



## Kalyāṇa-Mitta Meditation Center

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## January 2024 Newsletter



### Perfection of Giving (dāna pāramī)

The perfections (pāramīs) are a set of ten virtues that are cultivated in order to progress on the path to nibbāna, liberation from suffering (dukkha). The Buddhavaṃsa, a late addition to the Pāli Canon, explains that the Ten Perfections are mastered over many life times by the bodhisattva, a Buddha-to-be, in order to realize the attainment of a Buddha. The Ten Perfections (pāramīs) are:

1. Giving (dāna pāramī),
2. Virtue (sīla pāramī),
3. Renunciation (nekkhamma pāramī),
4. Wisdom (paññā pāramī),
5. Energy (virīya pāramī),
6. Patience (khanti pāramī),
7. Truthfulness (saccā pāramī),
8. Determination (adhiṭṭhāna pāramī),
9. Loving-kindness (mettā pāramī), and
10. Equanimity (upekkhā pāramī).

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi  
Note 763

Abhiññāvosānapāramippatta. MA explains as the attainment of arahantship. This may be the only sense that the word pāramī bears in the four Nikāyas. In the later Theravāda literature, beginning perhaps with such works as the Buddhavaṃsa, this word comes to signify the perfect virtues that a bodhisattva must fulfill over many lives in order to attain Buddhahood.

Bhadantacariya Buddhaghosa writes in The Path of Purification: Visuddhimagga, Chapter IX, that through developing the Four Divine Abodes (brahmavihāra), also called Sublime Abodes, the mind will cultivate the Ten Perfections. The Four Divine Abodes are:

1. loving-kindness (metta),
2. compassion (karunā),
3. altruistic joy (muditā), and
4. equanimity (upekkhā).

The Path of Purification: Visuddhimagga by Bhadantacariya Buddhaghosa

IX.124. ... For the Great Beings' minds retain their balance by giving preference to beings' welfare, by dislike of beings' suffering, by desire for the various successes achieved by beings to last, and by impartiality towards all beings. And to all beings they give gifts, which are a source of pleasure, without discriminating thus: "It must be given to this one; it must not be given to this one." And in order to avoid doing harm to beings they undertake the precepts of virtue. They practice renunciation for the purpose of perfecting their virtue. They cleanse their understanding for the purpose of non-confusion about what is good and bad for beings. They constantly arouse energy, having beings' welfare and happiness at heart. When they have acquired heroic fortitude through supreme energy, they become patient with beings' many kinds of faults. They do not deceive when promising "We shall give you this; we shall do this for you." They are unshakably resolute upon beings' welfare and happiness. Through unshakable loving-kindness they place them first [before themselves]. Through equanimity they expect no reward. Having thus fulfilled the [ten] perfections, these [divine abidings] then perfect all the good states classed as the ten powers, the four kinds of fearlessness, the six kinds of knowledge not shared [by disciples], and the eighteen states of the Enlightened One. This is how they bring to perfection all the good states beginning with giving.

Nyanatiloka Thera in Buddhist Dictionary: Manual of Buddhist Terms and Doctrines provides clarification to the above writing by Buddhaghosa.

Buddhist Dictionary: Manual of Buddhist Terms and Doctrines by Nyanatiloka Thera  
p. 247-249

These qualities [the perfections - pāramīs] were developed and brought to maturity by the Bodhisatta in his past existences, and his way of practising them is illustrated in many of the Birth Stories (Jātaka), of which, however, only the verses are regarded as canonical.

In Vism IX, 124 it is said that through developing the four sublime states (brahmavihāra: loving kindness, compassion, altruistic joy, equanimity), one may reach these ten perfections ...

