



Kalyāṇa-Mitta Meditation Center Newsletter

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Removal of Distracting Thoughts

The Buddha taught five practical methods for removing unwholesome thoughts (akusala vitakka) from the mind. This teaching is found in The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya Number 20, Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts.

An unwholesome thought is unskillful (akusala) and does not lead to Nibbāna but instead conditions the experience of suffering (dukkha). These thoughts arise due to mental defilements (kilesa). The unwholesome thoughts distract the mind and prevent the meditator the ability to stay focused on the meditation subject (kammaṭṭhāna). The five methods for removing distracting thoughts is used only when the unwholesome thoughts distract the mind from the meditation subject.

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

20 Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

Note 239 MA: ... practical methods of removing the distracting thoughts. They should be resorted to only when the distractions become persistent or obtrusive; at other times the meditator should remain with his primary subject of meditation.

The **defilements (kilesa)** are obstacles of mind, they are listed in the following ways.

A. Three Unwholesome Roots (akusala mūla) are the fundamental defilements:

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

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

B. Three Defilements, Round of Defilements (kilesavaṭṭa) in Dependent Origination (paṭicca samuppāda):

1. ignorance (avijjā),
2. craving (taṇhā), and
3. clinging (upādāna).

Dependent Origination (paṭicca samuppāda) is discussed in the July 2023 Newsletter.

C. Seven Latent Tendencies (satta anusaya):

1. lust for sensual pleasures (kāmarāga),
2. aversion (patigha),
3. conceit (māna),
4. views (ditthi),
5. doubt (vicikicchā),
6. craving for continued existence or becoming (bhavarāga),
7. ignorance (avijjā).

These defilements exist at the subtle level of mind.

D. Taints (āsava):

- Four Taints (cattāri āsava):
 1. craving for sensual pleasures (kāmasava),

2. craving for continued existence (bhavāsava),
 3. wrong views (ditthāsava), and
 4. ignorance (avijjāsava).
- Three Taints (tīṇi āsava):
 8. craving for sensual pleasures (kāmāsava),
 9. craving for continued existence (bhavāsava), and
 10. ignorance (avijjāsava).

The taints are discussed in the December 2024 Newsletter.

- E. Four Perversions (cattāri vipallāsa):
1. perceiving the impermanent (anicca) as permanent,
 2. perceiving the painful (dukkha) as pleasurable,
 3. perceiving what is not self (anattā) as self, and
 4. perceiving what is foul or impure (asubha) as beautiful or pure.
- F. Ten Fetters (dasa samyojana):
1. illusion of self or personality belief (sakkāya diṭṭhi),
 2. doubt (vicikicchā),
 3. attachment to rites and rituals (sīlabbata parāmāsa),
 4. sensual desire (kāma rāga),
 5. ill will (patigha or vyāpāda),
 6. desire to be born in form worlds (rūpa rāga),
 7. desire to be born in formless worlds (arūpa rāga),
 8. conceit (māna),
 9. restlessness (uddhacca), and
 10. ignorance (avijjā).
- G. Five Hindrances (pañca nīvaraṇā)
1. sensual desire (kāmacchanda),
 2. ill will (vyāpāda),
 3. sloth and torpor (thīna-middha),
 4. restlessness and remorse (uddhaccakukkucca), and
 5. doubt (vicikicchā).
- H. Ten Defilements (dasa kilesa)
1. greed (lobha),
 2. hate (dosa),
 3. delusion (moha),
 4. conceit (māna),
 5. wrong views (micchā diṭṭhi),
 6. doubt (vicikicchā),
 7. sloth, mental torpor (thīna),
 8. restlessness (uddhacca),
 9. shamelessness (ahirika), and
 10. lack of moral dread (anottappa).
- I. Sixteen Impurities of the Mind (cittassa upakkilesa):
1. covetousness and unrighteous greed (abhijjhā-visama-lobha),
 2. ill will (vyāpāda),
 3. anger (kodha),
 4. hostility (upanāha),
 5. denigration (makkha),
 6. domineering (palāsa),
 7. envy (issā),
 8. stinginess (macchariya),
 9. hypocrisy (māyā),

10. fraud (sāṭṭheyya),
11. obstinacy (thambha),
12. presumption (sārambha),
13. conceit (māna),
14. arrogance (atimāna),
15. vanity (mada), and
16. negligence (pamāda).

J. Craving (taṇhā)

1. craving for sensual pleasures (kāma taṇhā),
2. craving for existence (bhava taṇhā), and
3. craving for non-existence (vibhava taṇhā).

