



## WORDS OF DHAMMA

*Sāraṅca sārato nātvā  
asāraṅca asārato  
te sāraṃ adhigacchanti  
sammāsaṅkappagocarā.*

They who regard the essential as essential,  
the nonessential as nonessential;  
such persons realize the essence,  
for they contemplate right thoughts.

—Dhammapada 12

## *Kamma: The Real Inheritance*

S. N. Goenka

(The following is adapted from a discourse given by S. N. Goenka for long course students.)

*Kammasakā, bhikkhave, sattā kammadāyādā, kammayonī, kammabandhū, kammaṭṭisaraṇā, yaṃ kammaṃ karonti—kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādā bhavanti A.X.206*

Oh meditators, beings are the owners of their deeds, the heirs of their deeds, born of their deeds, kin to their deeds; their deeds are their refuge. Whatever actions they perform, whether good or evil, such will be their inheritance.

*Kammasakā*: beings are the owners of their deeds.

The law of *paṭicca samuppāda* (dependent origination) is the universal law of cause and effect: As the action is, so the result will be.

Mental volition is the driving force for action at the vocal or physical level. If this driving force is unwholesome, the vocal and physical actions will be unwholesome. If the seeds are unwholesome, then the fruits are bound to be unwholesome. But if this driving force is wholesome, then the results of the actions are bound to be wholesome.

For a Vipassana student who develops the ability to observe this law at the level of direct experience, the answer to the question “Who am I?” becomes so clear. You are nothing but the sum total of your *kamma*, your *saṅkhāra*. All your accumulated actions together equal “I” at the conventional level.

*Kammadāyādā*: the heirs of their deeds.

In the wordly, conventional sense, one says, “I received this inheritance from my mother or my

father or my elders,” and yes, at the apparent level this is true—but what is one’s real inheritance?

*Kammadāyādā*. One inherits one’s own *kamma*: the results, the fruits of one’s own *kamma*.

Whatever you are now, the present reality of this mind-matter structure is nothing but the sum total of and the result of your own accumulated past *kamma*. The experience of the present moment is the sum total of all that is acquired, inherited—*kammadāyādā*.

*Kammayonī*: born of their deeds.

One says, “I am the product of a womb, I have come out of the womb of my mother,” but this is only apparent truth. Actually, your birth is because of your own past *kamma*. You come from the womb of your own *kamma*.

As you start understanding Dhamma at a deeper level, you realise this. This is *kammayonī*, the womb which every moment produces the fruit of the accumulated *kamma*.

*Kammabandhū*: kin of their deeds.

None other is your relative, not your father, your mother, your brother nor your sister. In the worldly way we say, “This is my brother, my relative, or my near or dear one; they are so close to me.” Actually, no one is close to you; no one can accompany you or help you when the time comes. When you die, nothing accompanies you but your *kamma*.

Whomever you call your relatives remain here, but your *kamma* continues to follow you from one life to another. You are not in possession of anything but your own *kamma*. It is your only companion.

*Kammaṭṭisaraṇā*: their deeds are their refuge.

Refuge is only in one's own *kamma*. Wholesome *kamma* provides a refuge; unwholesome *kamma* produces more suffering. No other being can give you refuge. When you say "*Buddhaṃ saraṇaṃ gacchāmi*" (I take refuge in the Buddha), you understand fully well that a person by the name of Gotama the Buddha cannot give you refuge. Your own *kamma* gives you refuge. Nobody can protect you, not even a Buddha. Refuge in the Buddha is refuge in the quality of the Buddha, the enlightenment, the teaching that he gave.

By following the teaching, you can develop enlightenment within you. And the enlightenment that you develop within you, that is your wholesome *kamma*. This alone will give you refuge; this alone will give you protection.

*Yaṃ kammaṃ karonti—kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādā bhavanti*: Whatever actions they perform, whether good or evil, such will be their inheritance.

This should become clear to one who is on this path. This law of nature should become very clear. Then you will become inspired to take responsibility for your own *kamma*. Remain alert and guard each moment, so that every action, physical or mental, is wholesome.

You may not be perfect, but keep trying. You may fall down, but see how quickly you get up. With all the determination, with all the inspiration, with all the encouragement, get up and try again. This is how you become stable in Dhamma.

