

“Enraptured with lust (raga), enraged with anger (dosa), blinded by delusion (moha), overwhelmed, with mind ensnared, people aim at their own ruin, at the ruin of others, at the ruin of both, and they experience mental pain and grief. But if lust, anger and delusion are given up, one aims neither at one’s own ruin nor the ruin of others, and one experiences no mental pain and grief. This is Nibbana visible in this life, immediate, inviting, attractive and comprehensible to the wise.”

*The Buddha
A 3.55*

News from Vimutti Monastery

The 2011 rains retreat (i.e. the retreat in the rainy season) has now begun, and the Sangha members are dedicating themselves even more wholeheartedly to developing samadhi and insight. All major work projects and most external commitments have been set down for these three months. This is the time to appreciate and make the most of the tranquillity and silence of our forest monastery. Anyone who wishes to take part in the rains retreat can contact Venerable Mudito to reserve accommodation.

In the month of June, Ajahn Chandako was in the U.S., teaching and seeing family and friends. He visited the Sangha at Abhayagiri Monastery in California and met with Vipassana teachers in the San Francisco area. A retreat was held in the seclusion of northern Minnesota, and the talks from that are available on the Vimutti website.

On June 28 a Thai monk, Ajahn Nandhawatt, arrived to join the Vimutti Sangha. He is a disciple of Luang Por Liem and Luang Por Piek and has been ordained 18 years. Arriving from Thailand in the middle of winter was a bit challenging, but Ajahn Nandhawatt has been adjusting with a patient smile. This is his first time outside of Asia, and we wish him well during his stay here.

In May and July, the community at Vimutti was once again planting trees, large and small. This year we planted 750, bringing the total for the last seven years to 8,600. There are now many new specimens available for memorial trees. In the back of the monastery there is an area that needs help regenerating the native bush, both for beautification and hillside stabilisation. Now is a particularly good time to plant as the grass is still short. If you know of anyone who has Kanuka, Manuka or other seedlings and would like to help re-establish the native New Zealand forest, please contact the monastery.

Our treasurer says she has numerous donation receipts without the donor's contact details or with out-dated email addresses. She requests that we let people know that if they wish to get receipts for their donations, please contact Priscilla at <edwardpriscilla@farmside.co.nz>

Ajahn Maha Bua's Bone donated to Vimutti

Shortly before the beginning of the rains retreat, a contingent of Thai monks and laypeople came to Vimutti Monastery to offer a bone of the recently cremated Buddhist master, Venerable Ajahn Maha Bua (or Boowa). Luang Dtah (Old Granddad, as he was known) was one of the greatest and final surviving disciples of Ajahn Mun. He passed away on January 31 at age 97 at his monastery (Wat Bahn Dtaht) in North-east Thailand. Luang Dtah Maha Bua had been a pillar of Buddhism in his native country. First he practiced with great determination as a disciple of Ajahn Mun in the 1940's and realized the stages of liberation. He then became one of the foremost teachers and monastic trainers of his generation. Many of his books have been translated into English. Most of the donations given to him were used to build hospitals and schools. Finally in his late eighties he decided to launch a nation-wide program to collect gold for the public treasury to save Thailand from economic difficulties. Traveling and teaching nearly constantly for the next few years, he collected 12 tonnes of gold that he then offered as reserves to the bank of Thailand. His life was an inspiring example of both realising the ultimate levels of wisdom and selflessly serving society.

An excerpt from a letter to Ajahn Chandako from a senior monk at Wat Pah Nanachat in Thailand gives an account of the cremation and illustrates what an honour it is to receive this bone offering.

