



## Kalyāṇa-Mitta Meditation Center

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April 2025 Newsletter



## Buddha

Siddhartha Gautama is the historical figure who achieved enlightenment (bodhi) and became known as the Buddha. A Buddha is someone who discovers the Four Noble Truths (ariya catusacca) and the path to liberation, the Noble Eightfold Path (ariya aṭṭhaṅgika magga); is a human being and not a personal name but an epithet of those who have achieved enlightenment on their own.

Buddha comes from the Sanskrit root 'budh', meaning "to awaken" or "to understand". Buddha literally means "the Awakened One" or "the Enlightened One." Buddha attained perfect wisdom and has awakened from the ignorance that binds beings to the cycle of birth, death, rebirth, and suffering (saṃsāra). Buddha realized nibbāna: the extinguishing or blowing out of the fires of ignorance (avijjā), greed (lobha), and hatred (dosā). Buddhas are those who have awakened to the true nature of reality. By contrast, the mass of humanity is seen as asleep and unaware of reality.

An Arahant is someone who is fully liberated from suffering (dukkha) by following the teachings of a Buddha. Both a Buddha and an Arahant are enlightened beings, but a Buddha attains enlightenment on their own. The Arahant is someone who has attained enlightenment and liberation from the cycle of birth, death, and rebirth (saṃsāra) by following the teachings of the Buddha. Arahants are individuals who have followed the Noble Eightfold Path, achieved full understanding of the Four Noble Truths, and have overcome the root defilements of ignorance, greed and hatred.

The Buddha is the first to discover the path to enlightenment, an Arahant is someone who has followed that path and attained the same level of awakening and liberation.

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines by Nyanatiloka Thera  
p. 76-77

bodhi (from verbal root budhi, to awaken, to understand): awakenment, enlightenment, supreme knowledge. "[Through bodhi] one awakens from the slumber or stupor (inflicted upon the mind) by the defilements (kilesa) and comprehends the Four Noble Truths" (Com to MN 10).

The enlightenment of a Buddha is called sammāsambodhi 'perfect enlightenment'. The faith (saddhā) of a lay follower of the Buddha is described as "he believes in the enlightenment of the Perfect One" (saddahati Tathāgatassa bodhiṃ: MN 53, AN 3:2).

The following are the Ten Epithets (dasa buddha nāma guṇa) of the Buddha.

### 1. Thus gone or thus come (tathāgata)

The pāli is translated as follows.

- tathā + gata: "One who has thus gone", meaning the Buddha has gone to nibbāna, transcending the cycle of birth, death, and rebirth (saṃsāra).
- tathā + āgata: "One who has thus come", meaning the Buddha has come into this world and fully realized reality, the truth of how things are.

The Buddha follows and teaches the unchanging truth (Dhamma), without deviation.

Unlike ordinary beings who are bound by delusion, the Tathāgata acts solely from wisdom and compassion.

The Buddha often referred to himself as Tathāgata instead of using the pronouns "I" or "me," highlighting his transcendence beyond ego and personal identity.

The following passage indicates how the Buddha is not merely a person but an embodiment of the Dhamma he realized and taught.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi  
"Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma.<sup>168</sup> For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma. Note 168: Spk: Here the Blessed One shows (himself as) the Dhamma-body, as stated in the passage, "The Tathāgata, great king, is the Dhamma-body."

## 2. Accomplished or Worthy One (araham)

Araham or Arahant means "the worthy one" or "the purified one," refers to someone who has attained enlightenment (nibbāna), the highest state of spiritual realization and liberation from suffering. An Arahant has fully extinguished all defilements and achieved complete liberation from the cycle of birth, death, and rebirth (saṃsāra).

The pāli is translated as follows.

- a: "without" or "far from"
- rahā: "hidden, secret, evil"
- araham: "one who is free from all hidden defilements" or "one who is worthy of veneration."

The Buddha and Arahants are called araham because they have completely destroyed delusion (moha), greed (lobha), and hatred (dosa), and are therefore worthy of the highest respect; has eradicated all mental impurities (kilesas) and will never again be reborn in saṃsāra.

The Buddha, as an araham, has nothing to hide, his actions, speech, and thoughts are pure.

