



帝須比丘

Bhikshu Tisya

宣公上人講於金山寺 一九八八年六月二十日
晨瑋譯組 英譯

Composed by the Venerable Master Hua on June 20, 1988
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印度阿育王胞弟，崇拜外道所修苦行，懷疑比丘所持戒律。王知其意，欲糾正邪見，乃與大臣設計，故意沐浴，將衣冠置於室外。

大臣慫恿，以好奇心，著王衣、戴王冠、登王座，以為兒戲。王突現前，大發雷霆，欲斬其首，大臣說情。

王曰：「暫作七日王，滿汝心願。」於是供應美女、美食、美樂、美衣等，令儘量享受。可是派兵持刀，立於門外，日落報曰：「今日已過，尚有六日當斬。」

期滿至王前。王問曰：「七日為王，遂心如意否？」答曰：「我於七日中，不見不聞聲，不嗅不嗜味，亦不覺諸觸。」王慰曰：「汝於七日中，思惟畏死苦，雖得妙

Bhikshu Tisya was the younger brother of the Indian emperor, Asoka. He cultivated asceticism practiced and worshipped by non-Buddhists, and harbored doubts about the precepts held by Bhikshus. The emperor knew his brother's mind, and wanted to rectify his wrong views. Together with his ministers, he staged a scheme. Emperor Asoka took a bath, and purposefully left his robe and crown outside of the bathroom.

The ministers cunningly lured Tisya, who out of curiosity, put on the imperial robe, donned the imperial crown, and ascended the imperial throne, as if playing a child's game. The emperor suddenly appeared before him, and in a thunderous rage, demanded his head.

The ministers tried to plead on Tisya's behalf, and so the emperor said, "I will grant your wish temporarily; you may be the emperor for seven days." Then Asoka gave Tisya beautiful consorts, gourmet meals, fine music, fancy clothes and so on, providing him with the ultimate enjoyment. But, he also ordered soldiers armed with swords to stand outside the gates, and announced at sunset, "Today is already over. There are still six days left till your decapitation."

When the time arrived, he went before the emperor. The emperor asked him, "Did you attain your heart's desire as emperor for seven

五欲，不生貪愛心。」

爲王七日，看破紅塵，出家爲僧，弘法利生。將巴利文阿含經，傳入師子國，爲南傳所遵循之經典。

贊曰：

不欣五欲
遠離六塵
痛念生死
命難期旬
萬緣放下
一念不生
解脫自在
出家爲僧

又說偈曰：

置之絕地而後生
方便權巧主衣更
七日來復新氣象
一塵不染舊家風
死字當頭大棒喝
佛光注照重傳燈
繼承巴利佛法寶
利益有情宇宙中

days?” He replied, “ During these seven days, I saw no sights, heard no sounds, smelled no fragrances, tasted no flavors, and felt no sensations of touch. The emperor soothed him by saying, “During these seven days, you have reflected on the misery of death and known fear. Although you were immersed in the five wonderful pleasures, you were not greedy for them.”

Having been Emperor for seven days, he saw through the nature of fleeting mundane pleasures (literally “the crimson dust”). He left the house-holder’s life to become a monk. He expounded the Dharma to benefit living beings. Later he propagated the Agama Sutras, written in the language of Pali, to Sri Lanka, where they were honored and studied by the Southern Tradition (of Buddhism).

A verse in praise says:

*Not enjoying the five desires,
Staying far from the six dusts,
Painfully aware of birth and death,
In the time of a life-threatening situation,
He puts down the myriad conditions.
Without producing a single thought.
Liberated and at ease,
He leaves home to become a monk.*

Another verse says:

*Right on the brink of death, he is born again.
Through skillful means, the Emperor’s robe changes hands.
He renounces the habits of the nobility, untainted in the least bit.
He renews his spirit and appearance, after the seven days.
The word ‘death’ deals the head a sharp blow.
The lantern of the Buddha’s light is brightly lit and passed onwards.
Inheriting the Buddha’s treasury of Dharma in Pali,
He benefits all sentient beings in the universe. ❀*