## QUESTIONS & ANSWERS

**Question:** Many people believe that there are different kinds of truth, that truth is something created by humans, and that there is no one ultimate truth. Yet, Vipassana seems to point towards an understanding of truth as being something absolute. From the perspective of Vipassana, what is truth?

**Goenkaji:** Yes, generally human beings create truth according to their views. Human beings are intellectual beings, but the intellect has limitations and differs from person to person. At the level of reason, what seems logical to one person may not seem so to another.

Vipassana is beyond all religions, beyond all sects, beyond all beliefs, beyond all dogmas. It is pure science, the science of mind and matter: how they interact and how they influence each other. However, it is not enough to accept this reality at the intellectual or devotional level; it has to be experienced by each individual.

Vipassana works with truth. It is based on experience and is not an intellectual game. There are

levels of truth. One may not be able to experience a particular truth now, but sooner-or-later everyone will experience the same subtle truths at deeper levels. It is not that only a particularly gifted person will experience them; the law of nature is the same for everyone.

There are basic laws of nature; for example, fire burns. What does this have to do with the intellect? It is a simple truth; if you put your hand in fire, it burns. Fire burns anybody who puts a hand in it, whether Hindu or Muslim or Christian or Jew. It does not discriminate.

The defilements of the mind act in the same way. If you generate a mental impurity such as anger, passion or fear, it will make you miserable. The law of nature does not favour somebody belonging to a particular sect. This is the truth for everyone, in every era. But, if the mind is free from these defilements, then it becomes full of love, compassion, and goodwill. These good qualities arise naturally in a pure mind and you feel peaceful, harmonious. Again, this is a law of nature. It makes no difference who you are.

Once you have been burned, naturally you will keep your hand away from fire. In the same way, if you understand not just intellectually, but deep inside, with your own experience that negativity makes you unhappy, then the next time you will be careful not to generate such negativity. This is not a sermon; it is a hard fact of life. If you generate impurity in your mind, you become miserable. Nature starts punishing you here and now. It won't wait until after death to take you to hell. It will give you hell now.

However, if your mind is pure; full of love, compassion and goodwill, then nature starts rewarding you here and now. When your mind is pure, you feel so peaceful, so happy. That's all Vipassana is, just following the law of nature. It's very simple

**Question:** Our residence is in the midst of a crowded city which makes it difficult to meditate. Is there any way to keep outside disturbances away from our meditation?

**Goenkaji:** Either you change your residence, run away from the noises of society, or you become so powerful that you can stop all the noises around you. Both are not possible. You have to live in society and you may have to live in the same circumstances where you had been living before. Therefore, you have to strengthen yourself and learn how to ignore all these disturbances. Just as a lotus flower growing in a pond is not affected by the water, in the same way, all these disturbances can be ignored. We are now talking and a bird is chirping outside. The bird does not disturb us. We are busy with our discussion. In the same way, we are busy with our meditation. Let the noises be there. One has to train oneself. One has to live in the world full of disturbances, and, in spite of that, have peace and harmony.

### One-day course with Goenkaji at Global Pagoda

A one-day course has been arranged within the main dome of the Global Vipassana Pagoda on 16 January 2011, Sunday from 11 am to 4 pm (instead of 19 January). Goenkaji will be present during this course.

**Registration for this course is compulsory.**

Contact: Mobile: 98928-55692, 98928-55945;

Tel: (022) 2845-1182, 2845-1170 (11 am to 5 pm).

Registration email: [global.oneday@gmail.com](mailto:global.oneday@gmail.com)

Online registration: [www.vridhamma.org](http://www.vridhamma.org)

### Dhamma Service at Global Vipassana Pagoda

The Global Vipassana Pagoda is implementing various beautification projects and requires service from Vipassana meditators in the following areas.

**Benefits:** Opportunity to contribute to this unique project, regular meditation practice, right livelihood, good remuneration package, meals for all, and accommodation for deserving candidates.

**P.R & H.R. Manager:** A graduate with at least 8 to 10 years of experience in P.R. activities to lead a team of Tourist Guides. Will also be responsible for H.R. & other administrative matters.

**Purchase Officer** – Purchase activities for projects with cost and inventory control experience. Working knowledge and familiarity of the Mumbai industrial market with minimum experience of 5 years.

**Electrician with Electronics** – ITI with ‘C’ license and 10 – 12 years experience of trouble –shooting at project sites, motors & control circuits, electronic controls and telecom operations.

**Project Manager** – Graduate in Civil Engineering with 10 to 15 years of experience in projects & building construction.