K. Clinging (upādāna)

1. clinging to sensuality (kāmuṇupādāna),
2. clinging to views (diṭṭhupādāna),
3. clinging to mere rule and ritual (sīlabbatupādāna), and
4. clinging to the ego belief or self doctrine (attavādupādāna).

The defilements occur at three levels.

1. Subtle level (anusaya): where they remain as mere latent dispositions in the mind - The Seven Latent Tendencies.
2. Middle level (pariyuṭṭhāna): where they rise up to obsess and enslave the mind and manifest as unwholesome thoughts.
3. Gross level (vītikāma): where they motivate unwholesome bodily and verbal conduct.

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

20 Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

... giving attention to some sign, and owing to that sign there arise in him evil unwholesome thoughts connected with desire, with hate, and with delusion, then ...

Buddhaghosa was a 5th-century Indian Theravada Buddhist commentator and in the Visuddhimagga: Path of Purification he organized the Buddha's teachings found in the Pāli Suttas and described the following **Forty Meditation Subjects (kammaṭṭhāna)**.

I. Visual Objects (kaṣiṇa)

1. earth (paṭhavī kaṣiṇa)
2. water (āpo kaṣiṇa)
3. fire (tejo kaṣiṇa)
4. air/wind (vāyo kaṣiṇa)
5. blue (nīla kaṣiṇa)
6. yellow (pīṭa kaṣiṇa)
7. red (lohita kaṣiṇa)
8. white (odāta kaṣiṇa)
9. enclosed space, hole, aperture (ākāsa kaṣiṇa)
10. consciousness (viññāṇa kaṣiṇa) is stated in the suttas. Commentarial literature describes this consciousness as the luminous mind (āloka kaṣiṇa).

II. Cemetery Contemplations (sīvathikā-manasikāra) as impure (asubha) objects of repulsion (paṭikkūla)

11. a swollen corpse
12. a discolored bluish corpse
13. a festering corpse
14. a fissured corpse
15. a gnawed corpse
16. a dismembered corpse

17. a hacked and scattered corpse
 18. a bleeding corpse
 19. a worm-eaten corpse
 20. a skeleton
- III. Recollections (anusati)
21. Buddha
 22. Dhamma
 23. Noble Saṅgha
 24. morality (sīla)
 25. generosity, liberality (cāga)
 26. the wholesome attributes of Devas
 27. the body (kāya)
 28. death (maraṇa)
 29. the breath (prāna) or breathing (ānāpāna)
 30. peace (Nibbāna)
- IV. Four Divine Abodes (brahmavihāra)
31. unconditional loving-kindness and goodwill (mettā)
 32. compassion (karuṇa)
 33. sympathetic joy over another's success (mudita)
 34. evenmindedness, equanimity (upekkha)
- V. Four formless states (arūpa-āyatana)
35. infinite space (ākāsānañcāyatana)
 36. infinite consciousness (viññāṇañcāyatana)
 37. infinite nothingness (ākīñcaññāyatana)
 38. neither perception nor non-perception (nevasaññānāsaññāyatana)
- VI. Misc
39. perception of disgust for food (āhāre patikkūla-saññā)
 40. analysis of the four elements (catudhātuvavatthāna): earth (pathavi), water (apo), fire (tejo), and air (vayo).

Method 1 for Removing Distracting Thoughts

Replace the unwholesome thoughts (akusala vitakka) with wholesome thoughts (kusala vitakka). Pay attention only to wholesome thoughts.

- When confronted with thoughts of desire (chandarāga) for living beings, contemplate the unattractiveness of the body (asubhakammaṭṭhāna) by paying attention to the foulness of the 32 parts of the body (asubha, dvattiṃs-ākāra).
- When confronted with thoughts of desire (kāmacchanda) for inanimate objects, contemplate the object as impermanent (anicca) and lack an intrinsic, enduring self (anattā). Inanimate things arise, exist momentarily, and decay due to causes and conditions, they cannot inherently "belong" to anyone, as neither the object nor the possessor is a fixed, unchanging entity. Ownership is a mental construct rather than an inherent quality of an object.
- When confronted with thoughts of hate (dosā) for living beings, cultivate loving-kindness (mettā), compassion (karuṇā), or equanimity (upekkhā), and the ownership of kamma (kammassakomhi kammassakāro kammayoni kammadāyādo kammabandhū kammappaṭisaraṇo).

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

5.II. RESENTMENT 161 (1) Removing Resentment (1)

"Bhikkhus, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five?

