

“Friends, the ‘fetter’ and ‘the things that fetter’: are these things different in meaning and also different in phrasing, or are they one in meaning and different only in phrasing?” ...

“Suppose a black ox and a white ox were yoked together by a single harness or yoke. Would one be speaking rightly if one were to say: ‘The black ox is the fetter of the white ox; the white ox is the fetter of the black ox’?”

“No. The black ox is not the fetter of the white ox nor is the white ox the fetter of the black ox, but rather the single harness or yoke by which the two are yoked together: that is the fetter there.”

“So too, friend, the eye is not the fetter of sights nor are sights the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter...”

S41.1

News from Vimutti Monastery

Since the end of the rains retreat on October 12, the monastery has once again become more active. Our monthly Day of Peace meditation workshops have commenced, and Ajahn Chandako led the annual Labour Day retreat in Auckland. This year’s theme was Forgiveness and Gratitude, and the Dhamma talks can be downloaded at [Forgiveness and Gratitude Retreat](#)

During the rains retreat, Venerable Mudito generously looked after the monastery and gave the public Dhamma teachings. We are grateful for his dedicated and competent presence as part of the Vimutti Sangha. Ajahn Nandhawatt, arriving from Thailand in July, has also become a valued member of our community. His kindness, diligence and humility make him a wonderful example, and currently we are building him a new hut by the stream.

On November 14, Venerable Ajahn Vajiro arrives for a six month visit to New Zealand. The majority of his time will be spent at Vimutti, so it is our great fortune to be able to host this senior monk from England for such an extended visit. He will be accompanied by a young monk, Ven. Santamano, so the resident Sangha will then be five.

Work has already begun on the new workshop/laundry/shower facility, with excavators preparing the site, and on November 15 we will be ready to begin the next phase of building the Stupa.

During the Ten Fetters retreat, November 5-13, the monastery will be closed to visitors in order to maintain an atmosphere of quietude for the people on retreat.

The Vimutti Stupa

Ceremony for Enshrining the Tipitaka and Relic Display

On Saturday, October 29, Vimutti Monastery held a large ceremony to mark the next phase of building the Stupa. The event focused on the contents that would be enshrined in the main body of the monument: Buddha images, the Tipitaka, stone plaques, and the central pole. The elaborate and inspiring ceremony culminated in many hundreds of people walking in a procession from the meditation hall to the stupa site, carrying the items to be enshrined. Throughout the day the Buddha and Arahant relics destined for the stupa were also on public display.

The Vimutti edition of the Pali Canon, the Tipitaka, was completed during the rains retreat. Printed on durable paper and bound in Auckland, the entire collection of the Buddha's teachings in this ancient Indian language comprised dozens of very large and heavy volumes. We are indebted to Methsiri and Ven. Mudito for their hard work in creating this edition. During the ceremony those people who have been instrumental in the creation of the stupa were invited to place the volumes one by one into the chest that will be the Tipitaka's resting place for hopefully the next few centuries.

Key aspects of the Buddha's teachings, both in Pali and English, were also inscribed in large granite plaques. These stone tablets should adequately withstand the decays of time for a good thousand years, ensuring that the Dhamma will be available in some form for distant generations. Ajahn Chandako and Ven. Mudito were the creative minds behind this project. Attached is what was carved on the granite plaques.

To transport the very heavy chests containing the Tipitaka and the equally weighty stone plaques, four special bamboo palanquins were made by Ajahn Nandhawatt. Once the Tipitaka volumes had been placed in the large boxes, they and the plaques were strapped onto the bamboo carriers. Lifting and carrying them required groups of strong people for each one. With everyone chanting "Namo tassa...",

carrying flowers candles and incense, the procession began its ascent. Led by the monks and followed by the groups of people carrying the bamboo palanquins, hundreds of Buddha statues and the central pole wrapped in colourful Buddhist flags, the procession was a devotional walking meditation. At the stupa site, the precious cargo was carried around three times before being laid to rest on the base. After a few minutes of standing in silence, surrounded by the stunning green hills receding into the distance, a final splashing of holy water and chanting brought the day to an end.

As part of the ceremony, Ajahn Chandako gave a talk explaining the purpose of a stupa.

Tipitaka Ceremony Talk

By Ajahn Chandako

“A stupa should be erected at the crossroads for the Tathagata, and whoever lays flower wreaths, sweet perfumes or offerings there with a devout heart, will reap benefit and happiness for a long time.”

The Buddha

On this occasion I wish to express my deep joy and appreciation for this wholesome act of building a stupa for honouring the Buddha and his Teachings. The Vimutti Stupa has come into existence through the hard work and devotion of many hundreds of good-hearted people. United through their efforts to plan, support and build this monument to enshrine the relics of the Buddha and numerous fully enlightened Arahants, these people have done a great service for peace in the world. The first stage of building the base and podium has been completed, and shortly we will begin the final phases of construction. Today we gather to place the Dhamma teachings of the Pali Canon and numerous other sacred items into the stupa, where they will be protected, potentially for hundreds of years, safe for some future generation to rediscover. The relics themselves will be enshrined on March 11.