“As the Great Beings (mahā-satta; a synonym often found in the Mahāyāna scriptures for Bodhisatta (q.v.), i.e., ‘Enlightenment Being or Being destined for Buddhahood’) are concerned about the welfare of living beings, not tolerating the suffering of beings, wishing long duration to the higher states of happiness of beings, and being impartial and just to all beings, therefore:

- (1) They give alms (dāna) to all beings so that they may be happy, without investigating whether they are worthy or not.
- (2) By avoiding to do them any harm, they observe morality (sīla).
- (3) In order to bring morality to perfection, they train themselves in renunciation (nekkhamma).
- (4) In order to understand clearly what is beneficial and injurious to beings, they purify their wisdom (pañña).
- (5) For the sake of the welfare and happiness of others they constantly exert their energy (viriya).
- (6) Though having become heroes through utmost energy, they are nevertheless full of forbearance (khanti) towards the manifold failings of beings.
- (7) Once they have promised to give or do something, they do not break their promise (‘truthfulness’; sacca).
- (8) With unshakeable resolution (adhiṭṭhāna) they work for the weal and welfare of beings.
- (9) With unshakeable kindness (mettā) they are helpful to all.
- (10) By reason of their equanimity (upekkhā) they do not expect anything in return”.

The Ten Perfections are not isolated virtues but an interwoven fabric, interconnected and mutually supportive, each contributing to the cultivation of wholesome qualities necessary for training the mind to be peaceful and free of suffering.

- Each perfection supports, reinforces and enhances each other, they are not developed in isolation, and all ten perfections are developed simultaneously. Practicing a specific perfection leads to the development of others.

For example, practicing generosity (dāna) support the development of loving-kindness (mettā). Loving-kindness kindles the practice of generosity and patience (khanti). As the practice of generosity increases, so will the qualities of patience and loving-kindness increase, and vice versa.

Wisdom (pañña) is essential in understanding the appropriate ways to practice generosity and ethical conduct (sīla). Similarly, cultivating patience (khanti) will aid in the development of wisdom and generosity.

Ethical conduct and truthfulness (sacca) support the development of wisdom (pañña). Without training the mind in ethical behaviour, pursuing and valuing truth, it will be difficult to experience insights into the characteristics of conventional and ultimate reality. Patience also supports the development of wisdom by allowing the mind to calmly observe and understand experiences without immediate reactivity.

During formal meditation, there is a simultaneous practice and development of generosity, patience, determination, and mindfulness.

The development and mastery of the perfections is a gradual progression, deepening and maturing over time. For example, as the understanding of wisdom deepens, it will strengthen determination (adhiṭṭhāna) to practice the Noble Eightfold Path (ariya aṭṭhaṅgika magga) with increasing consistency.

- There is usually a sequential emphasis on certain perfections over others. In a particular period or phase or lifetime, the mind is comfortable or confident to develop certain perfections in a concentrated manner and not feel comfortable cultivating other perfections in such a serious way. For example, the mind might be inclined to emphasize the cultivation of generosity and ethical conduct before the mind is prepared to fully concentrate on the development of wisdom and determination.

- The development of the perfections are assisted by integrating them into daily activities and relationships with mindfulness (sati). The training of the mind is enhanced with continuous practice and development of the perfections outside of formal meditation.

The Ten Perfections are qualities that are developed to the utmost by anyone striving for nibbāna.

The subject of this newsletter is on the **Perfection of Giving (dāna pāramī)**. The next nine newsletters will discuss the remaining perfections.

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddharakkhita

177 Truly, misers fare not to heavenly realms; nor, indeed, do fools praise generosity. But the wise person rejoices in giving, and by that alone does he become happy here-after.

223 Overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth.

The Pāli word for giving is “dāna”. The word for generosity, the attitude of giving, is “cāga”. The word cāga also has the meaning of “letting go” or “relinquishment”. Generosity is the mind's tendency or inclination towards the act of giving, and generosity is strengthened by the acts of giving. Generosity weakens the root defilements (kilesa) of greed (lobha) and hatred (dosā), and conditions the mind to eradicate ignorance (avijjā), thereby realize nibbāna, liberation from suffering (dukkha). In discussing the act of giving, generosity is also implied, and vice versa.