**Housekeeping & Security Supervisor** – 6 to 8 years experience in housekeeping and security management. Ex. Servicemen with security management experience will be an added advantage.

**Fitters** – ITI Fitter with 10 to 15 years of experience in civil construction equipment maintenance, fabrication and other assembly work.

**Plumbing & AC Mechanic** – ITI Plumber with 10 to 15 years experience in large, multipurpose complexes and in repairing servicing & installing AC units.

**Tourist Guide** – 3 to 5 years of experience as guide with any national monument or tourist group.

**Junior Architect** – GDARCH / BARCH, min 5 years experience, capable of handling independently on site, experience in trouble shooting at site projects, coordinating with consultant and Government Bodies.

**Driver** – 8 to 10 years of experience with valid license. Need a reference. Good remuneration package, food for all, and accommodation for deserving candidates.

**Contact** – Manager, GVF, Global Vipassana Pagoda, Next to Esselworld, Gorai Village, Borivali (W) Mumbai 400 091. Tel: (022) 2845-1181, 2845-1204; Email: [gfv.hrdept@gmail.com](mailto:gfv.hrdept@gmail.com), Website:- [www.globalpagoda.org](http://www.globalpagoda.org)

(Meditators wishing to serve at *Dhamma Pattana* centre should have completed *Satipatthana* course and served a few courses. Please send applications to 156, 3-A, Chandra Rashmi, R. B. Mehta Marg, Ghatkopar (E), Mumbai 400 077. Email: [registration\\_pattana@dhamma.net.in](mailto:registration_pattana@dhamma.net.in))

### First Residential Courses at Manmad Vipassana Centre

The first three-day course was organized at Dhamma Manamoda, Manmad from 9 to 12 September 2010. Fifteen students completed the course successfully. This was followed a two-day course for 20 women from 17 to 19 September. For more details, contact: Tel: (02591)225477 or 94239-66552.

### Pilgrimage to the Buddha Sacred Sites

IRCTC, the tourism arm of Indian Railways, in the year 2007, started running a fully airconditioned special train named the Buddhist Circuit Special Tourist Train, touring the Buddha Sacred Sites: **Lumbini, Bodhgaya, Sarnath, Sravasti, Rajgir and Kushinagar.**

Complete details can be viewed on [www.railtourismindia.com/buddha](http://www.railtourismindia.com/buddha)

This is an excellent opportunity for Vipassana meditators to do the pilgrimage in a safe, reliable and comfortable manner without the bother and hassle of organizing multiple ticketing, local transport at different destinations and hotel stays.

**Global Vipassana Foundation (GVF) has negotiated a special discount of 15% with IRCTC for the benefit of Vipassana mediators.**

IRCTC & GVF has additionally agreed to structure in two slots of **group meditation** for the Vipassana meditators, subject to the number of meditators being not less than ten. The first, **GS under the Bodhi tree** in the Mahabodhi Temple at Bodh Gaya and the second **GS at Kushinagar**. The group sittings will be scheduled for after the close of visiting hours to the temple so as to provide a quiet environment for group meditation. This would be subject to no other engagement happening on the particular day in the temple premises.

The circuit of the Buddhist Circuit Special Tourist Train starts and ends at Delhi. The forthcoming schedule and tariff appear below:

#### Schedule - Start and end at Delhi

	Starting	Ending
Oct 2010	16 & 30 Oct	23 Oct & 6 Nov
Nov 2010	13 & 27 Nov	20 Nov & 4 Dec
Dec 2010	11 & 25 Dec	18 Dec & 1 <sup>st</sup> Jan
Jan 2011	8 & 22 Jan	15 Jan & 29 Jan
Feb 2011	12 & 26 Feb	19 Feb & 5 March
Mar 2011	12 & 26 Mar	19 March & 2 April

**TARIFF Full Tour of 8 days / Full Fare (infants free, children 5-12 yrs 50%)**

Class	Rack Rate		15 % Discounted Rate	
	Rs	USD \$	Rs	USD \$
First AC Coupe	55272	1176	46981	1000
First AC	48650	1050	41353	893
2T AC	41650	875	35403	744
3T AC	34650	735	29453	625

**Registration:** Visit [www.railtourismindia.com/buddha](http://www.railtourismindia.com/buddha) or contact: Hemant Sharma, Mobile: 97176-44798, Izhar Alam, Mobile: 9717635912, IRCTC, Ground Floor, STC Building, 1-Tolstoy Marg, New Delhi -110001. Tel: [91] (011) 23701100, 23701101, Email: [arunsrivastava@irctc.com](mailto:arunsrivastava@irctc.com)

### Dhamma Service at Pushkar Vipassana Centre

*Dhamma Pushkar*, Pushkar Vipassana centre, Rajasthan needs a centre manager and a course Manager. Please you're your application to [corporate@toshcon.com](mailto:corporate@toshcon.com) or call 98290-71778 or 98290-28275.

