

BCA Stanza #: 1

Sanskrit:

Sugataan sasutaan sadharmakaayaan
Pranipatyadarato khilamscha vandyaan
Sugataatmaja samcharaavataaram
Kathayishyaami ya thaagamam samaasaat

Tibetan:

De shek choe kyi ku nga srey chey dang
Chak oe kun laang gu par chak tsel te
de shek srey kyi dom la juk pa ni
lung shin dor due ney ni jood par ja

**To the sugatas, who are endowed with the dharmakaaya,
together with their sons,
And to all who are worthy of veneration, I respectfully pay homage.
That done, in accordance with the scriptures, I will briefly explain
Entering into the precepts of the sons of the sugatas.**

BCA Stanza #: 2

Sanskrit:

na hi kimchidapuurvamatra vaachyam
na cha samgrathanakaushalam mamaasti
ataeva na me paraarthachintaa
svamano vaasayitum krrtam mamedam

Tibetan:

Don ched ma jung wa yang dir jod mey
dep jor khey pa-ang dag la yoed min te
de chir shen don sam pa dag la mey
rang gi yid la gom chir ngey di tsam

English:

**I can say nothing here that has not already been said before,
and I possess no skill in prosody.
Hence, I would not even imagine that this might benefit others;
I wrote it only to cultivate bodhicitta within my own mind.**

BCA Stanza #: 3

Sanskrit:

mama taavadanena yaati vrddhim
kushalam bhaavayitum prasaadavegaha
atha matsamadhaatureva pashyed
aparo 'pyenamato 'pi saarthako 'yam

Tibetan:

Ge wa gom chir dag gi dey pay shug
di dag giy kyang re shig phel gyur la
dag dang kal wa nyam pa shen gyiy kyang
chi te di dag thong na doen yoe gyur

English:

**Through these compositions may the power of my faith
Increase for awhile so that I may cultivate virtue.
Still, if by chance others equal in fortune to myself view these,
Some benefit might ensue.**

BCA Stanza #: 4

Sanskrit:

kshanamasampadiyam sudurlabhaa
pratilabdhaa purasharthasaadhanii
yadi naatra vichintyatey hitam
punarapyesha samaagamaha kutaha

Tibetan:

Dal jor di ni nyey par shin tu ka
Kyey bu'i doen drup thob par gyur pa la
Gel te di la phen pa ma drup na
Chi di yang dag jor par ga la gyur

**These freedoms and advantages are extremely difficult to obtain.
Since I have gained the opportunity to accomplish that which is
meaningful for a person,
If I do not practice what is beneficial in this lifetime,
How will a perfect opportunity like this come about later?**

BCA Stanza #: 5

Sanskrit:

raatrau yathaa meghaghanaandhakaare
vidyutkshanam darshayati prakaasham
buddhaanubhavana tathaa kadaacil-
lokasya punyeshu matihi kshanam syaat

Tibetan:

Ji Tar tsen mo mun nak trin rum na
lok gyu key chik bar nang ton pa tar
da shin sang gyey thu yi gya lam na
jig ten sod nam lo droe thang ga jung

**Just as a flash of lightning amidst cloudbanks in the pitch black
darkness of night
Reveals, for an instant, brightly illuminated shapes,
In the same way, occasionally, through the might of the Buddha,
A meritorious thought arises briefly in the minds of worldly people.**

BCA Stanza #: 6

Sanskrit:

tasmacchubham durbalameva nityam
balam tu paapasya mahatsughoram
tajjiiyate 'nyena shubhena kena
sambodhicittam yadi naama na syaat

Tibetan:

de tey ge wa nyam chung nyid la tak
dik pa tob chen shin tu mi zed pa
de ni dzok pai jang chum sem min pa
ge shen gang giy zil gyi noen par gyur

English:

**Hence, virtue is feeble while at all times
the great power of negativity is utterly unbearable.
Except for perfect bodhicitta
What other virtues could overcome this negativity?**

