

An Inquiry into the Relationship between  
the *Śikṣāsamuccaya* and the *Bodhi(sattva)caryāvatāra*\*

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It has traditionally been accepted that Śāntideva wrote both the *Śikṣāsamuccaya* and the *Bodhi(sattva)caryāvatāra*. As regards the relationship between these two works, the following three significant facts have so far been clarified by a number of contemporary studies:

- (1) The *Bodhi(sattva)caryāvatāra* (BCA), Chapter V.105 refers to the *Śikṣāsamuccaya* (ŚS) and emphasizes the importance of its repeated reading since correct conduct is, it says, therein explained at length.
- (2) The BCA and the ŚS share almost the same introductory verses composed of three successive stanzas in which the author(s) make vows at the outset of writing.
- (3) Vibhūticandra (fl.ca.1200), Bu-ston (1290–1364), Tāranātha (1575–1608), and Sum-pa mkhan-po (1704–1776?) unanimously ascribe three works, the ŚS, the *Sūtrasamuccaya* (SūtraS) and the BCA, to Śāntideva.

However, the recent discovery of an early recension of the *Bodhisattvacaryāvatāra* (BSA), which has so far been identified only in the Tibetan manuscripts from Dūn-huáng, has rather dramatically changed the situation.<sup>1</sup> Having discussed the above first and third points in several earlier articles,<sup>2</sup> I would like to confine myself here to dealing with the second point and the related interaction between the ŚS and the BSA/BCA, while referring also to the probable chronological order of the BSA, the ŚS, and the BCA.

1. Before entering upon the topic in question, let me summarize the conclusions drawn from my discussion in Saito [2004]<sup>3</sup> as follows:

First, the verse in question, i.e., BCA 5.105,<sup>4</sup> was a new stanza inserted between BSA-I,

\* This article was read at the 14th World Sanskrit Conference held in Kyoto on 1–5 Sept.2009. I am indebted to comments made by Paul Harrison, Kaie Mochizuki, Susanne Mroziak, and other participants in the panel titled “Śāntideva and the *Śikṣāsamuccaya*”. However, any errors remain my own responsibility.

<sup>1</sup> For a list of references on the early recension of BSA, see Saito [2000] pp.107–108.

<sup>2</sup> Saito [2001][2004].

<sup>3</sup> See Saito [2004] p.143.

<sup>4</sup> *śikṣāḥ sūtreṣu dṛṣyante tasmāt sūtrāṇi vācayet/  
ākāśagarbhasūtre ca mūlāpattīr nirūpayet*/(104)  
*śikṣāsamuccayo 'vaśyaṃ draṣṭavyas tu punaḥ punaḥ/  
vistareṇa sadācāro yasmāt tatra pradarśitaḥ*/(105)  
*saṃkṣepeṇātha vā tāvat paśyet sūtrasamuccayam/  
āryanāgārjunābaddhaṃ dvitīyaṃ ca prayatnataḥ*/(106)

“The principles of training are seen in the sūtras. Therefore one should recite the sūtras, and one should study the fundamental sins in the *Ākāśagarbhasūtra*.”(104)

4.90 and 91<sup>5</sup> by, in all probability, some unknown reviser who highly esteemed the importance of the ŚS.

Secondly, in order to adapt the newly inserted stanza to the context, the reviser seems to have altered some related words such as *thog ma nyid du* (\**prathamato*) and *de'i 'og du[tu]* (\**tataḥ paścāt*) to those found in the present text of the BCA, i.e. *mūlāpattīr* and *dviṭīyaṃ ca*, etc.

Thirdly, the BSA-III partly and wrongly retains the earlier rendering, i.e., the BSA-I by dPal brtsegs et al. and also reflects Prajñākaramati's problematic understanding of BCA V.106.

Lastly, the above three conclusions consequently confirm the fourth interpretation which attributes both the BSA (BCA) and the ŚS to Śāntideva, and the SūtraS to Nāgārjuna<sup>6</sup>.

