

The Translation of the Bodhisattvacaryāvatāra in the Chinese Buddhist World

— Shi Rush and the Bodhisattvacaryāvatāra: Translation, Commentary, and Compilation

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Abstract: This article provides an overview of the essential themes surrounding Shi Rush's contributions to the Bodhisattvacaryāvatāra, a foundational text in Mahayana Buddhism. Her contributions are examined through the lens of translation, commentary, and compilation, highlighting her efforts to familiarize the Chinese Buddhist community with Śāntideva's biographical context and the various translations of the text. Additionally, Shi Rush's provision of the original Tibetan version and related commentaries enriches the understanding of this work. The analysis further explores the text's influence on both Indian and Tibetan Buddhism, emphasizing its cross-cultural impact. The relationship between the Bodhisattvacaryāvatāra and other scholarly topics is also discussed, alongside stylistic observations in translation and a comparative analysis of different versions, revealing Shi Rush's ultimate contributions to Buddhist scholarship and practice.

Keywords: Bodhisattvacaryāvatāra, translation, Shi Rush, the Chinese Buddhist World

1. Introduction

(1) Introduction of Bodhisattvacaryāvatāra

Bodhisattvacaryāvatāra, written by the Indian scholar Śāntideva (650–750). This text is a foundational work of the Madhyamaka school in Mahayana Buddhism. The Bodhisattvacaryāvatāra consists of ten chapters, with its core teaching focusing on the six perfections (Six Pāramitās). These six perfections—generosity (dāna), ethical discipline (śīla), patience (kṣānti), effort (vīrya), meditation (dhyāna), and wisdom (prajñā)—are the essence of Mahayana practice. These perfections encapsulate the central tenets of Mahayana Buddhism and serve as an essential text for Mahayana practitioners, making the Bodhisattvacaryāvatāra a key work in the study and practice of the Mahayana path.

The Bodhisattvacaryāvatāra begins by explicitly stating its purpose in the first chapter, where it discusses the merits and benefits of bodhicitta, urging beings to cultivate bodhicitta and enter the path of the bodhisattva. In the second and third chapters, it further elaborates on the specific methods of generating bodhicitta, such as through repentance, making vows, and receiving the bodhisattva precepts. After receiving the precepts, one is instructed in the practice of "vigilance" in the fourth chapter, to avoid transgressions of the bodhisattva's conduct.

The fifth chapter emphasizes the importance of "protecting right understanding" to safeguard the bodhisattva's discipline. The sixth chapter focuses on cultivating "patience" to eliminate psychological obstacles in the practice of the bodhisattva path. To further enhance the bodhisattva's actions, the seventh chapter teaches the practice of "diligence."

The eighth chapter recommends first practicing "concentration" to overcome mental laxity, and then moving on to the practice of "exchange of self and others" to strengthen the conventional bodhicitta. The ninth chapter explores the cultivation of "wisdom," aiming to realize the ultimate truth of all phenomena in order to eradicate all afflictions and attain supreme bodhicitta (Shi Rushi, 1996).

In the Chinese world, Shi Rush's translation and commentary on the Bodhisattvacaryāvatāra have been influential in introducing this text to Chinese-speaking audiences. His efforts in translating, annotating, and summarizing the key teachings of the Bodhisattvacaryāvatāra have provided valuable resources for scholars and practitioners interested in the Buddhist path of the Bodhisattva.

(2) Introduction of Shi Rush

Shi Rush (1952–), secular name Chen Yujiao, graduated with a degree in physics from Taiwan's National Central University and is currently dedicated to the academic study of Tibetan Buddhism. He has taught Tibetan language and related Buddhist courses at the Chinese Buddhist Institute and Fa Guang Buddhist Research Institute. Shi Rush has translated several Tibetan Buddhist texts, including Bodhisattvacaryāvatāra and Jewel Garland of Philosophical Views. He has also provided in-depth commentary on the Humanistic Buddhism

(Renjian Buddhism) ideology advocated by Yin Shun, sparking extensive discussions on the positioning and development of Humanistic Buddhism.