The ceremony today is specifically about enshrining the Tipitaka of the Theravada tradition in the Vimutti Stupa. The Suttas, the recorded Dhamma teachings of the Buddha, and the Vinaya, the monastic code of training, are historically considered (together with the earliest Chinese translations) to be the most accurate records we have of what the Buddha actually taught. Two and a half thousand years after these talks were given, the Suttas continue to provide a profound and

relevant guide to liberation of consciousness. The Vinaya provides the framework for these teachings to become manifest in daily life. The third group of teachings, the Abhidhamma (along with a few of the more obscure books in the Suttas) are considered to postdate the Buddha by a hundred years or so. However, they were also included in the Tipitaka due to their refined, edifying value. As you can see, the total comprises a sizable collection of hefty books.

For the stupa we have prepared complete collections of the Tipitaka in both Pali and English. We printed the Pali version ourselves on special durable paper and had it bound here in New Zealand. The English set was offered by supporters in Malaysia. Both versions will be encased in airtight, heavy-duty boxes with their lids welded shut for maximum longevity. This should do an excellent job of preserving the books for hundreds of years. When and if a future society discovers, opens and reads them, our efforts to carry on the teachings will have been successful. In the meantime, their presence within the stupa makes this shrine all the more potent and full of meaning.

Placing the Tipitaka into the stupa is a sign of respect, but please remember that the Suttas are meant to be read, contemplated, discussed and put into practice by people such as yourself, so that you too can also taste the liberating flavor of the Dhamma. This is how you can truly honour the Buddha and preserve his teachings, and we have many copies of the Suttas available in the monastery for reading here and now.

Also included in the stupa will be numerous black granite tablets and plaques. One of the large tablets is inscribed with an explanation of the stupa on one side and a detailed summary of the Buddha's teachings on the other. The second large tablet is inscribed with quotes of core Dhamma teachings from the Dhammacakka, Anattalakkhana, Adittapariyaya and Girimananda Suttas. The third and fourth plaques are carved with the photos and biographies of Venerable Ajahn Mun and Venerable Ajahn Chah, fathers of the contemporary Forest Tradition. There are also many smaller plaques that explain the contents of the stupa.

A couple of hundred years after the Buddha passed away, the great Buddhist monarch, King Asoka, had large stone pillars erected throughout India inscribed with the basic tenets of the Dhamma. His wish was that the peaceful and liberating words of the Buddha would

be known far and wide--and far into the future. With a similar aspiration, we have engraved these words in granite.

We will also enshrine a wooden pole made from a tree we planted at the stupa site seven years ago. This pole has been signed and blessed by monks and nuns from all Buddhist traditions with their well wishes and aspirations for future generations. The pole will be sealed into a large airtight pipe and will form a central pillar inside the stupa.

The Vimutti Stupa is modeled somewhat on the stupas of Borobudur, the vast three dimensional mandala in Indonesia. Appropriately, we have had four large Buddha statues carved near Borobudur, in the same style and from the same stone as the originals. These four will be the internal guardians of the stupa, sitting back to back and facing the four directions. The four external guardian Buddhas are being carved in Thailand as we speak. In addition to these large statues, many people have brought their own personal Buddhas to include inside the stupa, and Dhamma friends in Thailand have offered thousands of small Buddha images.

Once the ceremony in the meditation hall has been completed, all of these items will be carried in a ceremonial procession to the stupa. Special bamboo palanquins have been made to carry the heavy boxes and plaques up the hill, and we invite everyone to lend a hand to transport these very special goods--and while transporting, may you also be transported.

The building of a stupa is about showing respect and creating the causes for enlightenment. A stupa is similar to a Buddha statue in that it represents and reminds us of the Path to Awakening. Whenever we show sincere respect towards images that represent our noble aspirations, that intentional act is powerful right effort. It is the effort that brings up wholesome states of mind into consciousness and encourages them to grow. When a seed of aspiration for Awakening is planted in a field of consciousness that is fertile with wise devotion, that seed can be expected to sprout and grow quickly and robustly. Watered regularly with consistent practice, what began as a tiny seed matures into a stately Bodhi tree that then offers abundant fruit.

Each time we see a stupa, it can remind us of the Buddha and his Teachings. Because a stupa is outside and visible from a long distance away, it acts like a giant devotional shrine for an entire

neighbourhood or village. Even if the stupa were simply a hollow mass of bricks and concrete, its symbolic value to remind us of the Path to Awakening would be immense.

But the Vimutti Stupa is not empty, at least not in the physical/material sense. It will be filled with numerous and extremely rare relics of the Buddha and his enlightened disciples. This then makes the stupa a very special shrine indeed. Reflecting that actual remains of a fully liberated Buddha and Arahants are enshrined inside can motivate us to follow in their footsteps. The psychic purity and power that remain in the relics have the effect of exponentially multiplying the benefits of any wholesome kamma that we do on their behalf. The presence of relics makes the stupa a place worthy of pilgrimage.

