



裘莉莉文 / 李海昱英譯

By Lily Donn / English Translation by Lotus Lee



DHARMA REALM NEWS | 法界音

雪山寺新風貌

A New Look for Snow Mountain Monastery

• 雪山寺的由來

1985年，恒來法師和當時的恒朝法師開車陪同上人到華盛頓州東部，沒有看到合適的道場地點。於是沿2號公路一路西行，經過凱斯開德山區，穿過史蒂文斯山口，來到斯凱科米史和霸麟小鎮。突然間，上人顯得很有興趣，要求停車四處看看。巧的是，停車處的霸麟商店正是來法師兒時的舊居，也是他的出生地。

上人說這裏很吉祥，應該在附近找到修行地。經過多次尋找，終於在1986年買下位於斯凱科米史河和米



1946-1947年的霸麟商店，恒來法師兒時的舊居，也是40年後上人停車尋找道場的地點。

The Baring store in 1946-1947. Dharma Master Heng Lai's childhood residence, also the spot where Ven. Master Hua stopped to find a location for establishing a local Buddhist monastery.

• History of Snow Mountain Monastery

In 1985, Dharma Master Lai and the former Dharma Master Heng Chau drove through east Washington State with the Venerable Master to find a suitable place for building a monastery, but they did not find anything suitable. Traveling west along Interstate 2, they passed through the Cascade Mountain region, drove through Steven's Pass, and arrived at the small towns of Skykomish and Baring. Suddenly, the Venerable Master became very interested and told them to stop so that he could look around. They stopped at the Baring Store, which, incidentally, was Dharma Master Lai's birthplace and the former home of his family.

The Venerable Master said that this place was very auspicious and that a place for cultivation ought to be built here. After much searching, in 1986, they finally bought a 27-acre piece of land near the banks of the intersections of the Skykomish and Miller Rivers containing three two-story buildings. The Venerable Master named it Snow Mountain Monastery. He visited this monastery only once and concluded that this location was alright, but they should keep looking for a better place.

The main building out of the three was remodeled in 1970. After we purchased it, its second story housed the Buddha Hall, Patriarch Hall, library, and a single living space. The first story contained the dining hall, kitchen, more living spaces, and a bathroom. The other two buildings were quite run down and after some repair, became the men's and women's dorms. In 1994, someone offered a 12-foot tall statue of Guan Yin Bodhisattva holding a vase which also served as a fountain. They put the Guan Yin statue in front of the wooden Chan Hall. Many people hold precious memories of cultivating, doing community work, and chopping firewood at the old Snow Mountain Monastery amidst the rumbling trains in the depths of the mountains.

Due to the river's diversion, Snow Mountain Monastery is threatened with the possibility of flooding every year. In January of 2009, the heavy snow caused electric poles to collapse, which escalated into a large fire that decimated the main buildings. The monastery was immediately thrown into disarray and was no longer recognizable. On the other hand, this incident

勒河交匯岸旁的一塊土地，面積27英畝，地上有三幢兩層樓房，上人將這座道場命名為「雪山寺」。上人只來過雪山寺一次，後來指示這個地點目前還可以，但是應該繼續尋找一個風水較好的地方。

三幢房舍中的主幢曾在1970年代整修過，買下後的二樓用作佛殿、祖師殿、圖書館及一間寮房，樓下則是齋堂、廚房、寮房及浴室。其餘兩幢破舊不堪，整修後成為男女眾寮房。1994年，居士供養一尊12呎高的觀音像，手持淨瓶（淨瓶同時也是噴泉），觀音像的後面則是木造禪堂。除了隆隆火車聲，在深山裏的雪山寺靜修、出坡、砍柴，成為許多人珍貴的回憶。

然而隨著河流日漸改道，雪山寺每年都有淹水之患。2009年元月，更因為大雪壓倒電線引起一場祝融之災，燒毀了雪山寺的主建築物，井然有序的道場頓時面目全非。也使得上人當年「應該找個更好的地方」的提醒，成為迫在眉睫的需求。

