

◎ 【講經前的共修】：《普賢行願品》偈頌

**The Common Practices before Lecture:**

(Verses from the Sutra of “The Practices and Vows of the Bodhisattva Samantabhadra”)

○ 南無華嚴會上佛菩薩（三稱）

**Namo Hua-Yan Hui Shang Fo Pu Sa (three times)**

V1. 所有十方世界中，三世一切人師子；我以清淨身語意，一切遍禮盡無餘。

Suo You Shi Fang Shi Jie Zhong, San Shi Yi Qie Ren Shi Zi.

Wo Yi Qing Jin Shen Yu Yi, Yi Qie Bian Li Jin Wu Yu

V2. 普賢行願威神力，普現一切如來前；一身復現刹塵身，一一遍禮刹塵佛。

Pu Xian Heng Yuan Wei Shen Li, Pu Xian Yi Qie Ru Lai Qian

Yi Shen Fu Xian Cha Chen Shen, Yi Yi Bian Li Cha Chen Fo

V3. 於一塵中塵數佛，各處菩薩眾會中；無盡法界塵亦然，深信諸佛皆充滿。

Yu Yi Chen Zhong Chen Shu Fo, Ge Chu Pu Sa Zhong Hui Zhong

Wu Jin Fa Jie Chen Yi Ran, Shen Xin Zhu Fo Jie Chong Man

V4. 各以一切音聲海，普出無盡妙言辭；盡於未來一切劫，讚佛甚深功德海。

Ge Yi Yi Qie Yin Sheng Hai, Pu Chu Wu Jin Miao Yan Ci

Jin Yu Wei Lai Yi Qie Jie, Zan Fo Shen Shen Gong De Hai

V5. 以諸最勝妙華鬘，伎樂塗香及傘蓋；如是最勝莊嚴具，我以供養諸如來。

Yi Zhu Zui Sheng Miao Hua Man, Ji Yue Tu Xiang Ji San Gai

Ru Shi Zui Sheng Zhuang Yan Ju, Wo Yi Gong Yang Zhu Ru Lai

V6. 最勝衣服最勝香，末香燒香與燈燭；一一皆如妙高聚，我悉供養諸如來。

Zui Sheng Yi Fu Zui Sheng Xiang, Mo Xiang Shao Xiang Yu Deng Zhu

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

- 2 Yi Yi Jie Ru Miao Gao Ju, Wo Xi Gong Yang Zhu Ru Lai  
V7. 我以廣大勝解心，深信一切三世佛；悉以普賢行願力，普遍供養諸如來。
- 4 Wo Yi Guang Da Sheng Jue Xin, Shen Xin Yi Qie San Shi Fo  
Xi Yi Pu Xian Heng Yuan Li, Pu Bian Gong Yang Zhu Ru Lai  
6 V8. 我昔所造諸惡業，皆由無始貪恚癡；從身語意之所生，一切我今皆懺悔。  
Wo Xi Suo Zhao Zhu E Ye, Jie You Wu Shi Tan Chen Chi  
8 Cong Shen Yu Yi Zhi Suo Sheng, Yi Qie Wo Jin Jie Chan Hui  
V9. 十方一切諸眾生，二乘有學及無學；一切如來與菩薩，所有功德皆隨喜。  
10 Shi Fang Yi Qie Zhu Zhong Sheng, Er Cheng You Xue Ji Wu Xue  
Yi Qie Ru Lai Yu Pu Sa, Suo You Gong De Jie Sui Xi  
12 V10. 十方所有世間燈，最初成就菩提者；我今一切皆勸請，轉於無上妙法輪。  
Shi Fang Suo You Shi Jian Deng, Zui Chu Cheng Jiu Pu Ti Zhe  
14 Wo Jin Yi Qie Jie Quan Qing, Zhuan Yu Wu Shang Miao Fa Lun  
V11. 諸佛若欲示涅槃，我悉至誠而勸請；唯願久住刹塵劫，利樂一切諸眾生。  
16 Zhu Fo Ruo Yu Shi Nie Pan, Wo Xi Zhi Cheng Er Quan Qing  
Wei Yuan Jiu Zhu Cha Chen Jie, Li Le Yi Qie Zhu Zhong Sheng  
18 V12. 所有禮讚供養福，請佛住世轉法輪；隨喜懺悔諸善根，迴向眾生及佛道。  
Suo You Li Zan Gong Yang Fu, Qing Fo Zhu Shi Zhuan Fa Lun  
20 Sui Xi Chan Hui Zhu Shan Gen, Hui Xiang Zhong Sheng Ji Fo Dao  
V13. 願將以此勝功德，迴向無上真法界；性相佛法及僧伽，二諦融通三昧印。  
22 Yuan Jiang Yi Ci Sheng Gong De, Hui Xiang Wu Shang Zhen Fa Jie  
Xing Xiang Fo Fa Ji Seng Qie, Er Di Rong Tong San Mei Yin  
24 V14. 如是無量功德海，我今皆悉盡迴向；所有眾生身口意，見惑彈謗我法等。  
Ru Shi Wu Liang Gong De Hai, Wo Jin Jie Xi Jin Hui Xiang  
26 Suo You Zhong Sheng Shen Kou Yi, Jian Huo Tan Bang Wo Fa Deng  
V15. 如是一切諸業障，悉皆消滅盡無餘；念念智周於法界，廣度眾生皆不退。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

2 Ru Shi Yi Qie Zhu Ye Zhang, Xi Jie Xiao Mie Jin Wu Yu

Nian Nian Zhi Zhou Yu Fa Jie, Guang Du Zhong Sheng Jie Bu Tui

4 V16. 乃至虛空世界盡，眾生及業煩惱盡；如是四法廣無邊，願今迴向亦如是。

Nai Zhi Xu Kong Shi Jie Jin, Zhong Sheng Ji Ye Fan Nao Jin

6 Ru Shi Si Fa Guang Wu Bian, Yuan Jin Hui Xiang Yi Ru Shi

○ 南無大行普賢菩薩（三稱）

8 *Nan Mo Da Hen Pu Xian Pu Sa ( 3 times )*

○ 往生咒（三遍）：

10 [Spirit Mantra for Rebirth in the Pure Land (three times)]

南無阿彌多婆夜、哆他伽多夜、哆地夜他、

12 阿彌利都婆毗、阿彌利多、悉耽婆毗、阿彌唎哆、毗迦蘭帝、

阿彌唎哆、毗迦蘭多、伽彌膩、伽伽那、枳多迦利、娑婆訶。

14 Na mo e mi duo po ye, duo tuo qie duo ye, duo di ye tuo,

E mi lid u po pi, e mi li duo, xi dan po pi, e mi li duo, pi jia lan di,

16 E mi li duo, pi jia lan duo, qie mi li, qie qie nuo, zhi duo jia li, suo po he. (three times)

18 ◎ 【講經後的發願與迴向】：普皆迴向

**Taking Great Vows and Dedication after Lecture:**

20 *(Universal Dedication)*

I. 《菩提道次》祈願文 宗喀巴大師著

22 *(The Prayer for the Stages of Enlightenment, written by Ven. Tsong-Kapa)*

24 以我久勤所積集，量等虛空二資糧；爲度無明有情眾，願成導師佛世尊。

◎ 桑耶精舍（SBA）：三種態度（Three Attitudes）：

學習、關懷、奉獻（LCC：Learning、Care、Contribution）

2 Yi Wo Jiu Qin Suo Ji Ji, Liang Deng Xu Kong Er Zhi Liang  
Wei Du Wu Ming You Qing Zhong, Yuan Cheng Dao Shi Fo Shi Zun  
4 未成佛前一切生，文殊慈憫垂攝持；具足教以最勝道，得已行令諸佛喜。  
Wei Cheng Fo Qian Yi Qie Sheng, Wen Shu Ci Ming Chui She Ci  
6 Ji Zhu Jiao Yi Zui Sheng Dao, De Yi Xing Ling Zhu Fo Xi  
以我解悟道法要，大悲爲導善方便；淨除眾生意冥愚，持佛教法於久遠。  
8 Yi Wo Jie Wu Dao Fa Yau, Da Bei Wei Dao Shan Fang Bian  
Qing Chu Zhong Sheng Yi Ming Yi, Ci Fo Jiao Fa Yu Jiu Yuan  
10 教法勝寶未遍揚，或已遍揚而衰墮；願於彼處興大悲，顯弘利樂之寶藏。  
Jiao Fa Sheng Bao Wei Pian Yang, Huo Yi Pian Yang Er Suai Duo  
12 Yuan Yu Bi Chu Xing Da Bei, Xuan Hong Li Le Zhi Bao Zhang  
願佛菩薩妙事業，最勝菩提道次第；饒益諸願解脫者，世尊教行永流傳。  
14 Yuan Fo Pu Sa Miao Shi Ye, Zui Sheng Pu Ti Dao Ci Di  
Rao Yi Zhu Yuan Xie Tuo Zhe, Shi Zun Jiao Xing Yong Liu Cuan  
16 成就修行善道緣，淨除人非人違緣；佛所讚歎淨行道，生生世世永不離。  
Cheng Jiu Xiu Xing Shan Dao Yen, Qing Chu Ren Fei Ren Wei Yen  
18 Fo Suo Zhan Tan Jing Xing Dao, Sheng Sheng Shi Shi Yong Bu Li  
以十法行於勝乘，如理精勤修行際；護法聖眾常護持，如海吉祥普十方。  
20 Yi Shi Fa Xing Yu Sheng Cheng, Ru Li Jing Qin Xiu Xing Ji  
Hu Fa Sheng Zhong Chang Hu Ci, Ru Hai Ji Xiang Pu Shi Fang

## II. 極樂淨土、精簡發願迴向文

24 *(The Brief Prayer for Being Reborn in the Amitabha's Pure Land,*  
**Quoted from the Avatamsaka Sutra)**

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：  
學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

2 願我臨欲命終時，盡除一切諸障礙；面見彼佛阿彌陀，即得往生安樂刹。

Yuan Wo Ling Yu Ming Zhong Shi, Jin Chu Yi Qie Zhu Zhang Ai

4 Mian Jian Bi Fo A Mi Tuo, Ji De Wang Sheng An Le Cha

我既往生彼國已，現前成就此大願；一切圓滿盡無餘，利樂一切眾生界。

6 Wo Ji Wang Sheng Bi Guo Yi, Xian Qian Cheng Jiu Ci Da Yuan

Yi Qie Yuan Man Jin Wu Yu, Li Le Yi Qie Zhong Sheng Jie

8 彼佛眾會咸清淨，我時於勝蓮華生；親睹如來無量光，現前授我菩提記。

Bi Fo Zhong Hui Xian Qing Jing, Wo Shi Yu Sheng Lian Hua Sheng

10 Qin Du Ru Lai Wu Liang Guang, Xian Qian Sou Wo Pu Ti Ji

蒙彼如來授記已，化身無數百俱胝；智力廣大遍十方，普利一切眾生界。

12 Mong Bi Ru Lai Sou Ji Yi, Hua Shen Wu Shu Bai Ju Zhi

Zhi Li Guang Da Pian Shi Fang, Pu Li Yi Qie Zhong Sheng Jie

14 乃至虛空世界盡，眾生及業煩惱盡；如是一切無盡時，我願究竟恒無盡。

Nai Zhi Xu Kong Shi Jie Jin, Zhong Sheng Ji Ye Fan Nao Jin

16 Ru Shi Yi Qie Wu Jin Shi, Wo Yuan Jiu Jin Heng Wu Jin

我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛刹。

18 Wo Ci Pu Xian Shu Sheng Xing, Wu Bian Sheng Fu Jie Hui Xiang

Pu Yuan Cen Ni Zhu Zhong Sheng, Su Wang Wu Liang Kuang Fo Cha

20 願今禮佛發願，修持功德，迴施有情；

Yuan Jing Li Fo Fa Yuan, Xiu Ci Gong De, Hui Shi You Qing

22 四恩總報，三有齊資；法界眾生，同圓種智。

Shi En Zhong Bao, San You Qi Ji,

24 Fa Jie Zhong Sheng, Tong Yen Zhong Zi

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

III. 《月藏經》吉祥發願文：

*(The Precious and Lucky Prayer by Buddha Sakyamuni himself,*

**quoted from the Moon-Treasure Sutra)**

V1 我昔行苦行，為諸眾生故；捨己自身樂，令法久熾然。

Wo Xi Xing Ku Heng, Wei Zhu Zhong Sheng Gu;

