

Snow Mountain Monastery, originally located near Baring Mountain east of Seattle, commenced its move to a new site on April 16, 2011. On that day Dharma Masters and laypeople from Avatamsaka Monastery, Gold Buddha Monastery and Gold Summit Monastery worked together to accomplish the task.

The Venerable Master vowed to raise the Dharma Banner in many places. The Master said, "All of you should make vows to establish Way-places [places for the practice of the Way]. Don't worry about there being too many! The more Way-places, the better. Better yet would be for every household to become a Way-place. Even better would be for each person to become a Way-place. Better than that would be for each nation to become a Way-place. Best of all would be to create a global Way-place in which no one killed, no one stole, no one engaged in inappropriate sexual behavior, no one lied and no one indulged in intoxicants.

"In this country (U.S.A.) there are many mountains but not many monks and nuns; that is why the famous scenic landscapes do not yet contain any sacred Buddhist sites. Later on, whether you are monks or nuns or laity, please be aware that there are spiritual sites in the big mountains. Where there are sacred spirits and flourishing places, we are to search for dragon veins and establish practice centers in the future. We are monastics and must fulfill our duties of propagating the Buddhadharmā and causing it to flourish. It is our responsibility."

Dharma Master Heng Lai followed the Venerable Master for several years, seeking for the sacred mountains and looking for an appropriate location to build a large Buddhist monastery in the future. An interview with Dharma Master Heng Lai, the abbot of Snow Mountain Monastery, follows:

The History of Snow Mountain Monastery

Q: Please let us know the history of Snow Mountain Monastery.

A: Somewhere around 1985, the Master wanted to look at some property in the state of Washington. We were in Vancouver, British Columbia, at the time when the Master suggested, "Let's go down to the eastern part of Washington first to take a look." We made arrangements to look at property there. We drove through Canada first and went down to what they call the Okanagan, which is in the eastern part of Washington. But the Master was not interested. The land there was very flat and the Master didn't even want to get out of the car to take a look.

From there we drove towards Seattle on Highway 2 through the town of Leavenworth. We started driving through the Cascade Mountains. The Master was very quiet in the back seat of the car. But when we got to the other side of the mountain, after passing through



賀 雪山寺喬遷

——專訪恒來法師

Commemorating the Relocation of Snow Mountain Monastery: An Interview with Dharma Master Heng Lai

法興等採訪整理

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位於美國西雅圖東方的霸麟山的雪山寺於二〇一一年四月十六日喬遷。是日在西雅圖金峰聖寺、卡加利華嚴聖寺、溫哥華金佛聖寺的法師及在家弟子通力支援下，喬遷工作順利進行。

法幢處處是宣公上人的願力，上人說：「你們每一個人都要發願去建立道場，不要怕多，道場越多越好。每一個家庭都變成一個道場更好，每一個人都變成一個道場那更好，每一個國家也變成一個道場那更好，乃至整個世界變成一個大道場。誰也不殺生，誰也不偷盜，誰也不邪淫，誰也不妄語，誰也不飲酒那更好。」

「這個國家（指美國）大山是很多，可是沒有什麼出家人，所以這些個名山大川還沒有佛教的聖地。以後我們大家，無論出家人、在家人，你們各位居士都留心，在大山的地方有道場；有氣派很盛的地方，我們要找這樣子的龍脈，將來建立道場。我們因為是出家人，出家人就要做出家人的事情；所以我們的本分、我們的宗旨，就是要弘揚佛法，把佛教令它發揚光大，這是我們的責任。」

恒來法師多年跟隨上人四處尋找名山聖地，以備將來興

Stevens Pass and approaching Skykomish and Baring, the Master became very active. “Oh! Stop, stop, stop, stop, stop,” he said. So we stopped in Baring and the Master said, “We need to find some property around here. Find a real estate agent, quick!”

The Master explained that this was a very auspicious area where many tree spirits, river spirits, and mountain spirits live, as well as many gods. “These spiritual beings don't like to live in the cities,” the Master told us. “The cities are too dirty, so these beings don't like to be down there; they like to be in the mountains.” The Master said to find a Way-place here and we started looking.



Eventually, I found our first Snow Mountain Monastery site by the river. The Master had returned to the City of Ten Thousand Buddhas in California so I contacted him and described what I had found. He said if it looks appropriate, go ahead and buy it. At that time we were able to buy it cheap. The Master gave it the name Snow Mountain Monastery when we bought the property in 1986.

