佛子行三十七颂
在藏密白教噶舉傳承中，行者在實修最高法要——大手印之前，傳統上必須先修持「四不共加行」；有些噶舉傳承的成就上師認為，「空性禪修」可取代「四不共加行」；而在實修「空性禪修」之前，最好先念誦「佛子行三十七頌」一千遍。

這三十七頌可以幫助我們了解並掌握，一個自利利他的菩薩應有的行為準則，能以慈心和悲心對待眾生，生起珍貴的菩提心——證悟的心態；並提醒我們，將佛子行隨時隨地運用在實際生活中。
The Importance of reciting
This book
A summary of a Bodhisattva's conduct

In the great tradition of Kagyu lineage of Tibetan Buddhism, it is required for practitioners who wish to receive the ultimate teaching Mahamudra to first fulfill the practice of the four extraordinary preliminary practices. Some of the enlightened masters of Kagyu lineage instructed that the fulfillment of meditation on emptiness could be the substitute of four extraordinary preliminary practices and it is recommended to recite "The Thirty-Seven Practices of a Bodhisattva" before the learning of meditation on emptiness.

Reciting "The Thirty-Seven Practices of a Bodhisattva" helps the practitioners to comprehend and to master the Bodhisattva conduct for both the benefits of self and others so that practitioners can treat all sentient beings with loving kindness and compassion. Thus give rise to the precious bodhicitta, the enlightened attitude. It also contributes to remind us to fulfill the practices in our daily life.
南無觀世音菩薩

雖見諸法無來去，
唯一勤行利眾生，
上師觀自在尊前，
恆以三業恭敬禮。

Namo Lokeshvaraya!

You see that all phenomena neither come nor go.

Still you strive solely for the benefit of beings.

Supreme Guru and Protector Chenrezig,

To you I continually bow with body, speech, and mind.
正等覺佛利樂源，
從修正法而出生，
修法復依明行要，
故當宣說佛子行。

The perfect Buddhas, sources of benefit and happiness,
Arise from accomplishing the genuine Dharma.
Since that in turn depends on knowing how to practice,
The practices of a Bodhisattva shall be explained.
此生幸得暇滿船，
自他須渡生死海，
故於晝夜不空過，
聞思修是佛子行。

Now that you have obtained the precious human body,

The great boat so difficult to find,

In order to free yourself and others from the ocean of samsara,

To listen, reflect, and meditate with diligence day and night

Is the practice of a Bodhisattva.
2 貪愛親方如水動，
瞋憎怨方似火燃，
癡昧取捨猶黑暗，
離家鄉是佛子行。

Passion towards friends churns like water.

Hatred towards enemies burns like fire.

Through dark ignorance one forgets what to adopt and what to reject.

To abandon one's homeland

Is the practice of a Bodhisattva.
遠惡境故惑漸減，
離散亂故善自增，
心澄於法起定見，
依靜處是佛子行。

Giving up negative places, mental afflictions gradually decrease.

With no distractions, virtuous activities naturally increase.

When mind becomes clear, certainty in the Dharma is born.

To rely on solitude

Is the practice of a Bodhisattva.
Old friends and relatives will separate.  
Possessions gained with exertion will be left behind.  
Consciousness, the guest, will leave the guesthouse of the body.  
To let go of this life  
Is the practice of a Bodhisattva.
When friendship with someone causes the three poisons to increase,
Degraded the activities of listening, reflecting, and meditating,
And destroys loving kindness and compassion,
To give up such a friendship
Is the practice of a Bodhisattva.
When in reliance on someone your defects wane
And your positive qualities grow like the waxing moon,
To cherish such a spiritual friend more than your own body
Is the practice of a Bodhisattva.
Themselves captives in the prison of samsara,

Whom can the worldly gods protect?

Therefore, to seek refuge in those who do not deceive, the Three Jewels,

Is the practice of a Bodhisattva.
The suffering of the lower realms, so difficult to bear,

Is the fruit of wrong deeds, so the Buddha taught.

Therefore, even at the cost of your life,

Never to commit negative actions

Is the practice of a Bodhisattva.
三有樂如草頭露，
是須臾湧壞滅法，
故於無轉解脫道，
起希求是佛子行。

Like dew on a blade of grass,
Happiness in the three realms
evaporates in a single instant.
To strive for the supreme state of
liberation that never changes
Is the practice of a Bodhisattva.
無始時來憐我者，
母等若苦我何樂？
為度無邊有情故，
發菩提心佛子行。

From beginningless time your mothers have cherished you.
If they now suffer, what good is your own happiness?
Therefore, in order to liberate limitless sentient beings,
Giving rise to bodhicitta
Is the practice of a Bodhisattva.
All suffering comes from yearning for your own happiness.

