



Kalyāṇa-Mitta Meditation Center

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Peace (santi)

The essential teaching of the Buddha is to relieve the mind of suffering and experience peace. Peace is the prize that is won by practicing the teachings of the Buddha. The pāli word “santi” means peace or tranquility of mind, a state of mental and emotional calmness and clarity. Peace is freedom from suffering (dukkha), enduring contentment and a mind at ease.

An obstacle to peace is the ignorant mind that has wrong views and inaccurate perceptions which considers a “self” to be any of the impermanent five aggregates (pañcakkhandhā): material form (rūpa khandha) and the contents of mind: mental formations (saṅkhāra khandha), feelings (vedanā khandha), perceptions (saññā khandha), and sense consciousness (viññāṇa khandha). Material form includes the physical body and material possessions. Mental formations include thoughts and emotions. The mind that desires, attaches to, or identifies with anything that is impermanent experiences suffering due to the insubstantiality and decaying nature of all things. Where there is suffering there is no peace.

Peace is experienced by a mind that lets go of the five aggregates by recognizing that the body and contents of mind are in fact impermanent and not a self. The nature of self, if there is such an entity, cannot be impermanent or lack control over itself. Therefore, the five aggregates cannot be a self. The peaceful mind lets go of the impermanent things (the five aggregates) and identifies instead with bare, primordial or pure consciousness which is not distorted by sense organs, sense objects, sense consciousness, and sensual pleasures. Pure consciousness, endowed with loving kindness (metta) and wisdom (paññā), is unconditioned, stable, permanent, and not a self; the consciousness is not personal - does not belong to you or any individual, and has no boundaries, but is the fabric or ground of reality. The state of a peaceful mind is fully conscious with mindfulness (sati), concentration (samādhi), loving kindness (metta) and wisdom (paññā).

Buddhadhamma by Bhikkhu P. A. Payutto

Chapter 6 Nibbāna: the Supreme Peace

Santi is peace, the absence of agitation and affliction, the end of turmoil; this state of mind is serene, deep, cool, settled, self-reliant, able to fully experience the fruits of practice, and ready to be employed for action.

Regardless of whether one stills desire by way of gratification or one abstains from gratifying unhealthy desires by empowering wholesome qualities and applying wisdom, the resulting stillness and peace (santi) itself constitutes happiness. Happiness is peace (santi-sukha).

Noteworthy obstacles to peace are addiction to excitement and selfishness. The addiction to excitement is the endless pursuit for stimulation, for an adrenaline rush, feelings of euphoria, physiological and mental arousal. Selfishness is the behavior which focuses on the needs, desires, and interests of the personality or ego, without significant consideration for the needs, desires, or well-being of others; prioritizing the ego's personal gain, advantage, or gratification over the needs or concerns of others. The ego is composed of and defined by the five aggregates mentioned above.

Excitement obstructs peace with activities that result in stress, anxiety, and restlessness.

- Excitement triggers the body's stress response, releasing stress hormones like cortisol and adrenaline. The physiological response to excitement, such as increased heart rate and adrenaline,

result in feelings of tension, anxiety, and with difficulty in relaxing. Excitement without adequate relaxation will cause chronic stress that prevents peace of mind.

- Excitement brings a flurry of thoughts, ideas, and plans, leading to overthinking and overstimulation. An overactive mind is racing with excitement that makes it difficult to quiet thoughts and find peace in the present moment.
- Excitement causes the mind to have scattered thoughts, and difficulty with concentration and meditation. A large expenditure of energy is used by the mind when constantly jumping from one exciting thought to another that may result in depression and loss of peace.
- Constant excitement creates a cycle where the mind seeks more excitement to maintain the initial high, leading to a dependency on sources for euphoria. This dependency will hinder the development of peace and contentment.
- Excitement is short-lived, and when the thrilling moment passes, the mind experiences a sense of lack. The mind addicted to excitement is ever seeking and chasing after the next exciting experience.
- Excitement interferes with the ability to sleep peacefully. Lack of rest leads to irritability and decreased peace.

