鍋爐蒸汽，因此大口徑的蒸汽管線遍布整座萬佛城；另外還有很多我們用不上的特小號瓦斯管。當我們開始加裝瓦斯暖氣系統時，所有的瓦斯管都得更新。我曾在兩個地方試著安裝蒸汽鍋爐，一個在法大的舊大樓，另一處則是菩提精舍地下室，那是後



is not limited to the world of heating. In the early days, it seemed important to me, because we never had either. When we had things that needed doing, there was usually only one person available to do it—one person to man the office, one person to mow the grass, one person to maintain the sewage plant, one person to do emergency repairs, etc. Whether this was true or not, this was how it appeared to me. To make matters worse, as soon as we “hit our stride,” started to “get a handle on the work load,” and get comfortable with the daily routine, Master Hua would send one or two of us off to work in another Way-place in Los Angeles, or Seattle, or Vancouver, BC. So, it was always “too much work, not enough people to do the work, and, if we may say so, not enough money to do the work.” Yet the mystery was that it all worked! The system at that time seemed to thrive on this “lack”—this kind of emptiness, filled with few personnel, little money and lots of work to do. Perhaps we could say it is the same today? Perhaps we could say, paradoxically, that the “comfort and ease” we develop in the Way-place is derives from a lack of “comfort and ease?”

Today we covered some of the early years relating to “heat.” Next time I hope to get into the early history of the power system at CTTB, and then I would like to tell some stories of the activities that occurred here prior to the beginning of the Refugee Program. ❀

來為了難民安置計劃而加裝的，在此就不贅述。

「耐久」和「備用」的要求不僅限於暖氣設備。在早期，這兩者對我來說非常重要，因為我們既沒有耐久的東西，也談不上備用。當我們需要做事情時，通常只有一個人可以做：一個看辦公室，一個除草，一個維護污水處理廠，一個負責緊急維修……等等。不管事實與否，對我來說就是這樣。更糟的是，一旦我們搞清楚工作量，並且對每天的例行工作都能應付裕如時，上人就會派其中的一兩個人去洛杉磯、西雅圖或是溫哥華的分支道場。因此，永遠都是「工作太多、人手不夠、（如果我們可以這樣說）、經費不夠。」然而，吊詭的是，這一切終究行得通！當時的暖氣設備似乎因應我們的「沒有」而產生——可以說是一種缺人、缺錢、缺人做工的空性。也許我們可以說即使到現在還是一樣？也許我們可以自相矛盾地說，我們希望在道場裡得到「舒適和輕安」是因為那是我們現實中所沒有的？

今天，我們講到早期有關暖氣設備的部分。下回，我希望能談談聖城早期的供電系統。我想講一些有關難民計畫開始之前在這裡發生的故事。❀



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