



## Kalyāṇa-Mitta Meditation Center

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## December 2023 Newsletter



### Buddhist Community (parisā)

The Buddhist Community (parisā) are individuals who have taken refuge in the Triple Gem, also called the Three Jewels (triratana): the Buddha, the Dhamma, and the Saṅgha. Taking refuge is a formal declaration and commitment to follow the path laid out by three core elements:

1. Buddha (Buddha ratana), the first jewel, is the fully enlightened teacher. Taking refuge in the Buddha is to acknowledge that liberation from suffering (dukkha), the realization of nibbāna, is possible because the historical Buddha, Siddhartha Gautama, and his disciples demonstrated that enlightenment can be experienced.
2. Dhamma (Dhamma ratana), the second jewel, is the truth and teachings of the Buddha. Taking refuge in the Dhamma is to accept and be committed to the path of practice taught by the Buddha which leads to nibbāna.
3. Saṅgha (Saṅgha ratana), the third jewel, is the āryasaṅgha, the community of noble disciples who have attained any of the four stages of enlightenment. The āryasaṅgha are Noble Disciples (ariya puggala) who may be monastics or lay individuals. The Saṅgha serves as a source of inspiration, instruction, and a reminder of the possibility of realizing enlightenment. Taking refuge in the Saṅgha is a support for training the mind while following the path. The four stages of enlightenment are:
  1. Streamwinner (sotāpanna),
  2. Once returner (sakadāgāmi),
  3. Non-returner (anāgāmi), and
  4. Perfected One (arahant).

Taking refuge in the Triple Gem serves as supporting conditions while training and purifying the mind in order to realize nibbāna. The ceremony of formally taking refuge is an expression of commitment to assimilate the wisdom of the Buddha, the teachings of the Dhamma, and the example of the Noble Saṅgha. This is the initial step for becoming a disciple of the Buddha and a committed follower of the Dhamma.

#### Ceremony for Taking the Three Refuges:

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.

For the second time, to the Dhamma I go for refuge.

For the second time, to the Saṅgha I go for refuge.

Tatiyampi buddhaṃ saraṇaṃ gacchāmi

Tatiyampi dhammaṃ saraṇaṃ gacchāmi

Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time, to the Buddha I go for refuge.

For the third time, to the Dhamma I go for refuge.

For the third time, to the Saṅgha I go for refuge.

The Buddhist Community (parisā) consists of four assemblies:

1. Bhikkhus (monks) are ordained male monastics.
2. Bhikkhunis (nuns) are ordained female monastics.
3. Upasakas (laymen) are men who are not ordained.
4. Upasikas (laywomen) are women who are not ordained.

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

16 Mahāparinibbāna Sutta: The Great Passing

3.7. Soon after Ānanda had left, Māra the Evil One came to the Lord, stood to one side, and said: ‘Lord, may the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord’s final Nibbāna. Because the Blessed Lord has said this: “Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma, trained in conformity with the Dhamma, correctly trained and walking in the path of the Dhamma, who will pass on what they have gained from their Teacher, teach it, declare it, establish it, expound it, analyse it, make it clear; till they shall be able by means of the Dhamma to refute false teachings that have arisen, and teach the Dhamma of wondrous effect.”

3.8. ‘And now, Lord, the Blessed Lord has such monks and disciples. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord’s final Nibbāna. And the Blessed Lord has said: “I will not take final Nibbāna till I have nuns and female disciples who are accomplished, . . . till I have laymen-followers, . . . till I have laywomen-followers . . .” (as verse 3.7). May the Blessed Lord now take final Nibbāna . . . And the Blessed Lord has said: “Evil One, I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere.” And all this has come about. May the Blessed Lord now attain final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord’s final Nibbāna.’

