



【佛青文選 Dharma Realm Buddhist Youth Essays】

持戒帶來的新抉擇

When You Hold Precepts, New Options Appear

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A TALK BY SARAH BABCOCK, PUBLISHED IN DHARMA MIRROR

無盡意 中譯 CHINESE TRANSLATED BY INFINITE RESOLVE

在加州聖荷西舉行的第七次法界佛教青年會（簡稱佛青會），2005年會上，佛青會員莎拉·白考克及布朗·史道克為主持人之一，主持了「佛教倫理」之討論會。會中兩人各自談了生活在現代世界/社會中受持五戒（殺盜淫妄酒）的經驗，及其所引起的掙扎。以下是莎拉在會中討論的摘要。

在蒙他拿州一個不起眼的山坡上，我跟媽媽、弟弟亨利及哥哥邁可，同住了一個牧場上。我第一次碰上戒律的問題，是因為我媽媽的關係；她是上人的皈依弟子，受過五戒。那時候，我們不叫那些戒條作戒律，而且也不特別覺得那些戒條跟佛教有什麼關聯。

大概在我五歲那年，我跟弟弟亨利從一個店裡拿了些口香糖；你要知道，我媽媽除了聖誕節、復活節、萬聖節之外，從不讓我們吃糖的。在這些節慶日，我們有很多糖吃；可是在這些節慶日之外，一年到頭我們都沒糖可吃。我們家離最近的店也有七哩路，在我們那有數的幾次上店時，我和弟弟倆總是很饞地望著那裡的糖果和口香糖。

所以那一天，我們背著媽媽，偷偷地拿了一包口香糖。等沒人注意時，我們跑到外面，開始大嚼特嚼起來。可是好景不常，沒多久媽媽出來了，把我們抓個正著；媽媽就問：「妳哪來的口香糖？」我大哭，嚇壞了。

我招供：「我們從店裡拿的。」媽媽只問了一

During the 2005 DRBY Spring Conference in San Jose, DRBY members Sarah Babcock and Brant Stokes were panel members in a discussion about Buddhist ethics. Each was asked to share stories of their experiences and struggles with upholding the Five Precepts (no killing, no stealing, no sexual misconduct, no false speech, and no taking intoxicants) while living in a modern world. Below are excerpts from that panel discussion.

In the rustic hills of Montana, I lived on a ranch with my mother, my younger brother Henry and my older brother Michael. My first encounter with the precepts, although they weren't named and weren't specifically associated with Buddhism at the time, came from my mother, who held the Five Precepts because she was a disciple of the Venerable Master Hua.

When I was about five years old, Henry and I decided we were going to take some gum from the store. You should know that my mother never allowed us to have candy except on Christmas, Easter and Halloween. On those days we got a lot of candy, but the rest of the year we never got to eat candy. On the rare occasions where we would go to the store (the nearest one was about seven miles away from our ranch), we would always look longingly at the candy and gum.

So this one day we took a pack of gum, hid it from my mom, and felt very secretive. When the coast was clear, we ran outside and started chewing away. It wasn't long before my mom came out and caught us. I was devastated and crying as she asked, "Where did you get this gum?"

"We took it from the store," I confessed. All she said was, "Do you like it when Henry takes your things?" Even at five years old, I got the point immediately, and I felt very ashamed. She made us take the candy back to the store and apologize. It





句話：「亨利拿妳東西時，妳會高興嗎？」我雖然只有五歲，馬上就懂了，也覺得很羞愧。媽媽讓我們把口香糖送回店裡去，並且道歉。這種恥辱，過了好久才淡下來；就是現在，我都還能感覺到當時認錯時的那份感受。

後來我學了佛教的五戒，知道戒盜也是其中的一條。在當時，我雖然不知道佛教的觀點，我也知道偷盜是不公正的。這就顯示出：有些基本的道理，是超越宗教的——是人類生命的根本。

八歲時我們搬到加州來住。我和哥哥、弟弟就在萬佛城的學校上學。十七歲時，我確定自己真的喜歡佛教，也想要更進一步修習，就皈依為正式的佛教徒。皈依，是要經過正式的儀式，是正式宣佈開始修行佛道。有許多人在皈依時順便就受了五戒，因為信佛跟受持五戒是並進並行的；可我那時還並未正式受五戒，因為我想先修學兩年，看看它是不是我能終生奉行的規矩。經過兩年的思考，最後我認為自己可以受持得住，也真正想要受戒；於是在我十九歲時，我就受了五戒。受戒之後，我的生活並沒什麼特別的改變；因為這些戒條，我之前就已經受持了相當一段時期了。

不過在我念柏克萊加州大學時，就遇到了很多挑戰。我住在國際學舍，是個好地方，裡面住了世界各地來的學生。在宿舍的食堂裡有一條規矩，就是你買了餐卡，每次你進食堂你就刷卡、吃飯、走人，不准帶食物出門。可是大部份學生把吃剩的東西，好像水果麵包之類的，就偷偷地帶了出去；有時還故意多拿食物，為的就是要帶回去。當然我沒有故意多拿，可是當我真是拿多了吃不下時，我就進退兩難了。

