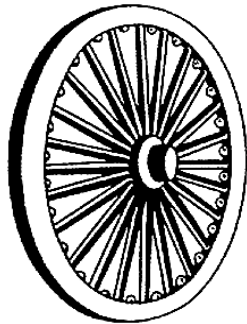


# **DHAMMA TREASURES**

**LIVING A LIFE OF DHAMMA**

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**Vipassana Research Institute  
Dhamma Giri, Igatpuri**

## **E57 - Dhamma Treasures: Living a Life of Dhamma**

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# DHAMMA TREASURES

## LIVING A LIFE OF DHAMMA

### Table of Content

<b>Preface.....</b>	<b>7</b>
<b>Section i: Guidance to Householders.....</b>	<b>11</b>
Censure and Praise .....	13
Maṅgalasutta: Discourse on Welfare .....	16
Dhammikasuttaṃ: The Dhamma for Householders .....	20
Sigālovāda Sutta: Code of Conduct for a Householder.....	23
Keeping the Dhamma Alive .....	29
Serving the Dhamma So the Dhamma Serves All.....	30
Dhamma in Daily Life.....	32
Self Discipline and Constant Awareness .....	33
Facing Vicissitudes with Equanimity .....	34
<b>Section ii: Articles / Discourses .....</b>	<b>37</b>
Abusive Bhāradvāja.....	39
Apply Dhamma in Life.....	41
Dhamma: Our Shield.....	45
The Bunch of Keys.....	47
The Two Rings.....	49
Four Types of People .....	51
Walk the Path of Universal Dhamma .....	54
Different Kinds of Sukha (Happiness) .....	60
The Meaning of Happiness .....	63
The Art of Living .....	67
Real Equanimity: Journey from “Indifference” to “Holy Indifference” .....	73
Walk the Path Yourself .....	74

Self-Observation and Self-Correction .....	80
Get Established in Vipassana.....	83
Walk the Path of Universal Dhamma .....	89
The Protection of Dhamma .....	95
Be A Living Example of Dhamma.....	99
Manifestation of Dhamma in Daily Life .....	104
By Word of Mouth.....	107
Keeping Our Own Minds Healthy.....	112
Message on Centenary Day of Sayagyi U Ba Khin .....	117
The Significance of Deepawali.....	119
Correspondence Between Mataji and Goenkaji .....	125
Anger .....	129
The Giving Up of Anger.....	131
The Present Not Accepted .....	135
What Happens at Death? .....	137
Vipassana is Optimism, Realism and Workism.....	147

**Section iii: Questions & Answers.....151**

Criticism Galore .....	153
Questions on How to Apply Vipassana in Life.....	155
Questions on Health Problems and Addictions .....	168
Questions on Non-Attachment .....	178
Questions on Family and Social Life .....	184
Questions on Profession/Career .....	189
Questions on Helping Others .....	193
Questions on Anger .....	200
Questions on Death .....	202

**Section iv: Inspirational Stories of Meditators .....207**

The Amazing Tolerance of One Who is Established in Wisdom.....	209
Fifty Years on The Path of Dhamma .....	211
The Path .....	214
A Personal Experience of the Living-Dhamma .....	216

My Journey on the Universal Path of Vipassana Meditation .....	217
Gratitude To Vipassana.....	221
The Blessing of Vipassana .....	222
As It Was/ As It Is.....	224
Vipassana Gave Me a New Life .....	226
Story of a Fortunate Prisoner.....	228
Understanding Devotion.....	231
Conversion to Dhamma .....	232
Equanimity in the Face of Terminal Illness .....	234
A Meditator's Near-Death Experience .....	236
Interview With Mataji .....	238
A Japanese Meditator's Story .....	243
The Importance of Equanimity.....	244
A Meditator Reflects on her Practice .....	245
Recollection of Early Courses .....	248
Assistant Teachers - Past and Present .....	249
My Mother's Death in Dhamma.....	254