The perfect Buddhas are born from the intention to benefit others.

Therefore, to truly exchange your own happiness

For the suffering of others

Is the practice of a Bodhisattva.
彼縱因貪親盜取，
或令他奪一切財，
猶將身財三時善，
迴向於彼佛子行。

Even if someone driven by desire
steals all your wealth

Or incites someone else to steal it,

To dedicate to this person your body,
possessions, and all your virtue
of the three times

Is the practice of a Bodhisattva.
If some one cuts off your head
Even when you have not done the slightest thing wrong,
Through the power of compassion
To take his misdeeds upon yourself
Is the practice of a Bodhisattva.
縱人百般中傷我，
醜聞謠傳遍三千，
吾猶深懷悲憫心，
讚他德是佛子行。

Should someone slander you
Throughout a billion worlds,
With a heart full of love, to proclaim
his good qualities in return
Is the practice of a Bodhisattva.
If in the middle of a crowd of people
Someone reveals your hidden faults and abuses you for them,
To see him as a spiritual friend and to bow with respect
Is the practice of a Bodhisattva.
我以如子愛護人，
彼若視我如寇仇，
猶如母對重病兒，
倍悲憫是佛子行。

If someone whom you cherish
as dearly as your own child

Takes you for an enemy,

Then, like a mother whose child is sick, to love that person even more

Is the practice of a Bodhisattva.
Even when someone who is your equal or inferior

Driven by spite seeks to defame you,

To place him on the crown of your head

With the same respect you would accord your guru

Is the practice of a Bodhisattva.
Though gripped by poverty and always scorned,

Though stricken by disease and tormented by evil spirits,

To take upon yourself the negativity and suffering of every being

And never to get discouraged

Is the practice of a Bodhisattva.
Though famous and prominent, someone to whom others bow,

Though you amass the riches of the god of wealth,

To see that worldly splendor has no essence

And thus to be without arrogance

Is the practice of a Bodhisattva.
If you have not tamed the enemy of your own anger

Combating outer opponents will only make them multiply.

Therefore, with an army of loving kindness and compassion,

To tame your own mind

Is the practice of a Bodhisattva.
Sense pleasures are like salt water:
The more you partake of them, the more your craving will increase.

Therefore, when something arouses attachment,
To abandon it immediately
Is the practice of a Bodhisattva.
All appearances are your own mind, and

Mind itself primordially transcends all mental fabrications.

Knowing this is the precise nature of reality,

To remain free from dualistic conceptions

Is the practice of a Bodhisattva.
When you encounter objects that please your mind,

Know they are like rainbows in the summer season.

Though they seem beautiful,

To see they are not real and to give up attachment to them,

Is the practice of a Bodhisattva.
諸苦猶如夢子死，
妄執實有起憂惱，
故於違緣會遇時，
觀為虛妄佛子行。

All suffering is like the death of your child in a dream.

To take such delusive appearances as true, how exhausting!

Therefore, whenever you encounter unpleasant circumstances,

To see them as delusions

Is the practice of a Bodhisattva.
If those who aspire to enlightenment willingly give up their bodies,
What need is there to mention external objects?
Therefore, with no hope of reward or benefit,
To give with generosity
Is the practice of a Bodhisattva.
無戒自利尚不成，
欲成他利豈可能？
故於三有不希求，
勤護戒是佛子行。

If lack of discipline prevents you from benefiting yourself,
Then your wish to benefit others is just a joke.
Therefore, to guard discipline
With no longing for worldly existence
Is the practice of a Bodhisattva.
欲享福善諸佛子，
應觀怨家如寶藏，
於諸眾生捨怨心，
修安忍是佛子行。

For a Bodhisattva who seeks a wealth of virtue,

Every harm is like a precious treasure.

Therefore, without getting irritated by anything at all,

To cultivate patience

Is the practice of a Bodhisattva.
唯求自利二乘人，
猶見勤如救頭燃，
為利眾生啟德源，
發精進是佛子行。

If Shravakas and Pratyekabuddhas, who strive for their benefit along,

Expend effort as if to extinguish a fire burning on their heads,

Then for the benefit of all beings,

To cultivate joyous effort, the wellspring of positive qualities,

Is the practice of a Bodhisattva.
29

甚深禪定生慧觀，
能盡除滅諸煩惱，
知已應離四無色，
修靜慮是佛子行。

Vipashyana perfectly endowed with shamatha

Completely conquers all afflictions.