She Ji Zhi Sen Le, Ling Fa Jiu Chi Ran

V2 我昔捨身命，為諸病人故；亦為貧眾生，令法久熾然。

Wo Xi She Sen Ming, Wei Zhu Bing Ren Gu;

Yi Wei Pin Zhong Sheng, Ling Fa Jiu Chi Ran

V3 我昔為菩提，捨財及妻子；寶象馬車乘，令法久熾然。

Wo Xi Wei Pu Ti, She Cai Ji Qi Zhi;

Bao Xiang Ma Che Cheng Ling Fa Jiu Chi Ran

V4 我昔供諸佛，緣覺及聲聞；父母諸師長，令法久熾然。

Wo Xi Gong Zhu Fo, Yuan Jue Ji Sheng Wen;

Fu Mu Zhu Shi Zhang, Ling Fa Jiu Chi Ran

V5 為聞菩提故，無量阿僧祇；備受種種苦，令法久熾然。

Wei Wen Pu Ti Gu, Wu Liang A Seng Qi;

Bei Shou Zhong Zhong Ku, Ling Fa Jiu Chi Ran

V6 我修戒律儀，長夜常勤行；十方佛為證，令法久熾然。

Wo Xiu Jie Lu Yi, Chang Ye Chang Qin Xing;

Shi Fang Fo Wei Zheng, Ling Fa Jiu Chi Ran

V7 我昔常忍辱，忍諸惡眾生；為眾除煩惱，令法久熾然。

Wo Xi Chang Ren Ru, Ren Zhu E Zhong Sheng;

Wei Zhong Chu Fan Nao, Ling Fa Jiu Chi Ran

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

- 2 V8 我昔勤精進，堅固常伏他；度脫諸眾生，令法久熾然。  
Wo Xi Qin Jing Jin, Jian Gu Chang Fu Ta;  
4 Du Tuo Zhu Zhong Seng, Ling Fa Jiu Chi Ran  
V9 我修禪解脫，無色三摩提；恆沙不可數，令法久熾然。  
6 Wo Xiu Chan Xie Tuo, Wu Se San Mo Ti;  
Heng Sa Bu Ke Shu, Ling Fa Jiu Chi Ran  
8 V10 我昔爲般若，住在於閑林；演說無量論，令法久熾然。  
Wo Xi Wei Po Re, Zhu Zai Yu Xian Lin;  
10 Yan Shuo Wu Liang Lun, Ling Fa Jiu Chi Ran  
V11 我昔常憐愍，捨己身血肉；及捨身支節，爲增正法眼。  
12 Wo Xi Chang Ling Ming, She Ji Sen Xue Rou;  
Ji She Sen Zhi Jie, Wei Zeng Zheng Fa Yan  
14 V12 我愍惡眾生，以慈而成熟；安置於三乘，增長正法施。  
Wo Ming E Zhong Sheng, Yi Ci Er Cheng Shu;  
16 An Zhi Yu San Cheng, Zeng Zhang Zheng Fa Shi.  
V13 我昔智方便，度脫諸惡見；安置於正慧，法雨令不絕。  
18 Wo Xi Zhi Fang Bian, Du Tuo Zhu E Jian;  
An Zhi Yu Zheng Hui, Fa Yu Ling Bu Jue  
20 V14 我昔以四攝，救度諸眾生；滅惡煩惱火，令四眾久住。  
Wo Xi Yi Si She, Jiu Du Zhu Zhong Sheng;  
22 Mie E Fan Nao Huo, Ling Si Zhong Sheng Zhu  
V15 我昔除外道，諸惡邪見網；安置於正路，四眾得供養。  
24 Wo Xi Chu Wai Dao, Zhu E Xie Jian Wang;  
An Zhi Yu Zheng Lu, Si Zhong De Gong Yang

## 【目錄】 (Content) :

壹、前言 (*Preface*) : pp.9-11

貳、【佛子行三十七頌：本文】(*The Root Texts: The Thirty-Seven Practices of All Buddhas' Sons*) 【中國、智學法師（寶吉祥譯師）譯文】 pp.11-13

參、【佛子行三十七頌：英文翻譯】 : *The Thirty-Seven Practices of a Bodhisattva* (Translated from Tibetan verses into English by Ari Goldfield.) pp.14-21

肆、【佛子行三十七頌：科判總表】 : (*The Entire Picture of All Detailed Subtitles from the "Thirty-Seven Practices of All Buddhas' Sons"*) : pp.21-28

○ 【科判總表 A.】 : 中國、索達吉堪布譯 pp.21-24

○ 【科判總表 B.】 : (中國智學法師（寶吉祥譯師）判) pp.24

○ 【中英對照、科判總表 C.】 (中國、智學法師（寶吉祥譯師）判；台灣、釋心宏法師英譯) pp.25-28

伍、【佛子行三十七頌：科判總表、與多種版本的對照表】 : (*The Comparative Diagram of Different Versions under the Detailed Subtitles of this Text*) pp.29-49

陸、【參考書目與相關資料】 : (*Suggested Bibliography and Related Resources*) pp.49-51

◎ 桑耶精舍 (SBA) : 三種態度 (Three Attitudes) :

學習、關懷、奉獻 (LCC : *Learning*、*Care*、*Contribution*)



## 壹、前言 (Preface)：

一、一切修行的根本 (The root of all practices)：「心(*citta*; *sems pa*; mind; mindfulness)」

是三傳 (南傳、北傳、藏傳) 教法實踐的下手處。

1). 「阿彌陀佛的大願」：(The Great Vows of Buddha Amitabha) 2003

2). 《八大人覺經》(The Sutra on the Eight Realizations of the Great Beings)：

12/06--13/06/2004

3). 《十善業道經》講座 (The Discourse on the Ten Wholesome Ways of Action)

22/05--24/05/2006

二、圓滿自利與利他 (Complete practices for yourself and others)：自利與利他，則

是依「煩惱無盡誓願斷，法門無量誓願學」的兩大原則，生生世世、盡未來際地努力與精進。

三、道次地的重要性：ex:「六度(Six Perfections ; *Six Paramita*)」與「十地(Ten Stages; *Dasa Bhumi*)」，是大乘佛法的核心課題。

(一)、《大智度論》：Q: 此是菩薩地，何以說聲聞、辟支佛得到彼岸？

A: 「(1)六波羅蜜，多有所能。(2)大乘法中(北傳)，則能含攝小乘法(南傳)；小乘法，則不能含攝大乘法。」

(二)、關於六波羅蜜 (六度)：至少應從下列經論中整理：

T8,No.261 《大乘理趣、六波羅蜜經》(十卷)、T11,No.310.12 《寶積經、菩薩藏會》

(二十卷)玄奘譯、T25,No.1509 《大智度論、六波羅蜜品》、T30,No.1579 《瑜伽師地論、菩薩地》。※T32,No.1659 《發菩提心經論》(二卷)羅什譯、※T32,No.1660 龍樹

菩薩《菩提資糧論》(六卷)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

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○講題 (Topic)：【《入菩薩行論》講座】：

寂天菩薩造《入菩薩行論》(Santideva's "A Guide to the Bodhisattva Way of Life")

【Chapter I.--VIII & X】

○教材 (Teaching Material)：釋如石譯《入菩薩行論》的偈頌本

○時間 (Time)：2002/05~2003/05

○地點 (Place)：臺灣、台北市佛陀教育基金會

○講義編撰者 (Handout Composer)：釋心宏敬編

○講義內容 (Content of the Handout)：

1.) 有關《入菩薩行論》的參考書目(中、英):(Chinese & English Bibliography)

2.) ※※佛法的修學次第 (30/10/2002)：

3.) 參考資料：T32.No.1659 鳩摩羅什譯《發菩提心經論》(二卷)

4.) 補充資料 (按照編號)

○法寶流通方式：本講座的演講內容，可從網站下載 <http://www.budaedu.org.tw>

(三)、關於第六地的內容：《十地經論》(第六地)、《入菩薩行論》(第九章：智慧品)、《入中論》等等。

(四)、關於十地的內容：

1). T32,No.1660 龍樹菩薩《菩提資糧論》(第二卷)中：

【甲四、般若波羅密】(分二) 【乙一、別顯】(分四)

【丙一、善巧方便波羅密】 【丙二、願波羅密】

【丙三、力波羅密】 【丙四、智波羅密】

2).建議：請聽心宏法師所講：T26,No.1522 天親菩薩的《十地經論》：

(台北市、佛陀教育基金會 <http://www.budaedu.org.tw>)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 四、發菩提心、行六度萬行的根本條件：

(The foundational conditions of generating *Bodhicitta* and engaging into the Six

4 *Prajnaparamita* as well as the *countless actions*) ；

T32, No. 1659 《發菩提心經論、發心品第二》： □[0509b20] 菩薩、云何發菩提心？以何  
6 因緣。修集菩提？若菩薩(1.)親近善知識。(2.)供養諸佛。(3.)修集善根。(4.)志求勝  
法。(5.)心常柔和。(6.)遭苦能忍。(7.)慈悲淳厚。(8.)深心平等。(9.)信樂大乘。(10.)  
8 求佛智慧。若人能具如是十法。乃能發阿耨多羅、三藐三菩提心。[note:編號是筆者所  
加的。]

10 □復有四緣。發心修集、無上菩提。何謂為四？[note:註解與英文是筆者所加的。]

一者、思惟諸佛、發菩提心【note:菩提心(*Bodhicitta*; the mind of enlightenment)】。

12 二者、觀身過患、發菩提心【note:出離心(*renunciation*)】。

三者、慈愍眾生、發菩提心【note:大悲心(*universal compassion*)】。

14 四者、求最勝果、發菩提心。【note:空性見(*Sunyata*; the right view of emptiness)】。

□菩薩見諸眾生。無明造業。長夜受苦。捨離正法。迷於出路。為是等故。發大慈悲。  
16 志求阿耨多羅、三藐三菩提。如救頭燃。一切眾生。有苦惱者。我當拔濟。令無有餘。  
諸佛子。我今略說、初行菩薩。緣事發心。若廣說者。無量無邊。

18 五、此次演講的奉獻 (The slight contribution of this lecture for propaganda of present  
Buddhism)：【佛子行三十七頌：科判總表、與多種版本的對照】 (中英文版本) 及其  
20 他微小的奉獻。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : *Learning*、*Care*、*Contribution*)

## 貳、【佛子行三十七頌：本文】

(The Root Texts: *The Thirty-Seven Practices of All Buddhas' Sons*)

(Another translation: *The Thirty-Seven Practices of a Bodhisattva*)

【中國、智學法師（寶吉祥譯師）譯文】

A. 尊見諸法無去來，然唯勤行利眾生；故於勝師及觀音，願恆三門作禮敬！

B. 利樂之源正覺佛，從修正法而出生；修法復須明行要，故當宣說佛子行。

V 0 1 此生幸得暇滿船，須渡自他出有海；故應晝夜不散惰，聞思修是佛子行。

V 0 2 貪愛親方如水動，瞋憎怨方似火燃；忘取捨痴具暗冥，故棄家鄉佛子行。

V 0 3 棄惡境故惑漸減，無散亂故善自增；心澄於法起定見，故依靜處佛子行。

V 0 4 久伴親友還別離，勤聚之財終捐棄；識客尚遺身宅去，故捨現世佛子行。

V 0 5 伴彼若使三毒增，且損聞思實修事；令喪慈悲斯惡友，斷然棄之佛子行。

V 0 6 依之若令過漸盡，功德更猶初月增；於此善士當愛重，尤勝己身佛子行。

V 0 7 自身尚繫輪迴獄，世間神祇能救誰？故當歸依不虛之，勝妙三寶佛子行。

V 0 8 諸極難忍惡趣苦，能仁說是惡業果；故縱遭遇命難緣，終不作惡佛子行。

V 0 9 三有樂如草頭露，是須臾頃壞滅法；故於不變解脫果，力追求是佛子行。

V 1 0 無始時來憫我者，母等若苦我樂何？故為度諸無邊眾，而發菩提佛子行。

V 1 1 諸苦由貪自樂起，佛從利他心所生；故將自樂與他苦，真心相換佛子行。

V 1 2 彼縱因貪親奪盡，或令人奪盡吾寶；猶將身財三世善，迴向於彼佛子行。

V 1 3 我身雖無少過咎，他人竟來斷吾首；於彼還以難忍悲，願代其罪佛子行。

V 1 4 縱人百般中傷我，醜聞謠傳遍三千；吾猶以深慈愛心，而讚他德佛子行。

V 1 5 縱人於眾集會中，攻吾隱私出惡言；於彼還以益友想，而恭敬禮佛子行。

V 1 6 視若己子所愛人，彼縱待我似寇仇；還如母對重病兒，倍愛憐之佛子行。

V 1 7 同等或諸寒微士，縱以傲慢屢欺凌；我還敬彼如上師，願恆頂戴佛子行。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

