



Kalyāṇa-Mitta Meditation Center

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The Structure and Experience of the Cosmos

The Pāli Canon does not provide a single creation story or metaphysical explanation for the origin of the cosmos. Instead, the Buddha explained how the cosmos works and why beings experience it the way they do; the teachings focus on causal processes, not on a first cause.

The cosmos operates according to an impersonal, natural law called Dependent Origination (paṭicca samuppāda): “When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.”(SN 12.61) and is the core explanation for the arising of experience. See the July 2023 Newsletter for a discussion on Dependent Origination.

Dependent Origination reveals that an interlinked web of conditions are the cause for the arising of the cosmos, not a creator deity, and the cosmos is continually unfolding. Dependent Origination applies to the arising of mind and body, the arising of suffering, the appearance and continuation of worlds (cosmic cycles), rebirth and the continuity of beings. The cosmos is not a product of one cause but as the outcome of countless interdependent processes.

Ignorance (avijjā) and craving (tanhā) are the causes for the arising of beings and worlds (realms). In several suttas (especially DN 15, SN 12, AN 3.76), existence of the cosmos is explained in terms of beings and their kammic tendencies. Worlds arise due to the ignorance of beings, ignorance leads to craving, craving leads to rebirth, rebirth requires a world as the field for experience. Worlds exist because beings with craving continue to be reborn in them. Beings exist within those worlds because worlds provide the fuel for their continued experience.

The idea that worlds exist because beings with craving take birth in them appears in multiple suttas, especially in the Nidāna Samyutta (SN 12), SN 22, AN 3.76, and (DN 27 the Aggañña Sutta). The world (loka) is the “the world of experience” and only exists in dependence on beings who experience it (SN 2.26; SN 12.44). A world is not a universe floating in space. A world is an experience-sphere sustained by the beings who inhabit it. Just like a fire exists only while fuel is present, a world exists only while beings with the corresponding kamma and craving inhabit it. A world or realm is not an independent physical object, but is a kammically conditioned field of experience.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
2.26 (6) Rohitassa

...
It is, friend, in just this fathom-high carcass endowed with perception and mind that I make known the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world.¹⁸²
Note 182 ... The world with which the Buddha's teaching is principally concerned is “the world of experience,” and even the objective world is of interest only to the extent that it serves as the necessary external condition for experience. The world is identified with the six sense bases because the latter are the necessary internal condition for experience and thus for the presence of a world. As long as the six sense bases persist, a world will always be spread out before us as the objective range of perception and cognition. ...

Craving is what draws beings back into a world. Craving as the hook or pull that magnetically draws a consciousness-stream toward a corresponding realm. Beings driven by craving for existence (bhava) leads to rebirth in one of the following 31 planes of existence.

- Beings driven by craving for formlessness leads to the formless Brahma realms (arūpadhātu). The craving is subtle for extremely refined consciousness and formless absorption. These are called superior realms (paññā dhātu).
 1. Base of Neither-Perception-Nor-Nonperception (nevasaññā-nāsaññāyatana)
 2. Base of Nothingness (ākiñcaññāyatana)
 3. Base of Infinite Consciousness (viññāṇañcāyatana)
 4. Base of Infinite Space (ākāsānañcāyatana)
- Beings driven by craving for form leads to the form Brahma realms (rūpadhātu). The craving is for refined, peaceful, stable states associated with absorption concentration (jhāna) or desire for refined existence. These are called middling realms (majjhimā dhātu).

4th Jhāna Realms:

5. Highest / Supreme Heaven (akanittha)
6. Clear-Seeing Heaven (sudassī)
7. Clear Heaven (sudassa)
8. Untroubled Heaven (atappa)
9. Durable / Not-Falling Heaven (aviha)
10. Very Fruitful Heaven (vehapphala)
11. Unconscious Beings Realm (asaññasatta)

3rd Jhāna Realms:

12. Radiant Glory Heaven (subhakiṇṇā)
13. Heaven of Limitless Glory (appamāna-subha)
14. Heaven of Limited Glory (paritta-subha)

2nd Jhāna Realms:

15. Streaming Radiance Heaven (ābhassarā)
16. Heaven of Limitless Radiance (appamānābha)
17. Heaven of Limited Radiance (parittābha)

1st Jhāna Realms:

18. Great Brahmā Realm (mahā-brahmā)
19. Ministers of Brahmā Realm (brahmā-purohita)
20. Assembly of Brahmā Realm (brahmā-pārisajja)

- Beings driven by craving for sensuality leads to the sensual realms (kāmadhātu). These are called inferior realms (hīnā dhātu).

