

Friends Visiting from Afar : DRBU Tea Gathering with Abhayagiri Monks Tan Kovilo and Tan Nisabho(1)

有朋自遠方來，法大茶話會 ——無畏寺的行腳比丘（一）



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Tan Kovilo: My name is Kovilo. I ordained at Abhayagiri nine years ago. Just before coming to Abhayagiri, I stayed here for two months at the City of Ten Thousand Buddhas. It was really transformative. Coming here gave me a good feeling; a community which was both very strict, but also very warm. I found it very useful personally. The last five days, Tan Nisabho and I were walking on pilgrimage from Winters, CA. I'm not sure how many miles southeast of here that might be, (Editor's note : Depending on the route they took, it was a distance between 111 miles and 139 miles.) but basically, we have been walking between ten and twenty miles each day, going from town to town, staying outside of the towns, walking into town for our alms rounds, and then continuing our way up. Tomorrow night or the next day, we'll most likely make our way back to Abhayagiri. That's the short story.

科威洛法師:我的名字叫科威洛，九年前在無畏寺受戒。在去無畏寺之前，我在萬佛聖城住了兩個月，這個經歷讓我改變了很多。來到這兒感覺很棒，見識了一個既嚴肅又溫暖的團體。我個人覺得很有幫助。在過去的五天裡，我和尼沙薄法師從加州温特斯開始我們的朝聖之行，我不確定温特斯位於這邊的南部多遠，（編按：兩地距離在111英里和139英里之間，視他們的路線而定）我們基本上每天步行十到二十英里，從一個小鎮走到另個小鎮，白天在鎮裡托鉢乞食，夜晚就住在小鎮外，明天晚上或者後天，我們就可以繼續北上到達無畏寺。這是我簡短的故事。

Question: Would you share a little of your background with regard to entering monastic life?

Tan Nisabho: I grew up in Spokane, Washington. When I finished college in Portland, I visited Abhayagiri in summer, and ended up going to Thailand. I was ordained about five years ago, and then just last year, I came back to Abhayagiri. I had been here for about a year. I am really grateful to be welcomed by the community here. The first time I visited the City of Ten Thousand Buddhas was last week with Ajahn Amaro. I had heard all about it, and really wanted to see everyone, and was really struck by the warmth. Thank you for welcoming us.

Jin Chuan Shi: Could you share about the process for going on this tudong? The spirit and attitude you have for a journey like this? Did you need to make any short or long term preparations?

Tan Kovilo: As far as making short term and long term preparations at Abhayagiri, there are two meals a day, so Tan Nisabho and myself had been preparing by having just one meal a day for some time. For the last couple of weeks, we have been sleeping outside and using our gear outdoors for the journey at the monastery, so we get accustomed to it and it feels somewhat safe.

We prepare by using the same gear in the same weather that we expect to be experiencing. Quite a few of the monks do this.

At Abhayagiri, there are several monks who are training themselves in this way, sleeping out under tarps. We have a great way to string up a tarp, which makes itself into a tent. I, myself, recently made a very big wool saṃghāti, which is our outer robe. When I fold up that robe with this robe that I am wearing now, it is almost enough to keep me warm at night. I just finished making that a week or two ago, and it's crucial for living outdoors. The normal cotton saṃghāti, wouldn't be enough.

Jin Chuan Shi: In our tradition at CTTB, the saṃghāti would correspond to the red robe that you see the Abbot wearing which has many strips. What ended up happening in China is that the three monastic robes became the five-piece robe, the seven-piece robe, and the nine-piece robe, the saṃghāti. The last robe is often used by the Dharma host for special ceremonies. For



問題：能否分享你出家的背景？

尼沙薄法師：好，我在華盛頓州的斯波坎長大。在波特蘭的大學畢業後的暑假，我去拜訪了無畏寺，最後我去了泰國。並於五年前受戒。去年，我返回無畏寺，住了快一年了。非常感恩這裡的人歡迎我們。上週和阿莫若法師

