

# 福田

## Field of Blessings

比丘尼恒選 講於2012年6月19日萬佛城大殿

A talk given by Bhikshuni Heng Hsuan

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BODHI FIELD | 菩提田

今天的主題是：《華嚴經》的第十三卷一菩薩問明品第十。依據宣公上人的《華嚴經淺釋》，這是文殊師利菩薩問9位大菩薩問題，然後這些大菩薩又問文殊菩薩一個問題，所以總共是10個問題。跟大家分享第5個問題：福田。

文殊菩薩問目首菩薩說：「如來福田，等一無異。云何而見眾生布施果報不同？」因為如來是很平等的，他讓眾生種福田的時候，也是很平等的。可是眾生布施了之後，所受的果報是很多很多不同的，為什麼？

福田，就是因為佛往昔修行的時候，他修福，又修慧，所以成就了很大很大的福，萬德莊嚴。我們眾生如果能在三寶前修布施，就是種福田。可是我們所獲得的那種成果，果報是很多不同的。

所以目首菩薩就回答說：

譬如大地一，隨種各生芽。  
於彼無怨親，佛福田亦然。

大地能夠生長萬物，能夠長草、長樹、長花。如果你還要更深切地體驗，你可以去菜園幫忙拔草、種菜，你就會有非常深刻的體驗。為什麼同樣是很努力去種田，花很多時間，有的人就可以把菜種得很好，有的人菜都不見了，只有長得很茂盛的野草。因為那個種子不同嘛！可是，如果你挑過你的種子，你又很小心地把它種下去，你就可以得到你所預期的結果。

所以大地並沒有分別說：「我喜歡這種種子，我不喜歡那種種子」，而讓那些長出來的東西有什麼差別。大地是平等的，可是因為你的種子不同，所以它長出來

My topic for today is the thirteenth roll in *Avatamsaka Sutra*, the Tenth chapter: *The Bodhisattva Asking for Clarification*. As per Venerable Master's commentary on the *Avatamsaka Sutra*, Manjushri Bodhisattva had asked nine great Bodhisattvas questions, and these great Bodhisattvas then asked Manjushri Bodhisattva another question to round up to a total of ten questions. I will share the fifth question with everybody pertaining to the field of blessings.

Manjushri Bodhisattva asked Vision Leader Bodhisattva "The Tathagata's Field of blessings is equal without differentiation. Why are there different retributions received by living beings who practice giving?" The Tathagata practices equality, so he is level and equal in allowing beings to practice planting blessings. Why then do beings retributions and rewards from giving differ quite a bit?

Field of blessings refers to the adornment of myriad virtues and great blessings the Buddha had realized through cultivation of blessings and wisdom in the past. If living beings can practice giving in front of the Triple Jewel, just that is planting in the Field of Blessings. However, the resultant fruit we receive will vary based upon our circumstances.

Then Vision Leader Bodhisattva replied--

*By way of analogy, the Buddha's Field of Blessings can be compared to the great earth, which has no concern about what type of seeds are planted, and produces sprouts equally corresponding to the seed's potential.*

The great earth produces myriad objects. It produces grass, trees, and flowers. you will have a very profound understanding if you can help out at the farm to weed or plant vegetables. You may wonder why, when different people apply the same effort and time in planting, some people can grow vegetables while others can only grow lush weeds. It is because the seeds that are planted are different. If you had carefully selected your seed and planted it, you would obtain the expected result of a healthy plant.

The great earth does not discriminate towards the seeds by saying 'I like this seed, but not that seed'; the ground does not differentiate between the plants that grow out of it. The great earth is equal. It is only because a seed is different that the grown plant is different. The same thing applies to our planting in the Field of Blessings. The sprout is dependent on the potential of living beings.

Vision Leader Bodhisattva further replied with said verse--

*Just as the water is of a single flavor yet shape differently depending on the vessels which contain it, so as to the Buddha's Field of Blessings, differences arise only because of living beings' minds.*

的東西不同。所以我們種福田的時候也是這樣，眾生是什麼根性，就生出什麼芽來。

目首菩薩又用第二個偈頌回答：

又如水一味，因器有差別。  
佛福田亦然，眾生心故異。

又好比水只有一種味道——就是淡淡沒有味道；可是你用什麼容器來裝它，它可以現出不同的形狀。比如你用圓形來裝它，就是圓形；你用方形來裝它，那就是方形。

所以眾生的心在求福的時候，有不同的希望，有不同的妄想，所以你得到的果報也會有不同的。

第三個偈頌就是說：

亦如巧幻師，能令眾歡喜。  
佛福田如是，令眾生敬悅。

又好像一個魔術師、巧幻師，他很有技巧，做出很多幻相來，能夠讓大眾生大歡喜心，覺得很驚訝。佛給眾生做福田，會讓眾生心中生出恭敬，又很高興，因而勤修佛法，努力學習。

我曾經在一個分支道場，遇到一個老婦人，背很駝，滿頭灰白，臉上都是皺紋，年紀很大。有一次，她拿了一包生菜——不是一整棵，而是一片一片，已經洗好的，她就拿來供養廟上。我們就說：妳這……。我們不是嫌棄她，我們只是問她：「妳為什麼要先把菜洗好呢？我們可以自己洗菜。」其實是因為，菜洗好再拿來，就很容易腐壞。

她講的是的臺山話，我們找了好幾個人問

Water with the same flavor only differs depending on the vehicle in which it is conveyed.

The water only has one flavor—it's light without a taste. It only appears in different shapes depending on the containers in which it is stored. It appears to be round in a round-shaped container and appears to be square in a square-shaped container.

While seeking for blessings, living beings will have different expectations and different false thoughts, so the retributions will be different as well.

