



## WORDS OF DHAMMA

*Vacīpakopam rakkheyya,  
vācāya samvuto siyā;  
vacīduccaritam hitvā,  
vācāya sucaritam care.*

—Dhammapada 232

Guard against irritability in speech,  
be restrained in speech;  
abandoning unwholesome speech,  
practice wholesome speech.

## The True Meaning of Dharma

S. N. Goenka

(The following has been translated from Goenkaji's article in the April 2010 issue of the Hindi Vipassana Patrika.)

The word 'Dharma' has been misused in India since the past 1,500 to 2,000 years because people started to use Dharma in the sense of a religion or sect.

However, Dharma is universal and eternal. Dharma is not Buddhist, Christian, Hindu, Jain, Jewish, Muslim, etc. These are all different religions or sects.

In ancient times, Dharma meant the universal laws of nature, which are applicable to everyone. Even today, we come across Dharma being used in this sense. For example, in Hindi we say that it is the Dharma of fire to burn and to cause to burn. Here, Dharma has nothing to do with any religion but means the nature of fire. How can fire be Buddhist, Christian, Hindu, Muslim, Parsi or Sikh? Fire is fire.

Likewise, ice is ice. The Dharma of ice is to be cold and to cause to cool. This is the nature of ice, which is universal and eternal.

Similarly, when a person develops negativity such as anger, aversion, jealousy, and animosity, he feels unpleasant sensations and becomes miserable.

Neither the mental negativity nor the resultant misery can be called as Christian, Hindu, Buddhist or Jain. This is the nature of mental defilements: to make one miserable.

When India became independent, the Indian government prepared its constitution, which stated that the constitution and government would be *Dharma-nirpeksh*, meaning non-Dharmic. This was a blunder. How can any government be non-Dharmic? It has to be Dharmic, meaning it will give importance to right conduct. Actually, the constitution should have stated that it is non-sectarian, not non-Dharmic. The English word 'secular' was wrongly translated as *Dharma-nirpeksh*.

Seth Govinddas was an eminent Hindi writer. I knew him well because he occasionally came to Myanmar. He played a major role in the Hindi translation of the

constitution. So, I drew his attention to this blunder. He accepted the error and later corrected it. When I came to India, I came to know that the late Mr. Laxmimal Singhviji also objected to this mistake and made a request to correct it. Finally, '*Dharma-nirpeksh*' was changed to '*panth-nirpeksh*' (non-sectarian). However, even today, national leaders and others still use *Dharma-nirpeksh*.

Whenever a sectarian word is added to Dharma, it corrupts its meaning. The Buddha never added any sectarian adjective to Dhamma. The only adjective that he added was 'truth'. Therefore, he used the term '*saddhamma*' (true Dharma) for his teaching. When the teaching is based on *saddhamma*, it does not give rise to blind beliefs. The law of nature is the same for everybody. Therefore, the word *saddhamma* did not give rise to a sect because the entire teaching is based on truth.

This is why the Buddha is known as *saccanāma*, one whose name means truth. *Nāma* also means mind. Thus, *saccanāma* is a person whose mind is always immersed in truth. Later, *saccanāma* also came to be known as *satanāma*.

When *Bhaktimarg* (path of devotion) became predominant in India, some saints used the word *satanāma* as a synonym for God. For example:

*Hota punīta japai satanāmā,*

*āpu tarai tārāi kula doī.*

Kabirdas

*Kabai dariyā satanāma bhajana binu,*

*roi roi janama gavaiho.*

Dariya sahab

*Satanāma kī raṭanā karikai,*

*gagana-mañḍala caḍhi dekhū tamāsā.*

Jaggiyan sahab

Sometimes, *satanāma* is found in its true meaning.

For example, when Guru Nanakji said:

*Satināma karatā purukha* meaning one whose name personifies truth and who practices only truth, who has attained the state of *satanāma* through one's own efforts. Having attained this state, he becomes free from all hatred and fear.

*Akāla mūrati* meaning eternal and immortal. *Ajūnī* meaning one does not arise again in the womb (*nattbidāni punabbhavo'ti* in Pali). *Gura Prasādi* meaning this *saccadharma* is obtained only by the grace of a guru.

That is why Guru Nanakji gave importance to the practice of truth on the path of Dharma. He clearly stated  
*Kiva saciyārā hoīye, kiva kūḍai tutai pāli.*

A meditator should become so truthful that every step should be based on the truth of personal experience. All the mental layers of falsehood should be broken.