The Perfection of Giving is the first perfection and it is the practice of sharing, and having a generous attitude. The attitude of generosity is a condition that reduces craving (taṇhā) for and attachment to possessions. The elimination of craving is the Third Noble Truth, the Noble Truth of the Cessation of Suffering (nirodha), the realization of nibbāna.

Generosity is crucial for freeing the mind from selfishness, the main characteristic of the egoic personality. The ego never has enough; craves more wealth, possessions, fame, and power; suffers from a sense of lack; and fears what it does have is eroding, and will be lost or stolen. The narrow view of the ego, that promotes selfishness, prevents connecting and bonding with others in a authentic and mutually beneficial manner by erecting defensive and offensive mechanisms. The ego's wrong view of itself as a being apart and isolated from others are the causes for the negative emotional states of loneliness, sadness and depression. The egoic consciousness is discussed in the January 2023 Newsletter: Egoic consciousness, the false self.

Giving without attachment or expecting anything in return, not only counters the ego's fears of lack and selfishness but is also conducive to connecting with others. The emotional experience of not being complete or whole results in the longing for loving authentic relationships. Loving authentic relationships are obstructed by the fears, defensive and offensive mechanisms that are generated by the ego. The training of the mind to be generous relaxes the ego's grip over the mind, allowing for the courage and strength to be open and vulnerable, which is necessary in order to form loving authentic relationships.

Generosity must be balanced with wisdom due to the current state of humanity: minds manipulated and driven by the egoic consciousness. Therefore, discernment is necessary to prevent others from taking advantage of the generous mind. Generosity requires understanding to give effectively and discernment to know when, how, and to whom to give. Wisdom ensures that generosity is directed towards worthy causes and not motivated by attachment or desire for reward.

- Understand the mind's motivation for generosity. Is the intention to give produced by the egoic personality which expects something in return, such as material possessions or recognition? Or is the intention selfless, coming from the wisdom that understands the workings of kamma and the love that joins with others?
- Choose the right time, place, and recipient for generosity. Discernment and investigation is used to practice generosity without causing harm to anyone, including oneself. Also, wisdom is used to prevent the recipient from becoming dependent on your generosity.
- Generosity encourages letting go of attachments, virtue (sīla) provides a structure and support for wholesome action, and wisdom prevents the misuse of given resources.

- Wisdom realizes that all beings are interconnected and interdependent. No being or phenomenon exists independently or in isolation.
  - Everything is interrelated and influenced by a complex web of causes and conditions.
  - The Buddha taught that all beings have been relatives to one another at some lifetime within the cycle of birth, ageing, sickness, death, and rebirth (saṃsāra).
  - Actions (kamma) have consequences not just for the individual but also impact the wider network of beings. Positive and negative actions influence the collective consciousness and shape the experiences of all sentient beings.

The practice of generosity should not cause undue suffering for oneself, give often and what is appropriate without threatening physical and emotional safety, nor peace of mind.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
5.148 (8) A Good Person

...  
“Bhikkhus, there are these five gifts of a good person. What five? He gives a gift out of faith; he gives a gift respectfully; he gives a timely gift; he gives a gift unreservedly; he gives a gift without injuring himself or others.

“(1) Because he has given a gift out of faith, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and he is handsome, attractive, graceful, possessing supreme beauty of complexion. (2) Because he has given a gift respectfully, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his sons and wives, slaves, servants, and workers are obedient, lend an ear, and apply their minds to understand. (3) Because he has given a timely gift, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and timely benefits come to him in abundance. (4) Because he has given a gift unreservedly, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his mind inclines to the enjoyment of the five kinds of fine sensual pleasures. (5) Because he has given a gift without injuring himself or others, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and no damage comes to his property from any source, whether from fire, floods, kings, thieves, or displeasing heirs. These are the five gifts of a good person.”