Selfishness obstructs peace of mind by creating internal conflict, damaging relationships, and nurturing unwholesome mind states. Selfishness is the mode of the ego which views itself as independent from others and the world, and more important and valuable than any other sentient being. Selfishness nurtures the ego and obstructs the cultivation of wholesome mental faculties. Selfishness obstructs spiritual development by resisting the training in ethical behavior that results in the inability to achieve subtle levels of meditation and wisdom.

The attainment of peace is achieved by removing the ego as lord and master over the mind and to reassign the role of the ego to be an instrument and servant of the wisdom faculty. The mind will experience freedom from the ego by cultivating empathy, gratitude, healthy meaningful relationships, and to engage in acts of kindness, generosity, and selflessness. Developing a sense of connection with others and considering their well-being will lead to a harmonious and peaceful existence.

- Selfish behavior causes strained relationships with others. When the mind prioritizes the ego's needs and desires over those of others, the result is resentment, conflict, and disruption in communication. Healthy relationships built on mutual respect and consideration are necessary for peace.
- Acting selfishly may provide immediate gratification, but it will also lead to feelings of guilt and regret later on. Knowing that unwholesome actions have caused harm or disadvantaged others will weigh heavily on the mind's conscience and disturb the mind's peace.
- Selfish individuals are isolated because others will not want to be around someone who consistently puts their own interests above the needs of others. Loneliness and lack of social support can contribute to anxiety and a lack of peace.
- Constantly striving for personal gain and advantage will create a high-stress environment. The pressure to maintain and fulfill the mind's desires will produce anxiety, worry, and lack of peace.
- The pursuit of selfish goals brings shallow or short-term satisfaction. Materialistic or self-centered gains may provide a temporary sense of fulfillment, but they will not lead to deep, lasting happiness or peace.
- Selfishness involves a lack of empathy towards others. When the mind disregard or minimize the feelings and needs of others, the mind will become emotionally disconnected and find it challenging to relate to or understand the perspectives of others.
- Selfishness produces a mind that compares itself with others. The competitive state of mind craves superiority over others and any sense of inferiority will result in envy, jealousy, and a perpetual sense of inadequacy, disrupting the mind's peace.
- The focus on personal gain and self-interest will hinder the ability to find meaning and purpose beyond the ego.

The experience of peace is accomplished by training in the Noble Eightfold Path (ariya aṭṭhaṅgika magga) which will ultimately lead to complete and total liberation from suffering (nibbāna). The Noble Eightfold Path was discussed in the May 2023 Newsletter and includes the following path factors:

1. Right View (sammā-diṭṭhi),
2. Right Intention (sammā-saṅkappa),
3. Right Speech (sammā-vācā),
4. Right Action (sammā-kammanta),
5. Right Livelihood (sammā-ājīva),
6. Right Effort (sammā-vāyāma),
7. Right Mindfulness (sammā-sati), and
8. Right Concentration (sammā-samādhi).

Ethical conduct (sīla), concentration (samādhi) and cultivating wisdom (paññā), the threefold division that comprises the Noble Eightfold Path, are necessary conditions for developing peace.

- Ethical conduct is the avoidance of causing harm to oneself and to others by way of speech and action. Right Speech, Right Action and Right Livelihood are the path factors for ethical behavior.
- Concentration is cultivated with tranquility meditation (samatha) discussed in the September 2023 Newsletter and is one of two types of meditation (bhāvanā) taught by the Buddha. The other type of meditation is insight meditation (vipassanā) discussed in the October 2023 Newsletter. Right Effort, Right Mindfulness and Right Concentration are the path factors that assist in developing concentration.
- Wisdom is cultivated by investigating the nature of reality by using insight meditation (vipassanā) and practicing the Dhamma, the teachings of the Buddha. Right View and Right Intention are the path factors that help develop wisdom.