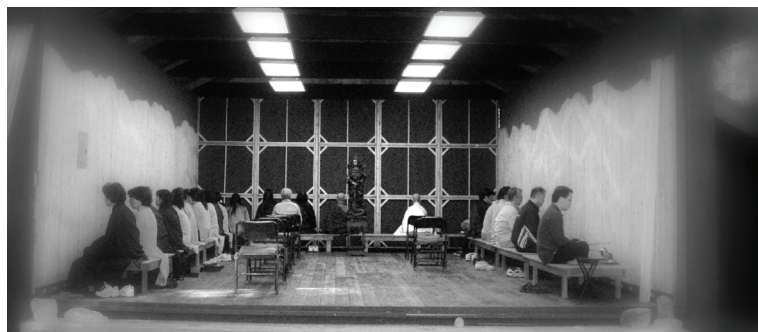
• 遷址後的雪山寺

經過兩年多的尋找，終於在2011年覓得索引鎮上、斯凱科米史河北岸叉口小山谷中的一處靜地，買下作為雪山寺的新址。新址群山圍繞，環境清幽，佔地十英畝。淨瓶觀音也迎請到新居，不忍菩薩承受露天的日曬風雪，居士們合力建造了一座涼亭以為供養。

新址的雪山寺繼續舉辦各項法會活動，接引眾生。2013年首屆的佛三，除了西雅圖當地的信眾，十多位由法師與居士組成的團體，特地從加拿大華嚴聖寺開車前來共修。2014年，三尊九呎高、仿唐代天台國清寺三聖豐干和尚、寒山、拾得大士的花崗岩雕像，由居士發心供養從中國遠道而來，現已佇立在山林中的聖賢道上。

雖然新址環境十分適合修行，但是僅有一棟兩層樓圓屋，原本是設計給家庭度假用的，規模無法應付道場的共修活動。每逢法會都需在戶外搭帳篷，才能解決大眾共修、用餐、甚至住宿的需求。為免日後諸多的辛勤張羅，同時接引更多有緣，雪山寺已開始著手擴建計劃。

回顧雪山寺1986年建立之初，到今日的一番新氣象，未來願景更需四眾的努力，難行能行，難作能作，才能成就山中大作佛事的因緣。❀



舊雪山寺的禪堂。拍攝於2007年，24小時精進念佛。

The Chan hall of the old Snow Mountain Monastery in 2007 when a round-the-clock Buddha's name recitation session was held.

turned the Venerable Master's reminder to find a better place into a rather dire need.

• The New Snow Mountain Monastery

After searching for two years, the new Snow Mountain Monastery was bought in 2011 near the town of Index, in a small valley at the north side of the Skykomish River. This 10-acre piece of land is surrounded by mountains and has picturesque scenery, a peaceful environment, and ample sunshine. The Guan Yin statue was also moved here and placed in a wooden pavilion built by the laypeople, never to be exposed to the elements again.

The new Snow Mountain Monastery continues to hold various Dharma assemblies and other events. The first 3-day Buddha recitation session was held in 2013, and other than people from Seattle, about 20 Dharma Masters and laypeople drove down from Avatamsaka Monastery in Calgary, Canada, to attend. In 2014, laypeople donated three statues carved based on the three sages of Tiantai Mountain's Guoqing Monastery of the Tang dynasty: Great Master Fenggan along with Hanshan and Shide. The three nine-foot tall granite statues came all the way from China and have now been installed on Sages and Worthies Road in the mountain.

Although the new place is very suitable for cultivation, the location only has a single domed two-story building, which was originally intended for family getaways and cannot hold too many people. Consequently, tents are required for major Dharma assemblies so that there is enough room for practicing, eating and even sleeping. To solve this problem, plans for expansion are now under way.

As we remember the old Snow Mountain Monastery back in 1986 and how it has changed, we need everyone's efforts and contributions in building the new expansion. Only with the mindset of practicing what is difficult to practice and doing what is difficult to do will the work be finished quickly and be of benefit to people and propagate the Dharma. ❀