

The Significance of the Chinese Translation of Kamalaśīla's *Bhāvanākrama*
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In the 9th century, the Indian Buddhist Paṇḍita Kamalaśīla wrote the *Bhāvanākrama* in order to introduce his Tibetan students to the theory and practice of meditation, following the Tibetan Samye Debate between the Indian gradual approach to meditation and the Chinese sudden approach. After the debate, the Tibetans chose to adopt the Indian Madhyamaka system of Buddhist practice, and Kamalaśīla's text was instrumental for the implementation of this tradition. Later on, *Bhāvanākrama* became very influential for Tsongkhapa's *Lamrim Chenmo* and other Tibetan works on meditation. Nowadays, *Bhāvanākrama* is extant in an incomplete Sanskrit manuscript from Tibet, a full Tibetan translation made by Yeshe De in the 9th century, and a partial Chinese translation made by Dānapāla in 1009. Modern scholarship has focused almost exclusively on the Sanskrit and Tibetan versions of the text, but has neglected the Chinese translation. In 1952, the sinologist Paul Demiéville characterized the Chinese translation as imperfect, and it was therefore not employed by Giuseppe Tucci in his extensive research on *Bhāvanākrama* published in 1958. Later, in 1974, Yoshimura Shuki pointed to certain sections of the Chinese translation that are absent in the Tibetan version. However, a full assessment of the significance of the Chinese translation has hitherto not been attempted. I shall here present a collation of the Sanskrit, Tibetan, and Chinese versions through a few illustrative examples in order to evaluate the usefulness of the Chinese translation for the study of the text.