Shi Rush has made significant contributions not only in translating Tibetan Buddhist texts but also in the dissemination of Buddhist thought and education. His work goes beyond the realm of classical translation, extending into the explanation of Buddhist philosophy and the practical paths of spiritual practice, especially emphasizing the Bodhisattva ideal in Mahayana Buddhism. His lectures often focus on how to apply Buddhist teachings in modern society, particularly in integrating traditional Buddhist wisdom into contemporary life. Moreover, his scholarly contributions have fostered dialogue and integration across different Buddhist schools, especially within the context of modern Buddhist trends, establishing him as a key figure in contemporary Buddhist studies.

2. Contributions and Characteristics of Shi Rush and the Bodhisattvacaryāvatāra: Translation, Commentary, and Compilation

(1) Initially Make Known to the Chinese Buddhist Community the Biographical Information on Śāntideva

Shi Rush examined Śāntideva's life based on records from Tibetan sources such as *The History of Buddhism* by Butön (Buston, 1290–1364) and *The History of Indian Buddhism* by Tāranātha (1575–1634). According to Shi Rush's research, Śāntideva was born in South India as the son of King Śāntavarman of the kingdom of Saurāṣṭra, and his original name was Śāntavarman. From a young age, Śāntideva showed exceptional learning. He later sought teachings on the "Manjushri's Sharp Wisdom Practice" from his guru Gusulu and practiced this path, gaining a vision of the bodhisattva Manjushri. (Shi Rushi, 1996)

It is said that on the night of King Śāntavarman's death, Śāntideva dreamt of Manjushri seated on the royal throne he was to ascend the following day. Manjushri said to him, "My disciple, this is my throne, and I am your guide. It would be most unsuitable for us to share this seat." Upon waking, Śāntideva realized he was not meant to govern and fled to East India during the night. After serving under the Lion Throne for a time, he went to Nalanda in Central India, where he ordained under the abbot Jayadeva, receiving the name Śāntideva.

After becoming a monk, Śāntideva diligently studied the Tripitaka in the monastery, practicing humility and restraint. In his daily life, apart from eating, sleeping, and attending to basic bodily functions, it was hard to see any sign of his spiritual practice. This led to jealousy from his fellow monks, who believed he did not deserve the offerings.

During a recitation assembly, the monks were asked to recite the scriptures they had studied. When it was Śāntideva's turn, he asked, "Do you want to hear the scriptures you have already heard or those you have not?" The others, trying to embarrass him, said they wanted to hear something they had never heard before. In response, Śāntideva immediately composed a verse and recited the *Bodhisattvacaryāvatāra*.

Though Śāntideva authored few works, his influence was profound, and he became a major figure in the Madhyamaka school after the time of Vasubandhu. Apart from the *Bodhisattvacaryāvatāra*, his other works include the *Bodhisattva's Collection of Studies* and the *Sūtra Collection*. The *Bodhisattva's Collection of Studies* has a Sanskrit version, and its Chinese translation is known as *The Treatise on the Bodhisattva's Learning* by Dharmakṣema.

Although historical records do not clearly state Śāntideva's exact dates of birth and death, his existence and the works he left behind are undisputed.

(2) Shi Rush Has Provided Valuable Resources for the Chinese Community to Better Understand the Various Translations of the Bodhisattvacaryāvatāra.

In his preface, he mentions that the Sanskrit text of the *Bodhisattvacaryāvatāra* has fortunately been preserved. As early as 1889 and 1894, it was published by I. P. Minayeff and Sastri Haraprasad, respectively. Several translations from the Sanskrit text have been made, including:

- 1) French Version: In 1907 and 1920, the French Version was published by Poussin and Finot.
- 2) German Version: The German Version was published by Schmidt and Steinkellner in 1923 and 1981.
- 3) Japanese Version: In 1921 and 1958, Japanese Version by Ekai Kawaguchi and KinkōEnjō was published.
- 4) English Version: English translations by Baret (1909) and Matics (1971) also appeared.
- 5) Czech Version: In 1987, Dhammadipa's Czech translation was published in Prague.

These resources serve as significant reference points for scholars and students of Buddhism in the Chinese-speaking world. But up till now, much more versions have appeared in different countries

Additionally, there are translations that indirectly stem from the Tibetan version, such as Stephen Batchelor's poetic translation (1979) and Tenzin P. Phunrabpa's translation/Geshe Kelsang Gyatso's

commentary on the *Bodhisattvacaryāvatāra*. Batchelor's translation saw five editions within just ten years, highlighting its significant demand. (Shi Rushi, 1996) The latter is one of the most complete English translations of the *Bodhisattvacaryāvatāra* commentary available.