War is the opposite of peace. The personality or the egoic consciousness is always at war. The ego's function is to survive, physically and emotionally, and to accomplish the mission of survival war is made on the environment and on other sentient beings. Therefore, to bring peace to the mind the ego must be subjugated to wisdom. In other words, the ego must be dethroned from lordship over the mind and take on a new role as an instrument or servant to wisdom. The training of the mind to be liberated from the ego is accomplished by practicing the Noble Eightfold Path.

The purpose and meaning of life is to attain a profound and lasting peace that transcends the ups and downs of existence, to escape from the cycle of rebirth (saṃsāra) and suffering (dukkha), and is achieved by realizing nibbāna. Nibbāna is characterized by wisdom (paññā), compassion (karuṇā), equanimity (upekkhā), an unshakeable understanding of the true nature of reality, and supreme peace.

Peace is discussed in this essay under five categories:

- I. Inner Peace (citta santi),
- II. Ethical Peace (sīla santi),
- III. Social Peace (sāmaggī santi),
- IV. Peace Through Wisdom (paññā santi), and
- V. Peace of nibbāna.

- I. Inner Peace (citta santi) is a mind (citta) that is tranquil, calm, stable, contented, and free from suffering. Peace is achieved through the cultivation of mindfulness (sati), wisdom (paññā), and compassion (karuṇā).

The root cause of suffering is ignorance (avijjā) of the impermanent nature of the world, physical body and contents of mind: thoughts, perceptions, feelings, and sense consciousness. The ignorant mind misperceives the world and mental contents to be permanent, thereby the mind identifies and attaches to these constructs. The mind that attaches to anything is plagued with craving (taṇhā) and clinging (upādāna), which in turn leads to suffering (dukkha).

Mindfulness (sati) and clear comprehension (sampajañña) of the true nature of the world and contents of mind is required to overcome suffering. Mindfulness is the practice of paying close attention to the present moment with bare awareness. Clear comprehension, a synonym for wisdom, is the knowing that all contents of mind are impermanent (anicca). Mindfulness and clear comprehension purifies the mind of ignorance and wrong views (micchādiṭṭhi) with the understanding that all contents of mind are impermanent (anicca), suffering (dukkha) and not-self (anattā). This understanding or wisdom prevents the mind from identifying and getting caught up with any contents of mind. The mind purified by wisdom is able to let go of craving and clinging and thereby achieve inner peace.

- Inner peace is achieved by training the mind to be calm, tranquil, stable, silent and still; and is the opposite of mental agitation and restlessness. The training in the Noble Eightfold Path (ariya aṭṭhaṅgika magga) reduces and eventually eliminates the proliferation and identification with the impermanent contents of mind, cultivates equanimity (upekkhā) and balance amidst life's ups and downs. Inner peace is achieved by training the mind to be less reactive and more resilient in the face of life's challenges.
- The recognition of impermanence (anicca) is an important aspect for achieving inner peace. Understanding that all things are transient and subject to change produces a non-reactive acceptance of conditioned existence.
- The practice of mindfulness (sati) meditation (bhāvanā) is a condition for achieving inner peace. Mindfulness is awareness of the contents of mind in the present moment. The awareness is a condition for letting go of attachments and cravings. Meditation cultivates inner peace by calming the the “monkey” mind that races from thought to thought. Tranquility meditation (samatha) develops concentration (samādhi) and is used for insight meditation (vipassanā), both forms of meditation calms the mind of restlessness.
- The serene mind is a necessary condition for insight into the impermanence and insubstantiality of all things, and for achieving liberation from suffering (nibbāna). Suffering arises from the mind's attachments, cravings, and aversions to that which is impermanent. Inner peace is the means to transcend suffering by letting go of these mental defilements (kilesa) and to experience contentment and equanimity. A calm mind attains liberation from the cycle of rebirth (saṃsāra) and suffering (dukkha).
- Inner peace is not a passive state of mind, but is active in achieving clarity of perception and insight (vipassanā). The tranquil mind is a condition for understanding the true nature of existence and in gaining wisdom (paññā).
- Inner Peace is nurtured through training the mind in accordance with the Dhamma. Following ethical precepts (sīla), practicing concentration (samādhi), and developing wisdom (paññā) are components of Dhamma.
- Understanding the causes and conditions that give rise to relentless desires and fears, is an important aspect of attaining inner peace. Investigating the causes and conditions of unwholesome states of mind requires an examination of the contents of mind that will disclose their impermanence, suffering and not-self characteristics.
- Selfishness is an obstacle to cultivating inner peace because obsession with one's own welfare prevents connecting, bonding and loving others, which has the effect of disturbing the mind.
- Cultivating compassion (karunā) and loving-kindness (metta) towards oneself and others is a condition for achieving inner peace. By extending benevolence and goodwill to all beings, the mind experiences calm and connectedness with others. Serving others and generosity is a way to develop compassion and to connect with that which is larger than the ego; namely, true love. Serving others removes the focus on the ego's desires, fears and problems. Inner peace is experienced in direct proportion to the degree of liberation from the ego.

