



Kalyāṇa-Mitta Meditation Center

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Perfection of Determination (adhiṭṭhāna pāramī)

The perfections (pāramīs) are a set of ten virtues that are cultivated in order to progress on the path to nibbāna, liberation from suffering (dukkha). An overview of the Ten Perfections are presented in the January 2024 Newsletter - The Perfection of Giving (dāna pāramī). The Ten Perfections (pāramīs) are:

1. Giving (dāna pāramī) discussed in the January 2024 Newsletter,
2. Virtue (sīla pāramī) discussed in the February 2024 Newsletter,
3. Renunciation (nekkhamma pāramī) discussed in the March 2024 Newsletter,
4. Wisdom (paññā pāramī) discussed in the April 2024 Newsletter,
5. Energy (vīriya pāramī) discussed in the May 2024 Newsletter,
6. Patience (khanti pāramī) discussed in the June 2024 Newsletter,
7. Truthfulness (saccā pāramī) discussed in the July 2024 Newsletter,
8. Determination (adhiṭṭhāna pāramī) is discussed in this Newsletter,
9. Loving-Kindness (mettā pāramī) will be discussed in the September 2024 Newsletter, and
10. Equanimity (upekkhā pāramī) will be discussed in the October 2024 Newsletter.

The Perfection of Determination (adhiṭṭhāna pāramī) is unwavering resolve and commitment to purify the mind of defilements (kilesa) and train the mind to overcome obstacles on the path towards liberation from suffering, nibbāna. The virtue of determination is the single-minded decision to persevere through difficulties, doubts, and distractions in order to attain liberation.

Practicing determination involves maintaining a steadfast and unshakeable determination to follow the path of virtue (sīla), meditation (samādhi), and wisdom (paññā); i.e., the Noble Eightfold Path discussed in the May 2023 Newsletter. As well as the commitment to cultivate the other perfections (pāramīs). By perfecting determination, the mind remains focused with an ongoing and sustained effort, dedicated, and undeterred in the pursuit of nibbāna.

The commentary [A Treatise on the Pāramīs](#) states that determination is utilized to practice The Thirty-Seven Aids to Enlightenment (bodhipakkhiyā dhammā), also known as the Requisites of Enlightenment which constitute the entire teaching of the Buddha. The Thirty-Seven Aids to Enlightenment consist of seven groups comprising a total of thirty-seven elements.

- I. The Four Foundations of Mindfulness (cattāro satipaṭṭhānā) are discussed in the October 2023 Newsletter - Insight Meditation (vipassanā).
 1. contemplation of the Body (kāyānupassanā),
 2. contemplation of Feeling (vedanā sañña),
 3. contemplation of Mind (citta sañña), and
 4. contemplation of Mind-Objects (dammā sañña).
- II. The Four Right Strivings (cattāro sammappadhānā) or The Four Right Efforts (cattāro sammā vāyāma) are discussed in the May 2024 Newsletter - Perfection of Energy (vīriya pāramī).
 5. the effort to avoid unwholesome states of mind from arising (saṃvara-padhāna),
 6. the effort to overcome unwholesome states of mind that have arisen (pahāna-padhāna),
 7. the effort to develop wholesome states of mind (bhāvanā-padhāna), and
 8. the effort to maintain wholesome states of mind that have arisen (anurakkhaṇa-padhāna).
- III. The Four Bases for Spiritual Power (cattāro iddhipādā) is mentioned in SN 51.2 (2) Neglected.

9. possesses concentration due to desire (chanda samādhi) and volitional formations of striving (padhāna saṅkhārasamannāgata),
 10. possesses concentration due to energy (virīya samādhi) and volitional formations of striving,
 11. possesses concentration due to mind (citta samādhi) and volitional formations of striving, and
 12. possesses concentration due to investigation (vīmaṃsa samādhi) and volitional formations of striving.
- IV. The Five Spiritual Faculties (pañc'indriyāni) is mentioned in SN 48.1 (1) Simple Version.
13. faith (saddhā),
 14. energy (virīya),
 15. mindfulness (sati),
 16. concentration (samādhi), and
 17. wisdom (paññā).
- V. The Five Powers (pañca balāni) is mentioned in SN 50.1 (1)-12 (12) The River Ganges–Eastward, Etc.
18. power of faith (saddhā) is unshakeable by faithlessness (unbelief),
 19. power of energy (virīya) is unshakeable by laziness,
 20. power of mindfulness (sati) is unshakeable by forgetfulness,
 21. power of concentration (samādhi) is unshakeable by distractedness, and
 22. power of wisdom (paññā) is unshakeable by ignorance.
- VI. The Seven Factors of Enlightenment (satta-bojjhaṅgā) is mentioned in SN 46. Bojjhaṅgasamyutta.
23. mindfulness (sati sambojjhaṅga),
 24. discrimination of phenomena (dhammavicaya sambojjhaṅga),
 25. energy (virīya sambojjhaṅga),
 26. rapture, joy (pīti sambojjhaṅga),
 27. tranquillity (passaddhi sambojjhaṅga),
 28. concentration (samādhi sambojjhaṅga), and
 29. equanimity (upekkhā sambojjhaṅga).
- VII. The Noble Eightfold Path (ariya-aṭṭhangika-magga) is discussed in the May 2023 Newsletter- Noble Truth of the Path Leading to the Cessation of Suffering.
30. Right View (sammādiṭṭhi),
 31. Right Intention (sammāsaṅkappa),
 32. Right Speech (sammāvācā),
 33. Right Action (sammākammanta),
 34. Right Livelihood (sammāājīva),
 35. Right Effort (sammāvāyāma),
 36. Right Mindfulness (sammāsati), and
 37. Right Concentration (sammāsamādhi).