While both the Buddha and Arahants have attained nibbāna, the Buddha is distinct because he attained enlightenment by himself (without a teacher) and teaches others to attain it, whereas Arahants achieve enlightenment by following the Buddha's path.

## 3. Perfectly Self-awakened One, Fully Enlightened (sammāsambuddho)

The pāli is translated as follows.

- sammā: "right," "perfect," or "correct." The quality of being fully in accordance with the truth, the path, and the nature of reality. The Buddha has right understanding and perfect wisdom.
- sambuddho: "fully awakened" or "fully enlightened." The Buddha has achieved complete enlightenment by realizing the true nature of existence and the way to end suffering.
  - sam: complete or fully
  - Buddha: awakened or enlightened
- sammāsambuddho: "The Fully Enlightened One who has realized the truth perfectly," "the perfectly Enlightened One" or "the one who has right knowledge," is a Universal Buddha, attained enlightenment by his own efforts, at a time when the teaching is not known in the world. Buddha achieved complete and perfect awakening (enlightenment) and has done so through his own efforts, without the guidance of a teacher.

A sammāsambuddho is a person who, through penetrative meditation and wisdom, has realized the Four Noble Truths and has found the path that leads to the end of suffering, nibbāna. He is also able to teach others the path to liberation. Only a sammāsambuddho can teach the complete Dhamma to others.

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines by Nyanatiloka Thera  
p. 308

sammāsambodhi: 'Perfect Enlightenment', Universal Buddhahood, is the state attained by a Universal Buddha (sammāsambuddha), i.e., one by whom the liberating law (dhamma) which had become lost to the world, has again been discovered, realised and clearly proclaimed to the world.

"Now, someone, in things never heard before, understands by himself the truth, and he therein attains omniscience, and gains mastery in the powers. Such a one is called a Universal Buddha, or Enlightened One" (Pug 29).

The doctrine characteristic of all the Buddhas, and each time rediscovered by them and fully explained to the world, consists in the four Truths of suffering, its origin, its extinction and the way to its extinction.

4. Endowed with Knowledge or Clear Vision and Virtuous Conduct (vijjā-caraṇa-sampanno) Perfect in knowledge (vijjā) and conduct (caraṇa).

The pāli is translated as follows.

- vijjā: "knowledge" or "wisdom". The Buddha has perfect and direct knowledge of the true nature of reality, including the Four Noble Truths and the path to nibbāna. The Buddha's wisdom is complete, accurate, and unshakable.
- caraṇa: "conduct", "behavior", or "practice". The conduct of the Buddha is perfect ethical actions and lives in accordance with the Dhamma; which is a model for others to follow in their pursuit of liberation.
- sampanno: "one who possesses" or "one who is endowed with". Sampanno means accomplished, prosperous, or perfect. The Buddha has achieved a complete and perfect state of wholesome qualities.
- vijjā-caraṇa-sampanno: "one who is endowed with both perfect knowledge and perfect conduct."

The Buddha is not only a source of profound wisdom (vijjā) but is also a model of virtuous conduct (caraṇa). The Buddha is the perfect embodiment of wisdom and virtuous conduct, and his life serves as the ideal example of how to live in accordance with the Dhamma.

The Buddha's wisdom and moral conduct are seen as inseparable, as true wisdom leads to right actions, and right actions further reinforce wisdom. The path to liberation is not just about acquiring knowledge but is also about living virtuously.

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines by Nyanatiloka Thera

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vijjā-caraṇa: 'knowledge and conduct'. This expression occurs in those passages in the Suttas where the qualities of a Buddha are described, namely: "Truly, the Blessed One is holy, is fully enlightened, perfect in knowledge and conduct...". According to Vism VII, 1 and DN 3, knowledge (vijjā) refers here either to the threefold knowledge (te-vijjā), or to the eight kinds of knowledge, namely: the six higher spiritual powers (abhiññā), insight (vipassanā), and magical power (iddhi); while conduct (caraṇa) refers to fifteen things: moral restraint, watching over the sense-doors, moderation in eating, wakefulness, faith, moral shame, moral dread, great learning, energy, mindfulness, wisdom, and the four absorptions.