After the purchase, the Master came up with his disciples Heng Tao and Men Yi-Ping (who later became Bhikshuni Heng An). As he sat in the main house at Snow Mountain, he said, “This place will do, but the geomancy (feng shui) is not that good. There are too many things going through this property. There's a train track, a road and two rivers.” The Master concluded that he didn't like the property and said to find a better place. He said we should keep the current property for now, but look for a better place. That was the one and only time the Master came up to see Snow Mountain.

We kept the first property for many years. We now have purchased a new site, after more than two decades. Our first location was near the end of the Baring Mountain area. We drove through this area with the Master back in the '80's and he really liked it. Baring Mountain is the big mountain on the left when traveling from our old location towards the

建佛教大叢林。以下便是雪山寺當家恒來法師專訪整理：

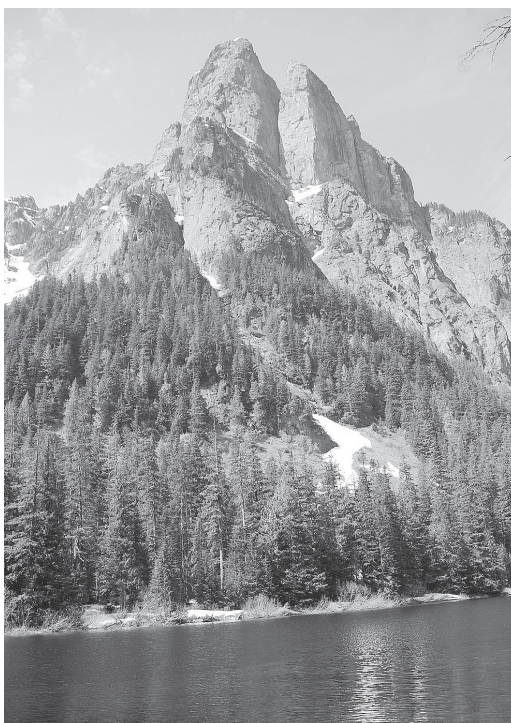
雪山寺的歷史

問：來法師，請您談一談雪山寺的歷史。

答：大約在一九八五年，上人想在美國的華盛頓州看一些土地，我們那時在加拿大卑詩省的溫哥華，因此上人提議可以先去華盛頓州的東部看看（註：華盛頓州鄰近溫哥華）。於是我們從加拿大開車出發，先來到一處名叫奧坎那根的地方。那裡地勢相當平坦，但是上人不喜歡，甚至沒有下車看一眼。

我們接著從二號公路往西雅圖方向行駛，經過一個名叫李文斯堡的小鎮，開始進入卡斯卡德山脈。上人一語不發的坐在車後，但當車開到山的另一邊，穿過史蒂文斯山口，接近斯凱科米史（Skykomish）和霸麟（Baring）的時候，上人開始留意，然後說：「停停停，停車，停車，停車。」因此我們在霸麟停下來，上人說我們必須在這附近找地，而且動作要快，快去找一位房地產經紀人！

上人說這是一個非常有靈氣的地方，很多樹神、河神、山神都住在這兒，當然還有很多天人；這些天神不喜歡住在城市，因為城市太骯髒，所以他們不喜歡，他們喜歡在山上。上人說要在這裏蓋一個道場，



The Master indicated that Baring Mountain is a very auspicious mountain.

上人說霸麟山是一座聖山。

towns of Baring and Skykomish. The locals call it the Three Sisters, because there are three peaks. The Master said it's not three sisters, it's a camel. He indicated that it's a very auspicious mountain and said the best location would be on the west side.

This year we purchased this new location. Our first location has become dangerous to live in, because large portions of the property flood each year. Based on the Master's instructions so long ago, we have now found and bought a new place. It's surprising that we took so many years to find it, which is 10.3 acres.

Q: How large was the first location?

A: The first location was 27.8 acres, but most of that is flood property; you can't build on it. We sold the old property to King County of Seattle. The county often buys property along the rivers to protect them. Their plan is to allow the first location to return to nature.

This new location is nicer, quieter and there's no flooding. It's flat, it's simple, with no train running through it and there's only one road. There's a river nearby. The locals call it Index River. It's officially known as the North Fork of the Skykomish River and it's a tributary that feeds into the Skykomish River. That describes our new location.

The Master's Kindness is Difficult to Repay

Q: The Venerable Master came to the United States on March 23, 1962, which means the Venerable Master's teachings have been here for 50 years now. What was the teaching that influenced you most?

A: The Master talked to me directly, so it's hard to explain. I didn't go to the Master because of his books; I came to the Master because of his mind. I was interested in the Way, and I knew he was very special. I didn't know how deep, but I just knew he was very special. So that's what influenced me the most. I knew he was true. He was a true sage, truly enlightened. He wasn't a false prophet. He wasn't false; he was true. I knew that intuitively. I didn't know how to prove it, I just knew it. That's why I stayed with the Master, because I knew he was a true sage, a true Arhat.