The entire path of liberation is based on truth:

*Ādi sacu, jugādi sacu, hai bhī sacu, nānaka hoṣī bhī sacu.*

Meditation should begin with the truth as its object, and as one progresses, *hai bhī sacu*, one should give all importance to the truth of the present moment. As one advances step-by-step, with the base of truth, one finally reaches the stage where *hoṣī bhī sacu*, one attains the ultimate truth.

One who wants to practice this path of truth does not gain anything by mere thinking or reasoning:

*Socai soci na hovaī, je soci lakhavāra.*

The ultimate truth cannot be obtained even if one thinks about it one hundred thousand times.

The Buddha also said that one does not attain the ultimate stage through *suta maya paññā* (received wisdom) and *cinta maya paññā* (intellectual wisdom). So, he taught the practice of meditation to still the mind.

A certain tradition believes that the ultimate stage can be attained by observing silence. However, even if one is silent at the vocal level, the mind does not become silent. Various thoughts and ideas keep arising in the mind.

Therefore, Guru Nanakji said:

*Cupai cupa na hovaī, je lāi rahā līva tāra.*

Another meditative tradition says that if one starves the body till it is reduced to a skeleton, one can attain the ultimate stage. Another extreme course is to stuff oneself with food. But, one cannot fully appease craving by eating.

*Bhukhiyā bhukha na utari, je bannā purīā bhāra.*

The Buddha said that a meditator should be *bhattamattaññū*, meaning one who knows the exact amount of food that he requires. One neither eats more nor less than necessary.

*Sabasa siāṇapā lakha hobi, ta ika na calai nāli.*

Although one might appear wise, only one in a thousand or hundred thousand accompanies one to the ultimate state.

Guru Nanakji explains the way to attain that stage:

*Hukami rajāi calaṇā, Nānaka likhiyā nāli.*

One must walk the path in accordance with the law of nature, which can be realized only through personal experience. This law (*hukami*) or will (*rajā*) cannot be found in any book or discourse. It is within ourselves and can be realized only through experience.

Guru Nanakji also said:

*Hukamai andari sabhu ko, bāhari hukama na koī.*

This law is within every individual. Seeking it outside is meaningless. One can progress only by understanding it through personal experience. This law is universal.

Great saints used the term *sikkha* to refer to those who trained themselves in this path that leads to liberation.

Buddha also referred to those who trained themselves in this technique as *sekkha*.

*Nānaka hukamai je bujhai ta haumai kabai na koi.*

When one realizes this law (*hukamai*) by his own experience, one's ego is completely destroyed and one no longer says 'I' and 'mine'.

*Haumai ehā jāti hai haumai karama kamāhi.*

*Haumai eī bandhanā phiri phiri jonī pāhi.*

Ego is the origin of karma and of birth.

Ego is the fetter that causes repeated birth.

In addition:

*Haumai dirgha rogu hai dārū bhī isu māhi.*

Ego is a dangerous illness. However, the remedy can be found within oneself. When one realizes this through experience, one clearly understands that the path of liberation is contained within oneself.

*Eha māiā mohaṇī jini etu bharami bhulāū.*

One becomes swayed by this illusion of 'I' and 'mine' and forgets the truth.

*Asantu anādī kade na būjhai,*

*kathanī kare tai māiā nāli lūjhai.*

One who is ignorant will never understand. He merely pays lip service but does not act accordingly. Such a person is in the grip of delusion and quarrels with everybody.

*Manu māiā mein urajhi rabio hai,*

*būjhai nahin kachu giānā.*

One who is entangled in the snare of illusion simply does not understand the truth.

*Jinā potai punnu ti humai māri.*

One who has gained merit by knowing the truth for oneself destroys one's ego.

*Sabade ūco ūcā hoi; Nānaka sāci samāvai soi.*

That word alone is noble hearing which a meditator becomes immersed in truth.

*Nānaka māiā moha pasārā, āgai sāthi na jāi.*

Guru Nanakji said that one who is trapped in the snare of illusion do not understand that it will not accompany one to the ultimate stage. He also explained the way to realize the actual truth.

The Buddha also said that one should know and experience the actual truth as it is (*yathā bhūta*), which manifests itself within oneself at the present moment. It should not be a truth that has been created, imposed or imagined.