Generosity is an important condition for reducing and eventually eliminating the ego’s power and control over the mind, and allowing pure consciousness, wisdom and loving-kindness to radiate and brighten the mind. The generous heart is joyful because there is a joining and bounding with others that leaves no room in the mind for loneliness or depression.

Generosity may be performed in various ways, such as offering material support, food, clothing, shelter, medicine or financial resources to those in need, as well as giving one’s time, knowledge, and emotional support.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
4.57 (7) Suppavāsā

...  
“Suppavāsā, a female noble disciple who gives food gives the recipients four things. What four? She gives life, beauty, happiness, and strength. (1) Having given life, she partakes of life, whether celestial or human. (2) Having given beauty, she partakes of beauty, whether celestial or human. (3) Having given happiness, she partakes of happiness, whether celestial or human. (4) Having given strength, she partakes of strength, whether celestial or human. Suppavāsā, a female noble disciple who gives food gives the recipients these four things.”

When one gives well-prepared food,  
pure, delicious, and flavorful,  
to the upright ones who are  
exalted and of excellent conduct,  
that offering, which links merit with merit,  
is praised as very fruitful  
by the world-knowers.<sup>742</sup>

Those recollecting such generosity  
dwell in the world inspired by joy.  
Having removed the stain of miserliness and its root,  
blameless, they go to the heavenly abode.

Note 742: Mp identifies the “world-knowers” (lokavidūna) with the Buddhas.

The sharing of food, material things and money do help people in this life but the benefits are temporary due to the impermanent nature of materiality, their loss and decay. However, the sharing of Dhamma has long lasting benefits that will continue into future lives and will also lead to the ending of the cycle of all rebirths (saṃsāra). The gift of Dhamma (Dhammadāna) is timeless and invaluable in its ability to bring permanent peace, happiness and liberation from suffering (dukkha), nibbāna.

The Dhammapada: The Buddha's Path of Wisdom translated by Acharya Buddharakkhita

354. The gift of the Dhamma excels all gifts; the taste of the Dhamma excels all tastes; the delight in the Dhamma excels all delights; the craving-freed vanquishes all suffering.

The acts of generosity is a way to accumulate wholesome kamma and to cultivate qualities like kindness, compassion, and selflessness. Generosity is one of the Three Pillars of Dhamma, necessary practices which support the path to nibbāna. The Three Pillars of Dhamma or Grounds for Making Merit (puñña kiriya vatthu) are:

1. Generosity (dāna),
2. Moral restraint (sīla), and
3. Meditation (bhāvanā).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
8.36 (6) Activity

“Bhikkhus, there are these three bases of meritorious activity. What three? The basis of meritorious activity consisting in giving; the basis of meritorious activity consisting in virtuous behavior; and the basis of meritorious activity consisting in meditative development.

The Long Discourses of the Buddha: A Translation of the Digha Nikaya translated by Maurice O’C Walshe  
33 Sangīti Sutta: The Chanting Together

...

(38) ‘Three grounds based on merit: that of giving, of morality, of meditation (dānamayaṃ puñña-kiriya-vatthu, sīlamayaṃ puñña-kiriya-vatthu, bhāvanāmaya puñña-kiriya-vatthu).

Buddhadhamma by Bhikkhu P. A. Payutto  
Chapter 11 Happiness

In Buddhism, the essential aim of performing wholesome deeds or making merit – whether this be through generosity (dāna), moral conduct (sīla), or cultivating the mind (bhāvanā) – is not to receive a reward in the form of sense pleasure, say of wealth, fame, respect, an entourage of followers, or rebirth in a heavenly realm. The true purpose of wholesome actions is to support spiritual development and to access true, lasting happiness, which leads to a reduction of mental defilement, a disengagement from evil, and an elimination of craving – the source of suffering. The person engaging in good actions thus experiences deeper, more refined forms of happiness – up to the happiness of Nibbāna – which bring peace and wellbeing to the individual and to society:

Mahāniddeśa (Khuddakanikāya)

I. 424-5.

Not for happiness tarnished by defilement, not for future birth, does a sage give gifts. Indeed, a sage gives gifts for the end of defilement, for the absence of future birth.