Gods or Heavenly Beings (deva) realms:

21. Enjoys the Creations of Others (paranimmitavasavattī,) heaven of devas who enjoy others' creations.
22. Enjoys their Own Creations (nimmānaratī,) heaven of devas who delight in their own creations.
23. The Contented Heaven (tusita), where future Buddhas dwell before their final birth.
24. Heaven of Delight (yāma), heaven of the yāma devas.
25. Heaven of the Thirty-Three Gods (tāvatiṁsa), ruled by Sakka.
26. Heaven of the Four Great Kings (cātummahārājika).

unhappy sensual realms:

27. Human Realm (manussa-loka) is rare and precious. Humans experience a balance of pleasure and suffering: enough suffering to motivate spiritual practice and enough comfort and clarity to make progress toward liberation, this balance makes the human realm the optimal realm for attaining Liberation (nibbāna).
28. Asura Realm (asurakāya) are composed of beings driven by hostility toward existence as it is and by futile combativeness, anger, rivalry, resentment, and aggression. Asuras are jealous of devas and live in a state of conflict and humiliation. Their world is located beneath the ocean, at the base of Mount Sumeru, sometimes in a subterranean or shadowy realm.
29. Animal Realm (tiracchānayoni) are composed of beings driven by chronic fear, confusion, rejection, or shutting down.

30. Hungry Ghost Realm, World of Departed Spirits (peta-loka), Domain of the Departed (pettivisaya), are composed of beings driven by aversion, craving, resentment, grudges, violent regret, and hatred turned inward. The Pāli Suttas only list one Hungry Ghost Realm but traditional classifications used in the commentaries list the following eight Hungry Ghost Realms.

- Supported by Offerings (paraddūpajīvī-peta) are dependent on living humans for sustenance. Offerings can include: food and water (made in temples or at home), and ritual merit (such as chanting, alms-giving, or transferring merit). When offerings are made, they temporarily alleviate their suffering, giving a small reprieve from constant hunger and thirst.
- Ever Hungry and Thirsty (khuppi-pāsino-peta) cannot find food or drink because their mouths are like needles, and bellies like mountains.
- Forest Dwelling Spirits (vanapeta) live in forests, wilderness, or remote areas.
- Needle-Mouth Ghosts (sūcimukha-peta) have tiny mouths and huge stomachs, their food burns or turns to fire.
- Vomit-Eaters (vantāsika-peta) feed on vomit, spittle, and filth. Rebirth into this realm is the result of extreme miserliness or cruelty toward beggars.
- Dung-Eaters (gūthakhādaka-peta) feed on excrement, decay, and corpses.
- Rag/Filth Dwellers (pāmsukūlika-peta) dwell in cemeteries and waste places, they feed on discarded cloth or refuse.
- Fame-Covered Ghosts (aggijhāla-peta) have bodies that burn continually. Rebirth into this realm is the result of severe hatred or violent jealousy.

31. Hell Realms (niraya) are composed of beings driven by craving for nonexistence (vibhavatañhā), to annihilate self or others, extreme aversion, hatred, and aggression leads to rebirth in the following eight hell realms (niraya).

