



Kalyāṇa-Mitta Meditation Center

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kamma

The word “karma” originated in the ancient Indian language of Sanskrit and is now a recognized word in the English language. Pāli is another ancient Indian language and is the language of Theravāda Buddhism. The pāli word “kamma” is equivalent to “karma”.

Merriam-Webster Dictionary, definition for karma

- The force generated by a person's actions held in Hinduism and Buddhism to perpetuate transmigration and in its ethical consequences to determine the nature of the person's next existence.
- Broadly: such a force considered as affecting the events of one's life.
- "You reap what you sow." ... that what goes around comes around.

The expression, ‘Do good, receive good; do bad, receive bad’, is derived from the following Buddhist proverb:

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi

11.10 (10) Seers by the Ocean

903 Whatever sort of seed is sown,

That is the sort of fruit one reaps:

The doer of good reaps good;

The doer of evil reaps evil.

Kamma is intentional moral action whose results have potential effects across numerous life times. Kamma is the law of moral cause and effect, where intentional moral actions have consequences. Moral intentional actions may be either wholesome or unwholesome. Wholesome actions cause pleasant experiences, while unwholesome actions cause unpleasant experiences. The past kamma created by a sentient being has the potential to effect that being's current and future lives, and the kamma created in the present life has the potential to effect the current life and future existence. The effects of kamma determines the cosmic realm where rebirth will take place and whether the being is equipped with fortunate or unfortunate circumstances within that realm.

The cosmic realms (loka) refer to various planes or dimensions of existence within Buddhist cosmology. The following are the six main realms of existence.

1. Heavenly Realm (deva loka) are inhabited by devas. Devas are celestial beings or deities who experience mostly pleasure and a long lifespan. Devas are still subject to ageing, sickness death, and rebirth.
2. Titan or Demigod Realm (asura loka) are inhabited by asuras. Asuras are powerful beings who are driven by jealousy, aggression, and a desire for power. Asuras are often fighting battles with each other and with the devas. Despite their immense strength, they are dissatisfied and tormented.
3. Human Realm (manussa loka) are inhabited by human beings. This is a favorable realm due to the experience of both happiness (sukha) and suffering (dukkha) because suffering motivates people to cultivate such spiritual qualities as wisdom and loving-kindness in order to achieve liberation from suffering.

4. Animal Realm (tiracchāna loka) are inhabited by animals who have a preponderance of ignorance and instinctual behavior. Animals have limited cognitive abilities, are motivated by survival instincts; and suffer greatly from hunger, fear, and predation.
5. Hungry Ghost Realm (peta loka) are inhabited by pretas who suffer from intense hunger and thirst. Pretas have insatiable appetites but due to their extremely narrow throats and tiny mouths, they are constantly frustrated and tormented by the impossibility of satisfying their cravings.
6. Hell Realm (niraya loka) are inhabited by beings who experience intense suffering and torment. Hell beings experience excruciating pain as a result of unwholesome actions.

Kamma is the principal which engenders saṃsāra: the endless round of birth, aging, sickness, death, and rebirth. The life of beings caught within saṃsāra experience suffering (dukkha) as they continuously wander across various realms of existence by taking repeated birth in fortunate and unfortunate realms. The aim of the teachings of Buddha is to escape from saṃsāra by uprooting the defilements that produce kamma and empower the cycle of saṃsāra.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi

98 Vāseṭṭha Sutta: To Vāseṭṭha

57. One is not a brahmin by birth,
Nor by birth a non-brahmin.
By action [kamma] is one a brahmin,
By action [kamma] is one a non-brahmin.
58. For men are farmers by their acts,
And by their acts are craftsmen too;
And men are merchants by their acts,
And by their acts are servants too.
59. And men are robbers by their acts,
And by their acts are soldiers too;
And men are chaplains by their acts,
And by their acts are rulers too.
60. “So that is how the truly wise
See action [kamma] as it really is,
Seers of dependent origination,
Skilled in action [kamma] and its results.
61. Action makes the world go round,
Action makes this generation turn.
Living beings are bound by action [kamma]
Like the chariot wheel by the linchpin.
62. Asceticism, the holy life,
Self-control and inner training —
By this one becomes a brahmin,
In this supreme brahminhood lies.⁹⁰⁷
63. One possessing the triple knowledge,
Peaceful, with being all destroyed:
Know him thus, O Vāseṭṭha,
As Brahmā and Sakka for those who understand.”

Note 907 This verse and the following one again refer to the arahant. Here, however, the contrast is not between the arahant as the one made holy by his actions [kamma] and the born brahmin unworthy of his designation, but between the arahant as the one liberated from the bondage of action [kamma] and result and all other beings who remain tied by their actions [kamma] to the wheel of birth and death.

The teachings on kamma serve as a moral compass, encouraging individuals to cultivate wholesome intentions in order to experience well being both in the present and in future life times. The principal is not about punishment or reward but rather about the natural unfolding of events based on intentional actions.