Not for happiness tarnished by defilement, not for future birth, does a sage develop the jhānas. Indeed, a sage develops the jhānas for the end of defilement, for the absence of future birth.

Aiming for the state of peace (i.e. Nibbāna), inclining in this direction, devoted to this state, a sage gifts gifts. Sages set Nibbāna as the goal, just as rivers head for the heart of the ocean.

The Buddha frequently taught the Dhamma to lay people as a Gradual Discourse (anupubbikathā). Talk on giving (dāna kathā) is the initial subject of the instruction because it is the foundation and seed of spiritual development. The Gradual Discourse is as follows:

1. talk on giving (dāna kathā),
2. talk on virtue (sīla kathā),
3. talk on heavenly pleasures (sagga kathā),
4. talk on the dangers of sensual pleasure (kāmaṇaṃ ādīnava kathā),
5. talk on the benefits of renunciation (nekkhamma kathā), and
6. talk on The Four Noble Truths (cattāri ariya-saccāni kathā).

A discussion on Progressive Instruction and Gradual Training is found in the June 2023 Newsletter.

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

...

18. Then the Blessed One gave the householder Upāli progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures and the blessing of renunciation. When he knew that the householder Upāli's mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upāli sat there, the spotless immaculate vision of the Dhamma arose in him: "All that is subject to arising is subject to cessation."<sup>588</sup> Then the householder Upāli saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher's Dispensation.<sup>589</sup> ...

Notes:

588 MA: Vision of the Dhamma (dhammacakkhu) is the path of stream-entry. The phrase "All that is subject to arising is subject to cessation" shows the mode in which the path arises. The path takes cessation (Nibbāna) as its object, but its function is to penetrate all conditioned states as subject to arising and cessation.

589 The "Dhamma" referred to here is the Four Noble Truths. Having seen these truths for himself, he has cut off the fetter of doubt and now possesses the "view that is noble and emancipating and (which) leads the one who practises in accordance with it to the complete destruction of suffering" (MN 48.7).

The Buddha taught four qualities that bond people together of which generosity was the first listed in The Four Bases of Sympathy (saṅgahavatthu):

1. generosity (dāna),
2. speak kind words (peyyavajja),
3. render service for the benefit of others (atthacariya), and
4. treat everyone equally, impartiality and behave properly in all circumstances (samānattatā).

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
4.32 (2) Sustaining

"Bhikkhus, there are these four means of sustaining a favorable relationship. What four? Giving, endearing speech, beneficent conduct, and impartiality.<sup>687</sup> These are the four means of sustaining a favorable relationship."

Note 687: ... The four saṅgahavatthu are means by which one can attract others and sustain a relationship with them characterized by friendliness and respect. The four in Pāli are dāna, peyyavajja, atthacariyā, samānattatā. ...

Mp: "Some people are to be sustained by a gift, so a gift should be given to them. Others expect endearing speech, so they should be addressed with pleasant words. Beneficent conduct is a talk on increasing goodness; these people should be told, 'You should do this, you shouldn't do that. You should associate with this person, not with that person.' Impartiality is being the same in happiness and suffering. This means sitting together with them, living together, and eating together."

Generosity is included among the essential attributes of the good, superior or true person (sappurisa). On the breakup of the body, an inferior person (asappurisa) will be reborn in hell or the animal world, while a good person will be reborn among the devās (heavenly beings) or excellent human beings. The following are the qualities of a good person.

1. A good person has faith in the Buddha, has shame in immoral actions, has fear in immoral actions, learned, energetic, has mindfulness and wisdom.
2. A good person has friends and companions who possess the same qualities of a good person.
3. A good person does not think of their own detriment, to the detriment of others or to the detriment of both.
4. A good person does not counsel to their own detriment, to the detriment of others or to the detriment of both.
5. A good person abstains from false speech, abstains from malicious speech, abstains from harsh speech, abstains from idle chatter.
6. A good person abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct.