“I think in part our attendance at Luang Dtah Maha Bua’s funeral has had an influence on the way we [the Wat Pah Nanachat Sangha] are feeling, because it is clear that if we really respect these teachers and want to honour them in some way, then obviously it is by putting their teachings into practice that this can be done. I missed you when we were at Wat Bahn Dtaht. There were huge numbers of people [about half a million] and at some moments was quite chaotic, but we all had our glots [mosquito net tents] up around Luang Por Pannavaddhos’s kuti—where Ajahn Dick, Ajahn Anan and Ajahn Nyanadhammo were staying. Ajahn Dtun was just next door, and so the whole feeling was like a big family. On 4 March there was a ‘patimokkha samaggi’ [the fortnightly recitation of the Bhikkhu monastic discipline] so there we all were—a few thousand bhikkhus, Mahanikaya and Dhammayut—all squeezed into, under and around the sala (including down the steps to keep everyone in hatthapasa [for official acts of the Sangha everyone needs to be sitting within a forearm’s reach of each other). Historic stuff. Then later on that day we asked forgiveness one last time and lined the road out of the monastery, making a guard of honour while the coffin was carried down from the sala and out onto the cremation mound. Once the coffin was past us we fell in behind Luang Dtah and formed a long procession of bhikkhus following him on his last journey out the Bahn Dtaht gates.

On the evening of 5 March, at first the crowds were kept well away from the edge of the mound by a cordon of soldiers, but by about 10pm we were allowed to go up close and sit. Senior Dhammayut monks were kind of checking on the pyre throughout the night, and at about 4:00am a group of soldiers came out and formed a long line at the bottom of the mound leading back towards the monastery gates. A group of monks went to the pyre and very skilfully and quickly took apart the structure and pulled out the big metal drawer that all the ashes and relics had fallen into. They then carried that down the steps and then passed it over to the soldiers who very swiftly carried it back to Luang Dtah’s kuti, with an armed guard lining the route on either side and a group of senior monks accompanying.

And that was it—the outside of the cremation pyre was put back together and you would never have known that now Luang Dtah’s remains were back in his kuti and in a safe, which (apparently) needed 8 keys to open it, and each of the keys was with a different senior monk—that’s a safe safe.

As I said, I was thinking about you and knowing how much you would have wanted to be there...but I’m sure you were doing bhavana (meditation) at Vimutti in the way Luang Dtah would want to see.”

So it was with a bit of shock and speechless gratitude that we at Vimutti Monastery received this offering of one of Luang Dtah Maha Bua’s bones. As far as we know, Vimutti is the only overseas branch monastery to receive this honour. May it be a constant reminder of our own human potential and inspire us to follow in Old Granddad’s footsteps.

The Vimutti Stupa

In the past year, the Vimutti Stupa has transformed from being a thought rippling through consciousness to paper and digital representations to the slightly less impermanent form of concrete. Phase I, the construction of the square base and octagon pedestals, was completed in April. Soon afterward, the four metre-tall Indonesian Buddha statues carved in solid rock from Borobudur, were lifted into place with the hydraulic arm of a 12 ton excavator. There was something beautifully symbolic about these weighty Buddhas swinging through space with only blue sky and white clouds behind. This was followed by the more down to earth shaping of the surrounding land into paths for circumambulation, roads for vehicles and planting a few large trees.

Before the beginning of the winter pause of the rains retreat, architect John Constable and project manager Methsiri Weerakkody met with Ajahn Chandako for another of their brainstorming sessions. The stupa has gradually come into being through numerous of these lengthy gestation periods. There have been few precedents to work from, as stupa building in New Zealand is somewhat in the cutting

edge (or embryonic) stage of development. With a respect for timeless shape and purpose and the availability of a range of building materials far more varied than the sundried bricks of ancient India, the birth of this modern western stupa has challenged the creative powers of these three men. In an age where buildings are made quickly, expecting to last only 50 years before falling apart, constructing a monument that is meant to last for 500 years entails a very different manner of design.

The next phase of building will entail assembling pieces of a computer generated bell-shaped mold around the Buddhas, center pole and Tipitaka atop of the pedestal. This will then be sprayed with specially treated pressurized concrete and shaped symmetrically with a swiveling profile rotating from the center. The square harmika reliquary will be fitted separately on top of this, and the precast concrete spire will rest on the harmika. The stupa's pinnacle is the shape of a lotus bud, the ancient floral symbol of the mind's gradual unfolding into freedom.

Around the lower part of the anda the lotus theme will continue with a frieze of petals. Once the main structure is complete, the entire surface will be plastered and painted white. Facing the cardinal directions will be four marble Buddha statues, each with a unique mudra, or hand gesture, representing moral fearlessness, peaceful concentration, wisdom teachings and liberation. These statues are currently being carved in Thailand.