Kamma is not a deterministic system where every action will have an immediate and equal reaction. The complexity of kamma and the interconnectedness of all beings and phenomena make it impossible to predict specific outcomes.

The effects of kamma are not permanent or fixed, and there are kammās whose effects can persist in the present life and influence future lives. The consequences of past actions can be

modified or mitigated through present actions. By engaging in wholesome actions in the present, individuals can generate wholesome kamma, which can dilute, counter or modify unwholesome kamma accumulated from past actions. Conversely, engaging in unwholesome actions in the present may further perpetuate unwholesome kamma and its effects.

Kamma in Theravāda Buddhism is intention (*cetanā*), also called volitional action, that initiates behaviour. Involuntary and unintentional modes of behaviour do not produce kamma.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

6.63

(5) “When it was said: ‘Kamma should be understood ... the way leading to the cessation of kamma should be understood,’ for what reason was this said?

“It is volition [*cetanā*], bhikkhus, that I call kamma. For having willed, one acts by body, speech, or mind.

“And what is the source and origin of kamma? Contact is its source and origin.

“And what is the diversity of kamma? There is kamma to be experienced in hell; there is kamma to be experienced in the animal realm; there is kamma to be experienced in the realm of afflicted spirits; there is kamma to be experienced in the human world; and there is kamma to be experienced in the deva world. This is called the diversity of kamma.

“And what is the result of kamma? The result of kamma, I say, is threefold: [to be experienced] in this very life, or in the [next] rebirth, or on some subsequent occasion. This is called the result of kamma.

“And what, bhikkhus, is the cessation of kamma? With the cessation of contact there is cessation of kamma.¹⁴²⁰

“This noble eightfold path is the way leading to the cessation of kamma, namely, right view ... right concentration.

“When, bhikkhus, a noble disciple thus understands kamma, the source and origin of kamma, the diversity of kamma, the result of kamma, the cessation of kamma, and the way leading to the cessation of kamma, he understands this penetrative spiritual life to be the cessation of kamma.

“When it was said: ‘Kamma should be understood ... the way leading to the cessation of kamma should be understood,’ it is because of this that this was said.

Note 1420 This should probably be understood in the sense that, because contact is the condition for intention and kamma can be explained as intention, contact is therefore the condition for kamma.

Intentional behaviour can be displayed at one or at a combination of three doors (*dvāra*).

1. Body (*kāya dvāra*) refers to bodily actions and physical activity.
2. Speech (*vācā dvāra*) refers to verbal actions, speech and any form of communication.
3. Mind (*mano* or *nāma dvāra*) refers to mental actions, volitional activities and mental processes including thoughts, intentions, mental states, beliefs, and emotions.

The intention may be either wholesome (*kusala*) or unwholesome (*akusala*). Wholesome intention is wholesome kamma and is the volition to not harm oneself or others. Unwholesome intention is unwholesome kamma and is the volition to harm oneself or others. Combining the three doors (*dvāra*) with wholesome (*kusala*) kamma and unwholesome (*akusala*) kamma results in six kinds of kamma:

1. unwholesome physical actions,
2. unwholesome verbal actions,
3. unwholesome mental actions,
4. wholesome physical actions,
5. wholesome verbal actions, and
6. wholesome mental actions.

Kamma and the fruit or result of kamma (*vipāka*) is classified in the Pāli Canon into the following four categories.

1. Dark actions (*akusala kamma*) with dark results (*akusala vipāka*) refers to physical (*kāya*), verbal (*vacī*), and mental (*mano*) volitional formations (*saṅkhāra*) that are unwholesome (*akusala*) and result in some form of suffering (*dukkha*). Volitional formations are conditioned phenomena that arise due to volition (*cetanā*) and volition is kamma. Examples of dark actions are harming sentient beings (*pāṇātipāta*), stealing (*adinnādāna*), sexual misconduct (*kāmesu-micchācāra*), lying (*musāvādā*), and partaking of illicit drugs (*sūkaramadapāna*) and alcoholic beverages (*madapāna*).

2. Bright actions (kusala kamma) with bright results (kusala vipāka) refers to physical, verbal, and mental volitional formations that are wholesome (kusala) and result in some form of happiness (sukha). Examples of bright actions are training in loving-kindness (metta), generosity (dāna or cāga), ethical behaviour (sīla), meditation (samādhi) and the Ten Wholesome Courses of Action (kusalakammamāhā).
3. Bright and dark actions with bright and dark results refers to physical, verbal, and mental volitional formations that are partly wholesome and unwholesome, and result in some happiness and some suffering. The majority of human behaviour falls under this category.
4. Neither bright-nor-dark actions with neither bright-nor-dark results (nekkhamma) refers to those actions performed in order to bring an end to kamma, i.e. intention aimed at uprooting the root defilements of ignorance (avijjā), greed (lobha) and hatred (dosa).

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
57 Kukkuravatika Sutta: The Dog-Duty Ascetic

7. “Puṇṇa, there are four kinds of action proclaimed by me after realising them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.