7. A good person holds views like these: There is what is given, what is offered, what is sacrificed, there is fruit or result of good or bad actions, there is this world, there is other world, there is mother, there is father, there are spontaneously reborn beings, there are good and virtuous recluses or brahmins in the world who have realised for themselves through direct knowledge and proclaim this world and the other world.
8. A good person gives a gift with proper attention, gives it with his own hands, gives it with respect, gives it not as if throwing it away, gives it with the view that something will come of it.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi  
110 Cūḷapunnama Sutta: The Shorter Discourse on the Full-Moon Night

...  
12. “And how does an untrue man [asappurisa] give gifts as an untrue man? Here an untrue man gives a gift carelessly, gives it not with his own hand, gives it without showing respect, gives what is to be discarded, gives it with the view that nothing will come of it. That is how an untrue man gives gifts as an untrue man.

13. “That untrue man — thus possessed of bad qualities, who thus associates as an untrue man, wills as an untrue man, counsels as an untrue man, speaks as an untrue man, acts as an untrue man, holds views as an untrue man, and gives gifts as an untrue man — on the dissolution of the body, after death, reappears in the destination of untrue men. And what is the destination of untrue men? It is hell or the animal world.

...  
23. “And how does a true man [sappurisa] give gifts as a true man? Here a true man gives a gift carefully, gives it with his own hand, gives it showing respect, gives a valuable gift, gives it with the view that something will come of it. That is how a true man gives gifts as a true man.

24. “That true man — thus possessed of good qualities, who thus associates as a true man, wills as a true man, counsels as a true man, speaks as a true man, acts as a true man, holds views as a true man, and gives gifts as a true man — on the dissolution of the body, after death, reappears in the destination of true men. And what is the destination of true men? It is greatness among the gods or greatness among human beings.”

The August 2022 Newsletter: The Practice of Generosity (dāna) provides additional discussion. The sutta excerpts listed below provide teachings by the Buddha on the practice of generosity.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi  
3.24 (4) Archery

At Sāvattthī. Sitting to one side, King Pasenadi of Kosala said to the Blessed One:

“Venerable sir, where should a gift be given?”

“Wherever one’s mind has confidence, great king.”

“But, venerable sir, where does what is given become of great fruit?”

“This is one question, great king, ‘Where should a gift be given?’ and this another, ‘Where does what is given become of great fruit?’ What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. ...

“So too, great king, when a person has gone forth from the household life into homelessness, no matter from what clan, if he has abandoned five factors and possesses five factors, then what is given to him is of great fruit. What five factors have been abandoned? Sensual desire has been abandoned; ill will has been abandoned; sloth and torpor have been abandoned; restlessness and remorse have been abandoned; doubt has been abandoned. What five factors does he possess? He possesses the aggregate of virtue of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. He possesses these five factors. Thus what is given to one who has abandoned five factors and who possesses five factors is of great fruit.<sup>255</sup>

Note: 255 The five factors abandoned are the five hindrances (pañca nīvaraṇā); the five factors possessed are the five aggregates of one beyond training (pañca asekhaṅkhandhā), the asekha being the arahant.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
5.35 (5) The Benefits of Giving

“Bhikkhus, there are these five benefits of giving. What five?”

(1) One is dear and agreeable to many people.

(2) Good persons resort to one.

(3) One acquires a good reputation.

(4) One is not deficient in the layperson’s duties.

(5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world.

These are the five benefits in giving.”