- (1) One should develop loving-kindness for the person one resents; in this way one should remove the resentment toward that person.
- (2) One should develop compassion for the person one resents; in this way one should remove the resentment toward that person.

- (3) One should develop equanimity toward the person one resents; in this way one should remove the resentment toward that person.
- (4) One should disregard the person one resents and pay no attention to him; in this way one should remove the resentment toward that person.
- (5) One should apply the idea of the ownership of kamma to the person one resents, thus: 'This venerable one is the owner of his kamma, the heir of his kamma; he has kamma as his origin, kamma as his relative, kamma as his resort; he will be the heir of any kamma he does, good or bad.'

In this way one should remove the resentment toward that person. These are the five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone."

The parable of the saw is a teaching that points to the right attitude to have when confronted with challenging people.

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

21 Kakacūpama Sutta: The Simile of the Saw

20. "Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, bhikkhus, you should train thus: 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.' That is how you should train, bhikkhus.

- When confronted with hatred (dosā) towards inanimate things, the analysis of the elements (dhātu vavatthāna) are performed. The Four Great Elements (mahābhūta) are symbolic representations of the primary qualities and behavioral patterns of matter.
 1. earth element (paṭhavi dhātu): solid; hardness, extension;
 2. water element (āpo dhātu): liquid; cohesion, fluidity;
 3. fire element (tejo dhātu): heat; heating, radiation; and
 4. air element (vāyo dhātu): wind, motion; distention, strengthening, supporting.
 The elements are components of a body and are also found in the world. The elements are investigated wherever they are found, to be impermanent (anicca), a source of suffering (dukkha) and not a self (anattā), thereby there is an experience of disenchantment (nibbidā) with inanimate things.
- When confronted with thoughts that are influenced with delusion (moha), the Five Dhamma Supports (dhammūpanissaya) are recruited.
 1. Guidance of a teacher through association (garu saṁvāsa).
 2. Intent on learning and reciting the Dhamma (uddesa).
 3. Intent on inquiring into the meaning of Dhamma teachings (uddiṭṭha paripucchana).
 4. Listening to the Dharma at proper times (kālena dhamma savana).
 5. Inquiry into what are and are not the causes (ṭhānāṭṭhāna vicchaya) of phenomena.

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

20 Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

Note 240

MA: When thoughts of sensual desire arise directed towards living beings, the "other sign" is the meditation on foulness (see MN 10.10); when the thoughts are directed to inanimate things, the "other sign" is attention to impermanence. When thoughts of hate arise directed towards living beings, the "other sign" is the meditation on loving-kindness; when they are directed to inanimate things, the "other sign" is attention to the elements (see MN 10.12). The remedy for thoughts connected with delusion is living under a teacher, studying the Dhamma, inquiring into its meaning, listening to the Dhamma, and inquiring into causes.

Method 2 for Removing Distracting Thoughts

Examine the danger (bhaya) of unwholesome thoughts.

- Reflect on the consequences, ponder on the disadvantages, examine the dangers, and scrutinize the drawbacks of unwholesome thoughts. Contemplate the unwholesome thoughts as blameworthy and they bring suffering.
- Investigate the wholesome thought to understand what causes it to arise and continue, and what counter measure or condition would deprive it of nourishment.
- Cultivate Fear of Wrongdoing (ottappa) and Sense of Shame (hiri) to guard against unwholesome thoughts.

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

Note 416

Shame (hiri) and fear of wrongdoing (ottappa) are two complementary qualities designated by the Buddha “the guardians of the world” because they serve as the foundation for morality. Shame has the characteristic of disgust with evil, is dominated by a sense of self-respect, and manifests itself as conscience. Fear of wrongdoing has the characteristic of dread of evil, is dominated by a concern for the opinions of others, and manifests itself as fear of doing evil.

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20 Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

Note 241

This method can be illustrated by the reflections of the Bodhisatta in MN 19.3–5. Calling to mind the unworthiness of the evil thoughts produces a sense of shame (hiri); calling to mind their dangerous consequences produces fear of wrongdoing (ottappa).

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

19 Dvedhāvitakka Sutta: Two Kinds of Thought

3. “As I abided thus, diligent, ardent, and resolute, a thought of sensual desire arose in me. I understood thus: ‘This thought of sensual desire has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered: ‘This leads to my own affliction,’ it subsided in me; when I considered: ‘This leads to others’ affliction,’ it subsided in me; when I considered: ‘This leads to the affliction of both,’ it subsided in me; when I considered: ‘This obstructs wisdom, causes difficulties, and leads away from Nibbāna,’ it subsided in me. Whenever a thought of sensual desire arose in me, I abandoned it, removed it, did away with it.