8. “And what, Puṇṇa, is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation.⁶⁰² Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world.⁶⁰³ When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, exclusively painful, as in the case of the beings in hell. Thus a being’s reappearance is due to a being;⁶⁰⁴ one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result.

9. “And what, Puṇṇa, is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation.⁶⁰⁵ Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world.⁶⁰⁶ When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, exclusively pleasant, as in the case of the gods of Refulgent Glory. Thus a being’s reappearance is due to a being; one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result.

10. “And what, Puṇṇa, is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive.⁶⁰⁷ Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being’s reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs to their actions. This is called dark-and-bright action with dark-and-bright result.

11. “And what, Puṇṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition for abandoning the kind of action that is dark with dark result, and the volition for abandoning the kind of action that is bright with bright result, and the volition for abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.⁶⁰⁸ These are the four kinds of action proclaimed by me after realising them for myself with direct knowledge.”

Notes

602 Here an “afflictive bodily formation” may be understood as the volition [cetanā] responsible for the three courses of unwholesome bodily action; an “afflictive verbal formation” as the volition responsible for the four courses of unwholesome verbal action; and an “afflictive mental formation” as the volition responsible for the three courses of unwholesome mental action. [See The Ten Courses of Wholesome kamma (kusalakammamāhā) below]

603 He is reborn in one of the states of deprivation — hell, the animal kingdom, or the realm of ghosts.

604 Beings are reborn through the actions they perform and in ways conforming to those actions.

605 Here the volitions responsible for the ten courses of wholesome action, together with the volitions of the jhānas, are intended.

606 He is reborn in a heavenly world.

607 Strictly speaking, no volitional action can be simultaneously both wholesome and unwholesome, for the volition responsible for the action must be either one or the other. Thus here we should understand that the being engages in a medley of wholesome and unwholesome actions, none of which is particularly dominant.

608 This is the volition of the four supramundane paths culminating in arahantship. Although the arahant performs deeds, his deeds no longer have any kammic potency to generate new existence or to bring forth results even in the present existence.

The pāli word “kusala” which have been translated as ‘wholesome’, literally means ‘skillful’. The Pāli Canon mentions four definitions for the term kusala, they are as follows; the source for this material is from BuddhaDhamma: The Laws of Nature and Their Benefits to Life by Bhikkhu P. A. Payutto.

1. Free of illness (ārogya) is mental health. That which is kusala is conducive to mental health and help to prevent mental illness. The mind that is under the sway of kusala is not distressed, agitated, impaired, or weak; rather, it is robust, nimble, pliable, and at ease.
2. Harmless and blameless (anavajja). The mind is without defect, free of corruption, unblemished, and undisturbed; complete, pure, clear, and bright.
3. Arising from wisdom and intelligence (kosalla sambhūta). A mind with kusala has wisdom and understanding; is luminous, and has clear sight into truth due to wise reflection (yoniso manasikāra). This is the primary definition for kusala.
4. Happiness arises as a result of kusala behaviour and leads to more happiness (sukha vipāka). When kusala is present in the mind, happiness and contentment arise immediately.

The following are examples of wholesome (kusala) qualities.

- mindfulness, the ability to sustain attention (sati)
- lovingkindness, goodwill, the wish for others to be happy (mettā)
- non-greed, absence of craving, the inclination to be generous (alobha)
- wisdom, penetrative insight (paññā)
- tranquillity (passaddhi), physical rest and mental calm, an absence of stress and restlessness
- wholesome enthusiasm, love of goodness, aspiration for truth (kusala chanda)
- delight and rejoicing when others succeed or are happy (muditā)
- faith in the Triple Gem (saddhā)
- training in moral precepts (sīla)
- concentration (samādhi)
- merit, goodness (puñña)

The pāli word “akusala” which has been translated as ‘unwholesome’ and literally means ‘unskillful’.

Akusala refers to an unsound state of mind, to a lack of mental health, and arise due to ignorance (avijjā) and result in suffering (dukkha). The following are examples of unwholesome (akusala) qualities.

- greed, covetousness, grasping (kāma chanda)
- ill-will, indignation, resentment (byāpāda)
- despondency, discouragement, apathy, listlessness, lethargy (thīna middha)
- restlessness, mental agitation, mental disturbance, moodiness, worry, anxiety (uddhacca kukkuccha)
- doubt, indecisiveness (vicikicchā)
- anger (kodha)
- envy (issā)
- stinginess, jealousy, a wish to obstruct others (macchhariya)
- conceit, arrogance, pride (māna)
- lust, longing, yearning, wish, desire (rāga)
- prejudice (daṇḍha)
- wrong view (ditṭhi)
- filthy, indecent, wicked, evil (pāpa) - are states of mind leading to the round of suffering (vaṭṭa dukkha) or states of mind leading to a bad destination (duggati)

When wholesome (kusala) qualities are present the mind is in a state of wellbeing. When unwholesome (akusala) qualities are present the mind is damaged.