A Treatise on the Pāramīs by Ācariya Dhammapāla translated from the pāli by Bhikkhu Bodhi
v.8

Determination has the characteristic of determining upon the requisites of enlightenment; its function is to overcome their opposites; its manifestation is unshakeableness in that task; the requisites of enlightenment are its proximate cause.

The determinations (adhiṭṭhāna) for nibbāna are practices that serve as foundations for a mind intent on liberation. There are four kinds of determinations or foundations:

1. not neglect wisdom (paññādhiṭṭhāna),
2. preserve truth (saccādhiṭṭhāna),
3. cultivate relinquishment (cāgādhiṭṭhāna), and
4. train for peace (upasamādhiṭṭhāna).

140 Dhātuviḅhanga Sutta: The Exposition of the Elements

... 7. “Bhikkhu, this person consists of six elements, six bases of contact, and eighteen kinds of mental exploration, and he has four foundations. The tides of conceiving do not sweep over one who stands upon these [foundations], and when the tides of conceiving no longer sweep over him he is called a sage at peace. One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace. This is the summary of the exposition of the six elements.

... 11. “Bhikkhu, this person has four foundations.’ So it was said. And with reference to what was this said? There are the foundation of wisdom, the foundation of truth, the foundation of relinquishment, and the foundation of peace.¹²⁷⁰ So it was with reference to this that it was said: ‘Bhikkhu, this person has four foundations.’

12. “One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.’¹²⁷¹ So it was said. And with reference to what was this said?

13. “How, bhikkhu, does one not neglect wisdom?¹²⁷² There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

14. “What, bhikkhu, is the earth element? The earth element may be either internal or external. What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to, that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate towards the earth element.

15. “What, bhikkhu, is the water element? The water element may be either internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to, that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate towards the water element.

16. “What, bhikkhu, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to, that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire element.

17. “What, bhikkhu, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to, that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

18. “What, bhikkhu, is the space element? The space element may be either internal or external. What is the internal space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to: this is called the internal space element. Now both the internal space element and the external space element are simply space element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

19. “Then there remains only consciousness, purified and bright.¹²⁷³ What does one cognize with that consciousness? One cognizes: ‘[This is] pleasant’; one cognizes: ‘[This is] painful’; one cognizes: ‘[This is] neither-painful-nor-pleasant.’ In dependence on a contact to be felt as pleasant there arises a pleasant feeling.¹²⁷⁴ When one feels a pleasant feeling, one understands: ‘I feel a pleasant feeling.’ One understands: ‘With the cessation of that same contact to be felt as pleasant, its corresponding feeling — the pleasant feeling that arose in dependence on that contact to be felt as pleasant — ceases and subsides.’ In dependence on a contact to be felt as painful there arises a painful feeling. When one feels a painful feeling, one understands: ‘I feel a painful feeling.’ One understands: ‘With the cessation of that same contact to be felt as painful, its corresponding feeling — the painful feeling that arose in dependence on that contact to be felt as painful — ceases and subsides.’ In dependence on a contact to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling. When one feels a neither-painful-nor-pleasant feeling, one understands: ‘I feel a neither-painful-nor-pleasant feeling.’ One understands: ‘With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling — the neither-painful-nor-pleasant feeling that arose in dependence on that contact to be felt as neither-painful-nor-pleasant — ceases and subsides.’ Bhikkhu, just as from the

contact and friction of two fire-sticks heat is generated and fire is produced, and with the separation and disjunction of those two fire-sticks the corresponding heat ceases and subsides; so too, in dependence on a contact to be felt as pleasant... to be felt as painful... to be felt as neither-painful-nor-pleasant there arises a neither-painful-nor-pleasant feeling... One understands: 'With the cessation of that same contact to be felt as neither-painful-nor-pleasant, its corresponding feeling... ceases and subsides.'