Furthermore, it is noted in the preface that the *Bodhisattvacaryāvatāra* was translated into Chinese as early as the Zhao Song period by Tian Xi Zai under the title *Bodhi Path Sūtra*. However, this translation was considered "poorly executed, full of errors and awkward language" (Lü Wei, 2005). Despite being such an influential and powerful text, the Chinese Buddhist community unfortunately neglected it for a long time, leaving it shelved and largely unnoticed.

(3) Provide the Original Tibetan Version of Translation

The Tibetan versions referenced in the translation of the *Bodhisattvacaryāvatāra* (Byang chub sems dpa' ispyod pa la' jug pa) are as follows:

- 1) The Derge edition of the Tibetan Buddhist Canon, dBu-ma, La, lb1-40a7 (Vol. 10, University of Tokyo, Tokyo, 1978).
- 2) India, Dharamsala, Cultural Printing House, with no specified publication date.
- 3) *Bodhicaryavatara*, edited by Nidhushedhara Bhattacharya, The Asiatic Society, Calcutta, 1960.

(4) Provide Related Commentaries on the Bodhisattvacaryāvatāra

To facilitate future researchers, a directory of commentaries related to the *Bodhisattvacaryāvatāra* has been provided, categorized and evaluated to assist later scholars in their in-depth study of the text. Shi Rushi organizes the commentaries into two main categories: one for Indian scholars and another for Tibetan scholars. There are 10 Indian commentaries including:

- *Byang chub kyispyod pa la' jug pa' idka' grel*, *Bodhicaryavatarapanjika* (Shesrab 'byunggnas bio gros, 950–1030)
- *Byang chub sems dpa', ispyod pa la z jug pa, rnam par bshad pa' idka' 'grel* (author unknown) among others.

Additionally, there are eleven commentaries by Tibetan scholars, such as:

- *Byang chub sems dpa' ispyod pa la' jug pa' j'grelba* (bSodnamsrtsemo, 1142–1182)
- *Byang chub sems dpa' ispyod pa la 'jug pa' i 'grel pa legs par bshad pa* (irgyamtsho, Thogs med bzang po, 1295–1369)
- *sPyod 'jug shesrable'u' itika bio gsalba* (Tsong kha pa, 1357–1419)
- *sPyod 'jug mam bshadrgyaesras jug ngogs* (rGyaltshabrje, 1364–1432)
- *Meaningful to Behold* (mThongba don ldan, (bsKalbzangrgyamtscho, modern).

In regard to different commentaries, Shi Rushi categorizes them into various schools and evaluates each one. He also emphasizes the importance of the Entering the Bodhisattva's Way in learning beyond these commentaries.

3. The *Bodhisattvacaryāvatāra* influence on Indian and Tibetan Buddhism.

(1) The Influence of the *Bodhisattvacaryāvatāra* on Indian Buddhism

Generally speaking, the influence of a scripture or treatise on Buddhist academic thought can be gauged by the number of commentaries produced by later scholars. In the *Mahāyāna-Sūtrālaṃkāra*, it is even stated that there are reportedly over a hundred commentaries on the *Bodhisattvacaryāvatāra* in India, while only eight translations of commentaries exist in Tibetan. Prominent scholars such as Jayadeva, Jñānagupta, and the renowned figures from the 12th to 13th centuries, like the great master of the 10th century, have all written commentaries on the *Bodhisattvacaryāvatāra*. Jñānagupta's *Bodhisattvacaryāvatāra* incorporates the ideas and methods of the "exchange of self and others" from the teachings of Dharmakīrti.

(2) The Influence of the *Bodhisattvacaryāvatāra* on Tibetan Buddhism.

