

Discourse on Karma: The Principle of Cause and Effect

1. Thus I have heard. One time, Gautama Buddha was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There, he spoke to his follower, Subha, the son of Todeyya:

“Today, I will speak to you about why all sentient beings are destined with their respective karmic retribution, wholesome or unwholesome. You shall listen closely.” Subha, delighted to hear Gautama Buddha speak, paid close attention to what he said. “All sentient beings of this world are always bound by the karma of their actions, rely on the karma of their actions, and are reincarnated according to the karma of their actions. Through their actions, sentient beings are differentiated into myriad living beings. Actions are what create myriad forms of discrimination in terms of the three grades of quality – good, fair, and poor. I will now speak to you about the specifics of karmic retribution, which takes myriad forms of discrimination according to the actions of all sentient beings.”
2. Gautama Buddha spoke to Subha: “It is due to the ten transgressions that a sentient being is repaid with a short life. ‘What are the ten transgressions?’ you may ask. The first is frequently being engaged in the killing of other living beings. The second is encouraging others to be engaged in the killing. The third is subscribing to the killing. The fourth is taking pleasure in seeing others engaged in the killing. The fifth is harboring intention to kill one's foe or those one hates. The sixth is taking delight in watching one's enemy die. The seventh is destroying a life in a mother's womb. The eighth is teaching others to recklessly damage or destroy things that belong to someone else. The ninth is building the temple of heavens and killing many sentient beings. The tenth is frequently being engaged in a fight and teaching others to exercise cruelty to one another and cause damage to things that belong to someone else”.
3. “Also, it is due to the ten good actions that a sentient being is subsequently repaid with a long life. The first is not committing the acts of killing other living beings. The second is encouraging others to not commit the acts of killing other living beings. The third is subscribing to not killing other living beings. The fourth is taking delight in seeing others not commit the acts of killing. The fifth is delivering the souls of those who are faced with imminent death, through many means. The sixth is providing spiritual comfort for those who are afraid of death. The seventh is easing the sensation of fear in the minds of those who are seized with fear. The eighth is showing mercy and compassion for those who are troubled by deep anxieties and suffer great pain in everything. The ninth is taking great pity on those who are faced with dire circumstance and hardship. The tenth is generously offering all kinds of food to other sentient beings.”
4. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with poor health. The first is taking pleasure in beating other sentient beings. The second is encouraging others to beat other sentient beings. The third is subscribing to beating. The fourth is taking great pleasure in seeing others being beaten. The fifth is making one's parents consumed with great anxieties. The sixth is causing sages and enlightened masters much pain and distress. The seventh is taking delight in seeing an enemy fall ill. The eighth is taking displeasure in hearing that the enemy has regained

health. The ninth is providing enemies with the wrong medicine when they are suffering illness. The tenth is taking food in excess.”

5. “Also, it is due to the ten wholesome actions that a sentient being is subsequently repaid with good health. The first is having a dislike for beating other sentient beings. The second is encouraging others not to commit the acts of beating other sentient beings. The third is subscribing to not beating. The fourth is taking great joy in seeing others not doing the beating. The fifth is providing well for one’s parents and for all those who are ill. The sixth is providing, with perfect sincerity, sages and enlightened masters with food when they fall ill. The seventh is taking great delight in hearing of one’s enemy’s recovery from illness. The eighth is kindly informing those who have fallen ill of good medicine to take and encouraging others to do the same. The ninth is showing mercy and compassion for those who suffer from diseases. The tenth is taking food in moderation.”
6. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with poor-looking physical features. The first is bearing grudges and harboring hatred. The second is harboring suspicions and bearing ill will towards others. The third is frequently deceiving others. The fourth is afflicting other sentient beings with much pain and distress. The fifth is lacking love and respect for one’s parents. The sixth is being disrespectful to sages and enlightened masters. The seventh is fleecing good people of their money or land. The eighth is putting out a lamplight or a candle light at a tower or a shrine built to honor Buddha. The ninth is speaking ill of and belittling those who are poor-looking and considering them ignoble. The tenth is constantly practicing all kinds of evil-doing.
7. “Also, it is due to the ten good actions that a sentient being is subsequently repaid with well-made, handsome features. The first is not bearing grudges or harboring hatred. The second is giving many clothes to a temple. The third is honoring one’s parents and venerable elders. The fourth is holding the morals of sages and enlightened masters in great account. The fifth is always maintaining the towers or the places of spiritual cultivation built in Buddha’s honor in good state of repair. The sixth is always keeping one’s house clean and tidy. The seventh is leveling uneven spots in the monastery grounds or the pathways leading to monasteries. The eighth is sweeping and mopping towers and shrines built to honor Buddha, keeping them spotlessly clean with perfect sincerity. The ninth is not belittling those who are squalid and not considering them ignoble, but showing them respect instead. The tenth is knowing that those who have well-made, handsome features had accumulated wholesome karma in their previous lives and thus being greatly struck with admiration for them.”
8. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with being devoid of a dignified mien and power. The first is frequently being jealous of other sentient beings. The second is taking displeasure in seeing another profit. The third is taking delight in seeing another suffer a loss. The fourth is harboring hatred towards another who has gained a good name. The fifth is taking joy in seeing another’s honor being dragged through the mud. The sixth is speaking ill of Buddha, with one’s devotion to searching for truth cast aside. The seventh is abandoning the commitment to honor and serve one’s parents, all sages, and enlightened masters. The eighth is encouraging another to commit acts that will impair his or her dignified mien and merit. The ninth is interfering with another’s effort to build up a highly dignified

