

DASĀKUŚĀLAKARMAPHALA

RATNA HANDURUKANDE

Folio 171 of a manuscript called the *Avadānasūtrasamuccaya* kept in the Cambridge University library in England¹ contains a fragment of a metrical text² purporting to narrate the consequences of ten evil actions (... *pravak-
syāmi dasākusālaham phalam* vs.1). The author's reference to the *Saddhar-
masmṛtyupasthāna* in verse 2 (*saddharmasmṛtyupasthāne proktā... dasadhā-
kusalāḥ karmaphalā...)* suggests that he attempted a versification of a section
dealing with the ten evil actions included in a text of that name. The *Saddh-
arma-smṛtyupasthānasūtra* is an extensive Buddhist work in Sanskrit represen-
ted by Tibetan and Chinese versions existing in the *Bkaḥ-hgyur* and the
Chinese *Tripitaka* respectively. The only part of the sūtra known to survive
in Sanskrit, the *Dharmasamuccaya*, a collection of stanzas extracted from it
and compiled by Avalokitasīpa, has been edited and translated into French
by Lin Li-kouang.³

Information on the *Saddharmasmṛtyupasthānasūtra* based on the Chinese
version is given in a volume entitled *L'Aide-Mémoire de la Vraie Loi* (*Saddh-
arma-smṛtyupasthāna-sūtra*) by Li Kouang as an introduction to his text
of chapters I - V of the *Dharmasamuccaya*.⁴ Here, according to the analysis
and résumé he gives of the content of the *Saddharmasmṛtyupasthāna-sūtra*,
the ten evil actions are discussed in its first chapter.⁵ The *Śikṣāsamuccaya*
says that the ten evil paths of action should be viewed as harmful and bitter
in their fruition as stated in the *Saddharma-smṛtyupasthāna* (*dasā cākusalāḥ
karmaphalāḥ anarthāḥ saddharmasmṛtyupasthānād vipākakaṭukā draṣṭavyāḥ*)
and proceeds to give some extracts from it (*tataḥ kimciamātram śūcyate*).⁶
These extracts are in prose, with a few verses interspersed.

1. Bendall, Cecil (1883): *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library*, Cambridge p. 134 Manuscript Add. 1598
2. Bendall (*ibid.*, p. 129, 130) states that Ms. Add. 1585 also contains the same fragment. I have not been able to look at this manuscript.
3. Lin Li-kouang (1946): *Dharmasamuccaya, Compendium de la Loi*, Ire partie (chapitres I à V), texte sanskrit édité avec la version tibétaine et les versions chinoises et traduit en français. Ministère de l'Éducation Nationale, Publications du Musée Guimet, Bibliothèque d'études, tome 53, Paris. (For a review of this by F.W. Thomas, see the *Bulletin of the School of Oriental and African Studies*, University of London Vol. XII (1947-48) p. 446-450. Compare also: D. R. Shackleton Bailey "The Text of the 'Dharmasamuccaya' *Journal of the Royal Asiatic Society* (1955) p. 27-54
Lin Li-kouang (1969): *Dharmasamuccaya, Compendium de la Loi*, 2e partie, chapitres VI-XII. Annales du Musée Guimet, Bibliothèque d'études, tome 61, Paris.
Lin Li-kouang [1973]: *Dharmasamuccaya, Compendium de la Loi*, 3e partie. Revision de Bureau, de Jong and P. Demiéville, Paris. I have not had access to the last two publications listed above.
4. Lin Li-kouang, (1949): *Introduction au Compendium de la Loi (Dharmasamuccaya)*. *L'Aide-Mémoire de la Vraie Loi*, (*Saddharma-smṛtyupasthāna-sūtra*). Recherches sur un Sūtra Développé du Petit Véhicule. Introduction de P. Demiéville. Publications du Musée Guimet, Bibliothèque d'études, tome 54
5. *ibid.*, pp. 2, 245.
6. Bendall, C. (1897-1902): *Śikṣāsamuccaya of Śāstideva*, (edited) St. Petersburg. p. 69f.