- Reviving Hell (sañjīva), beings are killed repeatedly, only to revive and be killed again.
- Black Thread or Black Lines Hell (kālasutta), beings are slashed along black lines marked on their bodies.
- Crushing Hell (saṅghāta), beings are smashed, pressed, or crushed under heavy objects or rocks.
- Screaming Hell (roruva), beings experience unbearable pain, shrieking continuously.
- Great Screaming Hell (mahā-roruva), amplified version of Screaming Hell; more intense, vast, and prolonged.
- Heating Hell (tapana), beings are scorched by intense fire and extreme heat.
- Great Heating Hell (mahā-tapana), beings are tormented by extreme fire and heat far beyond the Heating Hell.
- Uninterrupted Hell (avīci), beings experience unceasing torment with no breaks or respite. Pain can be fiery, crushing, or otherwise extreme.

A world is like a stage, craving is the reason actors keep coming back to perform on it. Beings are the owners of their intentional actions (kamma) which determines whether the beings are born in low worlds, middle worlds, or high worlds.

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

Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: "Bhante, it is said: 'existence, existence.' In what way, Bhante, is there existence?"

(1) "If, Ānanda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned?" "No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in an inferior realm. In this way there is the production of renewed existence in the future.⁵⁰⁴

(2) "If, Ānanda, there were no kamma ripening in the form realm, would form-sphere existence be discerned?" "No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a middling realm. In this way there is the production of renewed existence in the future.

(3) "If, Ānanda, there were no kamma ripening in the formless realm, would formless-sphere existence be discerned?"

"No, Bhante."

"Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in a superior realm. In this way there is the production of renewed existence in the future.

"It is in this way, Ānanda, that there is existence."

Note 504 ... consciousness that serves as the seed (bīja) is the karmically active consciousness co-arisen with the kamma. In calling craving moisture (sneha) a word play is involved. Sneha, in Pāli, can mean both moisture and affection; in the latter sense, sneha is sometimes used as a synonym for craving. ... The "inferior realm" (hīnā dhātu) is the sensory realm. Similarly, just below, the "middling realm" (majjhimā dhātu) is the form realm, and the "superior realm" (paññatā dhātu) is the formless realm. The Buddha's path aims at overcoming rebirth in all realms.

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

135 Cūlakammavibhanga Sutta: The Shorter Exposition of Action

...
4. "Student, beings are owners of their actions [kamma], heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior." ...
5. "Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived. This is the way, student, that leads to short life, namely, one kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings."
6. "But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived. This is the way, student, that leads to long life, namely, abandoning the killing of living beings, one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings."
...

The following sutta extract depicts a creation story, the beginning and destruction of the Earth, a process determined by kamma and devoid of a supreme being.

The Long Discourses of the Buddha: A Translation of the Digha Nikaya translated by Maurice O'C. Walshe
27 Aggañña Sutta: On Knowledge of Beginnings

...
10. 'There comes a time, Vāsetṭha, when, sooner or later after a long period, this world contracts. At a time of contraction, beings are mostly born in the Ābhassara Brahmā world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Ābhassara Brahmā world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – and they stay like that for a very long time.
...

Beings are "mind-made" (manomaya) does not mean that some god or cosmic mind made them; it refers to the mode of rebirth and the type of body those beings have. In Pāli, manomaya-kāya literally means: a body produced by mind, mind-generated form, and mentality-made body; it describes a subtle, non-physical body arising directly from kamma and consciousness, not from: parents, physical conception, food, or biological processes. A mind-made being appears spontaneously (opapātika), has no coarse flesh-and-blood body, has no need for food, has radiant light (self-luminous), moves effortlessly - instantly, and is sustained only by mental energy; this is the standard description of devas and Brahmā beings.

Each being's own consciousness and kamma create their next existence. No external deity or cosmic mind fashions beings. Rebirth is driven by one's own kamma, consciousness seeks a new footing, and a corresponding body forms automatically. Each being's own consciousness, through its own accumulated kamma, produced its new body. The process is impersonal, like fire taking hold of new fuel.

Aggañña Sutta above is a teaching of world cycles, beings appear first, then the world thickens. In the cosmological cycle, when the world contracts (*sarīvattha*) then beings from higher realms take rebirth in the non-manifest world. The beings' kamma plus craving causes emergence of light, coarsening of bodies, solidification of matter, appearance of sun, moon and continents. The physical world is explained as downstream of the mental tendencies of beings. The world appears because the beings' kammic momentum (kamma-vega) requires a stage to be reborn in.

