



## Kalyāṇa-Mitta Meditation Center

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## October 2025 Newsletter



### Loneliness (eko dukkhī) vs Solitude (viveka)

Loneliness is to be alone and suffering, an unwholesome state of mind that can be transcended and is a symptom of the false self, ego or personality. The ego holds the wrong view of a permanent, independent, and separate self. The teaching of not-self (anattā) reveals that the sense of separation and independence from others and of nature is an illusion. The ego is not a fixed, permanent entity, but rather a physical-mental conglomerate, five aggregates (pañcakkhandhā), that is constantly changing. Contemplating and experiencing this truth will dissolve feelings of loneliness.

- The five aggregates which constitute the person are:
  1. material form (rūpa khandha),
  2. feeling (vedanā khandha),
  3. perception (saññā khandha),
  4. mental formations (saṅkhāra khandha), and
  5. sense consciousness (viññāṇa khandha).
- For a discussion of the interdependent nature of all things see the July 2023 Newsletter - Dependent Origination (paṭicca samuppāda).
- For a discussion on the nature of the ego see the following.
  - January 2023 Newsletter - Egoic consciousness, the false self.
  - March 2025 Newsletter - The ego takes on a role as either a "hero" or a "victim".
  - September 2025 Newsletter - Consciousness Dispels the Darkness of Ignorance, Evil and the Ego.

Loneliness is an impermanent (anicca) feeling. All emotions and mental states, including loneliness, are temporary. Instead of resisting or identifying with loneliness, observe the feeling with mindfulness (sati), allowing it to arise and pass away naturally.

The feeling of loneliness is a content of consciousness and not consciousness itself. By identifying with consciousness and not the contents of experience, the feelings of loneliness will dissolve naturally.

The First Noble Truth states that life is characterized by suffering (dukkha), which includes the suffering of separation and disconnection. Loneliness is a form of suffering that arises from a sense of lacking a stable sense of self and clinging to that illusory permanent self.

- For more on the First Noble Truth see the February 2023 Newsletter - The Noble Truth of Suffering.

The Second Noble Truth (samudaya) reveals that loneliness stems from craving (taṇhā) for something or someone to fill a perceived lack of not being or having enough. Feelings of loneliness arises due to attachment to relationships, external circumstances, or for a sense of belonging. When these attachments are disrupted, loneliness will be experienced. Training in the Noble Eightfold Path (ariya aṭṭhaṅgika magga) allows the mind to let go of attachments and realize peace.

- For more on the Second Noble Truth see the March 2023 Newsletter - The Noble Truth of the Origin of Suffering.
- For a discussion on the Noble Eightfold Path see the May 2023 Newsletter - The Noble Truth of the Path Leading to the Cessation of Suffering.

Loneliness may be perceived as a teaching into the nature of suffering and existence. The path to liberation from suffering requires an understanding of suffering. Instead of fearing or avoiding loneliness, embrace the feeling in order to gain insight into the causes of suffering.

A supportive community will reduce the feeling of loneliness by providing meaningful connections and shared spiritual practice. The spiritual community (Saṅgha) is important for staying on the true and wholesome path of practice, forming connections with each other and with reality.

- See the September 2022 Newsletter - Dhamma is Teacher, Spiritual Friends are Companions.
- See the November 2022 Newsletter - Spiritual Friendship.
- See the June 2025 Newsletter - Saṅgha.

All of life is interconnected. Practicing loving-kindness (metta) and compassion (karuna) towards oneself and others, will replace the feeling of loneliness by fostering a sense of connection with all of life. This practice involves actively paying attention to others, listening to their experiences, and suspending judgment. See the following for clarification on the practice.

- July 2022 Newsletter - The Practice of Metta (Loving-Kindness).
- September 2024 Newsletter - Perfection of Loving-kindness (mettā pāramī).

Meditation and contemplation practices will train the mind to become aware of thoughts and feelings, including the feelings of loneliness and isolation. By observing these feelings with wisdom (paññā), the mind will understand their root causes and develop strategies for managing them. See the following for clarification on the practices.

- September 2023 Newsletter - Tranquility Meditation (samatha) and The Five Hindrances (pañca nīvaraṇā).
- October 2023 Newsletter - Insight Meditation (vipassanā).
- April 2024 Newsletter - Perfection of Wisdom (paññā pāramī).
- January 2025 Newsletter - Removal of Distracting Thoughts.