2. On the basis of the above conclusion as a premise of our present discussion, let us further inquire into the relationship between the BSA, the ŚS, and the BCA. It is confirmed by both the catalogue *IDan dkar ma* compiled in 824 and the colophons of the Tibetan translation (=BSA-III) of the BCA and the BSA-I (Stein No.629) that at the time of the early 9th century the BSA-I (Skt.) and the ŚS had already been composed, whether by the same hand or not. In addition, the first of the above conclusions reveals also the most probable fact that when the BSA-I came out in India, the ŚS had not yet appeared. The author of the BSA-I, Blo gros m(y)i zad pa (\*Akṣayamati), stresses in his work the importance of a careful reading of the so-called Nāgārjuna's *Sūtrasammucaya* but never refers to the *Śikṣāsamuccaya*.

Concerning the chronological order of the BSA-I (Skt.) and the ŚS, we can also point

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"The *Śikṣāsamuccaya* should definitely be looked at again and again, since correct conduct is therein explained at length\*" (105) (\*For *vistareṇa/samkṣepeṇa*, see Harrison [2007] p.225–226 and n.49).

"Alternatively, in brief, one should first look at the *Sūtrasammucaya* with great care, which was composed by the noble Nāgārjuna and is secondary." (106)

For a comparison of the BCA 5.104–106 and the BSA-I, 4.90–91, see also Ishida [1988].

<sup>5</sup> mdo sde rnam la blab pa snang//

de bas mdo sde klag par bya<sup>1</sup>//

nam mkha'i snying po'i mdo sde ni//

thog ma nyid du blta bar bya<sup>1</sup>/(90)

'phags pa na ga rdzu na yis//

mdo<sup>2</sup> rnam kun las btus pa yang//

rab du(sic) 'bad de blta dgos pas//

de'i 'og du(sic)<sup>3</sup> blta bar bya<sup>1</sup>/(91) [1 St.629 bya'; 2 St.629 mdo sde; 3 St.629 tu]

(\**śikṣāḥ sūtreṣu dṛṣyante tasmāt sūtrāṇi vācayet/*

*ākāśagarbhasūtrṃ ca prathamato nirūpayet/* (90)

*saṃvyavalokaniyaṃ ca paśyet sūtrasammucayaṃ/*

*āryaṅgārjun(ābaddhaṃ) tataḥ paścāt prayatnataḥ/*(91))

"The principles of training are seen in the sūtras. Therefore one should recite the sūtras, and one should at the very beginning look at the *Ākāśagarbhasūtra*."(90)

"After that, one should also carefully look at the *Sūtrasammucaya* compiled by the noble Nāgārjuna since it needs looking at with great care." (91)

<sup>6</sup> See Saito [2004] pp.137–140.

out two interesting facts:

First, of significance are the identical verses adopted both in the BCA and in the 27 basic verses constituting the main structure of the ŚS.<sup>7</sup> In the ŚS the primary theme of 27 verses is called the “vital points” (*marma-sthāna*) for a Mahāyāna practitioner. The “vital points” are expressed in the fourth stanza of the ŚSK as follows:

ŚSK 4: *ātmabhāvasya bhogānāṃ tryadhvavṛtteḥ śubhasya ca/ utsargaḥ sarvasattve-  
bhyas tadraḥśāśuddhivardhanam//* (ŚS, p.17.13–14)

“The sacrifice, for the sake of all living beings, of one’s body, one’s possessions, and one’s merit acquired in all three times, and the protection, purification and increase of those [three things].”

This motif clearly echoes the BSA-I, 2.75:

lus dang de bzhin longs spyod dang// dus sum dge ba thams chad kyang// sems can kun  
gyi don ’grub phyir// phangs pa myed par gtang bar bya// (Stein No.628, Ka 5a3, Saito  
[2000] p.34) = BCA, III.10:

*ātmabhāvāms tathā bhogān sarvaṃ tryadhvagaṭaṃ śubham/ nirapekṣas tyajāmy eṣa sar-  
vasattvārthasiddhaye//* (BCA, p.163.22–23)

“I sacrifice without regret my bodies, my possessions, my merit acquired in all three times, to accomplish good for all living beings.”