II. Ethical Peace (sīla santi) is attained through the training in virtuous behaviour (sīla), a condition that results in a tranquil and happy mind, and is also a foundation for spiritual practice. Living a

life in accordance with the Five Precepts (pañca sīla) cultivates and maintains ethical peace. Training in the precepts curbs the ego's harmful and unwholesome behavior towards oneself and others, resulting in a peaceful society. Observing ethical conduct is necessary for developing a mind that is calm, clear, mindful, concentrated and conducive to investigation of the Dhamma and meditation practice.

The Five Precepts are based on the principle of not harming oneself or others. The mind that is trained not to cause harm will be compassionate, kind, and be mindful of the impact that speech and actions have on others. The Five Precepts (pañca sīla) are the following:

1. pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
 - The precept emphasizes non-killing and respecting the sanctity of all sentient beings.
 - Promote compassion and kindness towards all of life, and develop a sense of interconnectedness with every sentient being.
2. adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.
 - The precept encourages honesty and integrity, promoting respect for others' property and possessions.
 - Cultivate contentment with the possessions that one has.
 - Understand the needs of others and practice generosity.
3. kāmesu micchācāra veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from sexual misconduct.
 - The precept encourages responsible conduct in relationships, promoting faithfulness, fidelity, and respect.
 - Kindness and consideration for the feelings and well-being of others will result in self-worth, self-respect, self-esteem, and compassion for others.
4. musāvādā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from lying.
 - The precept promotes honesty and truthfulness, discouraging lying, deceit, and slander.
 - Develop respect for truth. Truthfulness is a foundation for trust and understanding in any relationship.
 - Truthfulness develops a clear and open mind, resulting in compassion and understanding of others.
5. surāmeraya majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
 - The precept promotes clarity of mind, mindfulness, and self-control by abstaining from substances that cloud wise discernment and hinder spiritual progress.
 - Avoid substances that impair mindfulness, unwholesome and unethical behavior, the mind then will be clear, mindful and uphold the above four precepts. A clear mind is essential for practicing compassion, kindness, and generosity.

Consistently observing the ethical precepts will have the following benefits.

- Training in the Five Precepts conditions the mind to have such wholesome qualities as compassion, kindness and generosity. The mind that is conditioned by these wholesome qualities will result in peace and happiness.
- Ethical conduct does not produce actions that result in feelings of guilt and remorse. The absence of guilt contributes to a mind at peace, self-respect and self-esteem. Guilt is an obstacle to meditation.
- Ethical behavior promotes harmonious relationships with others by not engaging in actions that cause harm. Such noble behavior minimizes interpersonal conflicts and contributes to peace, trust and harmony within society.