Moreover, the Kadam school's Langritangpa (1054–1123) incorporated seven verses from the *Bodhisattvacaryāvatāra* based on the concept of "exchange of self and others" in his *Eight Verses on Mind Training*. Similarly, the widely circulated *Thirty-Seven Verses on the Bodhisattva Path* by the Sakyapa scholar Ngok Chökyi Wangchuk (1295–1369) also contains eight verses related to this concept. Gampopa (1079–1161) referenced the *Bodhisattvacaryāvatāra* over sixty times in his *Jewel Ornament of Liberation*, while Tsongkhapa (1357–1419) quoted it numerous times in his *Great Treatise on the Stages of the Path*. These examples demonstrate that since the revival of Tibetan Buddhism in the 11th century, the *Bodhisattvacaryāvatāra* has

subtly become a treasured text shared by both monks and laypeople in Tibet, a trend that continues to flourish in the region.

4. The Relationship between the *Bodhisattvacaryāvatāra* and the *Collected Topics* Can be Understood from Various Perspectives.

The *Bodhisattvacaryāvatāra* serves as a method for engaging in the bodhisattva path, while the *Collected Topics* is a comprehensive compilation of the essential teachings for bodhisattvas. The practices of the bodhisattva include the three types of vows: self-benefiting, benefiting others, and moral precepts. Notably, both texts begin with similar introductory statements, suggesting their close nature and content.

In terms of length, the *Bodhisattvacaryāvatāra* consists of 914 verses, while the *Collected Topics* contains only 27 verses but has a lengthy prose section totaling over 4,200 verses, making it substantially longer. (Shi Rushi, 1996) Given their similarities in nature and content, alongside the *Collected Topics* being more extensive and earlier, we might infer that the *Bodhisattvacaryāvatāra* could serve as an outline of the *Collected Topics*.

Additionally, regarding genre, the *Bodhisattvacaryāvatāra* uses a blend of argumentation and metaphor, occasionally citing scriptures to support its points, whereas the *Collected Topics* predominantly features outlined citations from 105 different texts with little argumentation. This leads us to hypothesize that the *Collected Topics* may represent Dharmakīrti's early reading notes, while the *Bodhisattvacaryāvatāra* reflects a more mature synthesis of his thoughts developed later, based on the *Collected Topics*.

5. Comments on the *Bodhisattvacaryāvatāra*: Translation, Commentary, and Compilation

(1) Translation Stylistics

Firstly, During the translation process, Shi Rush simplified and supplemented the translation by including the section on the logical analysis from Jia Caojie's *The Noble Path of the Buddhist Disciple* (FozhiZhengdao).

Secondly, the verses of the *Bodhisattvacaryāvatāra* vary in syllable count per line, with the majority consisting of seven syllables per line. The next most common count is nine syllables per line, while occasionally lines with 11, 13, 15, or 17 syllables appear. For the sake of maintaining a neat and aesthetically pleasing format in this translation, all verses, except for the initial ones in the first chapter, have been adjusted to a five-character-per-line structure.

Thirdly, following the traditional method of translating classical Chinese, this approach not only preserves the orderly structure of the verses but also makes them easier to memorize, which has its advantages. When the original text lacks two syllables, some sentences may face difficulties in conveying the intended meaning. To remedy this, the author has added a prose translation to address these challenges. This allows for overcoming interpretive difficulties while also providing the flexibility to incorporate other commentaries and explanations, making the verses easier to understand. In principle, the prose translation also follows a four-line structure, corresponding to the verses on the left. However, due to space limitations, each line of explanation is restricted to a maximum of eighteen characters.

(2) Comparison of Different Versions of the *Bodhisattvacaryāvatāra*

Example 1

prthivyādīnibhūtāniniḥśeṣākāśavāsinām |
 sattvānāmaprameyāṇāmyathābhogānyanekadhā || 20 ||

sasogs 'byuñbachen po dañ || nammkha' bzin du rtag par yañ ||
 sems can dpagtu med pa yi || nammanñer 'tsho'igziryāñsog ||

	Translated by Shi Rshi(1996)	Translated by Shi Longlian(2011)
III-20	如空及四大，愿我恒成为， 无量众有情，资生大根本！	愿如地等四大种亦如虚空常无尽 有情种类多无量悉能为彼俱有因 <资生因>
	就像地水火风等四大种和虚空始终支持着一切有情众生和世界；同样地，愿我永远成为维持一切有情生活的要素！	愿如地等四大种，为诸有情之能作因，亦如虚空于无量有情以多种门为俱有因，《宝积经》云：