Mind comes first, matter follows. Mentality (*nāma*) and kamma condition material form (*rūpa*), not the other way around. The world appears because the seed of consciousness is nurtured by the moisture of craving and kamma as the field (*khetta*), the world manifest appropriate to the kamma. This is echoed in the phrase (AN 3.76 above): "Kamma is the field, consciousness is the seed, craving is the moisture."

The world is similar to a stage which appears because there are actors (consciousness, craving and kamma). If beings still have kammic momentum, consciousness still seeks footing, and craving still leans toward existence then a world corresponding to that vibration necessarily appears. This is why contraction and expansion are not random, they are correlated with the mental trajectories of beings. When one world dissolves, beings with kamma are reborn in subtler planes. When the time is ripe, those beings fall back as Earth-like worlds re-condense. So the stage isn't built first. The need for birth builds the stage. The tendencies of craving make manifestation necessary and kamma provides the structure of that manifestation.

The ending of suffering in this cosmology requires disenchantment (*nibbidā*). If worlds arise because craving continues, then ending craving will not manifest a new stage, exhausting kamma will vanish an actor, and eradicating ignorance will not produce a seed for birth. When nothing longs to be born, there is nowhere to be born; and that is why liberation isn't about escaping a bad world, it is about ending the need for any world at all.

Dependent Origination is applied to cosmology: ignorance conditions craving, craving conditions clinging, clinging conditions becoming (*bhava*), becoming conditions birth (*jāti*). Becoming (*bhava*) has a double meaning: the becoming of a psychological state and the becoming of a realm associated with that state. If there is craving, there is becoming; and if there is becoming, there must be a place for that becoming to take shape, a world. Kamma conditions both the type of world and the body experienced in it.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
Introduction p. 52

Bhava is concrete sentient existence in one of the three realms of existence posited by Buddhist cosmology, a span of life beginning with conception and ending in death. In the formula of dependent origination it is understood to mean both (i) the active side of life that produces rebirth into a particular mode of sentient existence, in other words rebirth-producing kamma; and (ii) the mode of sentient existence that results from such activity.

The following two suttas defines bhava as existence or realm-becoming in three realms: sense-sphere existence (*kāma-loka*), form-sphere existence (*rūpa-loka*), and formless-sphere existence (*arūpa-loka*).

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
12.2 (2) Analysis of Dependent Origination, The Paṭiccasamuppāda Vibhaṅga Sutta

... "And what, bhikkhus, is existence? There are these three kinds of existence: sense-sphere existence [*kāmabhava*], form-sphere existence [*rūpabhava*], formless-sphere existence [*arūpabhava*]. This is called existence.⁴

Note 4 ... Spk: In the exposition of existence, sense-sphere existence is both kamma-existence (kammabhava) and rebirth-existence (upapattibhava). Of these, kamma-existence is just kamma that leads to sense-sphere existence; for the kamma, being the cause for rebirth-existence in that realm, is spoken of as "existence" by assigning the name of the result to the cause. Rebirth-existence is the set of five kammically acquired aggregates produced by that kamma; for this is called "existence" in the sense that "it comes to be there." The same method of explanation applies to form-sphere and formless-sphere existence (except that in formless-sphere rebirth-existence only the four mental aggregates exist).

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

9 Sammādiṭṭhi Sutta: Right View

...
30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being, and immaterial being.¹²⁴ With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view... right concentration.

...
Note 124 ... Here, by "being" should be understood both the actual planes of rebirth and the types of kamma that generate rebirth into those planes.

The following sutta shows bhava arising moment-to-moment through clinging. Here bhava is not described as future rebirth, but as an ongoing existential process driven by clinging (upādāna). This supports bhava as psychological/existential becoming, the active assumption of an identity or mode of being.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
12.1 (1) Dependent Origination

...
"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak."—"Yes, venerable sir," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.

The psychological aspect of bhava is the active process of assuming an identity or mode of existence through clinging. The cosmological aspect of bhava is the resultant mode of existence / realm compatible with that identity. The temporal scope of bhava operates moment-to-moment and across lifetimes.