Wholesome intention (kusala kamma) empowers wholesome behaviour and are produced by training in the following Ten Courses of Wholesome kamma (kusalakammāpathā).

Bodily Behaviour

1. abstain from killing living beings (pāṇātipātā veramaṇī),
2. abstain from taking what is not given (adinnādānā veramaṇī),
3. abstain from wrong conduct in regard to sense pleasures-sexual desires, intoxicants, gambling, etc. (kāmesu micchācārā veramaṇī),

Verbal Behaviour

4. abstain from false speech (musāvādā veramaṇī),
5. abstain from slanderous, malicious, and tale bearing speech (pisuṇāya vacāya veramaṇī),
6. abstain from harsh speech (pharusāya vācāya veramaṇī),
7. abstain from idle chatter, gossiping, and useless speech (samphappalāpā veramaṇī),

Mental Behaviour

8. free from covetousness (anabhijjhā),
9. free from ill will (abyāpāda), and
10. hold right views, free from wrong views (sammāditṭhi).

The Ten Courses of Unwholesome kamma (akusalakammāpathā) are the opposite of The Ten Courses of Wholesome kamma (kusalakammāpathā).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

167 (1) Paccorohaṇī (1)

(1) “Here, brahmin, the noble disciple reflects thus: ‘The result of the destruction of life is bad both in this present life and in future lives.’ Having reflected thus, he abandons the destruction of life; he descends from the destruction of life.

(2) “... ‘The result of taking what is not given is bad both in this present life and in future lives.’ Having reflected thus, he abandons taking what is not given; he descends from taking what is not given.

(3) “... ‘The result of sexual misconduct is bad both in this present life and in future lives.’ Having reflected thus, he abandons sexual misconduct; he descends from sexual misconduct.

(4) “... ‘The result of false speech is bad both in this present life and in future lives.’ Having reflected thus, he abandons false speech; he descends from false speech.

(5) “... ‘The result of divisive speech is bad both in this present life and in future lives.’ Having reflected thus, he abandons divisive speech; he descends from divisive speech.

(6) “... ‘The result of harsh speech is bad both in this present life and in future lives.’ Having reflected thus, he abandons harsh speech; he descends from harsh speech.

(7) “... ‘The result of idle chatter is bad both in this present life and in future lives.’ Having reflected thus, he abandons idle chatter; he descends from idle chatter.

(8) “... ‘The result of longing is bad both in this present life and in future lives.’ Having reflected thus, he abandons longing; he descends from longing.

(9) “... ‘The result of ill will is bad both in this present life and in future lives.’ Having reflected thus, he abandons ill will; he descends from ill will.

(10) “... ‘The result of wrong view is bad both in this present life and in future lives.’ Having reflected thus, he abandons wrong view; he descends from wrong view.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

214 (4) Destruction of Life

“Bhikkhus, one possessing four qualities is deposited in hell as if brought there. What four? One destroys life, takes what is not given, engages in sexual misconduct, and speaks falsely. One possessing these four qualities is deposited in hell as if brought there.

“Bhikkhus, one possessing four qualities is deposited in heaven as if brought there. What four? One abstains from the destruction of life, from taking what is not given, from sexual misconduct, and from false speech. One possessing these four qualities is deposited in heaven as if brought there.”

Wholesome kamma (kusala kamma) may also be created by training in the following Ten Bases of Meritorious Actions (puññakiriya vatthu); the source of this list is the Buddhist Commentary Atthasālinī: The Expositor.

1. Generosity (dāna),
2. Moral Precepts (sīla),

3. Meditation (bhāvanā),
4. Respectfulness (apacāyana),
5. Service (veyyāvacca),
6. Dedication of Merit (pattidāna),
7. Rejoicing in Others' Merit (pattānumodanā),
8. Listening to the Dhamma (dhammasavana),
9. Teaching the Dhamma (dhammadesanā), and
10. Righteous Views (diṭṭhijukamma).

The Itivuttaka: The Buddha's Sayings translated by Bhikkhu P. A. Payutto
30 Remorse (Tapaniya Sutta)

Monks, there are these two things that cause distress. Which two? There is the case of the person who has not done what is good, has not done what is wholesome, and has not performed meritorious deeds, which counteract fear. Instead he has done what is evil, savage and cruel. Thinking, 'I have not done what is wholesome; I have done what is evil', he is distressed.

Dependent on ignorance (avijjā), volitional formations (saṅkhārā) arise, this is stated in the Buddha's teaching of Dependent Origination (paṭicca samuppāda). Volitional formations are conditioned phenomena that arise due to volition (cetanā) and volition is kamma. Therefore, the root cause of kamma is ignorance.

Ignorance is defined as not knowing the Four Noble Truths (cattāri ariyasaccāni) and may also be understood as not knowing the Three Characteristics of Existence (ti-lakkhaṇa) as well as not understanding Dependent Origination (paṭicca samuppāda). Ignorance (avijjā) is relatively equivalent to delusion (moha).