In summary, loneliness is a form of suffering (dukkha) arising from clinging to the false self (ego). The ego is mistaken in viewing itself as separate and cut off from others. Managing loneliness is through the practice of meditation, observing loneliness and the ego as an impermanent state of mind, rather than an ultimate truth. Practicing loving-kindness toward oneself and others will transform the feeling of loneliness into the realization that all of life is connected. The community (Saṅgha) provides support and shared practice that counters the feeling of isolation. Realizing that the personality is not a fixed separate entity will dissolve the root causes of loneliness, and will reveal the interdependence with life.

Solitude (paviveka) is a wholesome endeavor that cultivates peace and is not a negative undertaking. The benefit of solitude is to have the space and freedom to meditate and contemplate with minimal distractions, and is highly recommended for training the mind to be free of defilements (kilesa). Embrace solitude as a way to cultivate such mental qualities as mindfulness (sati), concentration (samādhi) and wisdom (paññā).

There are two types of solitude.

1. Bodily or physical solitude (kāya-paviveka) is to be in peaceful seclusion, withdrawal from company and being alone.
2. Mental solitude (citta-paviveka), spiritual withdrawal, are of two kinds.
  - i. The mind is absorbed in concentration (jhāna) which produces freedom from gross distractions and hindrances (nīvaraṇā) which is accomplished through tranquility meditation (samatha). See the September 2023 Newsletter - Tranquility Meditation (samatha) and The Five Hindrances (pañca nīvaraṇā).
  - ii. The mind is separated and detached from the defilements which is accomplished through insight (vipassanā). See the October 2023 Newsletter - Insight Meditation (vipassanā).

Dhammapada translated by Acharya Buddhārakkhita

37. Dwelling in the cave (of the heart), the mind, without form, wanders far and alone. Those who subdue this mind are liberated from the bonds of Māra.
185. Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation, this is the teaching of the Buddhas.
205. Having savored the taste of solitude and peace (of Nibbāna), pain-free and stainless he becomes, drinking deep the taste of the bliss of the Truth.
305. He who sits alone, sleeps alone, and walks alone, who is strenuous and subdues himself alone, will find delight in the solitude of the forest.
329. If for company you cannot find a wise and prudent friend who leads a good life, then, like a king who leaves behind a conquered kingdom, or like a lone elephant in the elephant forest, you should go your way alone.
395. The person who wears a robe made of rags, who is lean, with veins showing all over the body, and who meditates alone in the forest, him do I call a holy man.

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

22. 6 (6) Seclusion

At Sāvattṭhī. “Bhikkhus, make an exertion in seclusion.<sup>31</sup> A bhikkhu who is secluded understands things as they really are.

“And what does he understand as it really is? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.

Note

- 31 Spk: The Blessed One saw those bhikkhus falling away from physical seclusion (kāyaviveka) and spoke to them thus because he knew that their meditation would succeed if they would obtain physical seclusion.

The Buddha taught that ideal solitude is to be apart from the defilements. Therefore, the practice of solitude will eventually realize nibbāna.

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

21. 10 A Bhikkhu Named Elder

...

“And how, Elder, is dwelling alone fulfilled in detail? Here, Elder, what lies in the past has been abandoned, what lies in the future has been relinquished, and desire and lust for present forms of individual existence has been thoroughly removed.<sup>398</sup> It is in such a way, Elder, that dwelling alone is fulfilled in detail.”

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

“The wise one, all-conqueror, all-knower,  
Among all things unsullied, with all cast off,  
Liberated in the destruction of craving:  
I call that person ‘one who dwells alone.’”<sup>399</sup>

Notes

- 398 Spk: The past is said to be abandoned (pahīnaṃ) by the abandoning of desire and lust for the five aggregates of the past; the future is relinquished (paṇissatṭhaṃ) by the relinquishing of desire and lust for the five aggregates of the future.

- 399 All-conqueror (sabbābhibhuṃ): one who abides having overcome all aggregates, sense bases, and elements, and the three kinds of existence. Unsullied (anupalittaṃ, or “unstuck”) among those very things by the paste (lepa) of craving and views. Liberated in the destruction of craving (taṇhakkhaye vimuttaṃ): liberated in Nibbāna, called the destruction of craving by way of the liberation that takes this as its object.