**Section v: Stories of Select Modern Dhammikos .....267**

Prisoner Becomes Free.....	269
Dhamma Messenger of Compassion and Peace - Mataji Illaichidevi Goenka ....	271
Training Under Sayagyi U Ba Khin .....	274
Dr. Om Prakash .....	283
Ram Singh.....	290
Interview with Shri Ram Singh, May 15, 1999.....	292
Radhe Shyam Goenka .....	294
Mrs. Vimala Goenka .....	297
Bal Krishna Goenka .....	300
Ratilal Mehta .....	302
Ram Avadh Verma .....	305
Dr. Kay Wain .....	310
S. N. Tandon .....	317
Dr. Sharda Sanghvi .....	323

Graham Gambie .....	326
N. H. Parikh .....	330
Shriram Taparia .....	332
Shantiben Shah .....	334
Ron Cavanaugh.....	335
Melba Deslandes .....	338



## Preface

Dhamma Treasures series is a compilation of primarily Goenkaji's articles/discourses on various aspects of Vipassana coupled with questions & answers and inspirational examples of senior meditators.

“Applying Vipassana in Daily Life” is a first book in this series. Mr. S. N. Goenka has always emphasised that just attending a Vipassana course is not enough. Vipassana is an art of living and students need to apply Vipassana in day to day life to live at peace with ourselves, and at peace with others.

Goenkaji's wisdom and guidance remains with us as an inspiring reminder on how to apply Vipassana in daily life, with utmost clarity. His own life was an example of how to live a life of Dhamma. He has delivered various discourses on subtle aspects of Dhamma and how to use Vipassana while facing Vicissitudes of life with Equanimity. Along with discourses, many students have requested his guidance on this matter. These discourses and questions & answers have been published in VRI newsletters and international Vipassana Newsletters from time to time.

This book provides a compilation of discourses, questions & answers and other inspirational material that was published in these newsletters and other books published by VRI in the following five sections:

1. **Section I- guidance to householder:** This section contains few of the suttas ideal for householders and advice by Mr. S. N. Goenka and other senior meditators on how to live a life of Dhamma.
2. **Section II- Articles/Discourses:** This section contains numerous articles/discourses delivered by Mr. S. N. Goenka on various occasions guiding students on how to apply Vipassana in daily life.
3. **Section III- Questions & Answers:** Many students have asked numerous questions on application of Vipassana in daily life. These questions are broadly categorized into health/addiction, non-attachment, family/social life, profession/career, helping others, anger etc. for the convenience of readers.
4. **Section IV- Inspirational stories of meditators:** This section contains stories shared by many meditators on how Vipassana helped them in living in peace and harmony with oneself and also with all others.
5. **Section V- stories of select modern dhammikās:** This section contains brief life stories of select senior meditators. Their life is an ideal example of how a householder can practice Vipassana and live a happy and peaceful life by imbibing the principles of the teachings.

***Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati; asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.***

— *Khuddakapāṭha 5.12 Maṅgalasuttaṃ*

– *When faced with the vicissitudes of life, one’s mind is unshaken, sorrowless, stainless, secure- this is the highest blessing.*

This verse contains the great legacy that the Buddha has left for householders: to maintain equanimity with wisdom in all situations.

Life of the Buddha and Vipassana practitioners in ancient times as well as today is a living example of this teaching. This book aims to motivate old students to continue their practice seriously to walk the same path as the exemplary practitioners of Vipassana meditation.

We hope these Dhamma Treasures will help you walk firmly on the path of Dhamma and to further establish yourself in the practice.

May your practice deepen with your understanding of Dhamma! May you be happy!

–*Vipassana Research Institute*



## A Message from Goenkaji

Dear Travelers on the Path of Dhamma,

Be happy!

Keep the torch of Dhamma alight! Let it shine brightly in your daily life. Always remember, Dhamma is not an escape. It is an art of living: living in peace and harmony with oneself and also with all others. Hence, try to live a Dhamma life.

Don't miss your daily sittings each morning and evening. Whenever possible, attend weekly joint sittings with other Vipassana meditators. Do a ten-day course as an annual retreat. This is essential to keep you going strong. With all confidence, face the spikes around you bravely and smilingly.

