Concerning the relationship of Śikṣāsamuccaya and Bodhi(sattva)caryāvatāra, the following three points 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 in some detail.

(2) BCA and SS share almost the same introductory verses composed of three successive stanzas in which the author(s) made vows at the outset of writing.

(3) Vibhūticandra (fl.c.1200), Bu-ston (1290-1364), Tāranātha (1575-1608) and Sum-pa mkhan-po (1704-1776?) unanimously ascribe the three works, SS, Sūtrasamuccaya and BCA, to Śāntideva.

However, the recent discovery of the early version of Bodhisattvacaryāvatāra (BSA), which has so far been identified only in the Tibetan manuscripts from Dūn-huáng, has rather dramatically changed the situation. Having discussed the above first and third points in a few of my preceding articles, I would like to confine myself in this presentation to dealing with the second one and related interaction between SS and BSA/BCA. The paper will also discuss the probable chronological order of BSA, SS, and BCA.