

The donkey “Bodhi” who was liberated and lived for twenty-nine years at the foot of Wonderful Enlightenment Mountain passed away at 5:10 PM on Sunday, October 30. The elderly Bodhi had been showing symptoms of illness for the past several months. The monastics and laypeople of CTTB had been fairly concerned and often visited the back mountain to feed, care for, and visit the donkey. Though Bodhi received many forms of care from humans, she was unable to avoid the call of impermanence, and eventually passed away.

Bodhi had deep good roots and must have made many good affinities in past lives, since she received such care when she was sick. Furthermore, after she died, people took turns reciting the Buddha’s name for her of their own accord. On November 1, she was buried at Wonderful Enlightenment Mountain. All beings have the Buddha-nature and can become Buddhas. We all hope that Bodhi will be received by Amitabha Buddha, be reborn in the Pure Land, and forever leave the suffering of rebirth.

## ***Liberated Donkey “Bodhi” Has Passed Away***

# 放生驢「菩提」 往生了

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在妙覺山下生活了二十九年的放生驢「菩提」，已於十月三十日（星期日）下午五點十分往生。年老的菩提，近月來顯現種種病態，聖城的法師及居士相當關心，時常到後山去餵食、照顧及探望，菩提雖然感受到種種來自人間的溫情，但仍然抵擋不了無常大鬼的召喚，撒手西歸。

菩提頗有善根，過去生中必定結了諸多善緣，除了病中受到關懷照顧外，往生後還有人自動輪班助念了八個小時，並於十一月一日就近埋於妙覺山下。一切眾生皆有佛性，皆可作佛。我們都希望菩提也能蒙阿彌陀佛接引，往生極樂，永脫輪迴之苦。

## 放生因緣

一九八二年，美國政府的土地上有一些驢子，因繁殖過盛，破壞農作物，或是政府想使用這些土地的緣故，準備用直昇機在空中射殺這些驢子。有人知道了，說：「不對！我們去救。萬佛城這麼大，又有這麼多草！」因為這樣，就由恒來師負責安排買兩隻驢子回來放生。

果齋居士在他的卡車後面，加掛了一個運送馬匹的拖車，把兩隻驢子運回聖城，暫時安置在男校對面法大校舍後面的圍籬內。放生法會選定在五月二十九日星期六，也就是浴佛節前一天中午十二點半舉行。

上午九點，果齋依照上人的指示，準備把兩匹驢子帶到佛殿。到了十一點四十分，他汗流浹背地到行政辦公室，告訴恒貢師，他和另外兩個人沒辦法移動這兩隻驢子，因為驢子非常頑固，不管用什麼方法——用踢的、推的，甚至想推上卡車，都不肯動。筋疲力盡後，他們準備先吃飯，就把驢子留在法大圖書館前面的路上。適巧上人打電話到辦公室詢問郵件，恒貢師就向上人報告驢子不肯走，現正停留在圖書館的事。他猜想上人一定暗自覺得好笑。

報告完後，恒貢師就朝法大圖書館走去，發現驢子正在圖書館前的轉角處，他走到驢子面前，驢子則目不轉睛的瞪著他，一點也不怕人，牠們的腳像岩石般僵硬地紋風不動。他拉著一隻驢子的繩子，拍拍牠的頭，並試圖用甜言蜜語哄牠上路。「走吧！我們到佛殿去！」驢子不在乎恒貢師說什麼。於是恒貢師又走到前面拉著繩子，但一點用處也沒有。牠的脖子是那麼地僵硬，大眼睛則瞪著恒貢師，好像在說：「你在幹嘛啊？」

這時，果歸居士帶著相機走了過來，他準備放生法會時拍照。過了一會兒，上人從無言堂駕著藍色的高爾夫球車過來了。恒貢師請果歸幫忙拉第二隻驢子的繩子，於是果歸一隻手拿相機，另一隻手拉繩子。上人停好車後走向第一隻驢子，輕拍著牠的頭，口中念念有詞，但聽不到念些什麼；接著又走到第二隻驢子前，做了同樣的動作。然後再回到第一隻驢子前，說：「去佛殿！」（或是「走啦！」）並稍微用力地再次拍牠的頭。

沒有任何明顯的理由下，第一隻驢子開始

## The Conditions for Liberating Life

In 1982, there were donkeys on land that belonged to the US government. The government was preparing to shoot these donkeys from helicopters, perhaps because they were overpopulating the land, harming the agriculture, or the government wanted to use the land for other purposes. Someone found out and said, "No, we will take care of them. CTTB is so large and has so much grass!" Because of this, Heng Lai Shi was responsible for arranging the buying of two donkeys for liberating life.

Kuo Tsai Schmitz brought the two donkeys back in a horse trailer attached to his truck. They were temporarily housed inside the fence right behind the DRBU building. The Liberating Life ceremony was set for Saturday, May 29 – it would be held the day before Bathing Buddha day at 12:30 p.m.