mien and accumulate merit. The tenth is belittling others who are without a dignified mien and merit and considering them ignoble.

9. “Also, it is due to the ten wholesome actions that a sentient being is repaid with a highly dignified mien and great power. The first is being devoid of jealousy over all sentient beings. The second is taking great delight in seeing another profit. The third is taking pity on and feeling compassion for another who is suffering a loss. The fourth is taking enjoyment in seeing another gain a good name. The fifth is being genuinely concerned about another’s honor being dragged through the mud and feeling deep sympathy for him or her. The sixth is wholeheartedly serving all Buddhas in one’s aspiration for Buddhahood. The seventh is being respectful to one’s parents and all sages and enlightened masters and serving them with perfect sincerity. The eighth is encouraging another to refrain from committing acts that will impair his or her dignified mien and merit. The ninth is encouraging another to engage in acts that will build up a dignified mien and accumulate merit. The tenth is not belittling others who are without a dignified mien and merit and not considering them ignoble.”
10. “Also, it is due to the ten transgressions that a sentient being is repaid with being born in a humble family. The first is failing to honor and properly serve one’s father. The second is failing to honor and properly serve one’s mother. The third is failing to revere and properly serve Buddhist monks. The fourth is failing to revere and properly serve Brahmins. The fifth is failing to revere one’s teachers and venerable elders and to honor one’s friends. The sixth is failing to greet one’s teachers and elders with great delight and provide them well with food. The seventh is failing to greet one’s venerable elders with great delight upon meeting them and to invite them to be comfortably seated. The eighth is failing to follow the lessons one’s parents have taught. The ninth is failing to follow the teachings of all sages and enlightened masters. The tenth is despising those who are of humble origin.”
11. “Also, it is due to the ten good actions that a sentient being is repaid with being born as a person of noble birth. The first is honoring and properly serving one’s father. The second is honoring and properly serving one’s mother. The third is revering and properly serving Buddhist monks. The fourth is revering and properly serving Brahmins. The fifth is honoring, properly serving, and protecting all venerable elders. The sixth is greeting all of one’s teachers and elders with reverence and delight. The seventh is greeting all of one’s venerable elders with great delight upon meeting them and inviting them to be comfortably seated. The eighth is faithfully following the lessons one’s parents have taught. The ninth is faithfully following the teachings of all sages and enlightened masters. The tenth is not despising those who are of humble origin.”
12. “Also, it is due to the ten transgressions that a sentient being is repaid with economic hardship. The first is frequently committing the acts of stealing. The second is encouraging others to commit the acts of stealing. The third is subscribing to stealing. The fourth is taking pleasure in seeing others commit the acts of stealing. The fifth is squandering one’s parents’ fortune. The sixth is fleecing good people of their property. The seventh is taking displeasure in seeing another profit. The eighth is throwing another into disarray by intentionally interfering with his affairs to keep him from profiting. The ninth is not taking pleasure in seeing others practice generosity. The