BCA Stanza #: 7

Sanskrit:

kalpaananalpaan pravicitayadbhi-
rdrshtam muniindrairhitametadeva
yataha sukhenaiiva sukham pravrdha-
mutplaavayatyapramitaanjanaughaan

Tibetan:

kal pa du mar rab gong dzed pa yi
thub wang nam kyi di nyid pen bar zik
diy ni tsed med kye wo tsok nam kyi
de chok de lak nyid du thob par jed

English:

**The mighty munis, who have contemplated for many aeons,
have seen that this bodhicitta is beneficial
because it causes unfathomable masses of beings
to attain supreme bliss easily.**

BCA Stanza #: 8

Sanskrit:

bhavaduhukhashataani tartukaamai-
rapi sattvavyasanaani hartukaamaihi
bahusaukhyashataani bhoktukaamai-
rna vimocyam hi sadaiva bodhicittam

Tibetan:

sriy pay duk ngel gya thrak shom doed ching
sem chen mi de sel war doed pa dang
de mang gya trhak choed par doed pey kyang
jang chub sem nyid tak tu tang mi ja

English:

**Those who wish to overcome the hundreds of sufferings of existence,
those who wish to remove the unhappiness of beings,
and those who wish them to enjoy multitudinous forms of bliss
should never forsake bodhicitta.**

BCA Stanza #: 9

Sanskrit:

bhavacaarakabandhano varaakaha
sugataanaam suta ucyate kshanena-
na naraamaralokavandaniyo
bhavati smodita eva bodhicitte

Tibetan:

jang chub sem kye gyur na key chik giy
khor wai tson rar dam pai nyam thak nam
de shek nam kyi srey she joed ja shing
jik ten hla mir chey pey chak jar gyur

**Once this bodhicitta has taken birth, in that very instant,
Even those who were captured in the prison of samsaara
will be called "sons of the sugatas"
and will be revered by all the world, including gods and men.**

BCA Stanza #: 10

Sanskrit:

ashucipratimaamimaam grhiitvaa
jinaratnapratimaam karotyanarghaam
rasajaatamatiiva vedhaniyam
sudrdham grhnata bodhicittasamjnam

Tibetan:

ser gyur tsi yi nam pa chok ta bu
mi tsang lue di lang ney gyel wai ku
rin chen ring thang med par gyur wey na
jang chub sem shey ja wa rab ten jung

**Bodhicitta is just like the supreme kind of alchemical elixir,
for it transforms this impure body we have taken
into the priceless jewel of the Victor's body.
Therefore, very firmly seize this elixir called bodhicitta!**

BCA Stanza #: 11

supariikshitamaprameyadhiibhi-
rbahumuulyam jagadekasaarthavaahaiha
gatipattanavipravaasashiilaaha
sudrdham grhnata bodhicittaratnam

dro wai de pon chig pu tsey mey loe
lek par yong su tak na rin chen pey
dro wai ney dang drel war dod pa nam
rin chen jang chub sem lek ten par zung

**Since the immeasurable mind of the Sole Guide of Beings
Saw its great value when he thoroughly examined it,
All those who wish to be free from the realms of beings
Should firmly take hold of this precious bodhicitta in an
excellent manner.**

BCA Stanza #: 12

kadaliiva phalam vihaaya yaati
kshayamanyatkushalam hi sarvameva
satatam phalati kshayam na yaati
prasavatyeva tu bodhicittavrkshaha

ge wa shen kun chu shing shin du ni
drey bu kye ney zey par gur wa nyid
chang chub sem kyi gon shing tak par yang
drey bu chin pey mi zey pel war gyur

**All other virtues are like plantain trees;
After coming to fruition they simply cease to be.
But the tree of bodhicitta constantly
Gives fruit and increases unceasingly.**