一起，是我第一次參訪萬佛城，之前我就聽說這裡，真的很想和大家相見，這裡的溫暖讓人驚訝，謝謝你們接待我們。

近傳法師：你可以給大家分享行腳乞食（頭陀行）的過程嗎？要有怎樣的態度與精神？之前有什麼短期、長期的準備？

科威洛法師：至於短期、長期的準備，在無畏寺，我們每天吃兩頓飯。尼沙薄法師和我也練習了一段時間一天一餐。過去的幾個禮拜，我們在戶外睡，就是使用野營的設備在寺廟的戶外露宿，所以我們已經習慣了露宿，並且覺得還算安全。

我們的準備方法是在同樣的天氣下，使用同樣的「裝備」。好些比丘們都這麼做。

在無畏寺，好些比丘們都用這種方式訓練自己，睡在戶外的防水布下。我們有辦法把防水布做成帳篷。我自己最近也做了一件大的羊毛僧伽黎——就是我們最外層的袈裟。當我把這件羊毛袈裟，和我現在正在穿的這件袈裟摺疊一起時，就足夠幫助我在夜間禦寒。這是一周、兩周前才完成的，這對戶外生活是很重要的。普通的棉質袈裟是不夠禦寒的。

近傳法師：在萬佛城的傳統裡面，僧伽黎是紅色的祖衣／袈裟，就是方丈穿的有很多條的袈裟。在中國，三衣演變成五衣、七衣和九衣。九衣就是僧伽黎，常常是特別法會的時候由法主穿。泰國和尚乞食時要搭三衣。三衣還具有保暖和樸素的實際功能。在像泰國這樣的溫暖的氣候下，三衣就足以禦寒。

the Thai monks, they wear the three robes when they go on almsround. The three robes also serve practical functions for warmth and modesty. In warmer climates like Thailand, the three robes was all the monks needed in terms of clothing. In China the weather is much colder, so the monastics wore more layers and the precept sash became largely ceremonial. However, here in America, Master Hua wanted the monastics to always wear the precept sash so that people see the proper attire of a monk or nun--so here at CTTB, the monastics wear the sash in daily life, not just in ceremonies.

Tan Kovilo: Usually our saṃghāti is ceremonial, too. We wear the saṃghāti in our evening and morning ceremonies, but on tudong, using it as blanket every single night has been useful.

Jin Chuan Shi: Has it been pretty cold given the low temperature outside?

Tan Kovilo: It has been cold. Usually, we will stop to camp at 4:30pm. That gives us enough daylight to set up our tent and do evening ceremony and dedication. By that time, it is not yet freezing. But, it does get colder. For the most part, the tents have been good enough, because they cut off all the wind, which is huge. Again, we are not in it to be suffering. It is just a test to see how simply we can live. For the most part, we have been happy to do this together as good Dharma brothers and friends, so it isn't just me by myself gritting my teeth all the time.

中國的氣候冷得多，因此，僧人需要穿更多層的衣服，所以袈裟往往在正式儀式的時候才穿。但是，在美國，宣公上人希望僧眾時刻搭衣，以便大眾能夠看到僧人應該有的外相。所以在萬佛城，僧眾是衣不離體，而不是只在法會上才搭衣。

科威洛法師：通常我們也是在法事時才穿僧伽黎。我們做早晚課時穿僧伽黎。在行頭陀行時，我們也會每晚把它當成毯子用，真的很有用。

近傳法師：最近戶外溫度低，（露宿）是不是很冷？

科威洛法師：是很冷。通常，我們會在下午四點半停下來（行腳）、開始紮營。這給予我們足夠的日光來搭帳篷，我們也有足夠的時間做晚課和迴向，到那時，還不會太冷。

但是晚上會更加冷，大多數情況下，有帳篷擋風還算不錯，這一點很重要。其次，我們並不是要刻意去受苦。這只是個考驗，看看我們可以活得多簡單。最重要的，我們很開心有好的師兄弟、好朋友一起來做，所以不至於一直都是獨自咬緊牙關。

☯To be continued

☯待續



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