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

29 Pāsādika Sutta: The Delightful Discourse

15. ‘However, there are senior teachers among the monks, who are experienced, trained, skilled, who have attained peace from bondage, able to proclaim the true Dhamma, able to refute by means of the Dhamma any opposing doctrines that may arise and, having done so, give a grounded exposition of Dhamma. And there are middle-ranking monks who are disciplined and experienced, there are novices who are disciples, there are senior, middle-ranking and novice nuns who are disciples, there are white-robed lay followers, male and female, celibate and non-celibate, and the holy life I proclaim prospers and flourishes, is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

Bhikkhus and Bhikkhunis have renounced the worldly life to follow the teachings of the Buddha and are responsible for practicing and propagating the Dhamma. They live in supportive communities called the Bhikkhu Saṅgha and the Bhikkhuni Saṅgha, known as the Conventional Saṅgha (sammati saṅgha). The lineage of bhikkhunis in the Theravada tradition has been interrupted, but efforts have been made in modern times to re-establish this lineage.

The Conventional Saṅgha was originally established by Gautama Buddha in the fifth century BCE in order to provide a means for those who wish to practice free from the restrictions and responsibilities of the household life. Monks and nuns live according to a code of discipline (vinaya) that incorporates ethical conduct (sīla). The Saṅgha is perceived to be a field of merit, a source of spiritual support and guidance for the lay followers. Some of the functions of the Conventional Saṅgha is to preserve the Buddha’s original teachings and to provide spiritual support for the lay

community. In a broader sense, the term Saṅgha encompasses all those who are striving for spiritual awakening, nibbāna.

The Noble Saṅgha (āryasaṅgha), also called the Ideal Saṅgha and the Community of Disciples (sāvaka saṅgha) is the third of the Three Refuges (triratana), are Noble Ones (ariya puggala) who have attained any of the four stages of enlightenment, whether or not they are members of the Conventional Saṅgha. In accordance to the Theravāda tradition, lay people can realize all the stages of enlightenment but upon realizing nibbāna, full enlightenment, the Noble One will either die that day or ordain to live the rest of their lives as a monastic. A post-canonical Pāli text, the Milindapañha, says that lay life is not livable for an enlightened person.

The Debate of King Milinda translation of Milindapañha by Bhikkhu Pesala

Chapter 10, 19. Dhamma is Best

If a layman attains arahant-ship, only two destinations await him; either he must enter the Order that very day or else he must attain parinibbāna.

Note: parinibbāna is 'full nibbāna' at the death of the fully enlightened individual.

The nine attributes (saṅghaguna) of the Noble Saṅgha are:

1. practicing well or the good way (suppaṭipanno),
2. practicing the straight or upright way (ujuppaṭipanno),
3. practicing the true, knowledgeable way or insightfully (ñāyappaṭipanno), and
4. practicing the proper way or with integrity (sāmīcippaṭipanno).
5. worthy of gifts (āhuneyyo),
6. worthy of hospitality (pāhuneyyo),
7. worthy of offerings (dakkhiṇeyyo),
8. worthy of reverential salutation or respect (aṅgalikaraṇīyo), and
9. is the unsurpassed field of merit for the world (anuttaraṃ puññakkhettaṃ lokassa).

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

11.3 (3) The Crest of the Standard

'The Saṅgha of the Blessed One's disciples is practising the good way, practising the straight way, practising the true way, practising the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' For when you recollect the Saṅgha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

Monastics do work but not for monetary or material gain, their work is to cultivate wholesome qualities of mind in themselves and in others. The following sutta illustrates this principal, where a farmer criticizes the Buddha for failing to produce food and living off the work of others. The Buddha teaches that his work is to train the mind. Just as crops are cultivated in the field, wholesome qualities are cultivated in the field of mind.

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

I.4 KASIBHĀRADVĀJA (KASIBHĀRADVĀJA SUTTA)

also found at The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi; 7.11 (1) Kasi Bhāradvāja

Thus have I heard. On one occasion the Blessed One was dwelling among the Magadhans at Dakkhināgiri near the brahmin village Ekanālā. Now on that occasion five hundred plows had been yoked for the brahmin Kasibhāradvāja at the time of sowing.