4–5. “As I abided thus, diligent, ardent, and resolute, a thought of ill will arose in me... a thought of cruelty arose in me. I understood thus: ‘This thought of cruelty has arisen in me. This leads to my own affliction, to others’ affliction, and to the affliction of both; it obstructs wisdom, causes difficulties, and leads away from Nibbāna.’ When I considered thus... it subsided in me. Whenever a thought of cruelty arose in me, I abandoned it, removed it, did away with it.

6. “Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of sensual desire, he has abandoned the thought of renunciation to cultivate the thought of sensual desire, and then his mind inclines to thoughts of sensual desire. If he frequently thinks and ponders upon thoughts of ill will... upon thoughts of cruelty, he has abandoned the thought of non-cruelty to cultivate the thought of cruelty, and then his mind inclines to thoughts of cruelty.

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

35.246 (9) The Simile of the Lute

“Bhikkhus, if in any bhikkhu or bhikkhunī desire or lust or hatred or delusion or aversion of mind should arise in regard to forms cognizable by the eye, such a one should rein in the mind from them thus: ‘This path is fearful, dangerous, strewn with thorns, covered by jungle, a deviant path, an evil path, a way beset by scarcity. This is a path followed by inferior people; it is not the path followed by superior people. This is not for you.’ In this way the mind should be reined in from these states regarding forms cognizable by the eye. So too regarding sounds cognizable by the ear ... regarding mental phenomena cognizable by the mind.

Method 3 for Removing Distracting Thoughts

Forget those unwholesome thoughts, avoid and not give attention to them.

- Withdraw attention, disregard and turn away; i.e., the mind does not give attention and reflection, and forgets those unwholesome thoughts.

- Commentary Majjhima Nikāya Aṭṭhakathā (MA) 3:90 recommended the following methods for disregarding distracting thoughts:
 1. Occupy oneself with something else.
 2. Recite some work explaining a teaching of Dhamma.
 3. Read a Dhamma text (like a pūjā book).
 4. Examine the parts of an object from his bag, like fire-sticks (“this is the upper stick; this is the lower stick”).
 5. Carefully and reflectively examine his requisites (“this is the awl; this is a pair of scissors; this is the nail cutter; this is the needle”).
 6. Darn the worn-out parts of the robe.

Method 4 for Removing Distracting Thoughts

Give attention to stilling the thought-formation of the unwholesome thoughts.

- Still the root of the thought-formation, remove the source of the unwholesome thoughts, eliminate the intentional thought process, and relax the thought-fabrication process.
- Progressively identify the causes of the unwholesome thoughts and eliminate the cause of the thought. Use intention and volition to gradually decrease the unwholesome thought. This is accomplished by investigating the unwholesome thought thus: “What is the cause? What is the cause of its cause?” and so on. The investigation would loosen the mind from the flow of unwholesome thoughts, eventually ending them.
- Switch, warn, ignore, trace, and chop an unskillful thought as soon as it arises.

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

20 Vitakkasaṅṭhāna Sutta: The Removal of Distracting Thoughts

Note 242

... “stopping the cause of the thought.” This is accomplished by inquiring, when an unwholesome thought has arisen: “What is its cause? What is the cause of its cause?” etc. Such an inquiry, according to MA, brings about a slackening, and eventually the cessation, of the flow of unwholesome thought.

Method 5 for Removing Distracting Thoughts

Apply sustained effort, clench the teeth and the tongue pressing on the palate, subdue and beat down the unwholesome mind by the wholesome mind.

- Develop intense resolve, a strong determination to not think a thought that is unwholesome.

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

36 Mahāsaccaka Sutta: The Greater Discourse to Saccaka

20. “I thought: ‘Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrain, and crush mind with mind.’ So, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind. While I did so, sweat ran from my armpits. Just as a strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind, and sweat ran from my armpits. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

The fifth method does not produce enlightenment (bodhi) but does produce energy and determination to remove the unwholesome thoughts and the associated defilements. This method is used as last resort only when all the other methods to overcome unwholesome thoughts have failed.

The five methods will bring control over the process of thinking and the quality of thoughts. The wise and skillful mind will have the ability to think only wholesome thoughts, eliminate the defilements and put an end to suffering.

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

20 Vitakkasanthāna Sutta: The Removal of Distracting Thoughts

8. ... This bhikkhu is then called a master of the courses of thought. He will think whatever thought he wishes to think and he will not think any thought that he does not wish to think. He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering.