A world is not something out there. It is a kammically sustained experiential field. A hell realm is the type of world that manifests when beings still have intense hatred and cruelty in their kamma. A heaven realm is the type of world that manifests when beings have generosity, virtue, and concentration in their kamma. A sensual world (like ours) is produced by beings with sensual craving. If beings collectively exhausted sensual craving, the sensual world would no longer manifest. If beings exhausted all craving, all worlds would cease, this is nibbāna.

Buddhist cosmology is psychological, not creationist. Worlds are not independently existing objects. Worlds are fields of experience conditioned by kammic tendencies. Beings with craving keep the worlds spinning. When craving ends then there is no more birth and no more world.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
12.1 (1) Dependent Origination

...
"But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of

existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering.”

...

The cosmos expands and contracts repeatedly (DN 27 Aggañña Sutta). The cosmos goes through endless cycles of contraction (saṁvatta), void period, and expansion (vivatta). When worlds form, beings from higher realms appear in them according to their kamma. The Aggañña Sutta offers a mythic but philosophical account of how physical and social structures evolve over time. No first beginning can be found; cosmology is cyclical, without a starting point; worlds evolve because of kamma and the mental actions of beings.

Kamma is the ordering principle found in the cosmos. Kamma is the seed that explains both individual experience and cosmic order. Different realms exist because different types of intentional actions (kamma) produce different results. The structure of the cosmos mirrors the moral structure of kamma. The cosmos is structured by a natural moral law.

The Buddha refuses to address first-cause questions. When asked directly whether the cosmos has a beginning, the Buddha consistently refused to answer: “Bhikkhus, this saṁsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving” (SN 15.1). Saṁsāra is the round of rebirths; literally means ‘perpetual wandering’; is the unbroken chain of the fivefold aggregates combinations, which, constantly changing from moment to moment follow continuously one upon the other through inconceivable periods of time. The five clinging aggregates (pañcupādānakkhandhā) constitute the empirical being:

1. material form, body, matter (rūpa khandha);
2. feeling, sensation (vedanā khandha);
3. perception, memory (saññā khandha);
4. mental formations, volitional formations, karmic activity, emotions, attention, thought, imaginative thinking (saṅkhāra khandha); and
5. sense consciousness, sensory awareness (viññāna khandha).

The Buddha rejected a creator god as the cause (DN 1 Brahmajāla Sutta), a first moment of the cosmos, and any attempt to explain the cosmos as having a single primordial cause. Such questions do not lead to liberation and searching for a first cause is compared to going insane by trying to find the beginning of a circle.

The cosmos feels real and binding is due to The Three Characteristics of Existence (tilakkhaṇa); all conditioned phenomena (including cosmic systems) share three marks: impermanence (anicca), unsatisfactoriness (dukkha), and not-self (anattā). The cosmos appears to beings as solid because of ignorance, as permanent because we don’t see its moment-to-moment change, and as a “world we inhabit” because of attachment and identity. Beings tainted by ignorance (avijjā) mistakes ongoing processes for substance; i.e., perceiving the cosmos as stable, enduring, and owned by a self.

The cosmos is the way it is because of Dependent Origination. The worlds within it arise because of beings’ craving and kamma. There is no first cause and no creator. The structure of the cosmos mirrors the structure of the mind. The teaching is not metaphysical but causal, cyclic, and psychological.

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

- Group sitting meditation practice for one hour is held Monday through Friday at 6:30 a.m. and every day at 5:30 p.m. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to mittameditation@gmail.com on the days and time you would like to participate.
- Group sitting meditation practice for two hours is held every Saturday and Sunday at 6:30 a.m.
- The days of the full moon, new moon, and the two half moons are called in Pali: 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 5:30 p.m. 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 11:00 a.m. and 1:00 p.m. 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 to 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 4:30 p.m. and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email to mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15 p.m. 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 5:00 p.m. 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 9:00 a.m. 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. Kalyāṇa-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com, and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.