Third verse goes like this—

*Like a master magician who is able to delight audiences; so too the Buddha's Field of Blessings inspires reverence and joy in living beings.*

It's also like a magician, a clever magician so skillful he is able to manifest lots of phantoms to please and surprise living beings. Being the Field of Blessings for all living beings, the Buddha encourages reverence in the minds of all beings, making them happy so they will vigorously cultivate Buddha Dharma and learn diligently.

I had met an old lady in a branch monastery. She was seriously hunchbacked, grey-haired and had many wrinkles on her face. She was really old. One time she had come with an offering of a bag of lettuce—not a whole head, but just pieces already cleaned and washed. It's not like we disliked and refused her offering, but simply asked her 'why did you wash it first?

We can wash it ourselves'. In fact, vegetables quickly rot once they are washed.

She spoke Taishan dialect, so we had to find quite a few people to repeatedly ask the question to completely understand her. She was really poor and lived by picking through garbage to find cans to recycle for money. She relied on that money for a living, but she also wanted to offer to the Triple Jewel. So she sorted out lettuce that was discarded outside of a restaurant, and then washed and cleaned it before she offered it. Then we recalled

that in the old days, we picked and cooked the discarded produce from the grocery store, so we thought it should be okay and we accepted her lettuce. From that time, she often came to offer that kind of lettuce.

We also encouraged her to recite the Buddha's name with us on Sundays. Gradually, she started coming to the monastery to participate in the whole-day sessions, and joined in the daily Repentance ceremony.



她，才了解她的意思。因為她很窮，平常是撿垃圾桶裡的罐子為生，拿去賣就有錢。她那個錢是要用來維生，但她又希望供養三寶，就去餐廳後門外的垃圾桶，撿餐廳丟出來的生菜，挑選過後把它洗乾淨，整理得很漂亮地拿來供養三寶。

我們聽到之後，感覺很掙扎，為什麼？我們都覺得這個可以吃嗎？但我們想到以前，道場也是去撿菜店不要的菜回來煮，應該不會有事的啦！我們就接受她的生菜。從此她常帶這種生菜來布施。我們還鼓勵她星期日，跟我們一起念佛。慢慢地，她開始來佛堂參加整天法會，也天天來佛堂拜懺。

本來她是住在兒子家，晚上的床就是一塊鋪在房門後面的紙板，剛好我們廟裡有居士，是在社福機構作義工，就幫她找了一個老人院，這個老人家就安祥地在那個養老院終老了。

這是很特別、很不可思議的經過，從我們第一次看到她的時候，她年紀已經很大了，而且滿面愁容，對自己的遭遇很氣憤。幾年過後我又有機會回到那個分支道場，再見到她時，她已變成慈眉善目的老婆婆了。

她因為拿僅有的物質來道場結緣，進而學習念佛，才轉變她的命運，離苦得樂，佛的福田就是能讓眾生大歡喜，大喜悅。

第四個偈頌說：

如有才智王，能令大眾喜。  
佛福田如是，令眾悉安樂。

第五個偈頌說：

譬如淨明鏡，隨色而現像。  
佛福田如是，隨心獲眾報。

譬如一面非常乾淨的鏡子，不管鏡子前面是什麼，鏡子裡就會現出什麼樣的影像。所以，佛的福田也是這樣，因為隨順眾生的心，而得一切的果報，種什麼因就得什麼果。

我很感謝諸佛菩薩、師父上人，及天龍八部的加持這次「華嚴法會」能夠順利地完成！也許你們覺得沒有什麼，但經歷了上個月波濤洶湧的「萬佛寶懺」，這一個呢？真是風平浪靜。「萬佛寶懺」的時候，大家感冒的、發燒的、咳嗽的、流鼻水的，參加的人就可以了解我的意思。經過那樣的考驗就覺得：平安就是福，健康就是福。



Originally she lived with her son, she slept indoor, behind the door only having cardboard boxes for a bed. A layperson in our monastery, who was a social worker, was able to find her a place in a senior home where she could stay, and eventually she peacefully passed away there.

This was a really special and inconceivable case. She was quite old when we first met her. She looked sad and resentful about her life. A few years later when I had the chance to go back to that monastery and meet her again, she had already turned into a kind, peaceful looking old lady.

Since she had tied affinities with the monastery with the only material possessions she had, and then learned to recite the Buddha's name, she had changed her destiny, left suffering and obtained bliss. The Buddha's Field of Blessings had brought this woman great joy.

Fourth verse goes like this--

*As a talented and wise king can make the great assembly happy so does the Buddha's Field of Blessings make the multitudes peaceful and happy.*

Fifth verse says--

*As a clean bright mirror reflects the images according to the forms before it; so too does the Buddha's Field of Blessings produce benefits according to the being's mind.*

It's like a super clean mirror. No matter what appears in front of the mirror, the mirror immediately reflects the image. So also is the Buddha's Field of Blessings. We reap what we plant. All retributions follow along with one's intention.

I am truly grateful to the blessings of all Buddhas and Bodhisattvas, Venerable Master and the Eightfold Divisions of gods and dragons so the Avatamsaka session could come to completion satisfactorily. Maybe you didn't feel anything special. However, after the surgy, choopy Ten Thousand Buddhas Repentance last month, this one is comparably peaceful. Besides, everybody vigorously cultivated.

Everybody chanted the Avatamsaka Syllabaries wonderfully. During the Ten Thousand Buddhas Repentance, most of us either caught a cold, had a fever, coughed, or had runny nose. Whoever participated in that event would understand what I mean. After that experience, you would understand—being safe is a blessing; being healthy is a blessing.