### Workshop for Dhamma Servers at Dhamma Giri

Workshop is from 3 to 4 Dec 2010. Applications should include your full name, age, address, phones, email, number of courses done, and number of courses served.

### Online Vipassana Newsletters and Archives

For complete archives of the VRI Newsletter in English, Hindi, Telugu, Tamil, Gujarati and Malayalam, visit: [www.vridhamma.org/Newsletter\\_Home.aspx](http://www.vridhamma.org/Newsletter_Home.aspx)

**Children's Courses in Mumbai**

To serve children's courses in Mumbai, call 98200-22990.

Date	Venue	Age	Registration
17-10	Ghatkopar	10-16 years	14 and 15-10
21-11	Ghatkopar	10-16 years	18 and 19-11
19-12	Ghatkopar	10-16 years	16 and 17-12

Course Timings: 8:30 am to 2:30 pm.

Registration: 11 am to 1 pm

Course Venues: **Ghatkopar (W)**: SNDT School, New Bldg., Cama Lane, Opp. Vidyut Soc. Tel: 2510-1096, 2516-2505.

**Ulhasnagar**: Guru Nanak School, Kurla Camp, Ulhasnagar-4. Tel: (0251) 252-2693.

NB Please: \*bring cushion, \*register on specified phone numbers, \*inform in advance if unable to attend after registration, \*arrive on time for the course.

**Residential course for children in Mumbai**

From 9 to 11-11-2010 for VIII and IX class students only.

Registration: Tel 2501-1096, 2516-2505 from 15-10 onwards

**ADDITIONAL RESPONSIBILITIES**

**Ācaryas:**

- Ms. Priti Dedhia, *Mumbai*  
To serve *Dhamma Vābini, Titwala*
- Mr. Suresh Khanna, *Jaipur*  
To serve *Dhamma Pabbaja, Churu*

**NEW APPOINTMENTS**

**Assistant Teachers:**

- Mrs. Rama Agnihotri, *Bangalore*
- Mr. Kashinath Kulburgi, *Kolhapur*
- Mr. K. Krishna Murthy, *Hyderabad*
- Mr. Tom Fantini, *USA*
- Ms. Patricia Healy, *USA*

**Children's Course Teachers:**

- Mr. Subhash Chander Indoria, *Haryana*
- Mr. Shivaji Navale, *Bangalore*
- Mrs. Shirley Japardi, *Indonesia*

**Goenkaji's Discourses on Television**

UTV Action TV channel is telecasting Goenkaji's discourses every Monday to Saturday, from 4.45 am to 5.45 am.

**DHAMMA DOHAS**

*Mere sukha meñ sānti meñ, bhāga sabhī kā hoyā;  
Isa maṅgalamaya dharama kā, lābha sabhī ko hoyā.*  
May my happiness and peace be shared by one and all;  
May this munificent Dhamma benefit one and all.

*Isa dukhiyāre jagata meñ sukhiyā dikhe na koyā;  
Suddha dharama jaga meñ jage, jana jana sukhiyā hoyā.*  
In this wretched world I see no one who is happy.  
May pure Dhamma arise in the world,  
bringing happiness to all.

*With much mettā,  
A Vipassana meditator*

*Śuddha dharama isa jagata meñ, puna pratiṣṭhita hoyā;  
Jana jana kā hove bhalā, jana jana maṅgala hoyā.*  
May the pure Dhamma be established again in the world;  
Bringing welfare to many, bringing happiness to many.

*Jaga meñ babatī hī rahe, Dharama Gaṅga kī dhāra;  
Jana jana kā hove bhalā, jana jana kā upakāra.*  
May the Ganges of the Dhamma keep flowing in the world;  
For the happiness of all, for the benefit of all.

*With best compliments from  
MOTILAL BANARSIDASS*

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