The Noble Eightfold Path: Way to the End of Suffering by Bhikkhu Bodhi
Chapter 1, Footnote 1

Ignorance is actually identical in nature with the unwholesome root "delusion" (moha). When the Buddha speaks in a psychological context about mental factors, he generally uses the word "delusion" (moha); when he speaks about the causal basis of saṃsāra, he uses the word "ignorance" (avijjā).

Kamma is condition by three mental factors called roots (mūla).

The three unwholesome roots (akusala mūla) of unwholesome kamma (akusala kamma) are the following.

1. greed (lobha),
 2. hatred (dosa), and
 3. delusion (moha).
- Greed (lobha) is self-centered (egotistical) and unskillful desire for personal sensual gratification. Synonyms for greed are grasping (upādāna), craving (taṇhā), and attachment (rāga).
 - Hatred (dosa) is the fear of associating with what is unwanted or not receiving what is wanted. Hatred is aversion towards unpleasant people, circumstances, and uncomfortable feelings. Synonyms for hatred are ill will (vyāpāda), aversion (dosa), resentment (upanāha), and anger (paṭigha or kodha).
 - Delusion (moha) is the mental factor of being deceived or misled due to ignorance. Delusion is the absence of understanding or insight into the nature of reality. Synonyms for delusion are ignorance (avijjā), dullness (middha), bewilderment (moha), misperception (vipallāsa), confusion (moha), blindness (andha), unawareness (avidyā), and wrong views (micchādiṭṭhi) of reality.

The three wholesome roots (kusala mūla) of wholesome kamma (kusala kamma) are the following.

1. non-greed (alobha)
 2. non-hatred (adosa), and
 3. non-delusion (amoha).
- Non-greed (alobha) is equivalent to generosity (dāna or cāga) and detachment (virāga).

- Non-hatred (adosa) is equivalent to loving-kindness (mettā), free of hostility (anīgha), and absence of ill-will (avyāpāda).
- Non-delusion (amoha) is equivalent to wisdom (paññā), knowledge (vijjā), and insight (ñāṇa).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

111 (9) Causes (1)

“Bhikkhus, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma.

There are karmas that produce conditions that either advance or block the effects of other karmas. These conditions are the Four Accomplishments (sampatti) and the Four Defects (vipatti). When conditions are sufficient for wholesome kamma to bring forth the wholesome result and prevent unwholesome kamma to produce an effect then those conditions are called ‘sampatti’. When conditions are deficient for wholesome kamma to produce an effect then unwholesome kamma will bring forth the unwholesome result and those conditions are called ‘vipatti’. The Four Accomplishments (sampatti) are the following; the source for this material is from BuddhaDhamma: The Laws of Nature and Their Benefits to Life by Bhikkhu P. A. Payutto.

1. Accomplishment of Birth (gati sampatti) is to be reborn in a favourable environment and realm of existence. The environment is supportive of wellbeing.
2. Accomplishment of the Body (upadhi sampatti) is to have a fortunate body, pleasant physical features, an attractive body, healthy and strong.
3. Accomplishment of Time (kāla-sampatti) is to be reborn in a favourable time. The country is in a state of peace, with virtuous leaders and citizens, when people praise what is wholesome and condemn what is unwholesome.
4. Accomplishment of Undertaking (payoga sampatti) is having the knowledge and diligence for favourable activity. Actions are conducted appropriately and skillfully in accordance to what is required.

The Four Defects (vipatti) are the following.

1. Defect or Failure as Regards Place of Birth (gati vipatti) is being reborn in a unfavorable environment and realm of existence. The environment is not supportive of wellbeing.
2. Defect or Failure as Regards the Body (upadhi vipatti) is to have an unfortunate body, unpleasant physical features, an non-attractive body, sickly and weak.
3. Defect or Failure as Regards Time (kāla vipatti) is to be reborn in a unfavorable time. The country is in a state of war, with immoral leaders and citizens, when people praise what is unwholesome and condemn what is wholesome.
4. Defect or Failure as Regards Undertaking (payoga vipatti) is having a mind that is under the power of ignorance and laziness, favors wrongful activities. Actions are not conducted appropriately nor skillfully in accordance to what is required.

Kamma is not the only cause that conditions present and future circumstances. Everything that happens in saṃsāra is not due only to the effects of kamma. The Buddhist Commentaries describe how five natural laws (niyāma) influence the lives of sentient beings. The five laws are the following.

1. Physical Laws (uthu niyāma). This refers to the external environment and to alterations in physical matter. For example, the weather and seasons; and the fact that all things are subject to change and decay.
2. Biological Laws (bija niyāma). For example, the fact that a specific plant will produce a specific fruit.
3. Psychological Laws (citta niyāma). The laws of nature pertaining to the functioning of the mind. For example, cognition, perception, thinking, etc.
4. Law of Kamma (kamma niyāma). Natural laws pertaining to human behaviour. An example are moral laws.