		「菩萨如五大，能为一切有情义故。」
	Stephen Batchelor (1979)	Vesna Wallace & B. Allan Wallace (1997)
	Just like space And the great elements such as earth, May I always support the life Of all the boundless creatures.	Just as earth and other elements are useful in various ways to innumerable sentient beings dwelling throughout infinite space, ¹¹ <i>11 Tibetan: "Like the great elements such as earth and space, may I always serve as the basis of the various requisites of life for innumerable sentient beings."</i>

In this translation, the verses of the *Bodhisattvacaryāvatāra* originally differ in syllable count per line, with most lines containing seven syllables. The next most frequent count is nine, with occasional lines featuring 11, 13, 15, or 17 syllables. To achieve a consistent and visually appealing format, all verses—except for those at the beginning of the first chapter—have been adapted to a five-character-per-line structure.

In line with the traditional method of translating classical Chinese, this approach preserves the structured form of the verses, making them easier to memorize, which has its advantages. When the original text is missing two syllables, some lines may struggle to convey the full meaning. To resolve this, the author provides a prose translation to address these issues. This not only helps with interpretation but also allows room for additional commentaries and explanations, making the verses more comprehensible.

The prose translation typically follows a four-line structure corresponding to the verses, but due to space limits, each explanatory line is capped at eighteen characters.

Also, in these verses, there are some Buddhist cultural terms such as “Emptiness and the Four Great Elements” are totally Buddhist terms, which is new to beginners, that can be difficult for beginners and non-Buddhists to understand. Shi Rushi use “the four great elements such as earth, water, fire, and wind, and emptiness (or space)” as additional commentaries and explanations to make it easy to understand.

Example 2

uttarottarataḥśreṣṭhā dāna-pāramitā-ādayaḥ |
naitara-arthaṃtyajecchreṣṭhāmanyatraācāra-setutaḥ ||

| sbyinpa'ipharolphyin la sogs || goñnasgoñ du khyadzugsspyad |
| chuññu'iphyirniche mi gtañ || gtsochergzangyi don bsammo |

	Translated by Shi Rshi(1996)	Translated by Shi Longlian(2011)
V-83	施等波罗蜜，层层渐升进； 勿因小失大，大处思利他。	布施等等波罗蜜辗转向上趣殊胜 勿为细行伤大节志在利他大义利
	布施、净戒等六波罗蜜多的修习，应该要循序 渐进，层层下学而上达才好；不要拘泥区区德 行而损失较大的法益，应该在更究竟的层面上 考虑如何利他。	布施乃至般若等波罗蜜，应令辗转增上而行，于施 戒 等，非必要之小善，勿过矜持，应于大善致力。若 力不能 并行，当密护其大者，而显舍其小者。大小云何安 立耶？ 如现世自利他利二者不可得益，当以他利为重也。
	Stephen Batchelor (1979)	Vesna Wallace & B. Allan Wallace (1997)
	The perfections such as generosity Are progressively more exalted But for a little (morality) I should not forsake a great (gift). Principally I should consider what will be of the most benefit for others.	The perfections of generosity and so forth are progressively more and more lofty. One should not forsake a better one for the sake of a lesser, unless it is in accordance with the bridge of the Bodhisattva way of life. ³² (Tibetan: "...Do not forsake the greater for the sake of the

		<p>lesser, and most importantly, consider the welfare of others.</p> <p>")</p> <p>32 The Panjika, p. 69, explains "the bridge of the Bodhisattva way of life" in the following way: "The Bodhisattvas' way of life, which has the characteristic of guarding the training, is constructed as a bridge to protect the water of virtue. "</p> <p>Tibetan: "...Do not forsake the greater for the sake of the lesser, and most importantly, consider the welfare of others. "</p>
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In this translation, most verses in the *Bodhisattvacaryāvatāra* originally vary in syllable count per line, with the majority having seven syllables. The next most common count is nine, and occasionally there are lines with 11, 13, 15, or 17 syllables. To ensure a consistent and visually appealing format, all verses—except for the opening ones in the first chapter—have been adapted to a structure of five characters per line.