Then in the morning the Blessed One dressed, took his bowl and robe, and went to the place where the brahmin Kasibhāradvāja was working. Now on that occasion the brahmin Kasibhāradvāja's food distribution was taking place. The Blessed One then approached the food distribution and stood to one side. The brahmin Kasibhāradvāja saw the Blessed One standing for alms and said to him: "I plow and sow, ascetic, and having plowed and sown, I eat. You too, ascetic, must plow and sow, and having plowed and sown, you can eat."

"I too, brahmin, plow and sow, and having plowed and sown, I eat."

"But we do not see Master Gotama's yoke or plow or plowshare or goad or oxen, yet Master Gotama says this: 'I too, brahmin, plow and sow, and having plowed and sown, I eat.'"

Then the brahmin Kasibhāradvāja addressed the Blessed One in verse:

76. “You claim to be a plowman,  
but we do not see your plowing.  
When asked, tell us about your plowing,  
so that we can understand your plowing.” (1)  
77. “Faith is the seed, austerity the rain;  
wisdom is my yoke and plow.  
Moral shame is the pole, mind the yoke strap,  
mindfulness my plowshare and goad. (2)  
78. “Guarded in body, guarded in speech,  
controlled in food and belly,  
I use truth for weeding,  
and gentleness is my release. (3)  
79. “Energy is my beast of burden  
carrying one toward security from bondage;  
it goes ahead without turning back  
to the place where one does not sorrow. (4)  
80. “In such a way this plowing is done  
which bears the deathless as its fruit.  
Having plowed with this kind of plowing,  
one is released from all suffering.” (5)

Then the brahmin Kasibhāradvāja had milk rice poured into a large bronze dish and presented it to the Blessed One, saying: “Let Master Gotama eat the milk rice! You are a plowman, since you plow with a plowing that bears the deathless as its fruit.”

[The Blessed One:]

81. “Food over which verses have been recited is not to be eaten by me;  
this, brahmin, is not the principle of those who see.  
The buddhas reject food over which verses have been recited;  
there being such a principle, brahmin, this is their conduct. (6)  
82. “Serve with other food and drink  
the consummate one, the great rishi,  
one with influxes destroyed, with regret stilled,  
for he is the field for one seeking merit.” (7)

“Then, Master Gotama, should I give this milk rice to someone else?”

“I do not see anyone in this world, brahmin, with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, who could eat and properly digest this milk rice except the Tathāgata or a disciple of the Tathāgata. Therefore, brahmin, discard the milk rice where there is little vegetation or dispose of it in water where there are no living beings.”

Then the brahmin Kasibhāradvāja disposed of that milk rice in water where there were no living beings. When the milk rice was thrown into the water, it sizzled and hissed and gave off steam and smoke. Just as a plowshare, heated all day and then placed in water, sizzles and hisses and gives off steam and smoke, so too that milk rice, when thrown into the water, sizzled and hissed and gave off steam and smoke.

Then the brahmin Kasibhāradvāja, agitated, with hair bristling, approached the Blessed One, prostrated himself with his head at the Blessed One's feet, and said to the Blessed One: “Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I go for refuge to Master Gotama, to the Dhamma, and to the Sangha of bhikkhus. May I receive the going forth under Master Gotama, may I receive full ordination.”

Then the brahmin Kasibhāradvāja received the going forth under the Blessed One, he received full ordination. And not long after his full ordination, dwelling alone, withdrawn, heedful, ardent, and resolute, the Venerable Bhāradvāja soon realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness, and having entered upon it, he dwelled in it. He directly knew: “Finished is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.” And the Venerable Bhāradvāja became one of the arahants.