5. Order of the Norm (dhamma niyāma). The law of nature pertaining to the interrelationship and mutual conditionality of all things, the general law of cause and effect. The above four laws are included in dhamma niyāma. An example of dhamma niyāma is the Three Characteristics of Existence (ti-lakkhaṇa) which are impermanence (anicca), suffering (dukkha), and not-self (anattā).

The Law of Karma is but one of the five laws that influence the lives of sentient beings, the other four laws also effects the lives of beings.

The Buddha's teaching of anatta, or not-self, is the reality that there is no permanent, unchanging entity or soul behind the individual's actions. The personality refers to various traits, tendencies, and patterns of behavior that are associated with an individual; and is a dynamic and ever-changing process, influenced by the above five natural laws (niyāma), including genetics, upbringing, cultural influences, education, and personal experiences. Karma, one of the five natural laws, only has an indirect effect on the development of the personality. Past karma do contribute to how perceptions are experienced and the acquiring of specific views, karma does not exclusively determine the personality.

There are certain aspects of karma that are called "acinteyya", which means they are beyond the scope of conceptual understanding and speculation; i.e., they are imponderable and immeasurable. The imponderable aspects of karma are the following.

1. The results of karma (kammavipāka), the specific outcomes or consequences of karma are considered imponderable. Human beings, with the exception of a Buddha, cannot fully comprehend or predict how a particular action will manifest in the future. The effects of karma are influenced by numerous factors, including the intention behind the action, the five laws of nature (niyāma), and the complex web of causes and conditions over countless past lives.
2. The workings of karma, the precise mechanisms and processes by which karma operates, are beyond conceptual understanding.
3. The range or extent of karma refers to the span of its effects. Karma can produce results that are limited to the present life, extend into future lives, or have both immediate and long-term consequences. The full extent of the range of karma is incomprehensible, as it extends across multiple lifetimes and can interact with various conditions.
4. The ultimate origin or beginning of karma is imponderable. Human understanding cannot determine when or how the cycle of karma began. The Buddha emphasize the importance of focusing on the present moment and the cultivation of wholesome actions rather than becoming entangled in speculative inquiries about the origins of karma and ignorance.

The classification of these aspects of karma as acinteyya serves as a reminder of the limitations of conceptual thinking and the need to cultivate wisdom through direct experience and meditative insight. Individuals are encouraged to focus on the practice of ethical conduct, meditation, and the development of wisdom to attain liberation from the cycle of karma and rebirth (saṃsāra).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

4.77 (7) Inconceivable Matters

"Bhikkhus, there are these four inconceivable [acinteyyāni] matters that one should not try to conceive; one who tries to conceive them would reap either madness or frustration. What four?"

- (1) The domain of the Buddhas is an inconceivable matter that one should not try to conceive; one who tries to conceive it would reap either madness or frustration.
- (2) The domain of one in jhāna is an inconceivable matter ...
- (3) The result of karma is an inconceivable matter ...
- (4) Speculation about the world is an inconceivable matter that one should not try to conceive; one who tries to conceive it would reap either madness or frustration. These are the four inconceivable matters that one should not try to conceive; one who tries to conceive them would reap either madness or frustration."

The concept of karma, which states that intentional actions have consequences in the present and future existences, is taught in the pāli suttas. However, the specific mechanics of how karma operates are not discussed in the Pāli Canon.

The following categories and classifications of kamma originated in Buddhist Commentaries and Abhidhamma texts and are not discussed in the pāli suttas. The Pāli Canon does not use the following terms or provide detailed explanations about the mechanics of how various kammas interact with each other. The Buddhist Commentaries and Abhidhamma texts were created after the suttas were compiled in the Pāli Canon and are considered secondary sources and not equal in importance with the canonical texts.

Commentaries distinguish sixteen kinds of kamma in the following four groups of four; the source for this material is from BuddhaDhamma: The Laws of Nature and Their Benefits to Life by Bhikkhu P. A. Payutto.