At 9 a.m., following Master Hua's directions, Kuo Tsai prepared to bring the two donkeys to the Buddha Hall. At 11:40 a.m., Kuo Tsai came to the office sweating and told Heng Gung Shi that he and two others were unable to move the two donkeys. They were very stubborn and no matter what they did – kicking, pushing, even an attempt to push them onto a truck – they refused to move. Exhausted, they were ready to eat lunch first, and left the donkeys standing on the road in front of the DRBU library building. Right at that time, Master Hua called the Administration Office to ask about the mail. Heng Gung Shi told the Master about the donkeys' refusal to move and that they were currently still standing in front of the library building. He thought the Master found it secretly funny.

Having given his report, Heng Gung Shi walked towards the DRBU library building and found the donkeys at the corner in front of the building. He walked to the front of the donkeys and they stared back at him. They were unafraid and their legs were stiff like rock. He pulled on the rope tied to one of the donkeys, patted his head, and tried to coax them to move. "Come on, let's go to the Buddha Hall." The donkeys did not pay attention to what he said. He tried pulling on the rope but that did not help. The donkey's neck was stiff and his large eyes stared





放腿快步而走，恒貢師反被拉著跑；第二隻驢子也依樣畫葫蘆，並拉著果歸跑。現在兩個人不是拉驢子，是反被驢子拉著跑。恒貢師擔心驢子逃跑了，因此不敢鬆手。但即使驢子真的要逃跑，也沒有人阻止得了。兩隻驢子繞過了圖書館的轉角，經過消防屋，以及君康餐廳前的斜坡，自動左轉往佛殿跑，當聽到從佛殿傳來的念誦聲時，突然煞住腳步。這時位於網球場（即今之大帳篷處）之路邊。恒貢師很高興，因為這裡是很折中的地點，大眾從佛殿出來就可以做放生儀式。

上人駕著高爾夫球車隨後，下了斜坡，抵達現場。上人走了過來，驢子也挨到上人的身邊。大家從佛殿出來做了放生儀式後，就送到後邊的妙覺山下吃草，安住下了。恒貢師、果歸和其他人面面相覷，一句話也說不出來。大家都忍不住摸摸頭，心想：「師父是怎麼做的？太神奇了！他會講驢話嗎？好像是喔！」這真是非常非常妙！

若是上人心中沒有歡喜，想讓驢子快樂無比地自己跑到佛殿，這是不可能發生的！欲令畜類、鳥類和我們人類等眾生快樂，那份奇妙的緣份，是累世結下來的。所以要令眾生快樂，可不容易，菩薩真是難為！



at Heng Gung Shi, as if to say, “What are you doing?”

At that time, Kuo Kwei Nicholson walked over with his camera. He was getting ready to take photos of the ceremony. After a while, Master Hua drove over in his blue golf cart from No Words Hall. Heng Gung Shi told Kuo Kwei to help move the second donkey while he held onto the ropes of the first donkey. Kuo Kwei had his camera in one hand and pulled the donkey's rope with the other. Master Hua parked his cart, walked towards the first donkey and lightly patted his head. He recited something inaudible. Then he walked to the second donkey and did the same. He returned to the first donkey and said, “Qu fo tang” (go to the Buddha Hall) or “zou la” (go!), and patted it a little harder on the head.

For no apparent reason, the first donkey started trotting and Heng Gung Shi was pulled along. The second donkey followed suit and pulled Kuo Kwei along as well. It went from both of them trying to pull the donkeys to the donkeys pulling them. Heng Gung Shi was afraid that they would run away and held on tightly to the ropes. Even if the donkeys had wanted to run away, they could not have been stopped. The two donkeys turned at the corner of the library and passed the firehouse. They went trotting down the hill in front of Jun Kang restaurant and made a left towards the Buddha Hall. They stopped suddenly when they heard the sounds of recitation coming from the Buddha Hall. At that time they were next to the tennis court (present day location of the big tent). Heng Gung Shi was happy, because this location was close enough for the assembly to come out and recite the liberation of life ceremony.

Master Hua came down the hill in his golf cart. He walked over and the donkeys drew close to him. After everyone came from the Buddha Hall to recite the liberating life ceremony, the donkeys were brought to the back of Wonderful Enlightenment Mountain to graze and settle there. Heng Gung Shi, Kuo Kwei, and others looked at each other and were speechless. They scratched their heads and thought, “How did Shi Fu do that? Extraordinary! Does he speak donkey language? It seems like it.” This is truly wonderful!

If Master Hua did not have joy in his heart, he could not have let the donkeys happily run to the Buddha Hall. It takes eons of creating good affinities to cause animals, birds, and humans to be happy. The Bodhisattva practice of causing all beings to be happy is truly not an easy task!