20. "Then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.¹²⁷⁵ Suppose, bhikkhu, a skilled goldsmith or his apprentice were to prepare a furnace, heat up the crucible, take some gold with tongs, and put it into the crucible. From time to time he would blow on it, from time to time he would sprinkle water over it, and from time to time he would just look on. That gold would become refined, well refined, completely refined, faultless, rid of dross, malleable, wieldy, and radiant. Then whatever kind of ornament he wished to make from it, whether a golden chain or earrings or a necklace or a golden garland, it would serve his purpose. So too, bhikkhu, then there remains only equanimity, purified and bright, malleable, wieldy, and radiant.

21. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.¹²⁷⁶ If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness... to the base of nothingness... to the base of neither-perception-nor-non-perception and to develop my mind accordingly, then this equanimity of mine, supported by that base, clinging to it, would remain for a very long time.'

22. "He understands thus: 'If I were to direct this equanimity, so purified and bright, to the base of infinite space and to develop my mind accordingly, this would be conditioned.¹²⁷⁷ If I were to direct this equanimity, so purified and bright, to the base of infinite consciousness... to the base of nothingness... to the base of neither-perception-nor-non-perception and to develop my mind accordingly, this would be conditioned.' He does not form any condition or generate any volition tending towards either being or non-being.¹²⁷⁸ Since he does not form any condition or generate any volition tending towards either being or non-being, he does not cling to anything in this world. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna. He understands thus: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'¹²⁷⁹

23. "If he feels a pleasant feeling,¹²⁸⁰ he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a painful feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent; there is no holding to it; there is no delight in it.'

24. "If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.'¹²⁸¹ He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.'¹²⁸² Bhikkhu, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body... a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.'

25. "Therefore a bhikkhu possessing [this wisdom] possesses the supreme foundation of wisdom. For this, bhikkhu, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering.¹²⁸³

26. "His deliverance, being founded upon truth, is unshakeable. For that is false, bhikkhu, which has a deceptive nature, and that is true which has an undeceptive nature — Nibbāna. Therefore a bhikkhu possessing [this truth] possesses the supreme foundation of truth. For this, bhikkhu, is the supreme noble truth, namely, Nibbāna, which has an undeceptive nature.

27. "Formerly, when he was ignorant, he undertook and accepted acquisitions;¹²⁸⁴ now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this relinquishment] possesses the supreme foundation of relinquishment. For this, bhikkhu, is the supreme noble relinquishment, namely, the relinquishing of all acquisitions.

28. "Formerly, when he was ignorant, he experienced covetousness, desire, and lust; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced ignorance and delusion; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a bhikkhu possessing [this peace] possesses the supreme foundation of peace. For this, bhikkhu, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

29. "So it was with reference to this that it was said: 'One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.' ...

Notes:

1270: Paññādhīṭṭhāna, saccādhīṭṭhāna, cāgādhīṭṭhāna, upasamādhīṭṭhāna. Nm, in Ms, had first rendered adhiṭṭhāna as "resolve," and then replaced it with "mode of expression," neither of which seems suitable for this context. MA glosses the word with patiṭṭhā, which clearly means foundation, and explains the sense of the statement thus: "This person who consists of the six elements, the six bases of contact, and the eighteen kinds of mental approach — when he turns away from these and attains arahantship, the supreme accomplishment, he does so established upon these four bases." The four foundations will be individually elucidated by the sequel, §§12–29.

1271 MA: From the start one should not neglect the wisdom born of concentration and insight in order to penetrate through to the wisdom of the fruit of arahantship. One should preserve truthful speech in order to realise Nibbāna, the ultimate truth. One should cultivate the relinquishment of defilements in order to relinquish all defilements by the path of arahantship. From the start one should train in the pacification of defilements in order to pacify all defilements by the path of arahantship. Thus the wisdom, etc., born of serenity and insight are spoken of as the preliminary foundations for achieving the foundations of wisdom, etc. (distinctive of arahantship).

1272 MA: The non-neglecting of wisdom is explained by way of the meditation on the elements.

1273 MA: This is the sixth element, which “remains” in that it has yet to be expounded by the Buddha and penetrated by Pukkusāti. Here it is explained as the consciousness that accomplishes the work of insight contemplation on the elements. Under the heading of consciousness, the contemplation of feeling is also introduced.

1274 This passage shows the conditionality of feeling and its impermanence through the cessation of its condition.

1275 MA identifies this as the equanimity of the fourth jhāna. According to MA, Pukkusāti had already achieved the fourth jhāna and had a strong attachment to it. The Buddha first praises this equanimity to inspire Pukkusāti's confidence, then he gradually leads him to the immaterial jhānas and the attainment of the paths and fruits.

1276 The sense is: If he attains the base of infinite space and should pass away while still attached to it, he would be reborn in the plane of infinite space and would live there for the full lifespan of 20,000 aeons specified for that plane. In the higher three immaterial planes the lifespan is respectively 40,000 aeons, 60,000 aeons, and 84,000 aeons.