To cultivate meditative stability

That transcends the four formless states

Is the practice of a Bodhisattva.
無慧善導前五度，
正等覺佛不能成，
故具方便離三輪，
修智慧行是佛子行。

Without superior knowledge

It is not possible to attain perfect enlightenment through the first five paramitas along.

Therefore, joining it with skillful means and not conceptualizing about the three spheres,

To cultivate superior knowledge

Is the practice of a Bodhisattva.
若不細察已過失，
道貌岸然行非法，
故當相續恆觀察，
斷已過是佛子行。

If you have not analyzed your own confusion,
You might put on a Dharmic facade
While behaving in a non-Dharmic way.

Therefore, to continually analyze your delusion and then discard it
Is the practice of a Bodhisattva.
If compelled by your own afflictions
You speak of the faults of other Bodhisattvas,
You yourself will degenerate.
Therefore, never to mention the faults of those
Who have entered the Mahayana path
Is the practice of a Bodhisattva.
 Desire for gain and honor leads to arguments, and
Activities of listening, reflecting, and meditating decline.
Therefore, to relinquish attachment to the households of friends, relatives, and sponsors
Is the practice of a Bodhisattva.
Harsh words disturb the minds of others

And compromise a Bodhisattva's right conduct.

Therefore, to give up harsh and unpleasant speech

Is the practice of a Bodhisattva.
Once you become accustomed to the mental afflictions,

They are hard to cure with antidotes.

Therefore, with the remedies of mindfulness and awareness

To eliminate mental afflictions the moment they arise

Is the practice of a Bodhisattva.
隨於何時行何事，
應觀自心何相狀，
恆繫正念與正知，
修利他是佛子行。

In brief, wherever you are and whatever you do,
Always examine the state of your mind.
Cultivating mindfulness and awareness continuously,
To benefit others
Is the practice of Bodhisattva.
勤修諸行所生善，
為除眾生無邊苦，
咸以三輪清淨慧，
迥向菩提佛子行。

To clear away the suffering of all infinite beings,

With superior knowledge free of concepts of the three spheres,

To dedicate the merit accumulated through these efforts to enlightenment

Is the practice of a Bodhisattva.
我依經續諸論典，
及眾聖賢所說義，
為欲修學佛道者，
撰佛子行卅七頌。

Relying on what is taught in the sutras, tantras, treatises,
And the words of the genuine masters,
I have composed these thirty-seven Bodhisattva practices
To benefit those who wish to train on the Bodhisattva's path.
才淺學疏文不精，
碩學閱之難生喜，
然依經教聖者故，
佛子行頌應無誤。

Because my intelligence is small and my studies few,
I cannot compose poetry to please the scholars.

Yet, since they are based on sutras and the teachings of the genuine masters,
I believe these practices of a Bodhisattva are not mistaken.
然佛子行諸巨浪，
愚鈍如我難盡測，
故祈智者慈寬恕，
違理無開諸過失。

Nevertheless, since the vast conduct of a Bodhisattva is difficult to fathom

For one with an inferior intellect such as mine,

I pray to the genuine masters to consider with patience

All my mistakes, such as contradictions, incoherence, and so on.
吾以此善願眾生，
皆發真俗菩提心，
不住有寂得自在，
咸成怙主觀世音！

By virtue of the merit gathered here,

By the power of relative and ultimate bodhicitta,

May all sentient beings become like the Protector Chenrezig

Who dwells neither in the extreme of existence nor in that of peace.
尊貴的戌初多美，
通曉經典及因明學。
他為了利益自己及一切有情眾生，
在銀水珍寶窟，
作此《佛子行三十七頌》。

中譯文原譯者為嚴定法師，
後經堪布 竹清嘉措仁波切注疏，
略為刪改。

The monk Thogme,
A proponent of scriptures and logic,
Has composed these verses
In a cave known as Ngulchu Rinchen Puk
To benefit himself and others.
佛子行

傳統調

戊初多美

此生幸得暇滿船，自他須渡生死海，

故於晝夜不空過，聞思修是佛子行。
佛子行

黃梅調

戊初多美

此生幸得暇滿船，自他須渡生死海，

故於晝夜不空過，聞思修是佛子行。
With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

* The Vows of Samantabhadra *

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

* The Vows of Samantabhadra Avatamsaka Sutra *
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DEDICATION OF MERIT

May the merit and virtue accrued from this work adorn Amitabha Buddha’s Pure Land, repay the four great kindnesses above, and relieve the suffering of those on the three paths below.

May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss.

Homage to Amita Buddha!

NAMO AMITABHA
南無阿彌陀佛

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