- tenth is not taking pity or feeling compassion for those who are starving because of a bad harvest, but on the contrary being happy about the situation.”
13. “Also, it is due to the ten wholesome actions that a sentient being is repaid with living in affluence. The first is not committing the acts of stealing. The second is encouraging others not to commit the acts of stealing. The third is subscribing to not stealing. The fourth is taking delight in seeing others not commit the acts of stealing. The fifth is not squandering one’s parents’ fortune, but making it prosper instead. The sixth is actively making offerings to all sages and enlightened masters as well as one’s venerable elders. The seventh is taking great delight in seeing another profit. The eighth is helping others profit through the use of various skills and means. The ninth is taking pleasure in seeing others practice generosity. The tenth is taking pity on and feeling compassion for those who are starving because of a bad harvest.”
 14. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with having a tendency towards perversion of wisdom and mistaken ways. The first is taking displeasure in inquiring of others who are superior in wisdom. The second is openly speaking of evil ways. The third is not practicing true dharma. The fourth is subscribing to something other than true dharma and worshipping it as true dharma. The fifth is failing to speak dharma sparingly. The sixth is associating with those who have erroneous and mistaken views. The seventh is keeping one’s distance from those who have the right wisdom. The eighth is praising and admiring erroneous ways. The ninth is letting go of right views. The tenth is belittling those who are less intelligent and wicked and considering them ignoble.”
 15. “Also, it is due to the ten wholesome actions that a sentient being is repaid with having a preference for the right wisdom and just ways. The first is taking pleasure in inquiring of others who are superior in wisdom. The second is openly speaking wholesome dharma. The third is ardently preserving and protecting true dharma after having heard it being spoken. The fourth is taking pleasure in listening to true dharma being spoken and being stricken with admiration. The fifth is taking delight in speaking true and right dharma. The sixth is associating with those who have the right wisdom. The seventh is properly preserving and protecting true dharma. The eighth is diligently practicing and frequently listening to true dharma being spoken. The ninth is keeping one’s distance from a malevolent person who has erroneous and mistaken views. The tenth is not belittling those who are less intelligent and wicked and not considering them ignoble.”
 16. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with falling into hell. The first is committing serious transgressions with one’s body. The second is committing serious transgressions with one’s tongue. The third is committing serious transgressions with one’s intention. The fourth is advocating mere voidness on the basis that all things in the universe are intrinsically void. The fifth is advocating mere existence on the basis that all things in the universe clearly exist. The sixth is having the view that there is no karmic retribution of cause and effect. The seventh is having the view that one need not bother to strive for the accumulation of merits or wholesome actions. The eighth is having the view that one need not bother to learn dharma. The ninth is having one-sided views. The tenth is failing to repay another’s kindness.”

17. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with being born into the realm of animals. The first is committing transgressions of medium severity with one’s body. The second is committing transgressions of medium severity with one’s tongue. The third is committing transgressions of medium magnitude with one’s intention. The fourth is practicing all types of evil actions induced by the greed-driven mind. The fifth is performing all types of unwholesome actions induced by the hatred-driven mind. The sixth is committing all types of transgressions induced by the delusion-driven mind. The seventh is vilifying and upbraiding other sentient beings. The eighth is tormenting and harming other sentient beings. The ninth is giving others unclean articles. The tenth is committing sexual misconduct.”
18. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with being born into the realm of hungry ghosts. The first is committing transgressions of lesser severity with one’s body. The second is committing transgressions of lesser severity with one’s tongue. The third is committing transgressions of lesser severity with one’s intention. The fourth is having a great deal of greed. The fifth is having malign greed. The sixth is having jealousy. The seventh is having erroneous and mistaken views. The eighth is forming a deep attachment for material possessions even in time of death. The ninth is being consumed with desire for food, but not able to eat for long period of time due to illness and thus dying of starvation. The tenth is bearing a bitter grudge and wasting oneself to death, hard pressed with poverty and distress.”
19. “Also, it is due to the ten transgressions that a sentient being is subsequently repaid with being born into the realm of wandering spirits. The first is committing transgressions of trivial severity with one’s body. The second is committing transgressions of trivial magnitude with one’s tongue. The third is committing transgressions of trivial severity with one’s intention. The fourth is assuming an air of arrogance. The fifth is bearing oneself haughtily before those who are as good as oneself or failing to have regard for those who are wiser than oneself, thinking of them as equals. The sixth is assuming an attitude of conceited superiority, deluded into thinking that one has gained dharma when, in reality, one has not. The seventh is assuming an air of superiority, acting superior in wisdom to another who, in reality, is equally enlightened, or comparable to another who, in actuality, is far superior in wisdom. The eighth is practicing erroneous and mistaken ways, deluded into believing in their primacy, and ignoring other righteous Ways. The ninth is displaying superiority by acting more enlightened than another who, in reality, is far superior in wisdom. The tenth is misconstruing the roots of good merit and committing deeds that deserve to be repaid by falling into the realm of wandering spirits.”
20. “Also, it is due to the ten good actions that a sentient being is subsequently repaid with being born into the realm of human beings. The first is not committing the act of killing other living beings. The second is not committing the act of stealing. The third is not committing sexual misconduct. The fourth is not telling a falsehood. The fifth is not uttering fancy embellished words of sincerity externally, while harboring ill will and unwholesome intentions internally. The sixth is not retracting one’s word. The seventh is not uttering evil words. The eighth is not indulging oneself in greed. The ninth is not harboring hatred. The tenth is being free from erroneous and mistaken views, but failing to put all of the above into practice perfectly.”