Also noteworthy is the first verse of the ŚSK:

ŚSK 1, ŚS p.2.10–11: *yadā mama pareṣāṃ ca bhayaṃ duḥkhaṃ* (BCA *duḥkhaṃ*) *ca na  
priyam/ tadātmanaḥ ko viśeṣo yat taṃ rakṣāmi netaram//*.

“When for me and others equally fear and suffering are unwelcome, what is so special about myself that I protect this and not the other?”

The above verse is exactly the same as that found in the BSA-I, 5.39 (=BCA, 8.96) which constitutes a well-known motif of the BCA, i.e., the identity of self and other (*parātmamasamatā*) expressed in the BSA-I, 6.34–85 and the BCA, 8.91–173. The above verse is positioned as one of the two parallel stanzas, the other of which is the preceding BSA-I, 6.38 (=BCA, 8.95):

gang tshe bdag dang gzhan gnyi ga// bde ba ’dod du mtshungs pa la// bdag dang khyad  
par ci yod na// gang phyir bdag gcig bde bar brtson// (Stein No.628, Ka 5a1–2, Saito  
[2000] p.34) = BCA p.201.5–6:

*yadā mama pareṣāṃ ca tulyam eva sukhaṃ priyam/ tadātmanaḥ ko viśeṣo yenātraiva*

<sup>7</sup> For these 27 basic verses, see Bendall [1897–1907] pp.XXXIX–XLVII, Tamura [1982], Hedinger [1984] pp.15–35, 151–161, Asano [1991], Sasaki [2001], Saito [2004] pp.340–341, Harrison [2007] pp.220–222, and Mroziak [2007] pp.19–35. For an annotated edition of those 160 verses including 27 basic verses used in the ŚS, see Harrison [2007] pp.233–248. Though not specifically mentioned in particular, for some of my renderings of Śāntideva’s verses in the ŚS I consulted Harrison’s handout distributed at the panel “Śāntideva and the *Śikṣāsamuccaya*” at the above-mentioned 14th World Sanskrit Conference. Any errors, needless to say, remain my own.

*sukhodyamaḥ//*

“When for me and others equally happiness is welcome, what is so special about me that I strive after happiness only for this?”

It seems most likely that the above verse BSA-I (Skt.), 2.75 provided the ŚŚ with the main motif for the “vital points,” and also the BSA-I (Skt.), 6.38 was later utilized as the first of 27 basic verses of the ŚSK, but not otherwise.

Secondly, the following fact is also worthy of note. The author of the ŚŚ makes, or let us say “cites,” one interestingly verse in the final 19th chapter, which can only be found in the BSA-I and not in the BCA. The verse is the BSA-I, 8.48, which runs:

mngal na 'dug pa 'das gyurd na// khu zho'i byis pa gzhan skyer 'gyur// byis pa 'das na gzho(*sic*) nu nyid// de 'das de'i 'og dar la 'bab// (Stein No.628, Ka 20b6, Saito [2000] p.55)

“When a fetus becomes dead a different infant is born. With the death of childhood there is youth. With its death one attains maturity.”

Interestingly enough, the above verse appears to have been cited in the ŚŚ:

*mṛte garbhagate tāvad anyo bālaḥ prajāyate/ mṛte bālye kumāratvaṃ tannāśāyāgato yuvā//* (ŚŚ, p.358.9–10), which corresponds to the following Tibetan (D Ki 192a7, P Ki 222b7–8):

mngal na gnas pa zhig pa las// byis par gyur pa gzhan yin la// byis pa zhig nas gzhon nu nyid// de zhig nas ni dar la bab//

It seems certain that the author of the ŚŚ cited the verse from the BSA-I (Skt.), though the two Tibetan translations lack a rendering of *tāvād* and the corresponding Sanskrit words of both *khu zho[ 'i byis pa]* and *de'i 'og* used in the BSA-I are unclear.