- Ethical conduct purifies the mind of unwholesome intentions and actions. When actions are aligned with virtuous principles, the mind becomes less cluttered with unwholesome emotions and distractions, resulting in a mind that is tranquil.
- Training in the precepts exercises and strengthens the Noble Eightfold Path factors of mindfulness, energy and concentration, as they are used to monitor thoughts, speech, and actions. The development of the path factors are conditions that result in the realization of nibbāna.
- Following ethical precepts generates wholesome kamma directed to a favorable rebirth and contributes to spiritual progress.
- The Five Precepts develops self-control and discipline. The ability to control the mind's impulses and avoid harmful actions will produce a stable and peaceful mind.
- The Five Precepts provides a moral compass for the mind to distinguish between what is wholesome and unwholesome, skillful and unskillful, good and evil, and to make choices that are aligned with the Dhamma.
- Adhering to the Five Precepts will reduce such unwholesome emotions as anger, hatred, and greed. Unwholesome emotions cause unwholesome and harmful actions. Purifying the mind of unwholesome emotions will generate the following wholesome emotions: compassion, kindness, forgiveness, patience, and generosity. Wholesome emotions allows the mind to connect with others in peace, love and happiness.

Ethical peace is an essential aspect of the path to enlightenment as it provides the foundation for the development of concentration (samādhi) and wisdom (paññā), which are the other two pillars of Buddhist practice. Through the cultivation of ethical peace, the mind makes progress towards nibbāna, liberation from suffering, and to escape from the cycle of birth, ageing, sickness, death, and rebirth (saṃsāra).

III. Social Peace (sāmaggī santi) is achieved with harmonious social relationships and community living. Practicing loving-kindness (metta) and compassion (karunā) helps foster social peace by promoting understanding, empathy, and goodwill among individuals.

The pāli word for social peace is sāmaggī. Sāmaggī is the behavior of people joining together in harmony for mutual well-being, without conflict, violence and injustice. The peace is based on mutual respect, cooperation, understanding, compassion and non-violence.

Social harmony is a condition for the member's well-being in the community. Harmony is achieved with tolerance of each other's differences and forgiving of each other's mistakes; and is realized when the members of the community work together to create a world where everyone feels welcome and respected.

Life is an interconnected and interdependent network where actions (kamma) have consequences for each individual. Suffering (dukkha) is caused by ignorance, greed and ill will. Through the cultivation of wisdom, compassion, and detachment, individuals are able to reduce their own suffering and the suffering of others.

Social peace is a condition for the spiritual development of individuals and societies. In a peaceful society, people are free to pursue their spiritual aspirations without fear or persecution. People are also more likely to be tolerant and understanding of others, and to work together for the common good.

The following are practical guidelines to help foster social peace.

- Train in ethical conduct by following the above mentioned Five Precepts (pañca sīla), which are basic moral guidelines that promote non-violence, honesty, and compassion.
- Respect all sentient beings regardless of their species, race, religion, or social status.
- Cultivate tolerance and understanding of others' beliefs and practices, and to understand that people have different needs and perspectives.
- Develop compassion for all sentient beings and serve others in need.

"Bhikkhus, there are these six principles of cordiality that create affection and respect and conduce to cohesiveness, non-dispute, concord, and unity. What six?"

- (1) "Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality that creates affection and respect and conduces to cohesiveness, non-dispute, concord, and unity.
- (2) "Again, a bhikkhu maintains verbal acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....
- (3) "Again, a bhikkhu maintains mental acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect....
- (4) "Again, a bhikkhu shares without reservation any righteous gains that have been righteously obtained, including even the contents of his alms bowl, and uses such things in common with his virtuous fellow monks. This, too, is a principle of cordiality that creates affection and respect....
- (5) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This, too, is a principle of cordiality that creates affection and respect....
- (6) "Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks a view that is noble and emancipating, which leads out, for one who acts upon it, to the complete destruction of suffering. This, too, is a principle of cordiality that creates affection and respect....