Guru Nanakji taught the same path:

*Thāpiā na jāi, kītā na hoi, āpe āpi niranjanu soi.*

One should not impose any imaginary belief on the truth that manifests itself from moment to moment, within oneself (*saccanāma*). Therefore, it is called *niranjanu* (neither created nor imposed truth).

When one objectively observes the truth of mind and matter, he clearly understands by his own experience that the mind-matter phenomenon is impermanent. It arises and passes away every moment. One realizes that this mind and matter, which is so ephemeral, cannot be 'I', 'mine', or 'my soul'.

When one understands the true nature of mind and matter by personal experience, one does not generate craving or aversion, which is dependent on the false notion

of 'I', and 'mine'. One realizes the ultimate truth because one is liberated from the snare of illusion.

The entire path of liberation is based on truth. Truth is eternal and not dependent on external conditions.

As a child, I studied at a Khalsa school, where we would greet our friends with the salutation, *sata-siri-akāla* (truth is auspicious and eternal). At that time I thought *sata-siri-akāla* was similar to *namaste* and *pranaam*. Later, when I understood the true meaning of *sata-siri-akāla*, I was delighted.

A meditator who walks on this true path experiences the truth pertaining to the entire mind-matter aggregate within oneself (*saccakhandā*), eradicates all mental defilements and purifies the mind. Then one is called as Khalsa.

Therefore, Guru Govind Singhji said:

*Khālisa tāhi nakhālisa janai.*

One who knows the ultimate truth (*nakhālisa*) is known as Khalsa. He may belong to any race, clan or nationality.

The guru who develops such pure-minded Khalsa is a true guru (*sadguru*). He is highly praised and known as *wāhaguru*. Such a *wāhaguru*, who trains pure disciples (Khalsa) is always venerated.

*Wāhaguruji dā khālsā, wāhaguruji dī fatāba.*

Blessed are the Khalsa Sikhs (*sekeba*) who are walking on the path of true Dharma (*saddhamma*).

*Ādi sacu, jugādi sacu, hai bhī sacu, nānaka hosī bhī sacu.*

Whoever walks on such a path becomes truly happy and will certainly become liberated. ☺

### One-day course with Goenkaji on Buddha Purnima

A one-day course has been arranged in the main dome of the Global Vipassana Pagoda on 27 May 2010, Thursday (*Buddha Purnima*) from 11 am to 4 pm. Goenkaji will be present during this course. **Registration for this course is compulsory.** Mobile: 98928-55692, 98928-55945; Tel: (022) 2845-1182, 2845-1170 (11 am to 5 pm). Email: global.oneday@gmail.com  
Online registration: www.vridhamma.org

### Recent Vipassana Website Enhancements

The www.dhamma.org website has recently added a section for access especially for mobiles. Visiting www.mobile.dhamma.org with your smart phone will access all the same information about Vipassana including the worldwide schedule of courses at all centres. A Hindi language version of the website has also been recently added at www.hindi.dhamma.org.

### First Vipassana Course in Mauritius

Seven students successfully completed the first ten-day Vipassana course organized from 2 to 13 December 2009 at the National Institute of Fashion Technology, Arsenal, in the northern part of Mauritius. The venue was made available by Prof. Dr Rajendrasinh Rathod, Vadodara, who manages the National Institute.

### Online Vipassana Newsletters and Archives

For archives of the VRI Newsletter in English, Hindi, Telugu, Tamil, Gujarati and Malayalam, visit: www.vridhamma.org/Newsletter\_Home.aspx

### Pali Workshop in Madhya Pradesh

A seven-day Pali workshop has been arranged from 27 May to 4 June 2010 for Hindi-speaking Vipassana meditators. **Venue:** Shri Rawatpura Sarkar Institutions (SRI), Kalapuram, NH-75, Jhansi Road, Datia 475 661, Madhya Pradesh.

**Contact:** Mr. Naresh Kumar Agarwal, Shanti Niketan Hostel, Near Bharat Petroleum Pump, Shivaji Nagar, Kanpur Road, Jhansi, U.P. Mobile: 99355-99453, 90057-74504. Email: shanti.globaldhamma@gmail.com

### Pali Workshop at Kolhapur

A seven-day Pali workshop has been arranged from 4 to 12 July 2010 for Hindi-speaking Vipassana meditators at Terapanth Bhavan, Jaysinghpur. **Contact:** Mr. Vasant Karade, Mobile: 95525-93315; Email: karadeecera@dataone.in

### Workshop on Edicts of Emperor Ashoka

A seven-day workshop on *Samrat Ashok ke Abbilekh* (Edicts of Emperor Ashok) has been arranged at Jaipur from 8 to 16 August, 2010 (11 am), including a visit to Bairath.