Physical representations of the Buddha, Dhamma or Sangha are designed as tools for us to reflect on what these three gems mean to us, both internally and externally. Reflecting on the profound meaning of the Triple Gem and how they manifest in our lives can give rise to innumerable wholesome mental states that begin to guide us towards that which is of utmost benefit. Bowing down to a stupa is an opportunity to place our head and ego at the feet of our highest aspirations. It is an opportunity to cultivate respect, a beautiful mental quality that is increasingly rare in the modern world. Mindfully circumambulating a stupa is to walk with the Buddha, Dhamma and Sangha.

Those people who have generously made it possible to build this stupa are truly developing *maha punya*: great merit, huge merit, exceptional merit. This is the type of good kamma that people may only have the opportunity to make once in a lifetime. With an attitude of devotion and the readiness to give up some of their own wealth, some of their own time, some of their own energy, not expecting anything in return, these donors and builders are certainly building the path to happiness. The Buddha cautioned us not to underestimate the value of merit, for merit equals happiness, and the bliss of renunciation is one of the highest forms of happiness possible.

When people see this stupa and are then motivated to make positive changes in their lives, to enter and progress along the path of the Dhamma, then the benefits to the donors multiply. The results of such good kamma can be expected to manifest as material prosperity,

good health, fewer obstacles and a longer life. However, these benefits are not worth a small fraction of the benefit that comes from making a strong and deep connection with the Dhamma; because this will conduce to inner peace, both in this life and long into the future. Through being part of the creation of Vimutti Stupa you have definitely made a strong connection with the Dhamma.

When we die, the only thing we take with us is our kamma. The Buddha said that when we reflect on the good kamma we have made, the natural result is inner joy, radiance and tranquility. When the time comes for us to breathe our final mindful breaths, reflecting on the role we have played in making this stupa will help to bring up peace and brightness that will accompany us in the next stage of our journey.

A stupa symbolises the Dhamma, and whenever I look at the portion of the stupa that we have already built, for me it symbolises all the hopes and aspirations, all the disappointments and regrets, all the joys, frustrations, wholesome effort, imperfections and ultimately all the limitations of a conditioned reality that the Buddha so adamantly encouraged us to let go of. The stupa symbolises the entirety of our multifaceted world and the path to go beyond it, the way to be free from all of that.

We call this the Vimutti Stupa. Vimutti refers to a freedom that transcends any freedom we have ever known. It is a term that represents that which is boundless and pure, empty and selfless, a mind and heart that have broken through and finally dissolved the prison walls of our own deluded perceptions, the barriers of our identity-reinforcing attachments. Seeing this stupa is about being reminded of liberation, and liberation is the meaning of Vimutti.

Now, to honour this exceptional occasion, the Sangha will chant a blessing for you all. We wish you, and all of your family, friends and foes: peace, contentment and innumerable blessings. May you realise supreme security and great happiness on the Path to Awakening.

[See photos of the ceremony](#)

If anybody has additional digital photos of the ceremony and procession that you would like to share, we would be grateful if you could bring them 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.

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

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 12-18, 2012

Once again, Venerable Ajahn Piak has kindly agreed to lead a retreat at Vimutti Monastery. An opportunity to practice under the guidance of one of the greatest Buddhist Masters alive is such a special opportunity that we encourage you to attend if at all possible.

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](#)

November 4-13

Ten Fetters Retreat with Ajahn Chandako
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 19, 10:00am

Working Bee at the Vihara
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

Binoculars (used, no problem)
Sledge Hammer (used, no problem)
Old windows or sliding glass doors
Metal shelving (used, no problem)

Anumodana

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

Richard for 150 native seedlings

Meth for organising the binding of the Pali Tipitaka

Meth for arranging the storage boxes for the Tipitaka

Meth for arranging to make the relics box for the stupa

Meth and John for design work on the stupa

Nuk for helping with the stupa ceremony, offering a laptop

Sunil, Richard and Bu for helping with landscaping

Nacha for arranging Buddha carving in Thailand, marble reliquaries carved in Thailand

Adeline, Nacha and Nuan for organising the Vimutti pilgrimage to Thailand

Steve for mowing, and tractor assistance

Mike and Rosalind for a small writing table

Dayananda, Bruce for helping prepare the stupa site

Nacha's family and friends for offering one of the marble Buddhas for the stupa

Bic and friends for offering one of the marble Buddhas for the stupa

Kittinan for offering one of the marble buddhas for the stupa

Bruce and Wi for a stupa donation

Steve for mowing

Anoja for gardening and driving

Upasika from Wat Yahn Prateep for organising the free noodle soup

Freddie and Sumana for sponsoring most of the granite tablets

Ranjith for sponsoring a granite plaque

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**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](#)

[Free Firewood](#)

Free pine firewood is available from the monastery land for anyone who would like to have it. Some is already prepared and some would need to be cut with a chainsaw.

[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.**