你看！食堂裡一再出現令人難以置信的浪費，廚房辛辛苦苦燒出了這麼多菜，人們吃了一口，覺得不好，就全扔了！我記得曾看見有一堆看起來好像動物殘骸樣的肉類食物，給扔進垃圾桶裡去；看了這些讓我覺得很煩惱，我是以不浪費食物為榮的。那情形還真讓我進退兩難：我是應該帶走吃不了的那個橘子，即使實質上來講那算是偷盜？還是扔了它，因此而浪費食物呢？

那時，柏克萊佛寺每星期四晚間有圓桌會議，會中開了戒律研討班，每兩週專注研究一條戒。班

took me a while to get over the humiliation, and even today I can remember how it felt to admit my crime.

Later, I learned that the Buddha taught five precepts, of which the prohibition of stealing is one. At the time, however, even without knowing about the Buddhist perspective, I still knew stealing was unfair. This implies that some of these basic principles transcend religion—that they're basic to human life.

When I was eight years old we moved to California, and my brothers and I attended the schools at the City of Ten Thousand Buddhas (CTTB). At seventeen, I decided that I really liked Buddhism and I wanted to deepen my practice, so I officially became a Buddhist by taking refuge. This is done with a formal ceremony where we officially say we are going to practice this path of the Buddha. A lot of people who take refuge take the Five Precepts as well because they go hand in hand with belief in the Buddha, but at the time, I didn't actually take the Five Precepts formally because I decided I wanted to practice them for two years to see if they were something that I could do for my whole life. I contemplated them during those two years, and at the end I decided that they were something I could uphold, and I really wanted to take them, so I took them when I was nineteen. My life didn't change dramatically when this happened because I'd already been holding them for quite some time.

However, when I went to UC Berkeley, I encountered many challenges. I lived in the International House, a wonderful dorm that houses students from all over the world. At the dorm, there was a rule in the cafeteria. The rule was that you buy a certain amount of meals, and every time you go in to the cafeteria, you swipe the card, eat your meal and leave. You weren't allowed to take food out of the cafeteria, but most students sneaked out leftover food like fruit or bread, sometimes intentionally grabbing extra food to take with them. Of course I didn't intentionally take extra food, but when I couldn't finish all the food I'd taken, I was faced with a dilemma.

You see, there was an incredible amount of waste that went on in the cafeteria. The kitchen worked hard putting out humongous portions of food. People would try a mouthful, and if they didn't like it, they would throw the whole thing away. I remember what looked like entire carcasses of animals (meat) being thrown into the garbage. This was very disturbing to me, and I prided myself on not wasting any food. The situation presented me with a dilemma: should I take the orange I can't finish, even if it is technically stealing, or should I throw it away, thereby wasting food?





上的學員不一定都受過那條戒，但是都會思考那條戒，並且拿那條戒來觀照自己的行為。當輪到研究盜戒時，我就更留心地觀察自己的感受，我在更微細的層面上，研究到底怎麼樣才算是偷盜行為。我必須審察一下那個「吃不下的橘子」所帶來的矛盾。盜戒的定義是「不予不取」。我不想把那橘子扔了，但也不想偷偷帶走。我細察了這條盜戒之後，結果得到解決這個矛盾的方法了：就是自己拿食物，要小心注意份量。從那以後，我在拿物時，就少拿一些了。我現在知道持戒讓我有更多的抉擇，讓我看到更多的選擇餘地。這個認知解放了我！如果你不持戒，這些戒條可能看起來很約束人；你一旦開始受持時，各種不同的掙扎就開始了。話雖然這麼說，但是若非戒條的幫助，你絕無法想出從沒想到過的，很有新意的辦法來解決問題。

我領悟到以前我所陷入的矛盾，其實並不真是矛盾。問題不在於我是該扔了那個橘子，還是應該偷偷帶走；問題在於我做事應該更小心謹慎。我現在懂了，戒律乃在於慎始。

At that time, the Berkeley Buddhist Monastery held Thursday night roundtables; we had a precept laboratory where we focused on a new precept every two weeks. Students wouldn't necessarily hold the precepts, but they contemplated them and observed their actions in light of each precept. When we were on "no stealing," I observed my feelings more closely and investigated what constituted stealing on the most minute level. I had to investigate the leftover orange dilemma. The stealing precept is defined as "refraining from taking what has not been given." I didn't want to throw the orange away, yet I didn't want to steal it either. The result of the practice of closely contemplating the stealing precept was that I resolved the dilemma simply by becoming more mindful of how much food I took, so I started taking less in the first place. I realized that holding precepts gives me more choices; they allow me to see new options. This was so liberating. If you don't hold them, the precepts may seem restrictive, but once you start holding them, different struggles come up, but you find creative solutions that you'd never have thought of without the help of the precepts.

I realized that the dilemma I was in was a false dilemma. It wasn't about whether I should throw the orange away or steal it. It was about being more mindful, being more careful. I realized then that precepts are about being more careful in the first place.