**3.** Let us now turn to the relationship between the ŚŚ and the BCA. It is noteworthy that though the two recensions of the BCA, i.e., BSA-I and BCA (/BSA-III), share almost the identical verses in the first three chapters (four chapters in BCA), the only exception is found in their introductory verses. As Tāranātha<sup>8</sup> rightly mentioned, the BSA-I has at the start of the work two different kinds of introductory verses, the first of which corresponds to Nāgārjuna's well-known “eight negations” stanza adopted as a prologue to his *Mūlamadhyamakakārikā*.<sup>9</sup>

<sup>8</sup> See Shiefner [1868] p.127.14–15: “Those from east [India have transmitted] the [BSA] composed of only 700 *ślokas*, whose invocations were taken from that of the *Mūlamadhyamaka[kārikā]*” (shar pa rnam kyis *ślo-ka* bdun brgya las med pa mchod brjod dBu ma rtsa ba'i de bcug//).

<sup>9</sup> BSA-I, 1.1: gang gis rten cing 'brel par 'byung// 'gag pa myed pa skye myed pa(//)  
rtag pa myed pa chad myed pa// tha dad don myin don gcig myin// (1)

1.2: 'ong ba myed pa 'gro myed pa// spros pa nyer zhi zhi bstand pa//  
rdzogs pa'i sangs rgyas smra rnam kyi// dam pa de la phyag 'tshal lo//(2)

“The Perfect Buddha who has taught the dependent-arising,  
The blissful, the quiescence of verbal proliferation,  
Non-extinction, non-origination,

Instead of the above introductory stanzas, the present BCA, as well as its Tibetan translation (BSA-III), contains the following verses speaking of the author's vow at the outset of his writing. The three verses are all composed in the *Aupacchandāsika* metre as follows:

BCA 1-3 (BCA, p.155.2-9 ≙ ŚS, p.1.9-p.2.2):

*sugatān sasutān sadharmakāyān praṇipatyādarato 'khillāṃś ca vandyān/  
sugatāmajasamvarāvatāraṃ kathayiṣyāmi yathāgamaṃ samāsāt*<sup>1</sup>// (1)

“Bowling down in devotion to the Blessed Ones

With their sons and with their bodies of Dharma, and to all worthy of worship,

I shall provide in brief an introduction to the vow of the sons of the Blessed Ones

Following the traditional teachings.”

*na hi<sup>2</sup> kiṃcid pūrvam atra vācyaṃ na ca saṃgranthanakauśalaṃ mamāsti/  
ata eva na me parārthacintā<sup>3</sup> svamano bhāvayituṃ kṛtaṃ mayedam<sup>4</sup>*// (2)

“In fact I do not have anything new to say here,

Nor do I possess any skill in composition.

For that reason, with no intention to act for others,

This is composed to cultivate my own mind.”

*mama tāvad anena yāti vṛddhiṃ kuśalaṃ bhāvayituṃ prasādvavegaḥ/  
atha matsamadhātur eva paśyed aparo 'py enam ato 'pi sārthako 'yam*// (3)

“By this the impulse of my faith to cultivate

What is wholesome grows a little

If anybody else with the same disposition as I  
Should see this, he may derive benefit from it too.”

[1 ŚS *samuccitārthavākyaḥ*, “with an anthology of meaningful passages”; cf. BSA-III D La 1b2-3: lung bzhin mdor bsdus nas ni brjod par bya//, ŚS D Khi 3a6: mdor bsdus don gyi ngag gis brjod par bya//; 2 ŚS *ca*; 3 ŚS *yatnaḥ*; cf. BSA-III D La 1b3: gzhan don bsam pa bdag la med//, ŚS D Khi 3a7: gzhan gyi don du bdag mi 'bad//; 4 ŚS *mamedam iṣṭam*; cf. BSA-III D La 1b = ŚS D Khi 3a7(!): ngas 'di brtsams]

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Non-cessation, non-eternity,  
Non-coming, non-going,  
Non-differentiation, non-identity,  
I do homage to him,  
The best of preachers.”