21. “Also, it is due to the above-stated ten wholesome actions that a sentient being is subsequently repaid with being born into heaven in the realm of desire, where the inhabitants have appetite and sexual desire. Although he or she is far superior in performing the ten good actions mentioned before, than another who is born into the realm of human beings, greed still remains.¹

Also, it is due to the same ten wholesome actions that a sentient being is born into heaven in the realm of form whose inhabitants have neither appetite nor sexual desire. In performing the ten good actions, one surpasses another who is born into the heavens in the realm of desire and has had lengthy practice in perfecting meditative absorption².

Also, it is due to the following four good actions that a sentient being is born into the realm of no material existence. The first is perfecting the meditative method in which one’s spirit is separated from all types of contemplation and absorbed into utter voidness. The second is perfecting the meditative method in which one relies on consciousness, not merely on voidness. The third is perfecting the meditative method in which one relies on the state that is devoid of both voidness and consciousness, with voidness and material existence already forgotten, and with consciousness also forgotten. The fourth is perfecting the meditative method that relies on the state in which one is neither contemplating nor not contemplating.”

22. “Also, a sentient being is subsequently repaid with pre-determined karma as a result of having faith in the three most precious treasures, which are the treasure of Buddha, the treasure of dharma, and the treasure of a Buddhist monk, and also striving to cultivate faith while practicing a great deal of generosity. Through the accumulation of such merit and making a vow where to be reborn after death, that person will achieve transmigration as he or she had vowed.

A sentient being is subsequently repaid with undetermined karma as a result of performing the opposite of the above stated actions, which is to not make charity offerings to anyone, not make any vow, nor accumulate merit, but to be resigned to whatever form of existence he or she may receive.”

23. “Also, a sentient being is subsequently repaid with being born into the outer edge of the pure land as a result of failing to strive or to gather up courage to cultivate faith in the Three Treasures – the treasure of Buddha, the treasure of dharma, and the treasure of a Buddhist monk, in spite of practicing a bit of generosity. On the basis of practicing this little bit of good merit, and believing it to be enough, he or she wished to be born into the outer edge of the pure land, so, in accordance with what he or she

¹ Also, a sentient being is subsequently repaid with being born into heaven in the realm of desire, where the inhabitants have appetite and sexual desire because he or she was far superior in performing the ten good actions mentioned before, than another who is born into the realm of human beings, but greed still remains.

² Also having performed the ten good actions in a superior way, and having had lengthy practice in perfecting meditative absorption, a sentient being is born into heaven in the realm of form whose inhabitants have neither appetite nor sexual desire. ”

/Also a sentient being is born into heaven in the realm of form whose inhabitants have neither appetite nor sexual desire because(for) he or she performed the ten good actions in a superior way, and had lengthy practice in perfecting meditative absorption.

had wished, he or she is subsequently transmigrated into the outskirts where he or she will receive pure or impure karma.

A sentient being is subsequently repaid with being born into the center of the pure land as a result of striving and gathering up courage to cultivate faith in the three most precious treasures – the treasure of Buddha, the treasure of dharma, and the treasure of a Buddhist monk – while practicing generosity with great pleasure when accumulating all types of karma, if, on the basis of these good roots, he or she had vowed to be born into the perfectly good world to live in, to come to know Gautama Buddha, and to be taught the right dharma and thereby receive the utmost pure and undefiled karma.