BCA Stanza #: 13

krtvaapi paapaani sudaarunaani
yadaashrayaaduttarati kshanena
shuuraashrayeneva mahaabhayaani
naashriiyate tatkathamajnasattvaiha

dik pa shin tu mi zey jey na yang
pa la ten ney jin pa chen po tak
gang la ten ney yunkyi drol gyur wa
de la bak chen nam kyi chi mi ten

**Although I have committed the most unbearable negative deeds,
By entrusting myself to bodhicitta, I shall be instantaneously liberated,
Just as one will be liberated from great fear
by entrusting oneself to a hero.
Why do the ignorant not devote themselves to this?**

BCA Stanza #: 14

yugaantakaalaanalavanmahaanti
paapaani yannirdahati kshanena
yasyaanushamsaanamitaanuvaaca
maitreyanaathaha sudhanaaya dhiimaan

dey ni due tha me shin dik chen nam
ked chik chik giy ngey par srek par ched
de yi pen yon pak tu mey pa dak
cham gon lo dang den pey nor zang shey

**Just like the fire at the end of an aeon, this bodhicitta
Definitely consumes in one instant even great negative deeds.
The wise Maitreyanaatha taught
Its unfathomable benefits to Sudhana.**

BCA Stanza #: 15

tadbodhicittam dvividham vijnaatavyam samaasataha
bodhipranidhicittam ca bodhiprasthaanameva ca

chang chum sem de dor due na
nam pa nyi su shey cha te
chang chub mon pai sem dang ni
chang chub juk pa nyid yon no

In brief, this bodhicitta
Should be understood to have two aspects:
The mind that aspires to enlightenment,
And the mind that enters into the conduct of enlightenment.

BCA Stanza #: 16

gantukaamasya gantushca yathaa bhedaha pratiyate
tathaa bhedo 'nayorjneyo yathaasamkhyena panditaiha

dro war dod dang dro wa yi
che drak ji tar shey pa tar
de shin khey pey di nyi kyi
che drak rim chin shey par ja

**Just as one understands the distinction between
Aspiring to go and actually going,
In the same way the wise ones should understand
The distinction between these two in their progressive order.**

BCA Stanza #: 17

bodhipranidhicittasya samsaare 'pi phalam mahat
na tvavicchinnapunyatvam yathaa prasthaanacetasa

chang chum mon pai sem ley ni
chor tso drey bu che chung yang
ji tar jug pai sem shin du
son nam gyun chak jung wa min

**From the bodhicitta of aspiration,
Great fruits arise while still circling in samsaara,
And yet, it does not have the unceasing stream of merit
As does the bodhicitta of application.**

BCA Stanza #: 18

yataha prabhrtyaparyantasattvadhaatupramokshane
samaadadaati taccittamanivartyena cetasa

gang ney zung te sem chen kham
tha yey rab tu drol wari chir
min dik pa yi sem kiy su
sem de yang dak lang gyur pa

From the point of time

When one has genuinely adopted this bodhicitta,

In order to free infinite realms of beings

With a resolve from which one does not turn away,

BCA Stanza #: 19

tataha prabhrti suptasya pramattasyaapyanekashaha
avicchinnaaha punyadhaaraaha pravartante nabhahasamaaha

deng ney zung te nyid lok gam
bak mey gyur kyang son nam shuk
gyun mi ched par du ma shik
nam kha nyam par rab tu jung

**From that moment on,
Even while asleep or inattentive,
An uninterrupted and multifarious force of merit
Arises, equal to the sky.**

BCA Stanza #: 20

idam subaahuprcchaayaam sopapattikamuktavaan
hiinaadhimuktisattvaartham svayameva tathaagataha

di ni tha pa dang par
lak zang giy ni shu pa ley
men mos sem chen don gyi chir
dey shin shek pa nyid kiyi sung

**This presence of benefits together with four reasons
Is what the Tathaagata himself explained
In the sutra requested by Subaahu
For the benefit of those inclined toward the lesser paths.**