- 2 V 1 8 縱難過活常被欺，復遭重病及魔侵；我猶願代眾生苦，且無怯懦佛子行。
- V 1 9 縱負盛名眾人敬，財寶量齊多聞天；由見榮華無實義，而無驕慢佛子行。
- 4 V 2 0 倘若未伏自瞋敵，外敵雖伏旋增盛；故應速以慈悲軍，降伏己心佛子行。
- V 2 1 五欲本質如鹽水，任幾受用渴轉增；故於今生貪著物，頓然捨是佛子行。
- 6 V 2 2 諸所顯現唯自心，心性本離戲論邊；知己當於二取相，不作意是佛子行。
- V 2 3 設若會遇悅意境，應觀猶如夏時虹；雖見美麗不執實，且斷彼貪佛子行。
- 8 V 2 4 諸苦猶如夢子死，妄執實有徒增惱；故於遭受違緣時，當視為妄佛子行。
- V 2 5 求覺尚須捨自身，更況一切身外物；是故當勤行布施，而不望報佛子行。
- 10 V 2 6 無戒自利尚不成，欲成利它留笑柄；故於三有不希求，而勤護戒佛子行。
- V 2 7 於求善福諸佛子，怨害猶如大寶藏；故於怨害捨怨心，而修安忍佛子行。
- 12 V 2 8 唯求自利二乘人，猶見勤如救頭燃；故為利生啟德源，而發精進佛子行。
- V 2 9 以具寂止之勝觀，能盡摧滅諸煩惱；知己當越四無色，而修禪定佛子行。
- 14 V 3 0 無慧善導前五度，圓滿菩提不能成；故應具巧離三輪，而修勝慧佛子行。
- V 3 1 若未深究自迷謬，道貌岸然非法成；故於己妄恆觀已，而力斷之佛子行。
- 16 V 3 2 因惑說他佛子過，徒然減損自功德；故於已入大乘者，不道彼過佛子行。
- V 3 3 利敬能使互爭執，且損聞思實修事；故於親友施主家，力斷其貪佛子行。
- 18 V 3 4 粗惡言詞亂人心，且損佛子諸行儀；故於他人不悅語，當力斷之佛子行。
- V 3 5 煩惱成習則難治，念知士當持對治；貪等煩惱初萌時，即速滅之佛子行。
- 20 V 3 6 總之何處行何事，皆當觀心處何狀；恆具正念與正知，而辦利他佛子行。
- V 3 7 如此勤修所生善，為除無邊眾生苦；而以三輪清淨慧，迴向菩提佛子行。
- 22 C. 我依經續與論典，及隨眾賢所說義；為欲求學佛道者，撰佛子行卅七頌。
- D. 才智羸劣乏習故，不擅碩學所喜辭；然依經教及聖言，佛子行頌應無謬。
- 24 E. 然諸偉岸佛子行，愚鈍如我難盡知；故祈賢者慈寬宥，違理無關諸過失。
- F. 由作此善願眾生，皆憑真俗菩提心；不住有寂得自在，咸同怙主觀世音！

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

參、【佛子行三十七頌：英文翻譯】

*The Thirty-Seven Practices of a Bodhisattva*

(Translated from Tibetan verses into English by Ari Goldfield.)

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【Note : I would like to show many appreciations from my deepest heart to dear Mr. Ari Goldfield. This was the first time to meet him, when my students and me had together attended the teachings course of *Khenpo Tsültrim Gyamtso Rinpoche* in Taipei on Feb., 2006. I was very inspired by his wisdom, compassion and English translation. At the same year, we met delightedly at the *Kagyur Monal activity* in the Bodhigaya, India. I felt very honorably to get his very kindly oral permission of using this English translation without any document for Buddhist propagation of SBA website and my personal lecture. Hence, I really appreciated to Mr. Ari Goldfield and Marpa Foundation again which they contributed to Buddhism and all beings without any rewards in the way of dharma-purity. 】

(A.) *Namo Lokeshvaraya.*

You see that all phenomena neither come nor go,  
Still you strive solely for the benefit of beings,  
Supreme guru and protector *Chenrezik*,  
To you I continually bow with respect, with body, speech, and mind.

(B.) The perfect buddhas, sources of benefit and happiness,  
Arise from accomplishing the genuine Dharma.  
Since that in turn depends upon knowing how to practice Dharma,  
The practices of a bodhisattva shall now be explained.

Now that you have attained a human body endowed  
with freedoms and resources, a great ship so difficult to find,  
In order to free yourself and others from samsara's ocean,

◎ 桑耶精舍 (SBA) : 三種態度 (Three Attitudes) :

學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

2 Day and night, to listen, reflect, and meditate without distraction  
Is the practice of a bodhisattva. (1)

4  
6 Desire for friends churns like water,  
Anger towards enemies burns like fire,  
8 In stupidity's darkness, you forget what to adopt and what to reject—  
To abandon your homeland is the practice of a bodhisattva. (2)

10 Giving up negative places, disturbing emotions gradually decrease,  
12 With no distractions, virtuous activities naturally increase,  
When mind becomes clear, certainty in the Dharma is born—  
14 To rely on solitude is the practice of a bodhisattva. (3)

16 Old friends and relatives will separate,  
Material possessions gained through exertion will be left behind,  
18 Like a guest leaving a guesthouse, consciousness will leave the body—  
To give up attachment to this life is the practice of a bodhisattva. (4)

20 When friendship with someone causes your three poisons to increase,  
22 Degrades your activities of listening, reflecting, and meditating,  
And destroys your loving kindness and compassion,  
24 To dissociate from such a negative friendship is the practice of a bodhisattva.  
(5)

26 When in reliance on someone your defects wane,  
And your positive qualities grow like the waxing moon,  
28 To cherish such a virtuous friend even more than your own body  
Is the practice of a bodhisattva. (6)

30 Bound themselves in the prison of samsara,  
32 Whom can the worldly gods protect?  
Therefore, to seek refuge from the undeceiving Three Rare and Supreme  
34 Jewels  
Is the practice of a bodhisattva. (7)

36 The suffering of the lower realms, so difficult to bear,

2 Is the result of negative actions, so the Buddha taught.  
Therefore, even at the cost of your life,  
4 To never commit negative actions is the practice of a bodhisattva. (8)

6 Like dew on the tip of a blade of grass,  
Happiness in the three realms evaporates in a single instant.  
8 To strive for the supreme state of liberation that never changes  
Is the practice of a bodhisattva. (9)

10 Since beginningless time your mothers have cared for you—  
If they now suffer, what good is your own happiness?  
12 Therefore, in order to liberate limitless sentient beings,  
Giving rise to bodhichitta is the practice of a bodhisattva. (10)

14  
All suffering comes from yearning for your own happiness;  
16 The perfect buddhas are born from the intention to benefit others.  
Therefore, to genuinely exchange your own happiness for the suffering of  
18 others  
Is the practice of a bodhisattva. (11)

20  
Even if someone driven by intense craving steals all your wealth,  
22 Or incites someone else to steal it,  
To dedicate to that person your body, possessions, and all your virtue of the  
24 three times  
Is the practice of a bodhisattva. (12)

26  
If someone cuts off your head  
28 Even though you have not done the slightest thing wrong,  
Through the power of compassion, to take their misdeeds upon yourself  
30 Is the practice of a bodhisattva. (13)

32 If someone slanders you throughout a billion worlds,  
Then in return, with a heart full of love,  
34 To proclaim their good qualities  
Is the practice of a bodhisattva. (14)

36  
If in the middle of a crowd of people,



2 Someone reveals your hidden faults and abuses you for them,  
To see them as your virtuous teacher and to bow to them with respect  
4 Is the practice of a bodhisattva. (15)

6 If someone whom you cherish as dearly as your own child takes you for an  
enemy,  
8 Then like a mother whose child is sick,  
To love that person even more  
10 Is the practice of a bodhisattva. (16)

12 Even when someone who is your equal or inferior  
Comes under the power of pride and defames you,  
14 To place them on the crown of your head with the same respect  
you would accord your guru  
16 Is the practice of a bodhisattva. (17)

18 Though gripped by poverty and always scorned,  
Though stricken by disease and tormented by harmful spirits,  
20 To take upon yourself the negativity and suffering of all wandering beings,  
And never to get discouraged is the practice of a bodhisattva. (18)

22 Though famous and prominent, someone to whom others bow,  
24 Though you amass the riches of a god of wealth,  
To see that worldly splendor has no essence, and thus to be without arrogance  
26 Is the practice of a bodhisattva. (19)

28 If you have not tamed the enemy of your own anger,  
Fighting outer enemies will only make them multiply.  
30 Therefore, with an army of loving-kindness and compassion,  
To tame your own mind is the practice of a bodhisattva. (20)

32 Sense pleasures are like salt water—  
34 The more you partake of them, the more your craving increases.  
Therefore, when something arouses attachment,  
36 To abandon it immediately is the practice of a bodhisattva. (21)

2 All appearances are your own mind,  
And mind's nature is originally beyond concept.  
4 Knowing this is the precise nature of reality,  
To remain free from dualistic concepts is the practice of a bodhisattva. (22)

6  
When you encounter objects that please your mind,  
8 Know they are like summer rainbows—  
Though they seem beautiful, to see they are not real,  
10 And to give up attachment to them is the practice of a bodhisattva. (23)

12 All your suffering is like the death of your child in a dream—  
To take such delusive appearances as real is exhausting.  
14 Therefore, whenever you encounter unpleasant circumstances,  
To see them as delusive appearances is the practice of a bodhisattva. (24)

16  
If those who aspire to enlightenment must willingly give away their own  
18 bodies,  
What need to mention external objects?  
20 Therefore, with no hope for personal reward or benefit,  
To be generous is the practice of a bodhisattva. (25)

22  
If lack of ethics prevents you from benefitting yourself,  
24 Then your wish to benefit others is just a joke.  
Therefore, to have ethics free from worldly desires  
26 Is the practice of a bodhisattva. (26)

28 For a bodhisattva who wishes to enjoy a wealth of virtue,  
Every harm experienced is like a precious treasure.  
30 Therefore, without getting irritated by anything at all,  
To cultivate patience is the practice of a bodhisattva. (27)

32  
When you see *shravakas* and *pratyekabuddhas*, who strive for their own  
34 benefit alone,  
Expend effort as if to extinguish a fire burning on their heads,  
36 Then for the benefit of all wandering beings,  
To cultivate joyous diligence, the wellspring of positive qualities,

2 is the practice of a bodhisattva. (28)

4 Knowing that when *vipashyana* is perfectly endowed with *shamatha*,  
6 This completely conquers all disturbing emotions,  
8 To cultivate concentration that transcends the four formless states  
10 Is the practice of a bodhisattva. (29)

12 Without wisdom, the first five transcendent practices do not lead to perfect  
14 enlightenment.

16 Therefore, to cultivate wisdom, endowed with skillful methods  
18 And free from concepts of the three spheres,  
20 Is the practice of a bodhisattva. (30)

22 If you do not examine your mind for confusion,  
24 You might put on a Dharmic façade while behaving in a non-Dharmic way.  
26 Therefore, to continuously examine your mind for confusion and eliminate it  
28 Is the practice of a bodhisattva. (31)

30 If, compelled by your own disturbing emotions,  
32 you speak of the faults of other bodhisattvas,  
34 You yourself become flawed.  
36 Therefore, to avoid discussing the faults of those who have entered the  
Mahayana path  
Is the practice of a bodhisattva. (32)

38 Honor and reverence produce quarreling,  
40 And cause the activities of listening, reflecting, and meditating to deteriorate.  
42 Therefore, to relinquish attachment to the homes of friends, relatives, and  
44 sponsors  
46 Is the practice of a bodhisattva. (33)

48 When you speak harshly, it disturbs the minds of others  
50 And causes your own bodhisattva conduct to deteriorate.  
52 Therefore, to refrain from harsh and unpleasant speech  
54 Is the practice of a bodhisattva. (34)

2 When you become accustomed to the disturbing emotions,  
they are hard to cure with antidotes.  
4 Therefore, with the remedies of mindfulness and introspection,  
The moment that disturbing emotions arise,  
6 To smooth them out is the practice of a bodhisattva. (35)

8 In brief, wherever you are and whatever you do,  
Always examine the state of your mind.  
10 With steady mindfulness and introspection,  
To benefit others is the practice of a bodhisattva. (36)

12 In order to dispel the suffering of limitless wandering beings,  
14 Then with wisdom free from concepts of the three spheres,  
To dedicate to enlightenment the merit accumulated through these practices  
16 Is the practice of a bodhisattva. (37)

18 Relying on what is taught in the sutras, tantras, treatises,  
And the words of the genuine masters,  
20 I have composed these thirty-seven bodhisattva practices  
For the benefit of those who wish to train on the bodhisattva's path.(C.)