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

46. 3 (3) Virtue

“Bhikkhus, those bhikkhus who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those bhikkhus is helpful, I say; even listening to them . . . even approaching them . . . even attending on them . . . even recollecting them . . . even going forth after them is helpful, I say. For what reason? Because when one has heard the Dhamma from such bhikkhus one dwells withdrawn by way of two kinds of withdrawal, withdrawal of body and withdrawal of mind.

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

5. 181 (1) Forest Dwellers

“Bhikkhus, there are these five kinds of forest dwellers. What five? (1) One who becomes a forest dweller because of his dullness and stupidity; (2) one who becomes a forest dweller because he has evil desires, because he is driven by desire;<sup>1179</sup> (3) one who becomes a forest dweller because he is mad and mentally deranged; (4) one who becomes a forest dweller, [thinking]: ‘It is praised by the Buddhas and the Buddhas’ disciples’; (5) and one who becomes a forest dweller for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of solitude, for the sake of simplicity. These are the five kinds of forest dwellers. One who becomes a forest dweller for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of

solitude, for the sake of simplicity, is the foremost, the best, the preeminent, the supreme, and the finest of these five kinds of forest dwellers.

Note

1179 Mp: “He thinks, ‘While I am living in the forest, they will honor me with the four requisites, thinking I’m a forest dweller. They will esteem me for my virtues, thinking that I’m conscientious and secluded, and so forth.’ Thus he is a forest dweller based on evil desire, because he is overcome by desire.”

There is happiness, contentment and peace in solitude. However, the mind will be unhappy in seclusion when there is attachment and craving for sense pleasures, including the company of other people. When the mind is not infatuated with sense pleasures then there is contentment in solitude.

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

35. 63 (1) Migajāla (1)

At Sāvathī. Then the Venerable Migajāla approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it is said, ‘a lone dweller, a lone dweller.’ In what way, venerable sir, is one a lone dweller, and in what way is one dwelling with a partner?”

“There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them, welcomes them, and remains holding to them, delight arises. When there is delight, there is infatuation. When there is infatuation, there is bondage. Bound by the fetter of delight, Migajāla, a bhikkhu is called one dwelling with a partner.

“There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu seeks delight in them ... he is called one dwelling with a partner.

“Migajāla, even though a bhikkhu who dwells thus resorts to forests and groves, to remote lodgings where there are few sounds and little noise, desolate, hidden from people, appropriate for seclusion, he is still called one dwelling with a partner. For what reason? Because craving is his partner, and he has not abandoned it; therefore he is called one dwelling with a partner.

“There are, Migajāla, forms cognizable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them, does not welcome them, and does not remain holding to them, delight ceases. When there is no delight, there is no infatuation. When there is no infatuation, there is no bondage. Released from the fetter of delight, Migajāla, a bhikkhu is called a lone dweller.

“There are, Migajāla, sounds cognizable by the ear ... odours cognizable by the nose ... tastes cognizable by the tongue ... tactile objects cognizable by the body ... mental phenomena cognizable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. If a bhikkhu does not seek delight in them ... he is called a lone dweller.

“Migajāla, even though a bhikkhu who dwells thus lives in the vicinity of a village, associating with bhikkhus and bhikkhunīs, with male and female lay followers, with kings and royal ministers, with sectarian teachers and their disciples, he is still called a lone dweller. For what reason? Because craving is his partner, and he has abandoned it; therefore he is called a lone dweller.”

When solitude is unwanted, forced, it can result in loneliness, anxiety or fear. Embracing and welcoming solitude does not produce loneliness but will aid in spiritual development.

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

12 Mahāsīhanāda Sutta: The Greater Discourse on the Lion’s Roar

...

48. “Such was my seclusion, Sāriputta, that I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd... Such was my seclusion.

Physical solitude (kāya-paviveka) is hard to endure without concentration.

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

10. 99 (9) Upāli

...

“Remote lodgings in forests and jungle groves are hard to endure, Upāli. Solitude is hard to undertake and hard to delight in. When he is alone, the woods steal the mind of a bhikkhu who does not gain concentration. It can be



expected that one who says 'I do not gain concentration, yet I will resort to remote lodgings in forests and jungle groves' will either sink or float away.<sup>2133</sup>

Note

2133 Mp: "He will sink (saṃsīdissati) because of sensual thoughts, or float away (uplavissati) because of thoughts of ill will and harming."