Some people read books by the Master and wanted to study under him. That wasn't my experience. My experience was different. I'm not interested in the philosophy of Buddhism; I'm only interested in the practice.

Spreading the Dharma and Benefiting Beings

Q: How do we continue to propagate the Master's teaching—to help beings become Buddhas?

A: You follow the Master's instructions. He gave instructions

於是我們開始去找合適的土地。

終於在靠近河的地方，找到了第一座雪山寺的地點。那時上人已經回到了萬佛城，所以我打電話向他報告此事，上人說如果看上去合適就買下來。於是一九八六年，我們很便宜購得這塊土地，上人將這座道場命名為「雪山寺」。

買下之後，上人帶恒道和門翼屏（後來的恒庵）來看。他坐在雪山寺的大殿裏，看一看說：「這個地方可以，但是風水不那麼好，因為有太多要道穿過這塊地——一條鐵路，一條公路，還有兩條河。」上人並不喜歡這個地方，要我們繼續找更合適的。不過他說目前應該保留這塊土地，但是要找一塊更好的。這是上人唯一一次來看雪山寺，他就只來過這麼一次。

就這樣我們在第一個雪山寺住了很多年，直到二十多年後的今天才買了這個新的地方。第一座雪山寺位在霸麟山脈的末端，八〇年代當我們開車經過這裏，上人很喜歡霸麟山。從舊址開往霸麟和斯凱科米史方向，左邊的大山是霸麟山，當地人稱作「三姐妹山」，因為有三座山峰。但是上人說那不是三姐妹，那是駱駝峰。上人說那是一座聖山，最好的地方是在山的西邊。

今年終於買了這個新地方。因為每年大規模的淹水，使得繼續住在原來的雪山寺會很危險。按照上人多年前的指示，我們找到了這個地方。只是很驚訝的，花了那麼多年才找到這塊大約十點三英畝的土地。

問：第一個雪山寺有多大？

答：二十七點八英畝，但是大部份都是洪水區，沒辦法蓋房子。我們將舊址賣給了郡政府，因為政府常收購沿岸的土地來保護河流，讓這些地區回歸自然。

現在新的地方更好、更安靜，不會淹水，地勢平坦，也沒有火車經過，只有一條公路。附近有一條河，當地人稱爲「索引河（Index River）」，正式名字是斯凱科米什河支流——北福克河。這就是雪山寺新址大概的地理環境。

師恩難報

問：上人在一九六二年三月廿三日來到美國，也就是說上人在美國傳法已五十年。對您影響最大的教化是什麼？

答：上人是用以心印心的方式教我，所以這很難解釋的。我親近上人不是因為他的書，而是他的心。我對修道很有興趣，並且知道他很特別。我不知道



他到底有多麼特別，但是我只知道他非常特別，這就是上人對我最深的影響。我知道他很真實，是一位真正的聖人，真正的覺者，不是一位假先知。我直覺就知道上人是真實的，我沒辦法去證明，但我就是知道。這就是為什麼我一直跟著上人，因為知道他是一位真正的聖人，一位真正的阿羅漢。

有些人是讀了上人的書，而想在他的座下學習。但我不是，因為我對佛教的哲理沒有興趣，只對修行有興趣。

弘法利生

問：我們應該怎樣繼續弘揚上人的教法，幫助眾生成佛？

答：就是按照上人的教導。多年來他都在指導著我們，當我們在天后廟街（三藩市的中國城）時，上人的教導是非常簡單。即使後來搬到三藩市的米慎區，有了第一個金山寺之後，他仍然是如此。那棟建築物曾經是一座床墊工廠，上人說：「這裡以前是個工廠，我現在要造一座新的工廠——一座造佛的工廠，要在這裏造佛。」上人曾經告訴我們：「我來到這個世界唯一的理由，就是造活佛。我對其他的事情沒有興趣。」他經常這樣對我們說。

待續

for years. The Master was very simple when we were at Waverly Place [in San Francisco's Chinatown]. He remained that way when we came into possession of the first Gold Mountain Monastery located in the Mission district in San Francisco. That building had been a mattress factory. The Master said, "Since this was a factory in the past, I'm making a new factory. This is a Buddha-making factory. We make Buddhas here." The Master used to tell us, "The only reason I came into this world is to make Buddhas. I'm not interested in doing anything else." He used to tell us that all the time.

To be continued

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