22 Because my intelligence is inferior and my studies few,  
24 I cannot compose poetry pleasing to scholars.  
Yet, since these verses are based on the sutras and the teachings of the  
26 genuine masters,  
I believe these bodhisattva practices are not mistaken.(D.)

28 Nevertheless, for one with an inferior intellect such as mine,  
30 The vast conduct of a bodhisattva is difficult to fathom,  
So I pray to the genuine masters to consider with patience  
32 My contradictions, inconsistencies, and any other mistakes I have made.(E.)

34 By virtue of the merit gathered here,  
Through the power of relative and genuine *bodhichitta*,  
36 May all wandering beings be liberated from the extremes of existence and  
peace,

2 Just like the protector *Chenrezik*.(F.)

4 ©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.

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found at [www.ktgrinpoche.org](http://www.ktgrinpoche.org))

10

12 肆、【佛子行三十七頌：科判總 A.】：

(*The Entire Picture of All Detailed Subtitles from*

14 *the “Thirty-Seven Practices of All Buddhas’ Sons”*)：

中國、索達吉堪布譯

16 ◎【甲一、初義，分三】：(V.A—V.B.)

【乙一、題義】：V.A

18 【乙二、禮供，分二】：V.A

【丙一、略言】 【丙二、廣言】

20 【乙三、立誓】：V.B.

◎【甲二、論義，分二】(V01—V37.)

22 ○【乙一、前行，分七】：(V01—V07.)

【丙一、觀想人身難得】：V01

24 【丙二、應遠離三毒之源的家鄉】：V02

【丙三、功德之源依止靜處】：V03

26 【丙四、觀無常即捨今世】：V04

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

- 2           【丙五、遠離愚伴使修道無違緣】：V05
- 【丙六、修道順緣依止上師】：V06
- 4           【丙七、入佛教之門為皈依】：V07
- 【乙二、正行，分三】：(V08—V37.)
- 6           【丙一、下土道】：V08
- 【丙二、中土道】：V09
- 8           【丙三、上土道，分三】：(V08—V37.)
- 【丁一、應發菩提心的理由】：V10
- 10           □【丁二、修兩種菩提心，分二】：(V11-V24)
- ※【戊一、修世俗菩提心，分二】：(V11-V21)
- 12                   【己一、入根本慧定時修自他交換】：V11
- 【己二、後得(出定)時違緣轉為道用，分四】：(V12-V21)
- 14                           【庚一、將不欲意的四法轉為道用，分四】：(V12-V15)
- 【辛一、將無得轉為道用】：V12
- 16                                  【辛二、將通苦轉為道用】：V13
- 【辛三、將誹謗轉為道用】：V14
- 18                                  【辛四、將挖苦轉為道用】：V15
- 【庚二、將二種難忍轉為道用，分二】：(V16-V17)
- 20                                    【辛一、將反報恩德轉為道用】：V16
- 【辛二、將侮辱轉為道用】：V17
- 22    【庚三、將二種盛衰轉為道用，分二】：(V18-V19)
- 【辛一、將衰弱轉為道用】：V18
- 24    【辛二、將盛勢轉為道用】：V19
- 【庚四、將二種煩惱轉為道用，分二】：(V20-V21)

2 【辛一、將嗔境轉為道用】：V20

【辛二、將貪境轉為道用】：V21

4 ※【戊二、修勝義菩提心，分二】：(V22-V24)

【己一、入定時觀修離戲無執】：V22

6 【己二、出定遇貪、嗔時遠離實執，分二】：(V23-V24)

【庚一、於貪境離實執】：V23

8 【庚二、觀想一切痛苦為幻境】：V24

□【丁三、學菩薩戒三個方面，分五】：(V25-V37)

10 【戊一、學六度，分六】：(V25-V30)

【己一、修學布施度】：V25

12 【己二、修學持戒度】：V26

【己三、修學忍辱度】：V27

14 【己四、修學精進度】：V28

【己五、修學靜慮度】：V29

16 【己六、修學智慧度】：V30

【戊二、修學經說四法，分四】：(V31-V34)

18 【己一、觀察己惑而捨棄】：V31

【己二、不說菩薩過失】：V32

20 【己三、遠離貪欲】：V33

【己四、不說粗語】：V34

22 【戊三、修學斷除一切煩惱】：V35

【戊四、修學以正知正念、度化眾生】：V36

24 【戊五、修學善根回向】：V37





2 well as to admire and comment to his contribution.  
Hence, at the same time of appreciation, I would like to follow the path very delightedly which  
4 *Ven. Jin-Shuang Master* benefited to all beings with pure-dharma giving. Furthermore, I feel  
very honored to take this special chance by my personal vows for translating his the subtitles  
6 of this text into the modern and understanding English easily, in order to benefit more beings  
and to achieve the enlightenment of Buddhahood together.)

8

## 【中英對照、科判總表 C.】

10 (中國、智學法師(寶吉祥譯師)判；台灣、釋心宏法師英譯)

### ◎【甲一、序分(分二)】(The virtue at the beginning—the introduction//Two)

12 【乙一、歸敬頌—讚禮上師及本尊(A.)】(Offering of praise by verses, for worshipping  
towards Gurus and major deities of practices)

14 【乙二、作頌因由(B.)】(Indicating the causes and reasons of making these verses [of this  
text])

### 16 ◎【甲二、正分(分九)(V1~V37)】(The virtue in the middle—the major contents of text//Nine)

18 【乙一 道前基礎(分六)(V1~V6)】(The foundation of preliminary practices//Six)

20 【丙一 暇滿義大(V1)】(The difficulty of attaining a precious life with freedom and  
fortune)

【丙二 背井離鄉(V2)】(Giving up totally one's native land)

22 【丙三 棲身靜處(V3)】(Living in the proper place solitarily)

【丙四 心捨現世(V4)】(Being aware of renunciation about the present world-life)

24 【丙五 拋棄惡友(V5)】(Giving up the bad company)

26 【丙六 親近善士(V6)】(Learning closed towards the good spiritual teachers and  
friends)

◎ 桑耶精舍(SBA)：三種態度(Three Attitudes)：

學習、關懷、奉獻(LCC：Learning、Care、Contribution)

2 【乙二 入佛教門·歸依三寶 (V7)】 (Entering into the Buddhist door and taking refuge  
with the Three Jewel)

4 <The approach of the three levels of practitioners> :

6 【乙三 共下士道·棄惡向善 (V8)】 (Training for those following the path of the  
initial-level practitioner to eliminate bad actions and to improve the good deeds.)

8 【乙四 共中士道·厭有求脫 (V9)】 (Training for those following the path of the  
middle-level practitioner to renounce the worldly desire and to attain the self-liberation.)

10 【乙五 上士道·入大乘門 (分四) (V10~V30)】 (Training for those following the path  
of the advanced-level practitioner to generate the altruistic motivation and to enter the  
door of Mahayana practices//Four)

12 【丙一 發願菩提心 (分二) (V10~V11)】 (Generating the Bodhicitta of taking great  
vows; the Spirit of Aspiring for Awakening//Two)

14 【丁一 傳自金洲 (V10)】 (Lineage from Golden Land master)

【丁二 傳自寂天 (V11)】 (Lineage from Santideva master)

16 【丙二 不捨願菩提心 (分六) (V12~V17)】 (Not giving up the generation of the  
Bodhicitta of taking great vows//Six)

18 <Transforming these below distressing events into the path of practices>

【丁一 不以八法之「失」故捨 (V12)】 (Loss from the Eight dharmas)

20 【丁二 不以八法之「苦」故捨 (V13)】 (Suffering from the Eight dharmas)

【丁三 不以八法之「譏」故捨 (V14)】 (Blame from the Eight dharmas)

22 【丁四 不以八法之「謾」故捨 (V15)】 (Criticism from the Eight dharmas)

【丁五 不以忘恩故捨 (V16)】 (Ingratitude)

24 【丁六 不以欺凌故捨 (V17)】 (Derision)

【丙三 遠五毒 (分五) (V18~V24) (Keeping far away from the Five

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

- 2            *Defilements//Five)】*
- 4            【丁一 不疑不怯所行—與樂代苦 (V18)】 (Just doing it without any doubt and  
fear—giving happiness [to all beings] and taking off their sufferings)
- 6            【丁二 戒滿離慢 (V19)】 (Being carefully for pride and away from itself)
- 8            【丁三 降伏瞋恚 (V20)】 (Controlling the anger and hated moods)
- 【丁四 捨棄貪著 (V21)】 (Giving up the desire and attachment)
- 10            【丁五 對治愚痴 (分二) (V22~V24)】 (Overcoming the delusion and  
              ignorance//Two)
- 12            【戊一 禪定位對治愚痴—修唯心定 (V22)】 (Overcoming the delusion and  
              ignorance between meditation sessions— practicing on *the Meditation of*  
              *Mind-Only*)
- 14            【戊二 後得位對治愚痴 (分二) (V23~V24)】 (Overcoming the delusion and  
              ignorance after finishing from meditation sessions//Two)
- 16            【己一 於樂境修如幻行 (V23)】 (Taking the objects of desirable attachment as  
              the practice of illusion )
- 18            【己二 於苦境修如幻行 (V24)】 (Taking the objects of aversion as the practice  
              of illusion)
- 20            【丙四 發行菩提心·當修六度 (分六) (V25~V30)】 (Generating the Bodhicitta of  
              engagement into your daily life and behaving on these actions of *Six*  
              *Prajnaparamitas ; the Spirit of Venturing towards Awakening//Six*)
- 22            【丁一 布施 (V25)】 (Attitude of Generosity)
- 【丁二 持戒 (V26)】 (Attitude of Ethical discipline)
- 24            【丁三 安忍 (V27)】 (Attitude of Patience with Peaceful Mind)
- 【丁四 精進 (V28)】 (Attitude of Enthusiastic Effort)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC：Learning、Care、Contribution)