Solitude is disturbed by becoming famous and honored, gifts of abundant food, companionship, laughing and playing, sloth and excessive sleep, dwelling on the outskirts of a village, etc.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi  
8. 86 (6) Nāgita

...

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble or difficulty, might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise."

The Buddha cherished seclusion and often dwelled alone.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi  
II. DWELLING 11 (1) Dwelling (1)

At Sāvattṭhi. "Bhikkhus, I wish to go into seclusion for half a month. I should not be approached by anyone except the one who brings me almsfood."

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

525 ... The pleasant dwellings (sukhavihārā) are the "pleasant dwellings in this present life" (ditṭhadhammasukhavihārā), i.e., the jhānas and fruition attainment; the seclusions (vivekā) are the three seclusions (of body through physical solitude, of mind through jhāna, and seclusion from the acquisitions by destruction of all defilements).

The Rhinoceros Horn Sutta praises the practice of living alone.

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

I. 3 THE RHINOCEROS HORN (KHAGGAVISĀṆA SUTTA)

35. Having put down the rod toward all beings, not harming a single one among them, one should not desire a son, how then a companion? One should live alone like a rhinoceros horn. (1)
36. For one who has formed bonds, there is affection; following on affection, this suffering arises. Discerning the danger born of affection, one should live alone like a rhinoceros horn. (2)
37. Sympathizing with friends dear to one's heart, with mind attached, one forsakes the good. Seeing this peril in intimacy, one should live alone like a rhinoceros horn. (3)
38. As widespread bamboo becomes entwined, just so is concern for wives and sons. But like a bamboo shoot, not getting stuck, one should live alone like a rhinoceros horn. (4)
39. As a deer unbound in the forest goes off to graze wherever it wants, so a wise person, looking out for freedom, should live alone like a rhinoceros horn. (5)
40. One is addressed in the midst of companions, whether resting, standing, going, or traveling. Looking out for the freedom that is not coveted, one should live alone like a rhinoceros horn. (6)
41. There is play and delight in the midst of companions, and affection for one's sons is vast. Averse to separation from those who are dear, one should live alone like a rhinoceros horn. (7)
42. At home in the four directions, unrepelled, contented with anything whatsoever, enduring obstacles, fearless, one should live alone like a rhinoceros horn. (8)
43. Even some monastics are hard to please; so, too, householders living at home. Being unconcerned about others' sons, one should live alone like a rhinoceros horn. (9)
44. Having discarded the marks of a layman like a koviḷāra tree whose leaves are shed, having cut off a layman's bonds, the hero should live alone like a rhinoceros horn. (10)
45. If one should find a judicious companion, a fellow wanderer, of good behavior, resolute, having overcome all obstacles, one should live with him, satisfied and mindful. (11)
46. But if one does not find a judicious companion, a fellow wanderer, of good behavior, resolute, like a king who has abandoned a conquered realm, one should live alone like a rhinoceros horn. (12)
47. Surely, we praise the excellence of companionship: one should resort to companions one's equal or better. Not obtaining these, as one who eats blamelessly one should live alone like a rhinoceros horn. (13)
48. Having seen radiant [bracelets] of gold, skillfully fashioned by a goldsmith, clashing together in pairs on the arm, one should live alone like a rhinoceros horn. (14)