Upasakas and Upasikas are lay followers dedicated to practicing the Dhamma. They support the Conventional Saṅgha through various means, such as offering alms, providing material support, practicing generosity and service; they have families and engage in secular work.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
4.60 (10) The Layperson's Proper Practice

Then the householder Anāthapiṇḍika approached the Blessed One.... The Blessed One said to him:

“Householder, a noble disciple who possesses four qualities is practicing the way proper to the layperson, a way that brings the attainment of fame and leads to heaven. What four?



“Here, householder, a noble disciple serves the Saṅgha of bhikkhus with robes; he serves the Saṅgha of bhikkhus with almsfood; he serves the Saṅgha of bhikkhus with lodgings; he serves the Saṅgha of bhikkhus with medicines and provisions for the sick.

“Householder, a noble disciple who possesses these four qualities is practicing the way proper to the layperson, a way that brings the attainment of fame and leads to heaven.”

When the wise practice the way  
proper for the layperson, they serve  
the virtuous monks of upright conduct  
with robes, almsfood, lodgings, and medicines:

for them both by day and night  
merit always increases;  
having done excellent deeds,  
they pass on to a heavenly state.

The virtue of lay followers is pure when observing the Five Precepts (pañca-sīla) and Right Livelihood (sammā ājiva).

### The Ceremony for Receiving the Five Precepts:

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking that which is not given.
3. Kamesu micchacara veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from sexual misconduct
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from lying.
5. Surāmeraya majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

### The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi 8.25 (5) Mahānāma

On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Banyan Tree Park. Then Mahānāma the Sakyan approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“In what way, Bhante, is one a lay follower?”

“When, Mahānāma, one has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, in that way one is a lay follower.”

“In what way, Bhante, is a lay follower virtuous?”

“When, Mahānāma, a lay follower abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness, in that way a lay follower is virtuous.”

“In what way, Bhante, is a lay follower practicing for his own welfare but not for the welfare of others?”

(1) “When, Mahānāma, a lay follower is himself accomplished in faith but does not encourage others to accomplish faith; (2) when he is himself accomplished in virtuous behavior but does not encourage others to accomplish virtuous behavior; (3) when he is himself accomplished in generosity but does not encourage others to accomplish generosity; (4) when he himself wants to see bhikkhus but does not encourage others to see bhikkhus; (5) when he himself wants to hear the good Dhamma but does not encourage others to hear the good Dhamma; (6) when he himself retains in mind the teachings he has heard but does not encourage others to retain the teachings in mind; (7) when he himself examines the meaning of the teachings that have been retained in mind but does not encourage others to examine their meaning; (8) when he himself has understood the meaning and the Dhamma and practices in accordance with the Dhamma, but does not encourage others to do so: it is in this way, Mahānāma, that a lay follower is practicing for his own welfare but not for the welfare of others.

“In what way, Bhante, is a lay follower practicing for his own welfare and for the welfare of others?”

(1) “When, Mahānāma, a lay follower is himself accomplished in faith and also encourages others to accomplish faith; (2) when he is himself accomplished in virtuous behavior and also encourages others to accomplish virtuous behavior; (3) when he is himself accomplished in generosity and also encourages others to accomplish generosity; (4) when he himself wants to see bhikkhus and also encourages others to see bhikkhus; (5) when he himself wants to hear the good Dhamma and also encourages others to hear the good Dhamma; (6) when he himself retains in mind the teachings he has heard and also encourages others to retain the teachings in mind; (7) when he himself examines the

meaning of the teachings that have been retained in mind and also encourages others to examine their meaning; (8) when he himself understands the meaning and the Dhamma and then practices in accordance with the Dhamma, and also encourages others to practice in accordance with the Dhamma: it is in this way, Mahānāma, that a lay follower is practicing for his own welfare and also for the welfare of others.”

Right Livelihood does not employ the following five occupations:

1. trading in weapons (satthavaṇijjā),
2. trading in living beings (sattavaṇijjā),
3. trading in meat (maṃsavaṇijjā),
4. trading in intoxicants (majjavaṇijjā), and
5. trading in poisons (visavaṇijjā).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi 5.177 (7) Trades “Bhikkhus, a lay follower should not engage in these five trades. What five? Trading in weapons, trading in living beings, trading in meat, trading in intoxicants, and trading in poisons. A lay follower should not engage in these five trades.”