**Venue:** Kothari Farms (Marugandha), 2 kms off Jaipur-Ajmer Express Highway, On Bhankrota-Jaisinghpura Road, Bhankrota, Jaipur. The workshop is for Hindi-speaking Vipassana meditators from India and Nepal and is open to men and women. **Registration:** Mr. Anil Mehta, Mobile: 96104-01401, Email: paliworkshop@yahoo.co.in.

### Pali Workshop at Bhuj

A ten-day Pali workshop has been arranged from 19 to 30 November 2010, only for English-speaking non-Indian Vipassana meditators.

**Venue:** Dhanvantari School, Pramukh Swami Char Rasta, Mundra Relocation Site, Bhuj 370 001, Kutch.

**Contact:** Dr. (Ms.) Shantuben Patel, Mobile: [91] 98256-62156, Tel: (02832) 291-366. Email: shantubenpatel@gmail.com

### AT Training Workshops in 2010

Schedule of AT workshops in 2010 is as follows:  
North: *Dhamma Sikbara*, Dharamshala: 27-5 to 31-5  
East: *Dhamma Ganga*, Kolkata: 26-7 to 30-7  
Gujarat: *Dhamma Dvākara*, Mehsana: 29-9 to 3-10  
West: *Dhamma Pala*, Bhopal: 12-10 – 16-10  
South: *Dhamma Setu*, Chennai: 27-10 to 31-10  
Nepal: *Dhamma Janani*, Lumbini: 27-10 to 31-10  
Assistant teachers are requested to contact the above centres for registration and more details.

### Workshops for Children's Course Teachers

The following CCT workshops are scheduled in 2010:  
*Dhamma Khetta*, Hyderabad: 26th to 29th April  
*Dhamma Kota*, Rajkot: 28th May (1 pm) to 31st May (5 pm)  
Logicstat, Delhi: 27th to 31st May  
*Dhamma Thali*, Jaipur: 11th to 14th June  
*Dhamma Ganga*, Kolkata: 31st July to 3rd August  
CCTs can contact the above centres for registration and more details.

### IN MEMORIAM

Mr. Bhaktidas Shrestha, Vipassana Teacher from Nepal, passed away peacefully on 7 March, 2010. He was 88 years old and died of kidney and liver failure. During the early days of Vipassana in Nepal, Mr. Shrestha served as a trustee for several years. Later, he served as an assistant teacher and finally as a teacher for the spread of Vipassana in Nepal.

Mr. Ravjibhai Barot, senior assistant teacher from Himmatnagar, Gujarat breathed his last peacefully on 15 March, 2010 at about 2 pm. He was 72 years old and had prostate cancer. He served many courses throughout India.

May they be happy, peaceful and liberated!

**Children's Courses in Mumbai**

Date	Venue	Age	Language	Registration
9-5	Ulhasnagar	9-16 yrs	Hindi	6 & 7-5
16-5	Ghatkopar	10-16 yrs	Hindi	13 & 14-5
6-6	S. Mumbai	9-16 yrs	English	3 & 4-6
20-6	Ghatkopar	10-16 yrs	Hindi	17 & 18-6
20-6	Goregaon	9-16 yrs	Hindi	17 & 18-6
22-8	Goregaon	9-16 yrs	Hindi	19 & 20-8
24-10	Goregaon	9-16 yrs	Hindi	21 & 22-10
19-12	Goregaon	9-16 yrs	Hindi	16 & 17-12

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

**Registration:** 11 am to 1 pm

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

**Goregaon (W):** Siddharth Municipal Hospital, Opp. Motilal Nagar Post Office. Tel: 2308-1622. **South Mumbai:** Tel: 2308-1622.