- 2           【丁五 禪定 (V29)】 (Attitude of Concentration and Insight)
- 【丁六 勝慧 (V30)】 (Attitude of Wisdom)
- 4           【乙六 佛子當力戒者 (分四) (V31~V34)】 (Buddhist followers having to avoid the  
below major disadvantages// Four)
- 6           【丙一 自斷己謬 (V31)】 (Checking our own faults and giving them up)
- 【丙二 不道彼過 (V32)】 (Desisting from criticizing other's actions)
- 8           【丙三 不貪友家 (V33)】 (Severing the desirable attachments to the households of  
benefactors)
- 10          【丙四 戒除惡口 (V34)】 (Refraining our own actions with harsh words frequently)
- 【乙七 佛子當力行者·速滅煩惱 (V35)】 (Buddhists following these above instructions  
as resulting in situation of abandoning these defilements quickly.)
- 12          【乙八 總括前文·觀心利生 (V36)】 (Following the above verses totally, generating the  
thoughts of observing your own mindfulness and benefiting all sentient beings)
- 14          【乙九 結行·迴向所作善根 (V37)】 (Conclusion—the dedication of virtue [to the  
complete enlightenment])
- 16
- ◎ 【甲三 結分 (分二)】 (The virtue at the end—the conclusion and
- 18 **dedication//Three)**
- 【乙一 祈恕 (分三)】 (Confession with sincere prayer//Three)
- 20          【丙一 造頌因由(C.)】 (The major cause and reason of making these verses of this text)
- 【丙二 頌源清淨(D.)】 (Indicating the lineage of blessing with purity by verses)
- 22          【丙三 祈恕過失(E.)】 (Forgiving any faults and written mistake)
- 【乙二 普皆迴向、願同觀音(F.)】 (Universal dedication and wishing as the same  
24 achievement as *the Great Compassionate Bodhisattva; Kuan-Yin*)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC：Learning、Care、Contribution)

伍、【佛子行三十七頌：科判總表、與多種版本的對照表】：

*(The Comparative Diagram of Different Versions*

*under the Detailed Subtitles of this Text) :*

◎經文出現的排列順序：

- 1). 【中英對照科判總表 B.】：中國、智學法師（寶吉祥譯師）判；台灣、釋心宏法師英譯。（以此【】符號標示）
- 2). 【佛子行三十七頌、本文】：中國、索達吉堪布所譯（以此□符號標示）
- 3). 【佛子行三十七頌、英文翻譯】：Under the guidance of *Khenpo Tsültrim Gyamtso Rinpoche*, translated by Ari Goldfield.
- 4). 【佛子行三十七頌、本文】：（古漢文和現代白話的偈誦）中國、智學法師譯（以此◎符號表示古漢文的偈誦，和以○符號表現代白話的偈誦）

<南無羅格秀曰阿亞>

<譯禮、南無文殊師利菩薩！南無觀世音菩薩！>

◎【甲一、序分(分二)】(The virtue at the beginning—the introduction//Two)

【乙一、歸敬頌—讚禮上師及本尊(A.)】 (Offering of praise by verses, for worshipping towards Gurus and major deities of practices)

□A. 雖見諸法無來去，唯一勤行利眾生；殊勝師及觀自在，恭敬三門恆頂禮。

*Namo Lokeshvaraya.*

You see that all phenomena neither come nor go,

Still you strive solely for the benefit of beings,

Supreme guru and protector *Chenrezik*,

To you I continually bow with respect, with body, speech, and mind.

◎A. 尊見諸法無去來，然唯勤行利眾生；故於勝師及觀音，願恆三門作禮敬！

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 ○您們雖已親見了諸法無所從來、亦無所從去〔的真相〕，但爲了眾生的利益卻在一味地  
4 精進不懈著；〔因此，〕對於〔具備這種特質的〕勝妙上師以及怙主觀世音菩薩，〔我要〕

6 【乙二、作頌因由(B.)】 (Indicating the causes and reasons of making these verses [of this  
text])

8 □B. 利樂之源諸圓覺，從修正法而出生；彼復依於知其行，是故當說佛子行。

The perfect buddhas, sources of benefit and happiness,  
10 Arise from accomplishing the genuine Dharma.  
Since that in turn depends upon knowing how to practice Dharma,  
12 The practices of a bodhisattva shall now be explained.

14 ◎B. 利樂之源正覺佛，從修正法而出生；修法復須明行要，故當宣說佛子行。

○那些〔自他〕利樂的出生之處—究竟圓滿的大覺佛陀們，他們都是從修持勝妙的正法  
16 而得以出生的；另外，〔要想修持正法，〕又須憑靠明瞭那實修的方法，因此，〔以下我〕  
18 要講一講、佛子們所應實踐的〔內容〕。

◎【甲二、正分(分九)(V1~V37)】(The virtue in the middle—the major contents  
of text//Nine)

20 【乙一 道前基礎(分六)(V1~V6)】(The foundation of preliminary practices//Six)

22 【丙一 暇滿義大(V1)】(The difficulty of attaining a precious life with freedom and  
fortune)

24 □1. 獲得暇滿大舟時，為自他渡輪回海；晝夜恆時不懈怠，聞思修是佛子行。

Now that you have attained a human body endowed  
26 with freedoms and resources, a great ship so difficult to find,  
In order to free yourself and others from *samsara's* ocean,  
28 Day and night, to listen, reflect, and meditate without distraction  
Is the practice of a bodhisattva. (1)

30 V 0 1 此生幸得暇滿船，須渡自他出有海；故應晝夜不散情，聞思修是佛子行。

○暇滿〔人身的〕大船是〔非常〕難得的。在這〔有幸〕獲得的時候，爲了〔設法〕讓  
32 自、他都能渡過輪迴之海，因此，〔我們應該〕晝夜都無所散亂、無所怠惰地聽聞、思維、  
34 實修〔佛法〕，〔這一點兒，〕是佛子〔們〕所應實踐的。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2  
【丙二 背井離鄉 (V2)】 (Giving up totally one's native land)

4 □2. 親方貪心如沸水，怨方嗔心似烈火；取捨皆忘痴黑暗，拋棄故鄉佛子行。

6 Desire for friends churns like water,  
6 Anger towards enemies burns like fire,  
8 In stupidity's darkness, you forget what to adopt and what to reject—  
8 To abandon your homeland is the practice of a bodhisattva. (2)

10 V 0 2 貪愛親方如水動，瞋憎怨方似火燃；忘取捨痴具暗冥，故棄家鄉佛子行。

12 ○〔身處家鄉的時候，〕對於親方，貪愛就像水蕩〔潮湧〕一般〔使人心潮澎湃、思緒  
12 難平〕；〔而〕對於怨方，瞋憎〔則又〕像燃燒的火燄一樣〔使人焦灼不安、坐臥難寧〕；  
14 〔在既不貪也不瞋、既不取亦不捨〕〔好不容易才平靜下來的時候，〕〔但那〕忘失了〔有  
14 所爲、有所不爲的〕取捨原則的愚痴，〔卻又〕具有暗冥〔無知〕的特質。〔由此可見，  
16 我們應該〕拋棄〔容易引起三毒煩惱的〕故鄉親里，〔有關這一點兒，〕是佛子〔們〕所  
16 應實踐的。

18 【丙三 棲身靜處 (V3)】 (Living in the proper place solitarily)

18 □3. 捨惡境故漸減惑，無懶散故善自增；心澄於法起正見，依住靜處佛子行。

20 Giving up negative places, disturbing emotions gradually decrease,  
20 With no distractions, virtuous activities naturally increase,  
22 When mind becomes clear, certainty in the Dharma is born—  
22 To rely on solitude is the practice of a bodhisattva. (3)

24 V 0 3 棄惡境故惑漸減，無散亂故善自增；心澄於法起定見，故依靜處佛子行。

26 ○〔倘若棲身在幽寂的靜處，〕由於〔那是〕拋棄了邪惡的地方，因而，煩惱也就會〔漸  
26 漸地〕減弱下去了；〔棲身在幽寂的靜處，〕由於沒有了散亂，因而，善行也就會自然地  
28 增長起來了；〔另外，由於境能澄心，所以〕〔心識也會變得澄明起來，〕由於心識的澄  
28 明，因而，對「法」就會〔很容易〕生起確定的認識。〔由此可見，〕住錫在〔具有以上  
30 優點的〕靜處，〔這一點兒，〕是佛子〔們〕所應實踐的。

32 【丙四 心捨現世 (V4)】 (Being aware of renunciation about the present world-life)

32 □4. 長伴親友各分離，勤聚財物留後世；識客捨棄身客堂，捨此世為佛子行。

34 Old friends and relatives will separate,  
34 Material possessions gained through exertion will be left behind,

2 Like a guest leaving a guesthouse, consciousness will leave the body—  
4 To give up attachment to this life is the practice of a bodhisattva. (4)

V 0 4 久伴親友還別離，勤聚之財終捐棄；識客尚遺身宅去，故捨現世佛子行。

6 ○長期相伴相隨的親眷、知交〔最終都會陰陽相隔〕各各分離；〔那個時候〕〔那些憑靠  
8 無量血汗才〕辛勤造就的財富，〔卻也不得不戀戀不捨地〕丟在身後〔而孤孤單單地踽踽  
10 獨去〕；〔當大限降臨的時候，〕心識這位〔漂泊於生死的匆匆〕過客〔最後〕連身體這  
座客房也要〔無情地〕拋開。〔由此可見，〕〔一味地貪圖今生暫時的利樂，〕〔實在毫無  
意義，〕〔因而，我們要〕心捨現世，〔這一點兒，〕是佛子〔們〕所應實踐的。

12 【丙五 拋棄惡友 (V5)】 (Giving up the bad company)

14 □5. 交近彼使增三毒，並減聞思修事業；能轉慈悲滅盡者，離惡友為佛子行。

14 When friendship with someone causes your three poisons to increase,  
16 Degrades your activities of listening, reflecting, and meditating,  
16 And destroys your loving kindness and compassion,  
18 To dissociate from such a negative friendship is the practice of a bodhisattva.  
(5)

20 V 0 5 伴彼若使三毒增，且損聞思實修事；令喪慈悲斯惡友，斷然棄之佛子行。

22 ○假如和某人相伴相隨不但會增長〔我們的〕三毒〔煩惱〕，並且，還會使聞、思、修的  
〔佛法正事〕變得衰弱下去，那麼〔這時〕〔我們就應該斷然決然地〕拋棄這種能令〔自  
己〕喪失〔功德和〕慈悲的惡友，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

24 【丙六 親近善士 (V6)】 (Learning closed towards the good spiritual teachers and  
26 friends)

28 □6. 依止何者滅罪過，功德增如上弦月；勝善知識比自身，尤為愛重佛子行。

28 When in reliance on someone your defects wane,  
30 And your positive qualities grow like the waxing moon,  
30 To cherish such a virtuous friend even more than your own body  
32 Is the practice of a bodhisattva. (6)

V 0 6 依之若令過漸盡，功德更猶初月增；於此善士當愛重，尤勝己身佛子行。

34 ○假如和某人相依相靠不但會使〔我們的〕過錯〔漸漸地〕消失殆盡，而且還會使〔我

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)



2 們的〕功德，像上弦的月亮一樣〔迅速地〕增長起來。對於具有這種特質的勝妙善知識，  
4 〔我們〕應該〔把他〕看得比自己的身體還要愛重，〔有關這一點兒，〕是佛子〔們〕所  
應實踐的。

6 【乙二 入佛教門·歸依三寶 (V7)】 (Entering into the Buddhist door and taking refuge  
with the Three Jewel)

8 □7. 自亦縛於輪回故，世間天力能救誰；是故依止不虛者，皈依三寶佛子行。

Bound themselves in the prison of samsara,  
10 Whom can the worldly gods protect?  
Therefore, to seek refuge from the undecieving Three Rare and Supreme  
12 Jewels  
Is the practice of a bodhisattva. (7)

14

V 0 7 自身尚繫輪迴獄，世間神祇能救誰？故當歸依不虛之，勝妙三寶佛子行。

16 ○自己也還尚被繫縛在輪迴的牢獄之中類似這樣的世間神祇，〔他們到底又真正〕能救得  
了誰呢？因此，對那歸依了祂卻不會蒙騙〔我們〕的稀有勝妙的三寶去求救護，〔這一點  
18 兒，〕是佛子〔們〕所應實踐的。

20 <The approach of the three levels of practitioners> :

22 【乙三 共下士道·棄惡向善 (V8)】 (Training for those following the path of the  
initial-level practitioner to eliminate bad actions and to improve the good deeds.)