24. “Also, a sentient being falls into hell and is made to complete his or her full term as a result of having accumulated transgressions deserving of retribution, without an iota of shame, fear, or disgust, but on the contrary being delighted about his or her unwholesome actions or having no remorse for bad deeds and committing more transgressions that deserve retribution in hell.

A sentient being descends into hell and is released after completing only half of the full term as a result of having accumulated transgressions deserving of retribution, but later feeling shame, fear, and disgust, and repenting of transgressions.

A sentient being descends into hell for a short period of time and is soon released as a result of having accumulated transgressions deserving of retribution, but immediately feeling shame, fear, and disgust for the unwholesome actions and repenting of the transgressions, never to commit such unwholesome actions again”, said Gautama Buddha.

He subsequently recited a transmission verse:

“After having accumulated serious transgressions, a person who deeply and greatly reproaches himself, repents of his transgressions, and never repeats the unwholesome actions again, will be capable of extinguishing the foundations of his transgressive karma.”

25. “Also, the reason a sentient being who had committed all types of evil actions does not accumulate transgressive karma is that, committing a great number of unwholesome actions with body, tongue, or intention, he or she later felt fear and disgust and repented of the transgressions, reproaching himself or herself never to repeat those transgressions again, while encouraging others to not commit such evil actions.

Also, the reason a sentient being who had not performed transgressions accumulates transgressive karma is that, although not committing transgressions himself, he, harboring malice, had encouraged others to perform evil actions.

Also, the reason a sentient being who had committed transgressions has the transgressive karma piled up mountain-high is that he or she had accumulated a great deal of evil actions without an iota of remorse and, further, encouraged others to do the same.

Also, the reason a sentient being not committing transgressions is not repaid with the fruition of transgressive karma is that he or she had not performed evil actions nor encouraged others to do evil.”

26. “Also, the reason a sentient being receives a reward of pleasure at first, only to suffer afflictions later, is that, when accumulating karma, he or she had practiced generosity

with pleasure at another's encouragement, but later had regrets about it due to a lack of steadfastness in practicing generosity.

The reason a sentient being suffers afflictions at first and later receives a reward of pleasure is that, when accumulating karma, he had practiced a bit of generosity for a short period of time at another's encouragement, but later had grown to take delight in making charity offerings and never had an iota of regret.

The reason a sentient being suffers afflictions at first and throughout life is that he or she had kept distant from highly enlightened and virtuous masters and monks and therefore had no one to give encouragement to practice generosity, and thus, when accumulating karma, had never made charity offerings.

The reason a sentient being receives a reward of pleasure at first and throughout life is that he or she had taken up with highly enlightened and virtuous masters or monks and thus, when accumulating karma, had practiced a great deal of almsgiving with steadfastness and pleasure at their encouragement.

27. "Also, the reason a sentient being, although poor, takes enjoyment in practicing generosity is that he or she previously had performed a great deal of almsgiving, but has yet to find his or her field of blessings. Not yet having found the field of blessings, but with the habit of giving alms to others still remaining, he or she enjoys practicing generosity, although poor.

Also, the reason a sentient being, although of great wealth, grudges and covets and thus does not take pleasure in practicing generosity is that he or she had never performed almsgiving before, but having met a highly enlightened and virtuous master or a monk, once gave alms and found his or her field of blessings. While he or she became a person of wealth after having met his or her field of blessings, since rarely in the habit of giving by nature, he or she is stingy and covetous, although wealthy.

Also, the reason a sentient being, as a wealthy person, likes to give to others is that he or she had met a highly enlightened and virtuous master or a monk and thus, has had ample practice in making charity offerings to others.

Also, the reason a sentient being, as an indigent person, grudges and covets and so does not practice generosity is that he or she had kept distant from highly enlightened and virtuous masters and monks, so that, having had no one to encourage him or her to practice almsgiving, he or she had never given to others before."

28. "Also, the reason a sentient being is rewarded with being born a person who has physical comfort but not mental comfort is that he or she had practiced good deeds for others, but failed to cultivate wisdom.

Also, the reason a sentient being is repaid with being born a person who has mental comfort but not physical comfort is that he or she had cultivated a great deal of wisdom but had failed to practice good deeds for others.