BCA Stanza #: 21

shirashuulaani sattvaanaam naashayaamiiti cintayan
aprimeyena punyena grhyate sma hitaashayaha

sem chen nam kyi le ney tsam
sel lo nyam du sam na yang
pen dok sam pa dang den de
son nam pak mey den gyur na

**If a person with a helpful intention
Thinks, "I shall merely relieve
The headaches of a few beings,"
And this thought is already endowed with boundless merit,**

BCA Stanza #: 22

kimutaapramitam shuulamekaikasya jihirshataha
aprimeyagunam sattvamekaikam ca cikiirshataha

sem chen re rey mi de wa
pak tu mey pa sel dod ching
re re-ang yon ten pak mey du
drub par dod pa moe chi goe

**Then it is needless to mention that
Wishing to dispel the boundless misery of every single being,
And wishing for each of them
To accomplish boundless qualities also carries boundless merit.**

BCA Stanza #: 23

kasya maatuha piturvaapi hitaashamseyamiidrshii
devataanaamrshiinaam vaa brahmanaam vaa bhavishyati

pa-am yang na ma yang rung
su la di drai pen sem yod
hla dang dran song nam kyang run
tsang pa la yang di to dam

**Do even fathers and mothers
Have such a benefiting intention?
Do the gods and sages
Or even Brahma have it?**

BCA Stanza #: 24

teshaameva ca sattvaanaam svaarthe 'pyesha manorathaha
notpannapuurvaha svapne 'pi paraarthe sambhavaha kutaha

sem shen de dak nyid la ngon
rang di don do di drai sem
mi lam du yang ma miy na
shen gyi don do ga la kye

**If those beings have never before
Even dreamed of such an intention
To attain Buddhahood for their own sake,
How could it ever arise for the sake of others?**

BCA Stanza #: 25

sattvaratnavishesho 'yamapuurvo jaayate katham
yatparaarthaashayo 'nyeshaam na svaarthe 'pyupajaayate

shen dak rang gi don du yang
mi chung sem chen don sem gang
sem kyi rin chen kyed par di
gna na mey pai med chik trung

**The fact that this most exalted jewel of the mind,
This intention to benefit all beings,
Which does not arise in others even for their own sake,
Has now taken birth in my mind is an unprecedented wonder.**

BCA Stanza #: 26

jagadaanandabiijasya jagadduhakhaushadhasya ca
cittaratnasya yatpunyam tatkatham hi pramiiyataam

dro wa kun gyi gah wai gyu
sem chen duk ngel tir gyur pa
rin chen sem kyi sod nam gang
de la ji tar shel gyiy lang

**It is the source of happiness for all beings.
It is the panacea for all the suffering of beings.
The totality of merit of this precious intention—
How can it be fathomed?**

BCA Stanza #: 27

hitaashamsanamaatrena Buddhapuujaa vishishyate
kim punaha sarvasattvaanaam sarvasaukhyarthamudyamaat

pen par sam pa tsam gyiy kyang
sang gyey chod ley kyey pak na
sem chen ma lue tam chey kyi
dey don tson pa moe chi goe

**If a mere benefiting intention
Surpasses presenting offerings to the Buddhas,
Then how much more so does striving for the sake of
The happiness of all beings without excluding any?**

BCA Stanza #: 28

duhakhamevaabhidhaavanti duhakhanihasaranaashayaa
sukhecchayaiva sammohaat svasukham ghnanti shatruvat

duk ngel dor doe sem yod kyang
duk ngel nyid la ngoen par gyuk
dey wa doed kyang ti muk pey
rang gi dey wa dra tar jom

**Although beings wish to avoid misery,
They actually run toward misery itself.
Although they want to be happy, out of ignorance
They destroy their own happiness as they would an enemy.**

BCA Stanza #: 29

yasteshaam sukharañkaanaam piiditaanaamanekashaha
trptim puurvasukhaiha kuryaatsarvaaha piidaashchinatti ca

gang shik dey wey pong pa dang
duk ngel mang den de dak la
dey wa kun gyiy tsim pa dang
duk ngel tam chey choe chey ching