- I. Kamma operates over time. The effects of kamma are not always immediate and can take place over a long period of time, sometimes extending across multiple lifetimes. The Four kammas According to its Time of Ripening (pākakāla) are as follows.
 1. Immediate effective kamma (diṭṭhadhammavedanīya kamma) have effects that manifest in this present life. For example, if someone engages in a compassionate act and helps others in need, they may experience immediate feelings of joy and contentment as a result of their virtuous action. On the other hand, if someone engages in harmful actions such as lying, stealing, or causing harm to others, they may experience immediate feelings of guilt, remorse, or face legal repercussions or damaged relationships.
 2. Subsequently effective kamma (uppajjavedanīya kamma) have effects that are not immediate but will result in the next life, the next state of existence.
 3. Indefinitely effective kamma (aparāpariyavedanīya kamma) have effects across multiple lives, in subsequent states of existence.
 4. Ineffective kamma (ahosi kamma) refers to actions that do not produce effects. These kammas do not produce effects in this life (immediate effective kamma), in the next life (subsequent effective kamma) nor in future lives (indefinite effective kamma).
- II. Kamma may influence and modify one another. The four ways in which kamma produces results are called the Four Functioning (kicca) kammas and they are the following.
 5. Reproductive or Productive kamma (janaka kamma) results in the birth of the five aggregates (khandha) both at the moment of conception (paṭisandhi) and during the entire lifespan (pavatti kāla). This kamma is the last intentional thought at death which determines the destiny of the being at rebirth.
 6. Supportive kamma (upatthambana kamma) is not strong enough to produce a result by itself. This kamma supports reproductive kamma during the lifespan and may strengthen the effects of both wholesome and unwholesome kamma, making them more pronounced or enduring. For example, a fortunate birth may be accompanied with the supportive kamma of good health and happiness. An unfortunate birth may be accompanied with the supportive kamma of poor health and extensive suffering.
 7. Counteractive or Obstructive kamma (upapīḷaka kamma) weakens, interrupts and retards the results of both reproductive kamma and supportive kamma. This kamma may diminish or weaken the effects of both wholesome and unwholesome kamma, making them less pronounced or short-lived. For example, a person with a fortunate birth may have ailments that prevent the enjoyment of happiness. An animal, a being of an unfortunate birth, may have the counteractive kamma to live a comfortable life.
 8. Destructive kamma (upaghātaka kamma) destroys both wholesome and unwholesome kamma, preventing them from producing results. For example, Devadatta who tried to kill the Buddha and cause a schism, though he had good reproductive kamma resulting in royal birth and supportive kamma that resulted in comfort and prosperity, his counteractive kamma resulted in him being excommunicated from the saṅgha, and the destructive kamma resulted in him experiencing dishonor and suffering.

- III. Kamma can be classified into categories based on the weight or severity of the actions and their results. The Four kammās According to the Order of Bearing Fruit (pākadāna pariyāya) are as follows.
9. Weighty kamma (garuka kamma) have significant and long-lasting consequences. Weighty or serious kamma includes actions that are morally significant and produce results in this life or in the next life. The consequences of weighty kamma can have a profound impact in future experiences and can lead to rebirth in different realms of existence. Examples of wholesome weighty kamma are the eight concentrative attainments (samāpatti): the four rūpa jhānas and the four arūpa jhānas. Examples of unwholesome weighty kamma are the five heinous deeds (anantariya kamma): matricide, parricide, murder of arahant, wounding the Buddha and creation of schism in the saṅgha. Unwholesome weighty kamma also include actions such as killing, stealing, sexual misconduct, and intentional harm to others. Weighty kamma bears fruit first and override other forms of kamma.
 10. Habitual kamma (bahula or āciṅṅa kamma) refers to actions that are repeated frequently and become ingrained habits or patterns of behavior. For example, constant moral or immoral behaviour. These kammās help shape the person's character and tendencies, influencing future actions and experiences. This kamma is also what was frequently recalled at the moments before death. If weighty kamma does not exist then habitual kamma will produce the effect.
 11. Death-Proximate kamma (āsanna kamma) is the action remembered at the moments before death. This kamma determines the destiny of the future birth. If the two aforementioned kinds of kammās do not exist, then this proximate kamma bears fruit. There are customs in Buddhist countries that remind the dying person of the good deeds they have done throughout their life and also encourage them to perform acts of merit on their death bed in order to create proximate kamma.
 12. Cumulative or Reserve kamma (katattā kamma or katattāvāpana kamma) is performed with weak intention or kamma performed indirectly with some other intention in mind. This is a mild form of kamma. Whenever the three aforementioned kinds of kamma do not exist, this reserve kamma bears fruit. Reserve kamma also refers to actions that are consciously intended but are delayed in producing their effects. These kammās may manifest their effects in a future life rather than in the present one. For example, when someone performs a wholesome kamma with the intention of its effects to manifest in a future existence.
- IV. Kamma is also classified into four categories based on the realm in which the effects take place. The Four kammās According to the Location - Sphere of Existence (bhava) - in which its Effect (pākatthāna) Takes Place are the following.
13. Unwholesome or Immoral kamma (akusala kamma) refers to the Ten Unwholesome Courses of Action (akusala kammāpatha). These kammās will ripen in the four realms of misery (apāya bhūmi): animal (tiracchāna loka), ghost (peta loka), demon (asura loka), and hell (niraya loka) realms.
 14. Wholesome or Moral kamma (kāmāvacarakusala kamma) refers to the Ten Wholesome Courses of Action (kusala kammāpatha) and the ten bases of meritorious action (puññakiriya vatthu). These kammās will lead to birth in the seven sensuous happy planes (kāmasugati bhūmi): six celestial realms (sagga) and the human realm (manussa).
 15. Wholesome kamma (rūpāvacarakusala kamma) refers to the four fine-material jhānas that are experienced by accomplished meditators. These meditators take birth in the fine-material realms (rūpa bhava).
 16. Wholesome kamma (arūpāvacarakusala kamma) refers to the four formless jhānas that are experienced by accomplished meditators. These meditators take birth in the formless realms (arūpa bhava).