- 1.3: sangs rgyas nmams dang byang cub sems dpa' dag//  
sems can ma lus gnod pa sel mdzad cing//  
bde ba nram mang sna tshogs sgrub mdzad pa//  
de dag spyod dang bcas la gus phyag 'tshal//(3)  
“The Buddhas and Bodhisattvas who, keeping good conduct,  
Remove all injuries from living beings  
And accomplish many kinds of goodness,  
I do respectful homage to them.”  
(Stein No.628, Ka 1a1-3, Saito [2000] p.9)

These stanzas, placed in stead of the above-mentioned two reverential verses, are full of humble expressions and fit well with the ŚS, which was composed “with an anthology of meaningful passages” (*samuccitārthavākyaiḥ*) from Mahāyāna scriptures. It appears most likely that the author of the BCA utilized these stanzas with slight changes in wording in order to better suit the character of the work, e.g., changing *samuccitārthavākyaiḥ* to *yathāgamam samāsāt*. This highly probable fact that Śāntideva, the author of the BCA, changed the introductory stanzas from those of the MK to those found at the start of the ŚS accords well with the above-mentioned interesting fact which informs us of Śāntideva’s preference for the ŚS rather than Nāgārjuna’s SūtraS.

## Conclusion

From the above discussion, we may draw the following conclusion, in particular those underlined, concerning the probable chronological order of the BSA-I, the ŚS, and the BCA/(BSA-II, -III).

ca. 5c.: The *Sūtrasamuccaya* (ascribed to Nāgārjuna) was compiled.

ca. early 8c.: The BSA-I (Skt.), composed of 9 chapters, 702.5 vv. in total, was written by \*Akṣayamati.

ca. late 8c.(?): The *Śikṣāsamuccaya* was written by “Śāntideva” in accordance with the motif of BSA-I, 2.75.

ca. early 9c.: The BSA-I (Skt.) was translated into Tibetan by dPal brtsegs et al.

ca. late 10c. at the latest: Influenced by the ŚS, the BSA-II (Skt.) was composed after omitting, supplementing and changing the contents of the BSA-I (Skt.). The Skt. text of the BSA-II had most probably 10 chapters and 913 vv. in total.

ca. late 10c.: Prajñākaramati’s story about the ascription of the three works SūtraS, ŚS, and BCA to Śāntideva was created and became influential.

ca. early 11c.: Rin chen bzang po(958–1055) et al. translated the Skt. text of the BSA-II into Tibetan.

ca. late 11c. to early 12c.: Blo ldan shes rab(1059–1109) et al. retranslated and completed the BSA (=BSA-III).

ca. late 12c.: Following Prajñākaramati’s above story about the three works, Vibhūticandra established the biography of Śāntideva, which was placed at the head of his commentary, *BCA-tātparyapañjikā Viśeṣadyotanī*.<sup>10</sup> This biography supplied the later Tibetan tradition with the basic ideas about Śāntideva’s life and works.

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<sup>10</sup> See Pezzali [1968] pp.27–37, de Jong [1975].