Additional Method: Keeping Track of the Quality of Thoughts

The following story is about Upagupta who was an Arahant and does not appear in the Pāli Canon. As a lay person Upagupta was taught by his teacher a method to purify his mind of distracting unwholesome thoughts.

The Legend and Cult of Upagupta: Sanskrit Buddhism in North India and Southeast Asia by John S. Strong
Chapter Four: Lay Life, Ordination, and Arhatship

The story of Upagupta's birth in Mathura makes it clear that his destiny is to be a monk—indeed, a Master of the Dharma. That destiny, however, takes some time to unfold. Though conditionally committed by his father to become Sāṅakavāsin's pascācchramaṇa [a junior monk who assists a senior monk with their needs], Upagupta at first remains at home and helps out in his family's perfume shop. There he leads the ordinary life of a layman, and it is as a layman that he starts his meditative endeavors, preaches his first sermon, makes his first convert, and attains his initial realization of enlightenment. This is significant, for, although Upagupta's fame is to be as a member of the Sangha, his life story also reveals certain possibilities for spiritual attainment that are open to the laity.

Business in the perfume shop is good. According to the Divyāvadāna, this is because Mara has filled the whole city with such a horrible stench that its inhabitants are prompted to purchase many perfumes. Mara, as we shall see, plays a crucial and somewhat ambiguous role in Upagupta's career, but his actions here need to be seen in the context of Upagupta's father's agreement with Sāṅakavāsin. Gupta, it will be remembered, had promised he would let his son enter the Sangha when his trade made "neither profit nor loss." Mara, by making sure that his business thrives, is trying to put off the start of Upagupta's monastic career.

Mara's interference, however, does not prevent Sāṅakavāsin, Upagupta's future preceptor, from beginning his spiritual training. Indeed, Sāṅakavāsin visits Upagupta in his family's shop and asks him whether in doing business his mental states are defiled or undefiled. This is a fairly technical question for a young layman, and Upagupta answers frankly that he does not know what is meant by "defiled and undefiled mental states." Sāṅakavāsin defines them for him in straightforward terms: defiled mental states are when humans feel desire, passion, and anger towards others; undefiled mental states are the absence of these emotions. He then teaches Upagupta a simple technique for keeping track of the states of his thoughts: he gives him some black and white "strips" of cloth or of wood and tells him to put aside one black strip every time a defiled thought arises and one white strip every time an undefiled thought arises.

This curious meditative technique is obviously related to the practice of mindfulness, in which meditators endeavor to note and eventually to control mental phenomena as they occur; but, by its use of physical mnemonic devices, it makes that technique very concrete and gives it a specifically moralistic focus.

The colors white and black in Buddhism, as in many traditions, symbolic of purity and impurity, merits and demerits, good and evil. Indeed, one of the constant refrains of the Sanskrit avadānas [avadāna is a Sanskrit word that refers to a type of Buddhist literature that connects a person's virtuous deeds in a past life to events in their current life] is that "the karmic fruit of completely black deeds is completely black; that of completely white deeds completely white; and that of mixed deeds mixed," a statement that is always followed by an exhortation to "shun completely black and mixed deeds and abound in completely white ones." Sāṅakavāsin, it seems is here showing Upagupta a very practical way of doing just this, and one which encourages him to develop more and more positive states, in the midst of his day-to-day activities in the perfume shop. Thus, Upagupta at first finds he is putting aside two black strips for every white one; but he soon comes to put aside equal numbers of black and white stripes, then two white ones for every black one, and finally white strips alone.

Patrul Rinpoche reports a similar method to remove distracting unwholesome thoughts.

Words of My Perfect Teacher by Patrul Rinpoche

"Long ago, there was a brahmin called Ravi who examined his mind at all times. Whenever a bad thought arose, he would put aside a black pebble, and whenever a good thought arose he would put aside a white pebble. At first, all the pebbles he put aside were black. Then, as he persevered in developing antidotes and in adopting positive actions and rejecting negative ones, a time came when his piles of black and white pebbles were equal. In the end he had only white ones. This is how you should develop positive actions as an antidote with mindfulness and vigilance, and not contaminate yourself with even the smallest harmful actions."

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 6:30AM 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 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 if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email mittameditation@gmail.com if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information please send an email to mittameditation@gmail.com. We also have a presence on Facebook and Meet-Up social media.

Request for Support

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

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website www.mittameditation.com.
- Volunteering your skills, energy and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.

- Donating financial contributions for the Meditation Center's expenses. 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.