Besides, Following the traditional method of translating classical Chinese, this approach maintains the structured form of the verses, making them easier to memorize, which is beneficial. However, when the original text is missing two syllables, some lines may struggle to fully express the intended meaning. To resolve this, the author has included a prose translation to address these challenges. This helps to overcome interpretive difficulties while allowing the inclusion of additional commentaries and explanations, enhancing clarity. The prose translation generally follows a four-line structure corresponding to the verses on the left, but due to space constraints, each line of explanation is limited to a maximum of eighteen characters.

Moreover, the verses feature Buddhist cultural terms like “Generosity and other Perfections”, which refers to “Six Perfections”(Pāramitā), that is to say, Dāna (Generosity or Giving), Śīla (Ethical Conduct or Morality), Kṣānti (Patience or Forbearance), Vīrya (Effort or Diligence), Dhyāna (Meditation or Concentration) and Prajñā (Wisdom), which may be entirely new to beginners and non-Buddhists, posing challenges to comprehension. To facilitate understanding, Shi Rushi offers supplementary commentaries and explanations.

Example 3

rātriṃdivaṃ ca triskandhamtrikālaṃ ca pravartayet |
śeṣa-āpatti-śamastena bodhicitta-jina-āśrayāt ||

| nīndaṃtshanmolangsum du || phuṃ po gsum pa gdonbyaṣiṃ |
| rgyaldanbyaṃ chub sems brten pas || ltuṃba'ilhag ma des ḡbya |

	Translated by Shi Rshi(1996)	Translated by Shi Longlian(2011)
V-98	昼夜当各三，诵读《三聚经》， 依佛菩提心，悔除堕罪余。	日夜六时各三次应须读诵三聚戒 依于三宝菩提心罪堕残余令消灭
	在每天早上和夜晚，应该各分三次念诵《三聚经文》，并依靠归依三宝和发菩提心等四力，悔除根本罪以外的各种违犯罪。	虽致力学处仍有罪染，又当如何耶？若为根本堕所 染，应如《集学处论》所云：「梦见虚空藏菩萨，现前安 住求忏悔。」既忏悔已，别重受。中下犯及四十六恶作， 及如《集学处论》所说之诸罪，若有违犯，应 日夜各三次 诵三聚戒，是忏罪集福，能令善根无尽增长之方便。复应 依止归依三宝及菩提心，如前所说，由四力完

		备之门，消灭残余罪堕。
	Stephen Batchelor (1979)	Vesna Wallace & B. Allan Wallace (1997)
	Three times by day and three times by night I should recite The Sutra of the Three Heaps; For by relying upon the Buddhas and the Awakening Mind My remaining downfalls will be purified.	Three times by day and three times by night one should recite the Triskandha. ⁴² By that means one alleviates the remaining downfalls because of one's reliance on the Jinās and the Spirit of Awakening. 42 According to the Panjika, p. 75, the Triskandha is a compilation of the confession of sins (papa-desana), the rejoicing in virtue (punyanumodana), and the ripening of Awakening (bodhi-parinama). rGyaltshabdar ma rinchen's commentary, sPyod 'jug rnamshadrgyalsras 'jug ngogs, 1973, cites the Triskandha as the confession of sins (sdig pa bshags pa), the accumulation of merit (bsodnamsgsagpa), and methods to prevent virtue from being exhausted and to increase it (dgeba mi zadcingspelba'ithabs).

In keeping with the traditional method of translating classical Chinese, this approach not only preserves the orderly structure of the verses but also makes them easier to memorize, offering certain advantages. When the original text falls short by two syllables, some sentences may encounter difficulty in conveying their full meaning. To address this, the author has added a prose translation to help resolve these issues. This allows for smoother interpretation and flexibility to incorporate other commentaries and explanations, making the verses easier to understand. The prose translation generally follows a four-line format, aligned with the verses on the left, but due to space limitations, each explanatory line is restricted to a maximum of eighteen characters.

In this translation, the verses of the *Bodhisattvacaryāvatāra* originally vary in syllable count, with most lines having seven syllables. The next most common count is nine, while some lines occasionally feature 11, 13, 15, or 17 syllables. To maintain a uniform and aesthetically pleasing format, all verses—except for the initial ones in the first chapter—have been adjusted to a five-character-per-line structure.