5. Well Gone or Sublime (sugato)

The pāli is translated as follows.

- suga: "well", "good", or "happy".
- gato: "gone" or "gone to".
- sugato: "Well-Gone" or "One Who Has Gone to a Good Place". The Buddha has reached a state of peace, purity, and enlightenment; has escaped from the cycle of birth, death, and rebirth (saṃsāra); having attained nibbāna and therefore is in a state of peace, purity, bliss and complete freedom from suffering.

The word sugato is explained in two ways:

- Well-gone (su + gato): the Buddha has "gone" to nibbāna.
- Well-spoken (su + gata): the Buddha's speech is always beneficial, truthful, and profound.

Sugato translates as "one who has gone well" or "one who has fared well." The Buddha realized the perfect path and enlightenment, and skillfully teaches the Dhamma for the benefit of all beings.

6. The Knower of Worlds (lokavidū)

The pāli is translated as follows.

- lokā: "world" or "universe". The term also refers to the world of saṃsāra: the cycle of birth, death, and rebirth that all sentient beings are trapped in until they attain liberation.
- vidū: comes from the verb "vid", which means "to know" or "to understand". The Buddha has profound knowledge or wisdom, deep and comprehensive understanding.
- lokavidū: "One Who Knows the World" or "One Who Knows the True Nature of the World". The Buddha has perfect and complete understanding of the following.

- The nature of the world and all phenomena within it. The Buddha has omniscient knowledge, the ability to understand the workings of the world in both its mundane and ultimate dimensions.
- The impermanent (anicca), unsatisfactory (dukkha), and not-self (anatta) characteristics of existence.
- The cycle of saṃsāra and the causes of suffering, as well as the path to liberation. The Buddha has profound insight into the nature of suffering and the way to end it. He knows the world as it truly is, beyond mere appearances or conceptual thinking.
- The Buddha knows the different destinies of beings according to their kamma and can see their past, present, and future lives; because of this knowledge the Buddha is able to guide beings towards liberation (nibbāna). The Buddha not only knows the ultimate truths about suffering and liberation, but also understands how beings are caught in the delusions of saṃsāra and the nature of all phenomena.

The Buddha's knowledge is not just intellectual; it is a deep, direct, experiential understanding of the truth of existence.

#### 7. The Unsurpassed or Incomparable Trainer or Leader of those persons who can be tamed or trained (anuttaro purisadammasārathi)

The pāli is translated as follows.

- anuttaro: "unsurpassed" or "unequaled"; there is no one greater than the Buddha.
- purisa: "person" or "man".
- damma: "to be tamed" or "to be disciplined"; this refers to those who are capable of spiritual training.
- sārathi: "trainer" or "charioteer"; one who skillfully guides others.

The Buddha has supreme ability to guide beings toward enlightenment. The Buddha knows how to train and lead people based on their capacities and inclinations. He understands the different temperaments of beings and teaches accordingly, leading them to liberation (nibbāna).

#### 8. The Teacher of gods and humans (satthā devamanussānaṃ)

The pāli is translated as follows.

- satthā: "teacher" or "master".
- deva: "gods" or "celestial beings" (inhabitants of heavenly realms).
- manussānaṃ: "humans".

The Buddha is a universal teacher, guiding both human beings and divine beings (devas). Humans seek the Buddha's wisdom; celestial beings, who enjoy great happiness and longevity, seek the Buddha for greater understanding, as their existence is still impermanent.

The Buddha taught all beings, regardless of status, including kings, beggars, monastics, merchants, devas, and Mara (the embodiment of delusion). The Buddha's teachings were not confined to any one group but were universally applicable.

#### 9. The Awakened One, the Enlightened One (buddho)

The pāli is translated as follows.

- Buddha: derived from the root budh, meaning "to awaken" or "to know".
- Buddho: A grammatically inflected form of Buddha, emphasizing the awakened state.

The Buddha realized complete awakening to the truth of existence: the nature of suffering (dukkha), its cause, its cessation, and the path to liberation (nibbāna). Unlike ordinary beings who remain in ignorance (avijjā), the Buddha has fully realized the ultimate truth through his own efforts.