1277 MA: This is said in order to show the danger in the immaterial jhānas. By the one phrase, “This would be conditioned,” he shows: “Even though the lifespan there is 20,000 aeons, that is conditioned, fashioned, built up. It is thus impermanent, unstable, not lasting, transient. It is subject to perishing, breaking up, and dissolution; it is involved with birth, ageing, and death, grounded upon suffering. It is not a shelter, a place of safety, a refuge. Having passed away there as a worldling, one can still be reborn in the four states of deprivation.”

1278 So n'eva abhisankharoti nābhisañcetaṭṭhāyati bhavāya vā vibhavāya. The two verbs suggest the notion of volition as a constructive power that builds up the continuation of conditioned existence. Ceasing to will for either being or non-being shows the extinction of craving for eternal existence and annihilation, culminating in the attainment of arahantship.

1279 MA says that at this point Pukkusāti penetrated three paths and fruits, becoming a non-returner. He realised that his teacher was the Buddha himself, but he could not express his realisation since the Buddha still continued with his discourse.

1280 This passage shows the arahant's abiding in the Nibbāna element with a residue remaining (of the factors of conditioned existence, sa-upādisesa nibbānadhātu). Though he continues to experience feelings, he is free from lust towards pleasant feeling, from aversion towards painful feeling, and from ignorance about neutral feeling.

1281 That is, he continues to experience feeling only as long as the body with its life faculty continues, but not beyond that.

1282 This refers to his attainment of the Nibbāna-element with no residue remaining (anupādisesa nibbānadhātu) — the cessation of all conditioned existence with his final passing away.

1283 This completes the exposition of the first foundation, which began at §13. MA says that the knowledge of the destruction of all suffering is the wisdom pertaining to the fruit of arahantship.

1284 MA mentions four kinds of acquisitions (upadhi) here: see n.674.

674 Upadhi. MA glosses: For the abandoning of four kinds of upadhi — the aggregates, defilements, volitional formations, and cords of sensual pleasure (khandh'upadhi kiles'upadhi abhisankhār'upadhi kāmaguṇ'upadhi).

The Long Discourses of the Buddha: A Translation of the Digha Nikaya translated by Maurice O'C. Walshe

33 Sangīti Sutta: The Chanting Together

(27) 'Four kinds of resolve (adhiṭṭhānāni): [to gain] (a) wisdom, (b) truth (sacca),¹⁰⁷⁰ (c) relinquishment (cāga), (d) tranquillity (upasama).

Note 1070: Truth, i.e. realisation of 'things as they really are'.

Some examples of how the Perfection of Determination (adhiṭṭhāna pāramī) is balanced and assisted by the other perfections follow:

- The Perfection of Renunciation (nekkhamma pāramī) is the letting go of attachments to sensual pleasures and worldly desires. Determination is assisted by renunciation as it reduces distractions and allows the mind to concentrate on the training. A skillful lifestyle will strengthen determination by renouncing external influences that hinder progress in freeing the mind from the defilements.
- The Perfection of Wisdom (paññā pāramī) guides determination by providing an understanding of the nature of reality and the path to liberation. With wisdom, the mind can discern the right goals and make informed decisions on how to achieve them. Determination, when guided by wisdom, is aligned with the ultimate goal of nibbāna.
- The Perfection of Determination and The Perfection of Energy (viriya pāramī) are closely related. Energy provides the necessary effort and perseverance to overcome obstacles on the path. Determination directs energy towards the purification of mind and liberation from suffering. The two work hand in hand to maintain a consistent and vigorous practice.

- The Perfection of Determination requires the Perfection of Patience (khanti pāramī), especially in the face of challenges and setbacks. Patience allows the mind to endure difficulties without losing focus or enthusiasm. The combination of determination and patience ensures a steady progression on the path to liberation from suffering and perfect peace.

Announcements

- Kalyāṇa-Mitta Meditation Center has a presence on Meet-Up social media and we ask that you please sign-up for every event that you are planning to attend at www.MeetUp.com. Some people are intimidated by a small number of attendees and a larger number will be encouraging.
- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at www.google.com/maps.

Activities of the Meditation Center

- Sitting meditation is held everyday at 6:30AM and 5:30PM. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com on the days and time you would like to participate.
- The days of the full moon, new moon and the two half moons are called in Pāli: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30PM meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc).
- Meditation Workshop is held on the first Sunday of each month between 11:00AM and 1:00PM. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information please send an email to mittameditation@gmail.com. We also have a presence on Facebook and Meet-Up social media.

Request for Support

The Meditation Center is in need of support in order to accomplish its' mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.

- Bringing to the Meditation Center items that are listed on the support page of the website www.mittameditation.com.
- Volunteering your skills, energy and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyana-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.