**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.

**ADDITIONAL RESPONSIBILITIES**

**Ācaryas:**

Mr. George Hsiao, *Taiwan:*

*To serve Taiwan including Dhammodaya, and Korea and to assist the area teachers to serve People's Republic of China*

**Senior Assistant Teachers**

1. Mr. Ping-San Wang, *Taiwan*

*To assist the area teacher in serving Dhammodaya*

2. & 3. Mr. Dennis & Mrs. Louie Austin, *USA*

*To assist centre teachers in serving Dhamma Pakāsa*

**NEW RESPONSIBILITIES**

**Ācaryas:**

Mrs. Sheeladevi Chaurasia, *Kolkata: To serve North-Eastern States (including Sikkim and Siliguri) and North Bengal (Darjeeling)*

**Senior Assistant Teachers**

1. Mr. Baburao Kasture, *Aurangabad*

2. Mr. C. V. Mohana Krishnan, *Chennai*

3. Mrs. Saroja Ramachandran, *Chennai*

4. U Tin Shwe, *Myanmar*

5. & 6. Dr Myo Aung & Daw Khin Than Hmi, *Myanmar*

7. & 8. U Kyi Thein & Daw Tin Tin Yee, *Myanmar*

9. & 10. Mr. John & Mrs. Cindy Pinch, *USA*

11. Mr. Dennis Ferman, *USA* 12. Mr. Riban Ulrich, *USA*

**NEW APPOINTMENTS**

**Assistant Teachers:**

1. Mr. David Fumadó Dubé, *Spain*

2. Mr. Johan Skaar, *Norway*

3. Mr. Rahul Vaid, *USA*

4. Mrs. Judith Alper, *USA*

5. Mrs. Marla Sutherland, *USA*

**Children's Course Teachers:**

1. Mr. Vivek Bansod, *Balaghat*

3. Mrs. Joaquina Lopez, *Spain*

2. Mr. Chandrakant Sanghvi, *Kutch*

4. Mrs. Laura Sirtori, *Italy*

**DHAMMA DOHAS**

*Pratīksana antara tapa cale, pratīksana rahe niṣpāpa;  
Pratīksana bandhanamukta hoṇi, dūra karen bhava tāpa.*

Every moment purify (the mind) within,

Every moment keep away from evil;

Every moment free yourself of bonds,

To vanquish the torments of existence.

*Tapa re, tapa re mānavī, tape hī nirmala hoyā;*

*Subaraṇa bhaṭṭhī meṇ tape, tapa tapa kundana hoyā.*

Strive ardently, oh human being!

Purity comes from burning away the dross;

Gold must pass through a crucible to become refined.

*With much mettā,*

**A Vipassana meditator**

*Naye karama bāndhe nahīni, kṣīṇa purātana hoyā;*

*Kṣāna kṣāna jāgrata hī rahe, sabaja mukta hai soya.*

Do not generate new kamma, let the old be extinguished;

Every moment remain vigilant, to easily become liberated.

*Dekha dekha kara citta kī, granthi sulajhatī jāya;*

*Jāge vimala Vipāśyanā, citta mukta ho jāya.*

Observe the mind steadfastly, to disentangle its knots.

May stainless Vipassana arise and liberate the mind.

*With best compliments from*

**MOTILAL BANARSIDASS**

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007

Mumbai, Tel: 23513526; Chennai, Tel: 24982315; Pune, Tel: 2448-6190;

Bangalore, Tel: 26542591; Kolkata, Tel: 22824872,

Patna, Tel: 2671442; Varanasi, Tel: 2412331

SUBSCRIPTION TO ENGLISH/HINDI MONTHLY NEWSLETTER: ANNUAL: RS 30 (US\$10 OUTSIDE INDIA);  
LIFE SUBSCRIPTION: RS 500 (US\$100 OUTSIDE INDIA) BY BANK DRAFT, PAYABLE AT IGATPURI IN FAVOUR OF VRI

Edited and published by R. P. Yadav for VRI, Igatpuri 422 403 and printed at Akshar Chitra Press, 69B-Road, Satpur, Nashik 422 007

28 April 2010

Posted at Igatpuri, Dist. Nashik

Posting Day: Purnima of every month

LICENSED TO POST WITHOUT PREPAYMENT OF POSTAGE - WPP POSTAL LICENCE NUMBER – AR/TECHNO/WPP-04/2009-2011  
REGISTERED NO. NSK/39/2009-2011

**PRINTED MATTER**

If undelivered, please return to:

Vipassana Research Institute

*Dhamma Giri*, Igatpuri-422 403,

Dist. Nashik, Maharashtra, India.

Tel: [91] (02553) 244076, 244086;

Fax: [91] (02553) 244176

Email: info@giri.dhamma.org

Website: www.vridhamma.org