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
7.52 (9) Giving

...  
“Bhante, why is it that one gift is not of great fruit and benefit while the other is?”  
(1) “Here, Sāriputta, someone gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: ‘Having passed away, I will make use of this.’ He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. What do you think, Sāriputta? Might someone give such a gift?”  
“Yes, Bhante.”  
“In that case, Sāriputta, he gives a gift with expectations, with a bound mind, looking for rewards; he gives a gift, [thinking]: ‘Having passed away, I will make use of this.’ Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas [ruled by] the four great kings. Having exhausted that kamma, psychic potency, glory, and authority, he comes back and returns to this state of being.  
(2) “But, Sāriputta, someone does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: ‘Having passed away, I will make use of this.’ Rather, he gives a gift, [thinking]: ‘Giving is good.’...  
(3) “He does not give a gift, [thinking]: ‘Giving is good,’ but rather he gives a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.’...  
(4) “He does not give a gift, [thinking]: ‘Giving was practiced before ... I should not abandon this ancient family custom,’ but rather he gives a gift, [thinking]: ‘I cook; these people do not cook. It isn’t right that I who cook should not give to those who do not cook.’...  
(5) “He does not give a gift, [thinking]: ‘I cook ... to those who do not cook,’ but rather he gives a gift, [thinking]: ‘Just as the seers of old—that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu—held those great sacrifices, so I will share a gift.’...  
(6) “He does not give a gift, [thinking]: ‘Just as the seers of old ... held those great sacrifices, so I will share a gift,’ but rather he gives a gift, [thinking]: ‘When I am giving a gift my mind becomes placid, and elation and joy arise.’...  
(7) “He does not give a gift, [thinking]: ‘When I am giving a gift my mind becomes placid, and elation and joy arise,’ but rather he gives a gift, [thinking]: ‘It’s an ornament of the mind, an accessory of the mind.’ He gives that gift to an ascetic or a brahmin: food and drink; clothing and vehicles; garlands, scents, and unguents; bedding, dwellings, and lighting. What do you think, Sāriputta? Might someone give such a gift?”  
“Yes, Bhante.”  
“In that case, Sāriputta, he does not give a gift with expectations, with a bound mind, looking for rewards; he does not give a gift, [thinking]: ‘Having passed away, I will make use of this.’ He does not give a gift, [thinking]: ‘Giving is good.’ He does not give a gift, [thinking]: ‘Giving was practiced before by my father and forefathers; I should not abandon this ancient family custom.’ He does not give a gift, [thinking]: ‘I cook; old ... held those great sacrifices, so I will share a gift.’ He does not give a gift, [thinking]: ‘When I am giving a gift my mind becomes placid, and elation and joy arise.’ But rather, he gives a gift, [thinking]: ‘It’s an ornament of the mind, an accessory of the mind.’ Having given such a gift, with the breakup of the body, after death, he is reborn in companionship with the devas of Brahmā’s company. Having exhausted that kamma, psychic potency, glory, and authority, he does not come back and return to this state of being.  
“This, Sāriputta, is the reason why a gift given by someone here is not of great fruit and benefit. And this is the reason why a gift given by someone here is of great fruit and benefit.”

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
6.37 (7) Giving

...  
And how is an offering possessed of six factors? Here, the donor has three factors and the recipients have three factors.  
“What are the three factors of the donor? (1) The donor is joyful before giving; (2) she has a placid, confident mind in the act of giving; and (3) she is elated after giving. These are the three factors of the donor.  
“What are the three factors of the recipients? Here, (4) the recipients are devoid of lust or are practicing to remove lust; (5) they are devoid of hatred or are practicing to remove hatred; (6) they are devoid of delusion or are practicing to remove delusion. These are the three factors of the recipients.  
... it is not easy to measure the merit of such an offering ... rather, it is reckoned simply as an incalculable, immeasurable, great mass of merit.”

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
8.54 (4) Dīghajāṇu

...  
“There are, Byagghapajja, these four [other] things that lead to a clansman’s welfare and happiness in future lives. What four? Accomplishment in faith, accomplishment in virtuous behavior, accomplishment in generosity, and accomplishment in wisdom.  
...  
(7) “And what is accomplishment in generosity? Here, a clansman dwells at home with a heart devoid of the stain of miserliness, freely generous, openhanded, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. This is called accomplishment in generosity.”



## 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.