In the centre of the anda a four sided tapering wooden pole will be positioned vertically. This pole was crafted out of a tree that was planted on the stupa site seven years ago by the ATBA community. The trunk was then shaped, painted and signed by dozens of monks and nuns from all Buddhist traditions. There are Dhamma sayings and blessings written in English, Thai, Tibetan, Burmese, Sinhalese, Chinese and Portuguese. The pole will be wrapped in Buddhist flags and white ceremonial blessing scarves before it is sealed into an airtight heavy duty PVC cylinder.

With longevity in mind, the explanatory signs to be included within the stupa will be carved in stone. If we actually want the message to be legible hundreds of years from now, we have to return to the

technology of the ancients. Stone tablets have always had a greater sense of spiritual gravitas than the alternatives (imagine Moses returning from the mountain top with a fax, for example) but fortunately modern methods will allow a wider range of fonts than a hammer and chisel.

For complete details, background and architectural sketches, please
see

[The Vimutti Stupa](#)

[See Photos from the Stupa Construction](#)

Ceremony for Enshrining the Tipitaka and Relic Display Saturday, October 29, 9:00am—4:00pm

Shortly after the end of the rains retreat, we will hold the ceremony for enshrining the Tipitaka in the Stupa. These are the teachings of the Buddha that have been preserved in the Pali Canon, the oldest and (together with the Chinese Agamas) most historically reliable account of what the Buddha taught. Both Pali and English versions will be included. On that day we will also be enshrining Buddha statues, the central pole and numerous other sacred items and scripts. People who have played an important part in the construction of the stupa will be invited to have a special role in the ceremony.

On the same day, Vimutti's collection of relics will again be available for public viewing. Please join us for this exceptional display of relics of the Buddha, many of his direct disciples and other meditation masters. This is one the most extensive collections outside of Asia. Gathered over many years from reliable sources, these physical manifestations of awakened consciousness are destined to be enshrined in the Vimutti stupa.

This day will include an opportunity to offer almsfood to the Sangha, taking the five precepts, auspicious chanting, meditation, a procession carrying the Tipitaka to the stupa and finally tours of the monastery.

If you have a Buddha statue that you would like to include within the stupa, you are welcome to bring it to the monastery.

Final Ceremony for Enshrining Buddha Relics Sunday, March 11, 2012

Luang Por Piak has confirmed that he will be able to preside over this final and most auspicious ceremony to place the Buddha and Arahant relics into their revered resting place within the Vimutti Stupa.

Hierarchy of the items to be enshrined within the stupa

The items enshrined will be ordered with a clear reverence for height and level of significance. The relics themselves will be placed in the square section, known as the harmika, near the top of the stupa. Directly below them, in the bell shaped section known as the anda, will be the Pali Canon, the Tipitaka. In this area there will also be four large Buddha statues, numerous smaller ones and many sacred objects of psychic potency. All these would still be above the waist level of the people circumambulating. In the square base, below foot level, but directly underneath the stupa, is the large box containing personal items. In this way, no one would actually be circumambulating the personal items, but they would be respectfully tucked into a protected space below the level where people are worshipping or paying respect.

New Workshop Project

Vimutti Monastery has plans to build a workshop with shower and laundry facilities. The workshop will greatly assist future building projects, the four showers will make retreats held at Vimutti more convenient and comfortable and the laundry room should assist our lay guests in looking and smelling more presentable. The workshop will also include a mezzanine floor for storage, a plant nursery and covered lines for drying clothes in wet weather. The total size of the building will be 288m², and next to the workshop will be an additional three concrete water tanks and storage areas for gravel, rocks and mulch.

There are many ways to support this project if you wish. For example, if you have experience in workshop design and wish to offer

assistance, you are welcome to be involved. If you have tools or equipment that you would like to donate, that would be helpful. We will also need metal shelving, washing machines, a laundry tub, plastic storage bins and welding skills to make storage racks for timber and pipes. If you wish to sponsor new equipment, please first check with the monastery, and something appropriate can be suggested.