24 □8. 諸極難忍惡趣苦，能仁說為惡業果；是故雖遇生命難，終不造罪佛子行。

The suffering of the lower realms, so difficult to bear,  
Is the result of negative actions, so the Buddha taught.  
26 Therefore, even at the cost of your life,  
To never commit negative actions is the practice of a bodhisattva. (8)

28

V 0 8 諸極難忍惡趣苦，能仁說是惡業果；故縱遭遇命難緣，終不作惡佛子行。

30 ○那些極端難忍的惡趣之苦，釋迦牟尼佛說：〔那〕是〔出於〕惡業的果報。因此，無論  
在任何時候，就算是丟了性命，也絕不去作惡業，〔這一點兒，〕是佛子〔們〕所應實踐  
32 的。

34 【乙四 共中士道·厭有求脫 (V9)】 (Training for those following the path of the  
middle-level practitioner to renounce the worldly desire and to attain the self-liberation.)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning · Care · Contribution)

2 【補充資料】：T32, No. 1659《發菩提心經論、發心品第二》：□復有四緣。發心修集、  
無上菩提。何謂為四？一者、思惟諸佛、發菩提心。二者、觀身過患、發菩提心。三者、  
4 慈愍眾生、發菩提心。四者、求最勝果、發菩提心。

6 【補充資料】：T32, No. 1659《發菩提心經論、發心品第二》：□觀身過患、發菩提心。  
復有五事。一者、自觀我身。五陰四大。俱能興造。無量惡業。欲捨離故。二者、自觀  
我身。九孔常流、臭穢不淨。生厭離故。三者、自觀我身。有貪瞋癡。無量煩惱。燒然  
8 善心。欲除滅故。四者、自觀我身。如泡如沫。念念生滅。是可捨法。欲棄捐故。五者、  
自觀我身。無明所覆。常造惡業。輪迴六趣。無利益故。

10

□9. 三有樂如草頭露，一瞬剎那毀滅法；恆時不變解脫果，希求其是佛子行。

12

Like dew on the tip of a blade of grass,

Happiness in the three realms evaporates in a single instant.

14

To strive for the supreme state of liberation that never changes

Is the practice of a bodhisattva. (9)

16

V 0 9 三有樂如草頭露，是須臾頃壞滅法；故於不變解脫果，力追求是佛子行。

18

○「三有」的快樂，就像那草頭的露珠一樣，具有稍縱即逝的屬性；〔因此，勵力〕追求  
永不變壞的勝妙解脫之果，〔這一點兒，〕是佛子〔們〕所應實踐的。

20

【乙五 上士道·入大乘門(分四)(V10~V30)】(Training for those following *the path*  
of the advanced-level practitioner to generate the altruistic motivation and to enter the  
door of Mahayana practices//Four)

24

【丙一 發願菩提心(分二)(V10~V11)】(Generating the *Bodhicitta* of taking great  
vows; *the Spirit of Aspiring for Awakening*//Two)

26

【補充資料】：T32, No. 1659《發菩提心經論、發心品第二》：□思惟諸佛。復有五事。

一者、思惟十方、過去、未來、現在諸佛。初始發心。具煩惱性。亦如我今。終成正覺。  
28 為無上尊。以此緣故。發菩提心。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 二者、思惟一切三世諸佛。發大勇猛。各各能得、無上菩提。若此菩提。是可得法。我亦應得。緣此事故。發菩提心。

4 三者、思惟一切三世諸佛。發大明慧。於無明[穀-禾+卵]中。建立勝心。積集苦行。皆能自拔。超出三界。我亦如是。當自拔濟。緣此事故。發菩提心。

6 四者、思惟一切三世諸佛。為人中雄。皆度生死、煩惱大海。我亦丈夫。亦當能度。緣此事故。發菩提心。

8 五者、思惟一切三世諸佛。發大精進。捨身命財。求一切智。我今亦當。隨學諸佛。緣此事故。發菩提心。

10

【丁一 傳自金洲 (V10)】 (Lineage from *Golden Land master*)

12 □10. 無始時來慈我者，諸母若苦我何樂；是故為渡諸有情，發菩提心佛子行。

Since beginningless time your mothers have cared for you—

14 If they now suffer, what good is your own happiness?

Therefore, in order to liberate limitless sentient beings,

16 Giving rise to bodhichitta is the practice of a bodhisattva. (10)

18 V 1 0 無始時來憫我者，母等若苦我樂何？故為度諸無邊眾，而發菩提佛子行。

○〔那〕從無始時來，就對我懷有愛憫之心者，假如這些〔大恩老母〕們〔仍在深陷〕痛苦的話，那麼，我獨自樂又能用來做些什麼呢？因此，為了度脫無邊的眾生而來發起〔寶貴的〕菩提心，〔這一點兒，〕是佛子〔們〕所應實踐的。

22

【丁二 傳自寂天 (V11)】 (Lineage from *Santideva master*)

24 □11. 諸苦生於欲自樂，諸佛生於利他心；由此自樂與他苦，確當交換佛子行。

All suffering comes from yearning for your own happiness;

26 The perfect buddhas are born from the intention to benefit others.

Therefore, to genuinely exchange your own happiness for the suffering of others

28

Is the practice of a bodhisattva. (11)

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2

V 1 1 諸苦由貪自樂起，佛從利他心所生；故將自樂與他苦，真心相換佛子行。

4

○〔所有〕無餘的痛苦，都是從貪求自樂而引起的；而究竟圓滿的大覺佛陀，卻是從利他的情懷中產生的。因此，將自己的快樂與他人的那些痛苦真心實意地進行交換，〔這一點兒，〕是佛子〔們〕所應實踐的。

6

8

【丙二 不捨願菩提心（分六）（V12~V17）】 (Not giving up the generation of the *Bodhicitta* of taking great vows//Six)

10

<Transforming these below distressing events into the path of practices >

【丁一 不以八法之「失」故捨（V12）】 (Loss from the *Eight dharmas*)

12

□12. 誰以大欲圖財物，一切奪或令人奪；乃身受用三世善，回向於他佛子行，

Even if someone driven by intense craving steals all your wealth,

14

Or incites someone else to steal it,

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

16

Is the practice of a bodhisattva. (12)

18

V 1 2 彼縱因貪親奪盡，或令人奪盡吾寶；猶將身財三世善，迴向於彼佛子行。

20

○就算有些人因為巨大的貪念，〔而親身〕奪盡或令人〔間接〕奪盡了我所有的財產，〔在此情形之下，〕但我還是要把身體、受用以及那些三世的善根〔都再〕迴向給他們，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

22

24

【丁二 不以八法之「苦」故捨（V13）】 (Suffering from the *Eight dharmas*)

□13. 吾雖無有少罪過，何人若斷吾之頭；然以悲心於諸罪，自身代受佛子行。

26

If someone cuts off your head

Even though you have not done the slightest thing wrong,

28

Through the power of compassion, to take their misdeeds upon yourself

Is the practice of a bodhisattva. (13)

30

V 1 3 我身雖無少過咎，他人竟來斷吾首；於彼還以難忍悲，願代其罪佛子行。

32

○雖然自己沒有絲毫的過錯，但有人竟來砍殺我的頭顱，〔即便是這樣，〕我卻還〔更要〕以〔難忍的〕悲憫之心，〔發願〕將那人的那些惡業〔之報〕，都拿到自己〔身上來代受〕，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

34

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2

【丁三 不以八法之「譏」故捨 (V14)】 (Blame from the *Eight dharmas*)

4

□14. 何人百般誹謗吾，雖已傳遍三千界；吾獲深懷仁慈心，贊嘆他德佛子行。

6

If someone slanders you throughout a billion worlds,

Then in return, with a heart full of love,

To proclaim their good qualities

8

Is the practice of a bodhisattva. (14)

10

V 1 4 縱人百般中傷我，醜聞謠傳遍三千；吾猶以深慈愛心，而讚他德佛子行。

○即便有些人對我用各種不中聽的話語，甚至是在三千大千世界〔的廣大範圍之內〕到處宣揚，但我更要以〔深深的〕慈愛之心，來稱讚那些人〔確實具有的〕〔某些〕功德，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

14

【丁四 不以八法之「譏」故捨 (V15)】 (Criticism from the *Eight dharmas*)

16

□15. 何人於聚眾人處，揭發吾過說粗語；於彼還生善師想，恭敬其是佛子行。

18

If in the middle of a crowd of people,

Someone reveals your hidden faults and abuses you for them,

To see them as your virtuous teacher and to bow to them with respect

20

Is the practice of a bodhisattva. (15)

22

V 1 5 縱人於眾集會中，攻吾隱私出惡言；於彼還以益友想，而恭敬禮佛子行。

○在多人集會的場合之中，就算有些人〔極力地〕攻擊我的隱私、並說些難聽的壞話，對於這些人，〔我卻更要〕以「〔彼爲〕益友」的想法，而來向他們恭敬地鞠躬致意，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

26

【丁五 不以忘恩故捨 (V16)】 (Ingratitude)

28

□16. 吾以如子護養人，彼若視我如怨仇；獲如母對重病兒，倍悲憫是佛子行。

30

If someone whom you cherish as dearly as your own child takes you for an enemy,

Then like a mother whose child is sick,

32

To love that person even more

Is the practice of a bodhisattva. (16)

34

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 V 1 6 視若己子所愛人，彼縱待我似寇仇；還如母對重病兒，倍愛憐之佛子行。

○曾經像愛護自己的兒子一樣養育、栽培過的某人，就算他把我看成是仇敵〔一樣欺凌、虐待〕，〔對於這種恩將仇報的惡人，〕〔但我還是要報怨以德，〕而像慈母對待〔因〕患病〔而變得邪惡〕的兒子一樣，而加倍地〔關心和〕愛憐他，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

8 【丁六 不以欺凌故捨 (V17)】 (Derision)

□17. 與吾同等或下士，雖以傲慢作侮辱；吾恭敬彼如上師，恆頂戴是佛子行。

10 Even when someone who is your equal or inferior  
12 Comes under the power of pride and defames you,  
14 To place them on the crown of your head with the same respect  
you would accord your guru  
Is the practice of a bodhisattva. (17)

16 V 1 7 同等或諸寒微士，縱以傲慢屢欺凌；我還敬彼如上師，願恆頂戴佛子行。

○〔那些地位〕和自己同等或者〔地位〕更加低下之人，即便〔他們〕以傲慢之心而〔屢屢地〕欺凌〔我〕，但〔我〕卻要像〔禮遇〕上師那樣，而恭敬地奉於自己的頂心之上。〔有關這一點兒，〕是佛子〔們〕所應實踐的。

20 【丙三 遠五毒 (分五) (V18~V24) (Keeping far away from the *Five*  
22 *Defilements//Five)*】

24 【丁一 不疑不怯所行—與樂代苦 (V18)】 (Just doing it without any doubt and  
fear—giving happiness [to all beings] and taking off their sufferings)

□18. 貧窮恆被他人欺，又遭重病及魔障；眾生諸苦己代受，無怯弱是佛子行。

26 Though gripped by poverty and always scorned,  
28 Though stricken by disease and tormented by harmful spirits,  
To take upon yourself the negativity and suffering of all wandering beings,  
And never to get discouraged is the practice of a bodhisattva. (18)

30

V 1 8 縱難過活常被欺，復遭重病及魔侵；我猶願代眾生苦，且無怯懦佛子行。

○就算是生活窘迫，而且還經常被人〔無端地奚落〕欺凌；就算是〔自己不幸〕罹患了極重的疾病，並遭到了鬼魅的侵擾。〔在這眾苦交煎的時刻，〕但我更要〔發願〕將所有眾生的苦難都拿〔來背負〕到自己〔孱弱〕的身軀之上而〔毫〕無怯懦〔之感〕。〔有關

34

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 這一點兒，〕是佛子〔們〕所應實踐的。

4 【丁二 戒滿離慢（V19）】(Being carefully for pride and away from itself)

□19. 眾人恭敬遍榮譽，財物量如多聞天；然知世妙無實義，無有驕傲佛子行。

6 Though famous and prominent, someone to whom others bow,  
Though you amass the riches of a god of wealth,  
8 To see that worldly splendor has no essence, and thus to be without arrogance  
Is the practice of a bodhisattva. (19)