The Buddha understood the true nature of reality, and the Three Characteristics of Existence (tilakkhaṇa): impermanence (anicca), suffering (dukkha), and not-self (anattā).

The Buddha overcame all mental defilements (kilesas).

The Buddha fully understood the cycle of birth, death, and rebirth (saṃsāra), and how to escape from the round of suffering.

The title *Buddho* signifies not only his personal enlightenment but also his ability to awaken others through the Dhamma.

#### 10. The Blessed One or the Fortunate One (*bhagavā*)

The *pāli* is translated as follows.

- *bhaga*: "fortune," "prosperity," or "blessed qualities."
- *vā*: a suffix meaning "one who possesses."
- *bhagavā*: "One who possesses great virtues and blessings."

The Buddha is fortunate due to his supreme qualities: wisdom, compassion, and moral purity; not in the worldly sense, but because he has attained *nibbāna*.

In the *pāli* scriptures, the Buddha is referred to as "*Bhagavā*" as a mark of deep reverence.

In addition to The Ten Epithets, the Buddha is also known for the following qualities.

- Compassion (*karunā*): The Buddha has deep compassion towards all sentient beings, guiding them towards liberation from suffering. Out of compassion the Buddha did not just rest in *nibbāna* but instead taught the Dhamma.
- Loving-kindness (*mettā*): The Buddha has boundless loving-kindness, wishing welfare and happiness for all beings.
- Wisdom (*paññā*): The Buddha has profound wisdom, understanding the true nature of reality and guides others towards this realization.

The Buddha forms one of the Three Jewels (*ti-ratana*) and one of the Ten Recollections (*anussati*). The Three Jewels, also known as the Three Gems are the fundamental objects of refuge and devotion. The Three Jewels are discussed in the December 2023 Newsletter - Buddhist Community (*parisā*).

#### 1. Buddha

The first jewel is the Buddha which is discussed in this newsletter.

The Buddha, who represents the ideal of enlightenment and the fully enlightened teacher and example for all of his disciples. Taking refuge in the Buddha is to acknowledge that liberation from suffering (*dukkha*), the realization of *nibbāna*, is possible because the historical Buddha, Siddhartha Gautama, and his disciples demonstrated that enlightenment can be experienced.

#### 2. Dhamma

The second jewel is the Dhamma, which refers to the teachings of the Buddha; and will be discussed in the May 2025 Newsletter. The Dhamma encompasses the teachings on how to attain enlightenment, the path to liberation, and the principles of truth and reality. Taking refuge in the Dhamma is to accept and be committed to the path of practice taught by the Buddha which leads to *nibbāna*.

#### 3. Saṅgha

The third jewel is the Saṅgha, which consists of the community of monks, nuns, laymen and laywomen who have achieved various stages of enlightenment; and will be discussed in the June Newsletter. The Saṅgha are spiritual guides and support for individuals on their own paths to awakening. Taking refuge in the Saṅgha is a support for training the mind while following the path.

[Buddhist Dictionary: Manual of Buddhist Terms and Doctrines](#) by Nyanatiloka Thera  
p. 347

*ti-ratana*: 'Three Jewels' or Three Gems, which by all Buddhists are revered as the most venerable things, are the Buddha, the Dhamma and the Holy Saṅgha, i.e.: the Enlightened One; the law of deliverance discovered, realised and proclaimed by him; and the Community of Holy Disciples and those who live in accordance with the Law. The contemplations of the three Jewels belong to the ten contemplations (*anussati*).

[Dhammapada](#) translated by Acharya Buddhārakkhita  
p.53-54

#### 14. Buddhavagga: The Buddha

...

- 190–191. He who has gone for refuge to the Buddha, the Teaching and his Order, penetrates with transcendental wisdom the Four Noble Truths — suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering.<sup>16</sup>
192. This indeed is the safe refuge, this the refuge supreme. Having gone to such a refuge, one is released from all suffering.
193. Hard to find is the thoroughbred man (the Buddha); he is not born everywhere. Where such a wise man is born, that clan thrives happily.
194. Blessed is the birth of the Buddhas; blessed is the enunciation of the sacred Teaching; blessed is the harmony in the Order, and blessed is the spiritual pursuit of the united truth-seeker.
- 195–196. He who reveres those worthy of reverence, the Buddhas and their disciples, who have transcended all obstacles and passed beyond the reach of sorrow and lamentation — he who reveres such peaceful and fearless ones, his merit none can compute by any measure.
- Note 16: The Order: both the monastic Order (bhikkhu sangha) and the Order of Noble Ones (ariya sangha) who have reached the four supramundane stages.