"These, bhikkhus, are the six principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity."

IV. Peace Through Wisdom (*paññā santi*) is experienced through insight meditation (*vipassanā*) and with the study of the Dhamma, and is important for reducing and eventually eliminating the defilements (*kilesa*) of mind. Insight into the true nature of conditioned existence has the result of a satisfying and permanent peace that transcends worldly concerns. Wisdom (*paññā*) enables the mind to respond to life's challenges with equanimity (*upekkhā*), understanding, and compassion (*karunā*), and develops peace within the mind and in the world.

The defilements (*kilesa*) or obstacles of mind are derived from the Three Unwholesome Roots (*akusala mūla*):

1. delusion (*moha*) = ignorance (*avijjā*),
2. greed (*lobha*), and
3. hatred (*dosa*).

The three unwholesome roots cause the cycle of repeated birth, ageing, sickness, death, and rebirth (*saṃsāra*) and also the suffering (*dukkha*) experienced within *saṃsāra*.

Wisdom (*paññā*) is a key quality that must be developed to attain liberation and ultimately reach a state of permanent peace and contentment. Wisdom is an understanding of the nature of conditioned existence, the impermanent and interconnected nature of all things, and the fundamental principles of suffering (*dukkha*), its origins, its cessation, and the path leading to its cessation, known as the Four Noble Truths (*ariya catusacca*). Wisdom is also the knowledge and experience of what lies beyond conditioned existence, *nibbāna*.

To attain peace through wisdom, the mind is trained by practicing ethical conduct (*sīla*), mindfulness (*sati*), various forms of meditation (*bhāvanā*), and with the study of Dhamma. Through these practices, insight (*vipassanā*) is realized into the Three Characteristics of Existence (*tilakkhaṇa*); the mind is liberated from the defilements (*kilesa*) of greed, ill will, craving, clinging and delusions; and ultimately attain a state of complete peace and liberation from suffering, *nibbāna*.

Wisdom may be understood to be an experiential realization of the Four Noble Truths and the Three Characteristics of Existence.

The Four Noble Truths (*ariya catusacca*) are the following:

1. Noble Truth of Suffering (*dukkha*) - see the February 2023 Newsletter for a discussion of this truth,
2. Noble Truth of the Cause of Suffering (*samudaya*) - see the March 2023 Newsletter for a discussion of this truth,

3. Noble Truth of the Cessation of Suffering (nirodha) - see the April 2023 Newsletter for a discussion of this truth, and
4. Noble Truth of the Path to the Cessation of Suffering (magga) - see the May 2023 Newsletter for a discussion of this truth.

The Three Characteristics of Existence (tilakkhaṇa) are the following:

1. Impermanence (anicca),
2. Unsatisfactoriness or suffering (dukkha), and
3. Not-self or the absence of a permanent, unchanging self (anatta).

Through the development of wisdom, the mind is purified of defilements, attains complete peace, and is liberated from the cycle of birth, ageing, sickness, death, and rebirth (saṃsāra).

- True peace, both inner and outer, will be achieved through an experiential realization of the nature of existence and the causes of suffering.
- The cultivation of wisdom not only leads to liberation (nibbāna) of mind but also will contribute to the well-being and harmony of the world.
- The understanding and acceptance of the fact that change and decay is a natural part of life will result in the reduction of suffering when things don't go as planned or when the mind experiences unpleasant circumstances.
- Understanding of the interconnectedness of all things will reduce judgement and criticisms of others.
- Cultivation of compassion for all sentient beings - including oneself, and the understanding of conditioned existence and what lies beyond, will result in a mind that does not suffer from frustration, anger and resentment.
- When the mind is able to let go of attachments to all impermanent things and stop identifying with the ego, then the mind will not suffer from unfulfilled desires, anxiety and fear.