Some of these categories do have a basis in the Pāli Canon. This is true with the first three factors of the first group, classified according to the time of taking effect.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

6.63 (9) Penetrative

(5) “And what is the result of kamma? The result of kamma, I say, is threefold: [to be experienced] in this very life, or in the [next] rebirth, or on some subsequent occasion. This is called the result of kamma.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

34 (4) Causes

“Bhikkhus, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma.

- (1) “Any kamma, bhikkhus, fashioned through greed, born of greed, caused by greed, originated by greed, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the [next] rebirth, or on some subsequent occasion.
- (2) “Any kamma fashioned through hatred, born of hatred, caused by hatred, originated by hatred, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the [next] rebirth, or on some subsequent occasion.
- (3) “Any kamma fashioned through delusion, born of delusion, caused by delusion, originated by delusion, ripens wherever the individual is reborn. Wherever that kamma ripens, it is there that one experiences its result, either in this very life, or in the [next] rebirth, or on some subsequent occasion.

The following sutta is included for study and is concerned with the results (vipāka) of kamma.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi

135 Cūḷakammavibhanga Sutta: The Shorter Exposition of Action

3. “Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?”

4. “Student, beings are owners of their actions [kamma], heirs of their actions [kamma]; they originate from their actions [kamma], are bound to their actions [kamma], have their actions [kamma] as their refuge. It is action [kamma] that distinguishes beings as inferior and superior.” ...

5. “Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action [kamma], on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived.¹²²⁴ This is the way, student, that leads to short life, namely, one kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

6. “But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action [kamma], on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived.¹²²⁵ This is the way, student, that leads to long life, namely, abandoning the killing of living beings, one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.

7. “Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action [kamma], on the dissolution of the body, after death, he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

8. “But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action [kamma], on the dissolution of the body, after death, he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is healthy. This is the way, student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

9. “Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action [kamma]... he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry and irritable character... and displays anger, hate, and bitterness.

10. "But here, student, some man or woman is not of an angry and irritable character; even when criticised a lot, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action [kamma]... he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character... and does not display anger, hate, and bitterness.

11. "Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action [kamma]... he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is uninfluential. This is the way, student, that leads to being uninfluential, namely, one is envious... towards the gains, honour, respect, reverence, salutations, and veneration received by others.

12. "But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action [kamma]... he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious... towards the gains, honour, respect, reverence, salutations, and veneration received by others.

13. "Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmins. Because of performing and undertaking such action [kamma]... he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is poor. This is the way, student, that leads to poverty, namely, one does not give food... and lamps to recluses or brahmins.

14. "But here, student, some man or woman gives food... and lamps to recluses or brahmins. Because of performing and undertaking such action [kamma]... he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food... and lamps to recluses or brahmins.

15. "Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action [kamma]... he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is low-born. This is the way, student, that leads to low birth, namely, one is obstinate and arrogant... and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.

16. "But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action [kamma]... he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is high-born. This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant... and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

17. "Here, student, some man or woman does not visit a recluse or a brahmin and ask: 'Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action [kamma] will lead to my welfare and suffering for a long time? What kind of action [kamma] will lead to my welfare and happiness for a long time?' Because of performing and undertaking such action [kamma]... he reappears in a state of deprivation... But if instead he comes back to the human state, then wherever he is reborn he is stupid. This is the way, student, that leads to stupidity, namely, one does not visit a recluse or brahmin and ask such questions.

18. "But here, student, some man or woman visits a recluse or a brahmin and asks: 'Venerable sir, what is wholesome?... What kind of action [kamma] will lead to my welfare and happiness for a long time?' Because of performing and undertaking such action [kamma]... he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits a recluse or brahmin and asks such questions.

19. "Thus, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of their actions [kamma], student, heirs of their actions [kamma]; they originate from their actions [kamma], are bound to their actions [kamma], have their actions [kamma] as their refuge. It is action [kamma] that distinguishes beings as inferior and superior."

Notes:

- 1224 If the kamma of killing directly determines the mode of rebirth, it will produce rebirth in one of the states of deprivation. But if a wholesome kamma brings about a human rebirth — and rebirth as a human being is always the result of wholesome kamma — the kamma of killing will operate in a manner contrary to that of the rebirth-generative kamma by causing various adversities that may eventuate in a premature death. The same principle holds for the subsequent cases in which unwholesome kamma comes to maturity in a human existence: in each case the unwholesome kamma counteracts the wholesome kamma responsible for the human rebirth by engendering a specific type of misfortune corresponding to its own distinctive quality.
- 1225 In this case the wholesome kamma of abstaining from killing may be directly responsible for either the heavenly rebirth or the longevity in a human existence. The same principle applies in all the passages on the maturation of wholesome kamma.

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.