Renounce hatred and aversion, ill will and animosity. Generate love and compassion, especially for those who do not understand Dhamma and are living an unhappy life. May your Dhamma behavior show them the path of peace and harmony.

May the glow of Dhamma on your faces attract more and more suffering people to this path of real happiness.

May all beings be happy, peaceful, liberated.

*With all my Mettā,*

*S. N. Goenka*



## **Section i: Guidance to Householders**

## **Censure and Praise**



## Censure and Praise

Once the Buddha was travelling with a sangha of five hundred bhikkhus from *Rājgir* to *Nālandā*. *Suppiya Paribbājaka* and his disciple *Brahmadatta Māṇvaka* were walking behind the bhikkhus.

Throughout the journey *Suppiya* was criticizing the Buddha in various ways. In spite of being *Suppiya*'s disciple, *Brahmadatta* was praising the Buddha in various ways.

As it became late in the evening before they could reach *Nālandā*, they stopped for the night on the way at a big guest-house in a town called *Ambalaṭṭhika*. Even during the night the bhikkhus could hear the debate between the two—one censuring the Buddha and the other praising the Buddha. The bhikkhus did not interfere.

Early in the morning, bhikkhus told the Buddha about the debate between the teacher-disciple pair and their non-participation in the discussion maintaining equanimity.

The Buddha commented:

It was proper for you to be detached from the discussion. You would have harmed yourself, if you had become angry or sad on hearing criticism of the Buddha, Dhamma and Sangha. The conditioning of aversion would have brought misery for you.

Similarly, if you had become elated and haughty on hearing the praise you would have hurt yourself. You would have generated harmful conditioning of conceit. To maintain equanimity with wisdom in all situations is Dhamma.

There are eight things that one encounters in life: praise and censure, success and failure, victory and defeat, gain and loss. But one whose mind does not waver, who remains free of sorrow, whose mind remains free of defilements, who looks after own welfare with equanimity full of wisdom—it is the best welfare for such a one.



## Words of Dhamma

*Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;  
asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ.*

– Khuddakapāṭha 5.12 Maṅgalasutta

When faced with the vicissitudes of life, one's mind is unshaken, sorrowless, stainless, secure- this is the highest blessing.



*So karoḥi dīpamattano, khippaṃ vāyama paṇḍito bhava;  
Niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmiṃ upehisi.*

– Dhammapada 236, Malavagga

Make an island unto yourself. Strive quickly (by meditating), become wise. Purged of impurities and free from passion you will enter the celestial stage of the Ariyas.



*Uṭṭhānenappamādena, saññamena damena ca;  
dīpaṃ kayirātha medhāvī, yaṃ ogho n' ābhikīrati.*

– Dhammapada 25

By sustained effort, earnestness, discipline, and self-control, let the wise man make for himself an island which no flood overwhelms.



# Self Discipline and Constant Awareness

– By S. N. Goenka

My Dear Meditators!

Let us now learn the way to self discipline, which is highly beneficial for our growth.

Let us first learn to control and discipline ourselves before we try to discipline others. Let us learn to establish mastery over ourselves, before we make an effort to gain mastery over what is external to us. It is easy to gain mastery over the world for one who has conquered his self first. But for one who cannot subdue the self, such a person is defeated. Self discipline is vital for conquering one's own unwholesome tendencies.

By bringing mind and thoughts under one's control with sincere effort, a person gains inner strength, leading to his true welfare. Working towards our own welfare leads to the welfare of all. He who cannot work towards his own welfare, how indeed can he contribute to the welfare of others? A blind person cannot lead others. True welfare of the self as well as others begins with firm self discipline.

Let us then learn to keep a constant check on our actions of body, speech, and mind. Unwholesome actions performed at any level are our worst enemies and must be defeated. Do not weaken your efforts until even the tiniest fault no longer remains. Continue to make effort in order to remove negative tendencies from their very roots.

Self discipline is to root out our unwholesome tendencies.

Self discipline truly leads to our own best welfare! Come, let us learn it well!

– Kalyana-mitta, S. N. Goenka.