V. Peace of nibbāna is the ultimate goal of spiritual practice, the liberation from suffering, enlightenment (bodhi) or awakening from conventional existence, and is the highest form of peace. See the April 2023 Newsletter for a discussion on nibbāna. The following are some notable characteristics of nibbāna:

- Liberation from the endless cycle of birth, aging, sickness, death, and rebirth (saṃsāra) that perpetuates suffering (dukkha).
- Complete cessation of suffering (dukkha); the extinguishing of the fires of greed (lobha), hatred (dosa), delusion (moha), and the mental defilements (kilesa) that cause suffering and bind the mind to saṃsāra; and is the end of craving (taṇhā) and clinging (upādāna) to the impermanent, conditioned, and insubstantial components of existence.
- Unconditioned, uncreated, and unoriginated, beyond conditioned existence.
- Transcends the ordinary world of impermanence, not subject to arising, change, or decay; transcends suffering and beyond all worldly concerns.
- Profound peace, freedom, supreme bliss, tranquility, and happiness that is beyond the limitations of worldly pleasures and pains.
- Realization of the Four Noble Truths (ariya catusacca) and the realization of the true nature of conditional existence: impermanence (anicca), unsatisfactoriness (dukkha), and not-self (anatta) nature of all phenomena.
- Ineffable, beyond words and concepts, and must be directly known.

The path to realizing nibbāna is in training the mind by practicing the Noble Eightfold Path (ariya aṭṭhaṅgika magga) listed above and discussed in the May 2023 Newsletter. Through diligent practice and complete development of the path factors, the mind realizes nibbāna, experiences liberation and freedom from suffering, and perfect peace.

The following sutta teaches that peace is experienced with a mind that is free from craving and attachment. When the mind lets go of desires, fears, and expectations, the mind is no longer at the mercy of the world. The mind is able to accept things as they are and experience peace.

The Suttanipata: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries translated by Bhikkhu Bodhi

IV.10 BEFORE THE BREAKUP (PURĀBHEDA SUTTA)

848. "How does he see, how does he behave,
the one who is said to be 'peaceful'?
When asked by me, O Gotama,
describe the supreme person." (1)

849. "Devoid of craving before the breakup,"
(said the Blessed One),
"not dependent on the past,
not to be reckoned in the middle,
for him there are no preferences. (2)

850. "He is without anger,
unafraid, not boastful, not regretful,
of speaking with reflection, not restless:
he is truly a muni controlled in speech. (3)

851. "He is without attachment to the future;
he does not sorrow over the past.
As a seer of seclusion in the midst of contacts,
he is not led astray among views. (4)

852. "Withdrawn, not a schemer,
without longing, not miserly,
courteous, not [morally] repulsive,
not intent on slander. (5)

853. "Not swept up by enjoyments,
and not swollen with arrogance;
gentle, gifted with ingenuity, not credulous,
not growing dispassionate. (6)

854. "He does not train from a desire for gain,
nor is he irritated over lack of gain.
Not hostile, because of craving
he does not hanker after tastes. (7)

855. "Equanimous, ever mindful,
in the world he does not conceive himself
to be equal, or superior, or inferior:
for him there are no swellings. (8)

856. "He has no dependencies —
having known the Dhamma, he is independent.
No craving is found in him
for existence or nonexistence. (9)

857. "I call him 'peaceful'
who is indifferent to sensual pleasures.
In him no knots are found;
he has crossed over attachment. (10)

858. "He has no sons or cattle,
nor does he possess fields or land.
In him there is nothing to be found
as either taken up or rejected. (11)

859. “That by which they might speak of him —
worldlings as well as ascetics and brahmins —
is not esteemed by him;
therefore he is not stirred up by words. (12)

860. “Devoid of greed, without miserliness,
the muni does not speak [of himself]
as among superiors, or equals, or inferiors.
Not given to mental construction,
he does not enter upon mental constructs. (13)

861. “One who takes nothing in the world as his own,
and who does not sorrow over what is absent,
who does not enter upon things:
he is truly said to be ‘peaceful.’” (14)

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.