## Abbreviations

- BCA *Bodhicaryāvatāra*; ed. by Minayev [1890].
- BSA-I Tibetan translation of the *Bodhisattvacaryāvatāra* composed of 702.5 verses and 9 chapters, ascribed to the ācārya Blo gros m(y)i zad pa (\*Akṣayamati) and translated by dPal brtsegs et al. in the early 9th century; Stein Tib. Nos.628, 629, 630-I, Pelliot Tib. No.794.
- BSA-II Tibetan translation of the *Bodhisattvacaryāvatāra* composed of probably 913 verses and 10 chapters, and revised by Rin chen bzang po (958–1055) et al.
- BSA-III Tibetan translation of the *Bodhisattvacaryāvatāra* composed of 913 verses and 10 chapters, and retranslated and completed by Blo ldan shes rab (1059–1109) et al.; D No.3871, P No.5272.
- ŚS *Śikṣāsamuccaya*; ed. by Bendall (1897–1902).
- ŚSK *Śikṣāsamuccayakārikā*; embedded in ŚS, cf. Bendall [1897–1902] pp.XXXIX–XLVII.
- SūtraS *Sūtrasamuccaya*; D No.3934, P No.5330.

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2010.3.5

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## 『学処集成』と『入菩薩（菩提）行論』の関連をめぐって

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『学処集成』 *Śikṣāsamuccaya* と『入菩薩（菩提）行論』 *Bodhi(sattva)caryāvatāra* については、両者ともに菩薩の学すべきこと（学処 *śikṣā*）を論じ、両者の間には共通の偈頌も見られ、さらにはまた現行の『入菩提行論』 V.105 が、「一方また、『学処集成』は、必ず、繰り返しかえし繰り返しかえし学ばねばならない。なぜなら、そこには正しい行いが詳細に示されているのだから」と明言している事実もあって、両書がシャーンティデーヴァの代表作であることを疑う声は、従来およそなかった。しかしながら、敦煌出土のチベット語写本に伝承される『入菩薩行論』の初期本に上記の引用が欠落していることもあって、シャーンティデーヴァの著作とその伝承をめぐっては、この間、根本的な再考を余儀なくされることになった。

本論文は、関連成果をふまえたうえで、改めて、上記両論の関係、詳しくは 8 世紀には成立していたと推定されるアクシャヤマティ作の初期本『入菩薩行論』（9 章本・702,5 偈）とシャーンティデーヴァに帰せられる『学処集成』の両書、ならびに 10 世紀以前の成立が疑いえない現行のシャーンティデーヴァ作『入菩提行論』（10 章本・913 偈）を含む 3 論書の相互関係の再検討を目的としている。

まず、初期本『入菩薩行論』と『学処集成』の両書については、(1) 両者ともに『デンカルマ』目録（824 年）に記載があり、(2) 前者の初期本『入菩薩行論』には後者の『学処集成』への言及はなく、(3) 後者の『学処集成』を構成する 27 根本偈の中の一「身体」「所有物」「三世に積まれた善性」と、それらを有情のために惜しみなく「捨てること」、そしてそのためにそれらを「守護」し「浄化」し「増大」させることという 7 つの要所を示す第 4 偈を含む複数の重要偈が初期本『入菩薩行論』に依存していることから、これら両論は、およそ紀元 8 世紀に、この順序で成立していたことが推定される。

次に、『学処集成』と現行の『入菩提行論』との関係については、(1) 後者の『入菩提行論』の中で、前者の『学処集成』を繰り返しかえし学ぶよう、初期本『入菩薩行論』にない新たな偈頌（V.105）を挿入して勧めていること、(2) 後者の『入菩提行論』は、その帰敬偈として、初期本『入菩薩行論』にあったナーガールジュナ作『中論』のいわゆる「八不」の偈に代わって、前者の『学処集成』にある一『学処集成』にこそふさわしい謙遜にみちた内容の帰敬偈を置いていることが注目される。これらの事実からも、『入菩提行論』の著者ないし校訂者は、『学処集成』の成立後、遅くとも 10 世紀には、菩薩が学すべき經典アンソロジーとして、ナーガールジュナ作の『經典集成』とは別の、大乘經典のみを引用する『学処集成』こそを重んじたうえで、初期本『入菩薩行論』に部分的な削除と、内容的な改変と、新たな偈頌の挿入を加える形で現行のような内容の作品を生み、定着させたという経緯が推定される。