Meditation Retreats

Day of Peace

Saturday, October 15, 8:30am--4:00pm

Led by Ajahn Chandako and Ven. Chang Shean

This is a valuable opportunity for beginners and experienced meditators alike. This full day of meditation, instruction and silence is an excellent way to keep up with your dedication to inner peace. Meditation is a vital skill for developing calm and insight on the path to enlightenment. It has also been shown to reduce stress, strengthen the immune system and keep the left prefrontal cortex from deteriorating with age. It is a practical way to recharge your batteries and to train mindful awareness for integration into daily life. It is good to bring loose fitting clothing, a sun hat and some food for a shared lunch. Ven. Chang Shean is a Taiwanese bhikkhuni who leads the group in Chi Kung.

Held at: Vimutti Buddhist Monastery, Bombay

Registration: no need to register beforehand

Forgiveness and Gratitude

October 21-24, 2011

Taught by Ajahn Chandako

Forgiveness means releasing the clinging and attachment to painful perceptions and memories that arise in our hearts. Gratitude is to recognize and appreciate the goodness, support and kindness that we have experienced in our lives. These two qualities help us to feel an abundance of inner

strength and happiness. On this retreat Ajahn Chandako will offer specific skillful means to systematically cultivate these qualities through wise reflection.

Held at: St. Francis Retreat Centre, Auckland

Registration: contact Raja before 9:00pm, (09) 524-0270
(m) 0274-751-091

The Ten Fetters

November 4-13

Taught by Ajahn Chandako

What is it exactly that blocks us from enlightenment? The Buddha enumerated ten qualities of mind or misunderstandings (samyojjana) that bind or fetter sentient beings to a world of dissatisfaction and pain—a world of their own making. These ten fetters are gradually overcome with the successive stages of enlightenment. This 9-day intensive retreat will focus on clarifying what these obstacles to enlightenment are and bringing people to a place where they know what needs to be done.

Held at: Vimutti Buddhist Monastery, Bombay

Registration: contact Rosalind, (09) 626-7804,
hew@xtra.co.nz

(There is no registration fee, but if you cancel your registration within two weeks of the retreat, you will automatically be put on the waiting list for future retreats within the upcoming year.)

Accommodation is in dormitories, rented caravans or tents. If you wish to hire a caravan—please mention this when registering.

Luang Por Piak

March 2012

Once again, Venerable Ajahn Piak has kindly agreed to lead a retreat at Vimutti Monastery. We are still waiting to confirm the exact dates with Luang Por, but it looks very positive. The plan is to have a retreat of 4-9 days beginning

in mid-March. An opportunity to practice under the guidance of one of the greatest Buddhist Masters alive is such a special occasion that we encourage you to attend if you are at all able.

Held at: Vimutti Buddhist Monastery, Bombay

Registration: contact Rosalind, (09) 626-7804, hew@xtra.co.nz

(There is no registration fee, but if you cancel your registration within two weeks of the retreat, you will automatically be put on the waiting list for future retreats within the upcoming year.)

Accommodation is in dormitories, rented caravans or tents. If you wish to hire a caravan—please mention this when registering.

Vimutti Rains Retreat 2012 **August 2—October 30**

The rainy season retreat (vassa or pansa) is a special opportunity for deepening one's practice. This three month period is a uniquely spacious time with near perfect conditions for developing meditation. One's responsibility is merely to practice the Dhamma with as much energy and devotion as possible. This retreat is particularly suitable for people who already have a foundation in meditation and who can motivate themselves with diligence. Ajahn Chandako leads the retreat, but almost all one's time is free for individual practice. If living and meditating in a small, secluded hut surrounded by nature and beautiful views is your idea of bliss, than you might want to consider joining us for a rains retreat. Spaces are limited, and one would be expected to arrive two weeks before the beginning of the retreat to help prepare.