10

V 1 9 縱負盛名眾人敬，財寶量齊多聞天；由見榮華無實義，而無驕慢佛子行。

12 ○就算〔自己〕聲名廣播且被很多眾生〔恭敬〕頂戴；就算〔自己〕獲得了猶如多聞天  
14 王一般〔眾多〕的財寶，但由於見到了三有的財富〔其實也〕沒有真正的要意，而因此  
無諸驕慢、自滿之心，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

16 【丁三 降伏瞋恚（V20）】(Controlling the anger and hated moods)

□20. 若未降伏自嗔心，外敵雖伏又增盛；故以慈悲之心軍，調伏自心佛子行。

18 If you have not tamed the enemy of your own anger,  
Fighting outer enemies will only make them multiply.  
20 Therefore, with an army of loving-kindness and compassion,  
To tame your own mind is the practice of a bodhisattva. (20)

22

V 2 0 倘若未伏自瞋敵，外敵雖伏旋增盛；故應速以慈悲軍，降伏己心佛子行。

24 ○假如尚未降伏自己的瞋恚之敵，那麼，就算我們〔看似〕降伏了外在的仇敵，〔但他們  
26 後來卻更〕會〔變本加厲地〕增盛起來。因此，〔我們應該〕動用慈悲的大軍，〔而來徹  
底地〕降伏自己的身心，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

28 【丁四 捨棄貪著（V21）】(Giving up the desire and attachment)

□21. 一切妙欲如鹽水，如何享受貪越增；於何能生貪心物，頓時捨棄佛子行。

30 Sense pleasures are like salt water—  
The more you partake of them, the more your craving increases.  
32 Therefore, when something arouses attachment,  
To abandon it immediately is the practice of a bodhisattva. (21)

34

2 V 2 1 五欲本質如鹽水，任幾受用渴轉增；故於今生貪著物，頓然捨是佛子行。

○五欲的德能，〔或者說五欲的暫時益處，〕〔其實〕就像〔那鹹鹹的〕鹽水一樣〔雖然  
4 看似能夠解渴，〕〔但〕無論怎樣受用它們，〔到頭來，〕〔卻只會使我們的〕貪愛越發地  
6 增盛起來。因此，對於那些〔能令自己〕產生貪著的人、事、物，而去頓然〔決然地〕  
捨棄它〔他〕們，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

8 【丁五 對治愚痴(分二)(V22~V24)】(Overcoming the delusion and ignorance//Two)  
【戊一 禪定位對治愚痴—修唯心定(V22)】(Overcoming the delusion and  
10 ignorance between meditation sessions—practicing on the *Meditation of Mind-Only*)

□22. 一切現象唯自心，心性本為離邊戲；領悟彼諸二取相，不作意是佛子行。

12 All appearances are your own mind,  
And mind's nature is originally beyond concept.  
14 Knowing this is the precise nature of reality,  
To remain free from dualistic concepts is the practice of a bodhisattva. (22)

16

V 2 2 諸所顯現唯自心，心性本離戲論邊；知已當於二取相，不作意是佛子行。

18 ○〔眼前的〕這些如此這般顯現著的境相，〔其實，〕〔都不過〕是自心〔的幻變〕罷了；  
〔而〕自心的本性，〔卻〕本來就是遠離有為戲論之邊的。在認識到這種真理之後，〔我  
20 們〕就不應再〔騎驢找驢般地〕在那些能、所〔二取的〕表相上〔空繞著圈子〕苦思冥  
想了，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

22

【戊二 後得位對治愚痴(分二)(V23~V24)】(Overcoming the delusion and ignorance  
24 after finishing from meditation sessions//Two)

【己一 於樂境修如幻行(V23)】(Taking the objects of desirable attachment as the  
26 practice of illusion)

□23. 會遇悅意之境時，當視獲如夏時虹；雖然美妙然無實，斷除貪欲佛子行。

28 When you encounter objects that please your mind,  
Know they are like summer rainbows—  
30 Though they seem beautiful, to see they are not real,  
And to give up attachment to them is the practice of a bodhisattva. (23)

32

V 2 3 設若會遇悅意境，應觀猶如夏時虹；雖見美麗不執實，且斷彼貪佛子行。

34 ○當〔我們有幸〕碰到了令人悅意的境遇，〔須知，它也只是〕猶如夏季的彩虹所顯出的

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)



2 美麗一般。〔面對這種悅意之境，〕但卻不視為真實，並〔因此而〕斷除〔對它的〕貪著，  
4 〔有關這一點兒，〕是佛子〔們〕所應實踐的。

6 【己二 於苦境修如幻行（V24）】(Taking the objects of aversion as the practice of  
illusion)

8 □24. 諸苦如同夢子死，實執幻象極勞累；是故遭遇違緣時，視為幻景佛子行。

8 All your suffering is like the death of your child in a dream—  
10 To take such delusive appearances as real is exhausting.  
12 Therefore, whenever you encounter unpleasant circumstances,  
14 To see them as delusive appearances is the practice of a bodhisattva. (24)

16 V 2 4 諸苦猶如夢子死，妄執實有徒增惱；故於遭受違緣時，當視為妄佛子行。

14 ○各種各樣的痛苦，〔其實，〕都是像夢中〔夢出〕的兒子〔又在夢中〕死去了一樣〔虛  
16 妄不實〕；〔而愚迷的凡夫們，〕〔卻〕將虛妄的幻相〔錯誤地〕執以為實了，因此，就〔雪  
18 上加霜般地〕〔徒增了無量心靈的〕疲憊和憂惱。由此可見，當〔我們〕遭受〔各種〕不  
20 順緣時，應〔把它們〕看成是虛妄的，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

22 【丙四 發行菩提心·當修六度（分六）（V25~V30）】(Generating the Bodhicitta of  
24 engagement into your daily life and behaving on these actions of *Six Prajnaparamitas* ;  
the Spirit of Venturing towards Awakening//Six)

26 【補充資料】：T32, No.1659 《發菩提心經論、發心品第二》：□慈愍眾生、發菩提心。  
28 復有五事。一者、見諸眾生。為無明所縛。二者、見諸眾生。為眾苦所纏。三者、見諸  
30 眾生。集不善業。四者、見諸眾生。造極重惡。五者、見諸眾生。不修正法。

○無明所縛。復有四事。一者、見諸眾生。為癡愛所惑。受大劇苦。二者、見諸眾生。  
不信因果。造作惡業。三者、見諸眾生。捨離正法。信受邪道。四者、見諸眾生。沒煩  
惱河。四流所漂。

○眾苦所纏。復有四事。一者、見諸眾生。畏生老病死。不求解脫。而復造業。二者、  
見諸眾生。憂悲惱苦。而常造作。無有休息。三者、見諸眾生。愛別離苦。而不覺悟。  
方便染著。四者、見諸眾生。怨憎會苦。常起嫌嫉。更復造怨。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 ○集不善業。復有四事。一者、見諸眾生。為愛欲故。造作諸惡。二者、見諸眾生。知  
欲生苦。而不捨欲。三者、見諸眾生。雖欲求樂。不具戒足。四者、見諸眾生。雖不樂  
4 苦。造苦不息。

6 ○造極重惡。復有四事。一者、見諸眾生。毀犯重戒。雖復憂懼。而猶放逸。二者、見  
諸眾生。興造極惡。五無間業。兇頑自蔽。不生慚愧。三者、見諸眾生。謗毀大乘。方  
等正法。專愚自執。方起憍慢。四者、見諸眾生。雖懷聰哲。而具斷善根。反自貢高。  
8 永無改悔。

10 ○不修正法。復有四事。一者、見諸眾生。生於八難。不聞正法。不知修善。二者、見  
諸眾生。值佛出世。聞說正法。不能受持。三者、見諸眾生。染習外道。苦身修業。永  
離出要。四者、見諸眾生。修得非想、非非想定。謂是涅槃。善報既盡。還墮三塗。

12 【補充資料】：T32, No.1659 《發菩提心經論、發心品第二》：□菩薩見諸眾生。無明  
造業。長夜受苦。捨離正法。迷於出路。為是等故。發大慈悲。志求阿耨多羅、三藐三  
14 菩提。如救頭燃。一切眾生。有苦惱者。我當拔濟。令無有餘。諸佛子。我今略說、初  
行菩薩。緣事發心。若廣說者。無量無邊。

16 【丁一 布施 (V25)】 (Attitude of Generosity)

18 □25. 欲菩提者應捨身，何況一切身外物；是故不望報異熟，布施便是佛子行。

20 If those who aspire to enlightenment must willingly give away their own  
bodies,

22 What need to mention external objects?

24 Therefore, with no hope for personal reward or benefit,

To be generous is the practice of a bodhisattva. (25)

V 2 5 求覺尚須捨自身，更況一切身外物；是故當勤行布施，而不望報佛子行。

26 ○假如為了求得菩提覺悟〔在必要的時候〕〔甚至〕連身體也都須割捨的話，那麼，至於  
外在的〔那些粗浮〕物質，還有什麼可說的呢？因此，〔我們應該〕去做不希望〔別人〕

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 回報以及〔來生〕果報的布施，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

4 【丁二 持戒（V26）】(Attitude of Ethical discipline)

□26. 無戒自利尚不成，欲能利他豈可能；是故無存貪有心，護持淨戒佛子行。

6 If lack of ethics prevents you from benefitting yourself,  
Then your wish to benefit others is just a joke.  
8 Therefore, to have ethics free from worldly desires  
Is the practice of a bodhisattva. (26)

10

V 2 6 無戒自利尚不成，欲成利它留笑柄；故於三有不希求，而勤護戒佛子行。

12 ○對於無戒者而言，〔他們〕連自利都不會獲得成功，那麼，若欲成辦利他之事就「實在」  
是可笑之處了。因此，〔我們應該〕去守不以希求三有〔人天安樂〕作為目的的戒律，〔有  
14 關這一點兒，〕是佛子〔們〕所應實踐的。

16 【丁三 安忍（V27）】(Attitude of Patience with Peaceful Mind)

□27. 欲享善樂之佛子，一切損害如寶藏；故於眾生無怨心，修忍辱是佛子行。

18 For a bodhisattva who wishes to enjoy a wealth of virtue,  
Every harm experienced is like a precious treasure.  
20 Therefore, without getting irritated by anything at all,  
To cultivate patience is the practice of a bodhisattva. (27)

22

V 2 7 於求善福諸佛子，怨害猶如大寶藏；故於怨害捨怨心，而修安忍佛子行。

24 ○對於希望求得善行之福的佛子而言，所有能作危害的〔人、事、物〕〔由於能鍛鍊我們  
修習成佛的正因－〕〔安忍波羅蜜多，所以怨害〕〔其實〕就像是大寶庫藏一樣〔珍貴〕，  
26 因此，〔我們應該〕去修對所有〔怨害〕都無所怨尤的安忍，〔有關這一點兒，〕是佛子  
〔們〕所應實踐的。

28

【丁四 精進（V28）】(Attitude of Enthusiastic Effort)

30 □28. 唯求自利小乘士，見勤如救頭燃故；為利眾生功德源，發精進是佛子行。

32 When you see *shravakas* and *pratyekabuddhas*, who strive for their own  
benefit alone,  
34 Expend effort as if to extinguish a fire burning on their heads,  
Then for the benefit of all wandering beings,

◎ 桑耶精舍（SBA）：三種態度（Three Attitudes）：

學習、關懷、奉獻（LCC：Learning、Care、Contribution）

2 To cultivate joyous diligence, the wellspring of positive qualities,  
is the practice of a bodhisattva. (28)

4 V 2 8 唯求自利二乘人，猶見勤如救頭燃；故為利生啟德源，而發精進佛子行。

○假如唯求成辦自利的聲聞、緣覺〔種性的修行人〕，也還猶把精進看作「如救頭燃」一般，那麼，〔對於自許為「大乘」的菩薩們而言〕為了利益所有的眾生，而發起〔作為〕功德生處的精進，〔有關這一點兒，〕〔就〕是佛子〔們〕所應實踐的〔了〕。

8

【丁五 禪定 (V29)】 (Attitude of Concentration and Insight)