Also, the reason a sentient being is repaid with being born a person who has both physical and mental comfort is that he or she had practiced good deeds for others while cultivating wisdom.

Also, the reason a sentient being is repaid with being born a person who has neither physical nor mental comfort is that he or she had neither practiced good deeds for others nor cultivated wisdom."

29. "Also, the reason a sentient being has exhausted his or her life span, but karma still remains, is that he or she died in hell and is placed back in hell because the retribution

for previous karma is incomplete. The same is true of being reborn into the realm of beasts or that of hungry ghosts, or transmigrated into the realm of humans, heavens, or wandering spirits.

Also, the reason a sentient being has completed his or her karma while life span still remains is that all sentient beings are destined to suffer afflictions when pleasure is exhausted and to receive rewards of pleasure when the suffering of afflictions is completed.

The reason a sentient being's karma and life span become exhausted at the same time is that he or she died in hell, and with karma completed, is soon to be transmigrated into the realm of beasts or that of hungry ghosts, or the realm of humans, heavens, or wandering spirits.

Also, the reason a sentient being's karma and life span continue for eternity is that, by eliminating all types of mind-disturbing thoughts, he or she has gained access to the Four Stages of Bodhisattva – the stages of Stream-entering, Once-returning, Non-returning, and Buddhahood Attainment – and has been liberated from birth, aging, sickness, and death, and thereby has transcended karmic retribution of cause and effect.”

30. “Also, the reason a sentient being, although having fallen into a realm of suffering, has graceful and handsome features, his or her body shedding luster and attracting people's attention, is that he or she failed to follow the precepts and cultivate austere self-discipline due to mind-disturbing thoughts induced by greed.

Also, the reason a sentient being, descended into a realm of suffering, becomes a possessor of squalid facial features and roughened body, repulsive to people, is that he or she failed to follow the precepts and cultivate austere self-discipline due to mind-disturbing thoughts induced by hatred.

Also, the reason a sentient being, fallen into a realm of suffering, becomes a possessor of malodor of the body and the mouth and suffers numerous defects in the six sense organs, is that he or she failed to follow the precepts and cultivate austere self-discipline due to mind-disturbing thoughts induced by delusion.”

31. “Also, it is due to the ten transgressions that a sentient being is repaid by being constantly confronted with unfavorable surroundings. The first is, as a result of frequently committing the acts of killing other living beings, he or she is placed in a situation where, due to salty soil, crops are planted but fail to grow, and medicinal herbs lose their potency. The second is, as a result of frequently committing the acts of stealing, he or she is met with a situation where, due to heavy frost, hail, and emergence of harmful insects, the soil yields bad harvests. The third is, as a result of frequently committing the acts of fornication, he or she constantly encounters severe rain, strong wind, and heavy dirt and dust. The fourth is, as a result of frequent lying, he or she is constantly aware of a bad smell in his or her surroundings. The fifth is, as a result of frequently retracting his or her word, steep cliffs, sharp trees, and deep bottomless pits constantly surround his or her body. The sixth is, as a result of frequently speaking venomous words, the rocks and sands constantly surrounding his or her body are coarse and rough, denying others access to him. The seventh is, as a result of frequently uttering fancy embellished words of apparent sincerity, while harboring ill will and unwholesome intentions internally, thick walls of trees, plants and thorny thickets constantly encircle his or her body. The eighth is, as a result of

habitually indulging in greed, when engaged in farming, he or she finds that seeds and saplings turn out twiggy and weak and bear small fruits. The ninth is, as a result of frequent harboring of hatred, the fruits that are around him or her bear bitter and astringent taste. The tenth is, as a result of subscribing to erroneous and mistaken views, he or she will have no harvest when farming.

Also, it is due to the ten wholesome actions, which are the opposite of what has been stated in the above, that a sentient being is repaid by being constantly met with favorable surroundings.”

32. As Gautama Buddha finished speaking, pure faith stirred inside Subha, the student. He got up and paid a bow of respect and said: “I beg you that you will again speak such dharma in my father’s presence, so that he and all sentient beings may live in eternal ease and comfort.” Gautama Buddha, for the sake of all sentient beings, granted his request at once. Greatly delighted to hear Gautama Buddha’s answer, Subha, the student, bowed with respect and left.