Held at: Vimutti Buddhist Monastery, Bombay, New Zealand

Registration: contact Vimutti Monastery by replying to this email

Dana

All retreats and teachings held at Vimutti Buddhist Monastery are offered on a 'dana' basis. Dana is Pali for 'generosity'. Offering teachings freely is a vital principle to uphold. This system of mutual generosity means that there are no registration fees: no charge for the facilities, food, management, caretaking, accommodation or teachings. To engage wisely with a system of dana means that instead of an attitude of paying for goods and services, a retreatant makes good kamma (merit or *punya*) by donating whatever amount feels right: neither too much nor too little. The natural result of generosity is an internal brightness and joy, and this creates a wholesome and fertile mental environment for developing meditation.

Satipatthana Retreat Talks

The talks from Ajahn Chandako's retreat on Satipatthana are available on line.

[Satipatthana Retreat](#)

Buddhist Masters Pilgrimage in Thailand

January 4-26, 2012

A pilgrimage to meet and receive teachings from many of the leading Dhamma teachers and enlightened masters of Thailand is currently being organised. Ajahn Chandako will lead a group of dedicated Dhamma practitioners to experience the heart of the Thai Forest Tradition. The pilgrimage plans to visit Luang Por Piak, Tan Ajahn Anan, Tan Ajahn Dtun, Luang Por Baen, Luang Por Utai, Luang Por Wanchai, Luang Pu Lee, Luang Pu In, Luang Por Liem, Luang Por Sumedho, Maichee Sakon, Tan Ajahn Jayasaro and many of the senior Western abbots. The group would take part in the 20th anniversary of Luang Por Chah's death, a huge Dhamma festival at Wat Pah Pong, that includes many Dhamma talks each day, meditation in the forest and the massive circumambulation of Luang Por Chah's stupa. The trip would also include visits to Luang Pu Mun's relics and museum, Luang Dtah Maha Boowa's monastery, Maichee Gaew's stupa, the 'Tiger Monastery', Wat Pah Nanachat, Wat Ratanawan and Dtao Dum Hermitage, the wild and beautiful jungle branch monastery of Wat Pah Nanachat.

Anyone wishing to join this pilgrimage must meditate regularly and have kept the five precepts for at least one year.

Registration for the pilgrimage is now full.

Upcoming Events

Vimutti Buddhist Monastery and the Auckland Buddhist Vihara

Click on these links to find out more:

[Good Kamma Day](#), [Open Day](#), [Day of Peace](#)

Saturday August 13, all day

**Good Kamma Day, our monthly working bee
Vimutti Buddhist Monastery, Bombay**

Sunday, August 21, 10:30 am

**Sila Day with Venerable Mudito and the Dhamma School
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington**

Sunday, August 28, 10:30 am

**Open Day, with Venerable Mudito, an opportunity to meet the
ATBA community
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington**

This is an opportunity to meet the people of the ATBA, listen to Dhamma teachings, take the five precepts, offer alms food to the Sangha and share in a communal meal. You are invited to bring a dish of food to share.

Sunday, August 28, 7:30 pm

**Dhamma talk, Venerable Mudito
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington**

Saturday September 10, all day

**Good Kamma Day, our monthly working bee
Vimutti Buddhist Monastery, Bombay**

Saturday October 8, all day

Good Kamma Day, our monthly working bee
Vimutti Buddhist Monastery, Bombay

Wednesday October 12

End of Rains Retreat

Saturday, October 15, 8:30am-4:00pm

Day of Peace, a one-day meditation workshop with Ajahn Chandako
Vimutti Buddhist Monastery, Bombay

Sunday, October 16, 7:30 pm

Dhamma talk, Ajahn Chandako
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

October 21-24, Labour Day Weekend

Forgiveness and Gratitude Retreat, with Ajahn Chandako
St. Francis Retreat Centre, Auckland

Saturday, October 29, 9:00am--4:00pm

Tipitaka Enshrining Ceremony
Vimutti Buddhist Monastery, Bombay

Sunday, November 13, 7:30 pm

Dhamma talk, Venerable Mudito
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Saturday, November 26, 8:30am-4:00pm

Day of Peace, a one-day meditation workshop
Vimutti Buddhist Monastery, Bombay

Sunday, November 27, 9:30 am

ATBA Annual General Meeting
The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Sunday, November 27, 7:30 pm