Furthermore, the verses include Buddhist cultural terms such as “three during the day and three during the night” and “Four Powers of Repentance,” which can be completely new to beginners and non-Buddhists, making them difficult to understand. To address this, Shi Rushi provides additional commentaries and explanations “In the morning and evening each day, one should recite the 'SāṃjīvanāSūtra' three times, relying on the Four Powers, such as taking refuge in the Three Jewels and generating the Bodhicitta.” to help clarify these concepts.

Example 4

śrīsaṃbhava-vimokṣāc ca śikṣed yad guru-vartanam |
etac ca anyac ca buddha-uktaṃjñeyamsūtrānta-vācanāt ||

| dpal 'byunbayirnam thar las || bla ma bstenpa'itshulltarbslab |
| 'di daṃsaṃrgyasbka' stsalgžan || mdoṣdebklagsnasṣes par bya |

	Translated by Shi Rshi(1996)	Translated by Shi Longlian(2011)
V-103	应如吉祥生，修学侍师规。 此及余学处，阅经即能知。	如密严经能害喻依师之理当修学 < 如华严经吉祥生 > 此处别余如来教读诵诸经可了知
	关于亲近善知识，应该依照《华严经》。	如《华严经》载能害之事，广说依师之理云：

	“吉祥生传”所说的侍师原则而修学。至于该品经文未宣说的其他侍师学处，只要阅读《宝云经》等大乘经典就可以知道了。	「善男子，若诸菩萨，真为善知识所摄受者，必不堕恶趣」云等应当学。
	Stephen Batchelor (1979)	Vesna Wallace & B. Allan Wallace (1997)
	I should practise entrusting myself to my spiritual master In the manner taught in The Biography of Shrisambhava. ¹⁹ This and other advice spoken by the Buddha I can understand through reading the sutras.	One should learn from the Srisambhavavimoksa ⁴⁵ respectful behavior toward spiritual mentors. This and other advice of the Buddha should be known through reciting the sutras. ⁴⁵ The Srisambhavavimoksa is a section of the Aryagandavyuhasutra

In this translation, the verses of the *Bodhisattvacaryāvatāra* originally vary in syllable count, with most lines consisting of seven syllables. Nine syllables is the next most common count, though lines with 11, 13, 15, or 17 syllables occasionally appear. To create a consistent and visually appealing format, all verses—except for the opening ones in the first chapter—have been revised to a five-character-per-line structure.

Following the traditional approach to translating classical Chinese, this method preserves the orderly structure of the verses and makes them easier to memorize, offering practical benefits. When the original text is short by two syllables, some lines may have difficulty expressing the full meaning. To resolve this, the author has included a prose translation to address these gaps. This helps overcome interpretive challenges and allows for the inclusion of additional commentaries and explanations, making the verses clearer. The prose translation generally follows a four-line format to match the verses, but due to space constraints, each line is limited to eighteen characters.

Additionally, these verses contain Buddhist cultural story as stated in the “Jixiang Shengzhuan”, that is to practice according to the principles of serving the teacher (Auspicious Birth Transmission) which may be unfamiliar to beginners and non-Buddhists, making them challenging to grasp. Shi Rushi includes extra commentaries and explanations to clarify these concepts and enhance understanding.

6. Conclusion

In conclusion, Shi Rush's contributions to the *Bodhisattvacaryāvatāra* have significantly enriched the understanding and appreciation of this pivotal text within the Chinese Buddhist community. Through his meticulous translation, insightful commentary, and compilation of resources, he has illuminated the life and teachings of Śāntideva, facilitating deeper engagement with the text's profound wisdom. The influence of the *Bodhisattvacaryāvatāra* extends across both Indian and Tibetan Buddhism, demonstrating its vital role in shaping Mahayana thought. By examining the relationships between the text and various scholarly themes, as well as addressing translation stylistics and comparisons among versions, we gain a comprehensive view of its enduring relevance. Ultimately, Shi Rush's work not only bridges cultural divides but also fosters a richer dialogue within contemporary Buddhist practice, inspiring practitioners to embrace the Bodhisattva path in their daily lives.

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2025 Research Project of Zhejiang Federation of Social Sciences:

Project Name: *Research on the Chinese Translation and Dissemination of the Bodhisattvacaryāvatāra* (Project Code: 2025B122)