**Bodhicitta satisfies with all the varieties of happiness
And cuts free from all suffering
Those who are deprived of happiness
And those endowed with many sorrows.**

BCA Stanza #: 30

naashayatyapi sammoham saadhustena samaha kutaha
kuto vaa taadrsham mitram punyam vaa taadrsham kutaha

ti muk kyang ni sel chey pa
de dang ge tsun ga la yoe
te drai shey kyang ga la yoe
sod nam de dra-ang ga la yoe

**It clears away even ignorance.
Where is there a comparable virtue?
Where is there ever such a friend?
Where is there merit similar to this bodhicitta?**

BCA Stanza #: 31

krte yaha pratikurviita so 'pi taavatprashasyate
avyaapaaritasaadhustu bodhisattvaha kimucyataam

pen tak len lon ga yin pa
de yang re shik ngak oe na
ma chol lek par ched pa yi
chang chub sem pa moe chi goe

**If even a person who returns a favor
Is worthy of being praised to some extent,
Then what need to mention bodhisattvas
Who do good without being asked?**

BCA Stanza #: 32

katipayajanasatradaayakaha
kushalakrdityabhipuujyate janaiha
kshanamashanakamaatradaanataha
saparibhavam divasaardhayaapanaat

dro wa nyung zey nar mai zey chor wa
key chik zey tsam chin par chey pa dang
nyey chey nyin chey drang par chey pa yang
ge wa chey pa yin shey kyrey poe kur

**If someone who donates food continuously to a few people
And someone who only gives food once,
And even someone who satiates them for half a day in a
condescending manner
Is honored by people, saying, "He performs virtue!" then**

BCA Stanza #: 33

kimu niravadhisattvasamkhyayaa
niravadhikaalamanuprayacchataha
gaganajanaparikshayaakshayam
sakalamanorathasamprapuranam

sem chen drang tha yey la due ring du
de war shek kyi de wa la na mey
yid la sam pa tha dak dzok chey pa
tak ru chin pa ta shik moe chi goe

**What need to mention those who always bestow such a
great gift,
The peerless bliss of the sugatas,
For a long period upon boundless multitudes of beings,
Thus fulfilling all their wishes?**

BCA Stanza #: 34

iti satrapatau jinasya puttre
kalusham sve hrdaye karoti yashca
kalushodayasamkhyayaa sa kalpaan
narakeshvaavasatiiti naatha aaha

gang shik de drai gyal srey chin dak la
gel te ngen sem kyey par chey na de
ngen sem kyey pai drang shin kel par ni
nyel war ney par gyur shey thub pey sung

**The Sage has said, "Whoever bears an evil thought
Against such a son of the victors, a benefactor,
Will remain in hell for as many aeons
As the number of his evil thoughts."**

BCA Stanza #: 35

atha yasya manaha prasaadameti
prasavettasya tato 'dhikam phalam
mahataa hi balena paapakarma
jinaputtreshu shubham tvayatnataha

on te gang shik yiy rab dang chey na
de yi drey bu de wey hlak par pel
gyel srey nam la do gel chen poe kyang
dik pa mi chung ge wa dang giy pel

**But whoever looks at a bodhisattva with a devoted mind,
The fruits of this will multiply far more than these evil thoughts.
Even in greatest adversity, the sons of the victors
Never generate negativity; instead, their virtues
naturally increase.**

BCA Stanza #: 36

teshaam shariiraani namaskaromi
yatroditam tadvaracittaratnam
yatraapakaaro 'pi sukhaanubandhii
sukhaakaraamstaan sharanam prayaami

gang la sem kyi dam pa rin chen de
kyey pa de yi ku la chak tsel shing
gang la noed pa chey kyang de drel wa
dey wai chung ney de la kyab su chi

**I pay respect to the body of those
In whom this sacred and precious mind has arisen
And who link to happiness even those
who have caused them harm.
To that very source of happiness I go for refuge.**