The Buddhist Community is an interconnected spiritual community where the members are spiritual friends (kalyāṇa-mitta) who support each other on the path towards nibbāna, liberation from suffering (dukkha). The Buddhist Community, also called the Fourfold Saṅgha, allows for the perpetuation of the teachings (Dhamma) and practices of the Buddha. Monks and nuns are responsible for preserving the Dhamma, while laymen and laywomen provide material support and participate in the practice, helping to ensure the continuity of the tradition. This division allows for mutual dependence and collaboration between the monastic and lay communities in the pursuit of spiritual development and the propagation of the Dhamma.

The intimate relationship between the Conventional Saṅgha and the lay community is a supportive condition for all members of the Buddhist Community in their aspirations for enlightenment. Monastics rely on the lay community for their material needs, while the lay community relies on monastics for spiritual guidance and teachings. This interdependence serves several purposes:

1. The lay community’s practice of generosity (dāna), a fundamental virtue (sīla) that helps purify the mind of selfishness, is performed by supporting the Conventional Saṅgha with food, shelter, robes, medicine, and other requisites. The practice of generosity generates merit (puñña), and cultivates loving-kindness (metta) and compassion (karuṇā), which are conditions for progress on the path to nibbāna.

Monastics live a life of simplicity and renunciation in order to detach themselves from material possessions, worldly concerns and to focus on their spiritual development. The dependence on the lay community helps monastics cultivate gratitude (kataññu), contentment (santuṭṭhi), and humility.

2. Monastics dedicate their lives to studying and practicing the Dhamma. The support from the lay community allows the monastics to focus on their spiritual development and teaching others. In return, the lay community receives guidance, teachings, inspiration, and support on their own path towards training and purifying the mind.
3. The relationship between the Conventional Saṅgha and the lay community promotes harmony, interdependence and interconnectedness, and mutual support, where both groups assist each other on the path to nibbāna, perfect peace. The monastics provide spiritual guidance, teachings, and blessings, while the lay community supports the monastics materially. This symbiotic relationship strengthens the Buddhist community as a whole.
4. The lay community helps to ensure the preservation, continuity and transmission of the Dhamma by providing for the material needs of the Conventional Saṅgha. The interdependent relationship enables monastics to dedicate their time to studying, practicing, and sharing the Dhamma and their experiences with others.

5. Both monastics and laypeople contemplate the impermanent nature of material possessions, and in doing so are free from attachment (rāga), and thereby are liberated from the associated suffering.

The Buddha's teachings are considered universal and applicable to all and anyone who is interested and willing to learn and practice the Dhamma may join the Buddhist Community. The following are some qualities of the Buddhist Community:

- Welcomes all people, regardless of their caste or social status, gender, politics, or financial situation.
- Harmony and cooperation among its members.
- Provides mutual support and encouragement to its members on their spiritual journey towards nibbāna.
- Encourages respect for all sentient beings.
- Cultivates loving-kindness and compassion for all suffering beings.

The symbiotic and harmonious relationship between the Conventional Saṅgha and the lay community is rooted in loving-kindness, compassion, generosity, wisdom (paññā), and the shared aspiration for spiritual development. The relationship supports both the material and spiritual well-being of all individuals in the Buddhist Community.

## Announcements

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

## Activities of the Meditation Center

- 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](mailto: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](mailto:mittameditation@gmail.com) if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email [mittameditation@gmail.com](mailto:mittameditation@gmail.com) if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl.

Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.

- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information please send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com). We also have a presence on Facebook and Meet-Up social media.

## **Request for Support**

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

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website [www.mittameditation.com](http://www.mittameditation.com).
- Volunteering your skills, energy and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. 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](http://www.mittameditation.com) and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.