10 □29. 已知具寂之勝觀，能斷一切煩惱障；遠離四處無色心，修習禪定佛子行。

Knowing that when *vipashyana* is perfectly endowed with *shamatha*,  
12 This completely conquers all disturbing emotions,  
To cultivate concentration that transcends the four formless states  
14 Is the practice of a bodhisattva. (29)

16 V 2 9 以具寂止之勝觀，能盡摧滅諸煩惱；知已當越四無色，而修禪定佛子行。

○透過具備寂止的勝觀，能夠徹底地摧滅〔所有的〕煩惱，在瞭解了這層道理之後，去修真正超越「四無色定」的禪定，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

18

20 【丁六 勝慧 (V30)】 (Attitude of Wisdom)

□30. 若無智慧以五度，不得圓滿菩提果；故具方便離三輪，修習智慧佛子行。

22 Without wisdom, the first five transcendent practices do not lead to perfect  
enlightenment.  
24 Therefore, to cultivate wisdom, endowed with skillful methods  
And free from concepts of the three spheres,  
26 Is the practice of a bodhisattva. (30)

28 V 3 0 無慧善導前五度，圓滿菩提不能成；故應具巧離三輪，而修勝慧佛子行。

○若無般若勝慧〔而僅〕以〔前〕五度，是不能獲得圓滿菩提的。因此，去修具備善巧方便且不妄思「三輪」的〔清淨〕勝慧，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

30

32 【補充資料】：T32, No.1659《發菩提心經論、發心品第二》：□求最勝果、發菩提心。

復有五事。一者、見諸如來。相好莊嚴。光明清徹。遇者除惱。為修集故。二者、見諸

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 如來。法身常住。清淨無染。為修集故。三者、見諸如來。有戒、定、慧、解脫、解脫  
知見。清淨法聚。為修集故。四者、見諸如來。有十力、四無所畏、大悲、三念處。為  
4 修集故。五者、見諸如來。有一切智。憐愍眾生。慈悲普覆。能為一切愚迷、正道。為  
修集故。

6  
【乙六 佛子當力戒者（分四）（V31~V34）】 (Buddhist followers having to avoid the  
8 below major disadvantages// Four)

【丙一 自斷己謬（V31）】 (Checking our own faults and giving them up)

10 □31. 若不細察己迷惑，以法形象行非法；是故恆察己過失，斷除其是佛子行。

If you do not examine your mind for confusion,  
12 You might put on a Dharmic façade while behaving in a non-Dharmic way.  
Therefore, to continuously examine your mind for confusion and eliminate it  
14 Is the practice of a bodhisattva. (31)

16 V 3 1 若未深究自迷謬，道貌岸然非法成；故於己妄恆觀己，而力斷之佛子行。

○假若未曾自觀己謬，那麼，就有可能以修行人的樣子去做不合佛法的事情。因此，相  
18 續不斷地觀察自己的迷謬而〔設法極力地〕斷除〔它〕，〔有關這一點兒，〕是佛子〔們〕  
所應實踐的。

20  
【丙二 不道彼過（V32）】 (Desisting from criticizing other's actions)

22 □32. 以惑宣說佛子過，以彼減弱自功德；故入大乘士之過，不宣說是佛子行。

If, compelled by your own disturbing emotions,  
24 you speak of the faults of other bodhisattvas,  
You yourself become flawed.  
26 Therefore, to avoid discussing the faults of those who have entered the  
Mahayana path  
28 Is the practice of a bodhisattva. (32)

30 V 3 2 因惑說他佛子過，徒然減損自功德；故於已入大乘者，不道彼過佛子行。

○倘若由於煩惱的緣故而去談說其他佛子的「過錯」，那麼，自己本身〔的功德〕就會〔因  
32 此而〕變得衰弱下去。因此，〔我們應該〕不去談說已入大乘者的「過錯」，〔有關這一點  
兒，〕是佛子〔們〕所應實踐的。

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2

【丙三 不貪友家 (V33)】 (Severing the desirable attachments to the households of benefactors)

4

□33. 貪圖財敬互爭執，減弱聞思修之業；故於親友施主家，斷除貪心佛子行。

6

Honor and reverence produce quarreling,  
And cause the activities of listening, reflecting, and meditating to deteriorate.  
Therefore, to relinquish attachment to the homes of friends, relatives, and sponsors

8

Is the practice of a bodhisattva. (33)

10

12

V 3 3 利敬能使互爭執，且損聞思實修事；故於親友施主家，力斷其貪佛子行。

○〔當我們身處親友、施主之家的時候，〕由於利敬的緣故，不但會使互起爭執，而且還會使聞、思、修的〔佛法正〕事變得衰弱下去。因此，斷除對親友、施主之家的貪著，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

14

16

【丙四 戒除惡口 (V34)】 (Refraining our own actions with harsh words frequently)

18

□34. 粗語傷害他人心，失誤佛子之行儀；故於他人所不悅，斷惡言是佛子行。

When you speak harshly, it disturbs the minds of others  
And causes your own bodhisattva conduct to deteriorate.  
Therefore, to refrain from harsh and unpleasant speech  
Is the practice of a bodhisattva. (34)

20

22

24

V 3 4 粗惡言詞亂人心，且損佛子諸行儀；故於他人不悅語，當力斷之佛子行。

○粗惡的言詞不但會攪亂別人的心情，而且，還會損傷佛子的行儀，因此，〔我們應該〕拋棄他人所不悅意的粗言惡語，〔有關這一點兒，〕是佛子〔們〕所應實踐的。

26

28

【乙七 佛子當力行者·速滅煩惱 (V35)】 (Buddhists following these above instructions as resulting in situation of abandoning these defilements quickly.)

30

□35. 煩惱串習則難治，念知士持對治劍；貪等煩惱初生時，鏟除其是佛子行。

When you become accustomed to the disturbing emotions,  
they are hard to cure with antidotes.  
Therefore, with the remedies of mindfulness and introspection,  
The moment that disturbing emotions arise,

32

34

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC：Learning、Care、Contribution)

2 To smooth them out is the practice of a bodhisattva. (35)

4 **V 3 5 煩惱成習則難治，念知士當持對治；貪等煩惱初萌時，即速滅之佛子行。**

6 ○假如煩惱〔由於反覆串習而〕已成習慣，那麼，再試圖以〔相應的〕對治方法去設法  
挽回它就是很難做到的了，因此，〔那些具有〕正念、正知的人們應該拿起對治的武器在  
8 貪等煩惱剛剛萌生的當下，就〔應該迅速地〕摧滅它，〔有關這一點兒，〕是佛子〔們〕  
所應實踐的。

10 【乙八 總括前文·觀心利生 (V36)】(Following the above verses totally, generating the  
thoughts of observing your own mindfulness and benefiting all sentient beings)

12 □36. 總之何處行何事，當察自心何相狀；恆以正知及正念，修行利他佛子行。

14 In brief, wherever you are and whatever you do,  
Always examine the state of your mind.  
With steady mindfulness and introspection,  
16 To benefit others is the practice of a bodhisattva. (36)

18 **V 3 6 總之何處行何事，皆當觀心處何狀；恆具正念與正知，而辦利他佛子行。**

20 ○總而言之，無論身處何地〔或者〕以〔行住坐臥的何種〕威儀作何〔事情〕，〔我們〕  
都應〔覺知到〕自心〔究竟處在〕怎樣的狀況。透過具備〔這種〕正念與正知而相續不  
斷地成辦利他之事，〔這一點兒，〕是佛子〔們〕所應實踐的。

22 【乙九 結行·迴向所作善根 (V37)】(Conclusion—the dedication of virtue [to the  
24 complete enlightenment])

26 □37. 如是勤修所生善，為除無邊眾生苦；以淨三輪之智慧，回向菩提佛子行。

28 In order to dispel the suffering of limitless wandering beings,  
Then with wisdom free from concepts of the three spheres,  
To dedicate to enlightenment the merit accumulated through these practices  
Is the practice of a bodhisattva. (37)

30 **V 3 7 如此勤修所生善，為除無邊眾生苦；而以三輪清淨慧，迴向菩提佛子行。**

32 ○透過三輪〔體空〕的清淨勝慧，為了剔除無邊眾生的痛苦，將按已述方法，而勤修來  
的善行，迴向菩提，〔這一點兒，〕是佛子〔們〕所應實踐的。

34

◎ 桑耶精舍 (SBA)：三種態度 (Three Attitudes)：

學習、關懷、奉獻 (LCC : Learning、Care、Contribution)

2 ◎【甲三、結分（分二）】(The virtue at the end—the conclusion and  
dedication//Three)

4 【乙一 祈恕（分三）】(Confession with sincere prayer//Three)

【丙一 造頌因由(C.)】(The major cause and reason of making these verses of this text)

6 □C. 為利欲學佛子道，顯密經論所言義；跟隨聖賢之竅訣，著佛子行卅七頌。

Relying on what is taught in the sutras, tantras, treatises,

8 And the words of the genuine masters,

I have composed these thirty-seven bodhisattva practices

10 For the benefit of those who wish to train on the bodhisattva's path.(C.)

12 C.我依經續與論典，及隨眾賢所說義；為欲求學佛道者，撰佛子行卅七頌。

○〔我是〕遵循著顯經、密續與〔具量〕論典以及賢者們的教言，而為欲學佛子道者〔歸納〕撰寫了佛子們的三十七種實踐〔內容〕。

16 【丙二 頌源清淨(D.)】(Indicating the lineage of blessing with purity by verses)

□D. 吾淺智慧少學故，亦無智者所喜詩；然以經典教言故，佛子行頌應無誤。

18 Because my intelligence is inferior and my studies few,

I cannot compose poetry pleasing to scholars.

20 Yet, since these verses are based on the sutras and the teachings of the  
genuine masters,

22 I believe these bodhisattva practices are not mistaken.(D.)

24 D.才智羸劣乏習故，不擅碩學所喜辭；然依經教及聖言，佛子行頌應無謬。

○由於才智羸劣而學問匱乏，因此，〔我並〕不擅長碩學者所喜好的遣辭造句；但又因為是依從經典及賢聖的教言所以，〔我〕想這《佛子行頌》〔在義理上〕也該是沒有錯謬的。

28 【丙三 祈恕過失(E.)】(Forgiving any faults and written mistake)

□E. 然諸廣闊佛子行，愚鈍如我難測故；違理無關等過失，祈諸聖賢予寬恕。

30 Nevertheless, for one with an inferior intellect such as mine,

The vast conduct of a bodhisattva is difficult to fathom,

32 So I pray to the genuine masters to consider with patience

My contradictions, inconsistencies, and any other mistakes I have made.(E.)

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E.然諸偉岸佛子行，愚鈍如我難盡知；故祈賢者慈寬宥，違理無關諸過失。

4

○但話又說回來，〔對於〕那些偉大的佛子行誼，像我這樣的劣智者〔無論如何也都〕難以徹其底蘊。因此，〔文中若有些與佛子行相〕違背以及〔與其〕無關〔而說〕的過失，〔還衷心地〕祈求賢者們予以寬宥。

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【乙二 普皆迴向、願同觀音(F.)】 (Universal dedication and wishing as the same achievement as *the Great Compassionate Bodhisattva; Kuan-Yin*)

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□F. 以此善業諸有情，依勝俗諦菩提心；無住有寂之邊際，願成怙主觀世音。

By virtue of the merit gathered here,

12

Through the power of relative and genuine *bodhichitta*,

May all wandering beings be liberated from the extremes of existence and peace, Just like the protector *Chenrezik*.(F.)

14

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F. 由作此善願眾生，皆憑真俗菩提心；不住有寂得自在，咸同怙主觀世音！

18

○〔我衷心地〕希望借助於作此〔《佛子行頌》〕所生出的善根，而使所有的眾生都能憑著勝義和世俗〔兩種〕殊勝的菩提心，而如同那不住有、寂之邊的怙主觀世音菩薩一樣〔究竟解脫〕。

20

< 誦文結束，吉祥圓滿意！！ >

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◎ **【The Detailed Handout of**

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**“The Thirty-Seven Practices of All Buddhas’ Sons”】**

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## ◎ 【佛子行三十七頌講義】

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