Dhamma talk, Ajahn Chandako

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Sunday, December 11, 7:30 pm

Dhamma talk

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Saturday, December 24, 8:30am-4:00pm

Day of Peace, a one-day meditation workshop

Vimutti Buddhist Monastery, Bombay

Saturday, December 31, 8:00pm-1:00am

New Year's Eve Dhamma Festivities

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

January 4-26

Buddhist Masters Pilgrimage in Thailand

Saturday, January 28, 8:30am-4:00pm

Day of Peace, a one-day meditation workshop

Vimutti Buddhist Monastery, Bombay

Every Sunday 10:00-11:00am (except Open Day)

Chi Kung lessons with Venerable Chang Shean

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

This meditation in movement is an outstanding way to relieve stress, balance energy and develop mindfulness.

Sister Chang Shean is a Taiwanese Bhikkhuni who offers these lessons freely on a donation basis. All proceeds go to the ATBA.

Every Sunday 3:00-4:30pm

Dhamma School

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Give your children a good start in life with the ATBA Dhamma School. Available for any child or teenager from the ages of 5-

18. Contact Benita 09 520-1392

Every Sunday, 7:30 pm

Meditation, chanting and listening to a Dhamma talk

The Auckland Buddhist Vihara, 29 Harris Rd., Mt. Wellington

Useful items to donate to the Monastery

Sponsoring a stone plaque to be included within the stupa

Biodegradable dishwashing liquid

**Small, medium or large sized brass or stone boxes for
placing smaller items within the stupa**

Anumodana

We rejoice in the good kamma made by the following people:

Supanee for offering to sponsor the building of a kuti

Sunil for arranging Ajahn's flight to the U.S.

Pushpa for sponsoring trees

Edward for offering seedlings

John for printing the Pali Tipitaka for enshrinement in the stupa

Meth for binding the Pali Tipitaka into books

Adeline and Nuan for planning the pilgrimage to Thailand

Judy and Larry for a pair of crocs

Rasindra and Wajira for helping to prepare the Vihara for Wesak

John for work at the Vihara

Tom and Alastair for offering large stone receptacle for relics

Chintaka for offering printer

Sopa for offering heaters

Yom Plern for offering Buddhas

Thai Spices for stupa donation

Jaya family for stupa donation

Udaya Mudawala and family for stupa donation

Anonymous for a stupa donation

Bu for filling in as caretaker for two weeks

Benita for offering a great quantity of large rocks

Christian for offering books on earthship building

John for allowing his cabin to be used for a retreat

Dana for help with Sambodhi

**By the power of the Buddha, Dhamma and Sangha,
may these offerings be a cause for you to realise
the freedom and peace of Nibbana.**

Download the ATBA Chanting

Evening Chanting

The Buddha's Words on Loving-kindness, the Metta Sutta

Basic Introduction to Buddhism

For a simple, straightforward and concise introduction to the teachings of the Buddha, click on the following link

[What Is Buddhism?](#)

Carpooling

To make it easier for people to visit the monastery and to reduce your carbon footprint, we have set up a ridesharing system. If you would like to come to Vimutti but do not have a vehicle, or you would like to share a ride and petrol costs with others, please have a look at the carpooling page of our website. Both people looking for a ride and people who wish to offer a ride can post information on the site. Ridesharing is environmentally friendly, economical and brings people together. Click here to see

[The Carpooling Calendar](#)

Definition

Vimutti: [Pali] Release, liberation, emancipation; freedom from the fabrications and conventions of the mind. The suttas distinguish between two kinds of liberation. Liberation through wisdom (*pañña-vimutti*) describes the fully enlightened mind of a Buddha or an Arahant. Liberation through awareness (*ceto-vimutti*) is used to describe either the unbounded but temporary liberation of mind in deep samadhi (*jhana*) or the supramundane state of samadhi in the completely purified mind of a Buddha or an Arahant.

**For complete information on Vimutti Buddhist
Monastery and the ATBA, including maps, please
see our website**

www.vimutti.org.nz

**We wish you all much benefit and happiness from
practicing meditation and leading a good life.**