The Ten Recollections are contemplative and meditative practices that cultivate mindfulness, concentration, devotion, and insight. They are used to purify the mind and motivate spiritual progress.

1. Recollection of the Buddha (buddhānussati)  
The practice is to contemplate on the qualities of the Buddha, his wisdom, compassion, and enlightenment. The qualities of the Buddha are reflected in the Ten Epithets (dasa buddha nāma guṇa) of the Buddha discussed in this newsletter.
2. Recollection of the Dhamma (dhammānussati)  
The practice is to contemplate on the truth and teachings of the Buddha, emphasizing their liberating nature; and on the Ten Qualities (dasa dhamma guṇa) of the Dhamma discussed in the May 2025 Newsletter.
3. Recollection of the Saṅgha (saṅghānussati)  
The practice is to contemplate on the noble disciples (sāvakas) who uphold and practice the Dhamma; and on the Ten Qualities (dasa saṅgha guṇa) of the Dhamma discussed in the June 2025 Newsletter.
4. Recollection of Morality (sīlānussati)  
The practice is to contemplate on the benefits of virtuous conduct and ethical discipline. See the February 2024 Newsletter - Perfection of Virtue (sīla pāramī).
5. Recollection of Generosity (cāgānussati)  
The practice is to contemplate on the benefits of engaging in acts of generosity and service, which cultivates a selfless mind. See the January 2024 Newsletter - Perfection of Giving (dāna pāramī).
6. Recollection of the Devas (devatānussati)  
The practice is to contemplate on the qualities that lead to rebirth among celestial beings, such as virtue, concentration and wisdom. See the August 2023 Newsletter - kamma.
7. Recollection of Death (maraṇānussati)  
The practice is to contemplate on the inevitability of death to develop a sense of urgency (saṃvega) in spiritual practice.
8. Recollection of the Body (kāyagatāsati)  
The practice is to contemplate and be mindful of the body, including its impermanent and not-self nature.
9. Recollection of the Breath (ānāpānasati)  
The practice is to contemplate and be aware of the breath as a means to develop concentration, mindfulness and insight.
10. Recollection of Peace (upasamānussati)  
The practice is to contemplate the state of nibbāna, which is the ultimate peace, happiness and freedom from suffering.

Recollection of the Buddha is reported in the following sutta passages.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya

translated by Bhikkhu Bodhi

The Book of the Elevens, II. Recollection, 11 (1) Mahānāma,  
p. 1565-1567

...

(6) “Here, Mahānāma, you should recollect the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’ When a noble disciple recollects the Tathāgata, on that occasion his mind is not obsessed by lust, hatred, or delusion; on that occasion his mind is simply straight, based on the Tathāgata. A noble disciple whose mind is straight gains inspiration in the meaning, gains inspiration in the Dhamma, gains joy connected with the Dhamma. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is called a noble disciple who dwells in balance amid an unbalanced population, who dwells unafflicted amid an afflicted population. As one who has entered the stream of the Dhamma, he develops recollection of the Buddha.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya

translated by Bhikkhu Bodhi

The Book of the Elevens, II. Recollection, 12 (2) Mahānāma,  
p. 1568

... Mahānāma, you should develop this recollection of the Buddha while walking, standing, sitting, and lying down. You should develop it while engaged in work and while living at home in a house full of children.

## 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](http://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](http://www.google.com/maps).

## Activities of the Meditation Center

- Group sitting meditation practice for **one hour** is held Monday through Friday at 6:30AM and everyday at 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](mailto:mittameditation@gmail.com) on the days and time you would like to participate.
- Group sitting meditation practice for **two hours** is held every Saturday and Sunday at 6:30AM.
- 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](mailto: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](mailto: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](mailto: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](http://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. Kalyāṇa-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](http://www.mittameditation.com) and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.