49. Thus if I had a partner, I would incur [fond] words of address or verbal friction. Looking out for this peril in the future, one should live alone like a rhinoceros horn. (15)
50. Sensual pleasures are colorful, sweet, delightful, but in their diversity they agitate the mind. Having seen danger in the strands of sensual pleasure, one should live alone like a rhinoceros horn. (16)
51. "This is adversity, a boil, disaster, an illness, a dart, and peril for me": having seen this peril in the strands of sensual pleasure, one should live alone like a rhinoceros horn. (17)
52. Cold and heat, hunger, thirst, wind, the hot sun, gadflies, and serpents: having patiently endured all these, one should live alone like a rhinoceros horn. (18)
53. As an elephant that has abandoned the herd, with massive back, lotus-like, eminent, may live in the forest as he pleases, one should live alone like a rhinoceros horn. (19)
54. It is impossible that one who delights in company might attain even temporary liberation. Having attended to the word of the Kinsman of the Sun, one should live alone like a rhinoceros horn. (20)
55. "I have transcended the contortions of views, reached the fixed course, obtained the path. I have aroused knowledge, I'm not to be led by others": one should live alone like a rhinoceros horn. (21)
56. Without greed, without scheming, without thirst, not denigrating, with stains and delusion blown away, without wishes for anything in all the world, one should live alone like a rhinoceros horn. (22)
57. One should avoid an evil companion, who shows what is harmful, one settled in unrighteousness. One should not freely associate with one who is intent and heedless; one should live alone like a rhinoceros horn. (23) [10]
58. One should resort to the learned, a bearer of Dhamma, an eminent friend gifted with ingenuity. Having known the benefits and removed doubt, one should live alone like a rhinoceros horn. (24)
59. Having found no satisfaction in the world with play, delight, and sensual pleasures, not taking any interest in them, refraining from ornaments, a speaker of truth, one should live alone like a rhinoceros horn. (25)
60. Having abandoned children and wife, father and mother, wealth, grain, and relatives, sensual pleasures according to the limit, one should live alone like a rhinoceros horn. (26)
61. "This is a tie, the happiness here is slight, giving little gratification; the suffering here is more, this is a hook": having known thus, a thoughtful person should live alone like a rhinoceros horn. (27)
62. Having sundered the fetters, like a fish in the water that has broken a net, like a fire not returning to what has been burnt, one should live alone like a rhinoceros horn. (28)
63. With downcast gaze, not footloose, with guarded faculties, with protected mind, unpolluted, not feverish with passion, one should live alone like a rhinoceros horn. (29)
64. Having cast off the marks of a layman like a pāricchattaka tree that has shed its leaves, clothed in ochre robes, having renounced, one should live alone like a rhinoceros horn. (30)
65. Not arousing greed for tastes, not hankering for them; not nourishing others, walking for alms without skipping houses; with a mind unbound to this or that family, one should live alone like a rhinoceros horn. (31)
66. Having abandoned the five obstructions of mind, having dispelled all mental defilements, independent, having cut off affection and hatred, one should live alone like a rhinoceros horn. (32)
67. Having left behind pleasure and pain and previously [discarded] joy and dejection, having gained purified equanimity and serenity, one should live alone like a rhinoceros horn. (33)
68. With energy aroused to attain the supreme goal, with unsluggish mind and robust practice, firmly persistent, equipped with strength and power, one should live alone like a rhinoceros horn. (34)
69. Not neglecting seclusion and jhāna, always acting in accordance with the teachings, having explored the danger in states of existence, one should live alone like a rhinoceros horn. (35)
70. Yearning for craving's destruction, heedful, intelligent, learned, mindful, having comprehended the Dhamma, fixed in destiny, vigorous in striving, one should live alone like a rhinoceros horn. (36)
71. Like a lion unalarmed among sounds, like the wind not caught in a net, untainted like a lotus by water, one should live alone like a rhinoceros horn. (37)
72. Like the lion, king of beasts, who has fangs as its strength, who lives by attacking and overpowering, one should resort to remote lodgings; one should live alone like a rhinoceros horn. (38)
73. At the right time pursuing liberation by loving-kindness, equanimity, compassion, and altruistic joy, not antagonized by the whole world, one should live alone like a rhinoceros horn. (39)
74. Having abandoned lust, hatred, and delusion, having sundered the fetters [that keep one bound], not terrified at the extinction of life, one should live alone like a rhinoceros horn. (40)
75. They resort to you and serve you for a motive; friends without motive are today very rare. Impure people are wise about their own good: one should live alone like a rhinoceros horn. (41)

In summary, solitude helps to create an inner and outer silence where truth and ultimate reality can be realized, and is a necessary condition for awakening. Solitude is not about rejecting people, but quieting the "noise" of society so the mind can be purified and develop wisdom.

## 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 planing 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

- Group sitting meditation practice for one hour is held Monday through Friday at 6:30AM and everyday at 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.
- Group sitting meditation practice for two hours is held every Saturday and Sunday at 6:30AM.
- 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. 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](http://www.mittameditation.com) and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.