



Kalyāṇa-Mitta Meditation Center

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Dependent Origination (paṭicca samuppāda)

The Third and Fourth Noble Truths, the Origin and Cessation of Suffering, is represented by the teaching of Dependent Origination. Dependent Origination explores the causes and conditions leading to suffering and the possibility of liberation. Venerable Sāriputta reported the importance of the teaching in the sutta below.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
28 Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant's Footprint
28. ... Now this has been said by the Blessed One: "One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination."

The world and the things of the world arise through multiple causes and are not due to a single cause; conditions are in dependence upon other conditions, therefore all conditions and the world are interconnected. Sentient beings experience the results or effects of causes and each effect becomes a cause that effects itself and other sentient beings, these relationships continue on ad infinitum as long as ignorance and craving are present within the individual's mind.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
12:21 (1) The Ten Powers (1)
... 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.

Vinaya Mahavagga translated by Ṭhānissaro Bhikkhu
I.23.5 Upatissa-pasine: Upatissa's (Sāriputta's) Question
Then Ven. Assaji gave this Dhamma exposition to Sāriputta the Wanderer:
Whatever phenomena arise from cause:
 their cause
 and their cessation.
Such is the teaching of the Tathagata,
 the Great Contemplative.

Dependent Origination is a teaching to be studied and applied for practical benefit. It is a complex teaching that requires careful consideration.

The Long Discourses of the Buddha: A Translation of the Digha Nikaya translated by Maurice Walshe
15 Sutta: The Great Discourse on Origination
1. ... Venerable Ānanda came to the Lord, saluted him, sat down to one side, and said: 'It is wonderful, Lord, it is marvellous how profound this dependent origination is, and how profound it appears! And yet it appears to me as clear as clear!'
'Do not say that, Ānanda, do not say that! This dependent origination is profound and appears profound. It is through not understanding, not penetrating this doctrine that this generation has become like a tangled ball of string, covered as with a blight, tangled like coarse grass, unable to pass beyond states of woe, the ill destiny, ruin and the round of birth-and-death.

The teaching of Dependent Origination is composed of a sequence of twelve factors. Each factor arises in dependence on the preceding factor and ceases when that preceding factor is no longer active. Dependent Origination was taught by the Buddha in two formulations:

1. forward sequence (anulōma) formulates the origination of suffering (dukkha), and
2. reverse sequence (paṭilōma) formulates the cessation of suffering (dukkha).

The twelve factors of the forward sequence of Dependent Origination (anulōma paṭicca samuppāda) are as follows:

1. ignorance (avijjā) give rise to (paccayā)¹
2. volitional formations (saṅkhārā), volitional formations give rise to (paccayā)
3. consciousness (viññāṇa), consciousness give rise to (paccayā)
4. mentality-materiality (nāmarūpa), mentality-materiality give rise to (paccayā)
5. six sense bases (saḷāyatana), six sense bases give rise to (paccayā)
6. contact (phassa), contact give rise to (paccayā)
7. feeling (vedanā), feeling give rise to (paccayā)
8. craving (taṇhā), craving give rise to (paccayā)
9. clinging (upādāna), clinging give rise to (paccayā)
10. becoming-existence (bhava), becoming-existence give rise to (paccayā)
11. birth (jāti), birth give rise to (paccayā)
12. suffering (dukkha)
 - a. aging (jarā) and death (maraṇa),
 - b. sorrow (soka),
 - c. lamentation (parideva),
 - d. pain (dukkha),
 - e. grief, displeasure (domanassa), and
 - f. despair (upāyāsa).

Note 1: The pāli word paccayā means ‘condition’, a significant influence that determine something, and may be expressed as “give rise to”.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
28 Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant’s Footprint

17. “So, bhikkhus, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

The factors of Dependent Origination do not occur in a linear progression of one factor giving birth to another factor. Instead, there is usually an interplay of multiple factors. For example, the presence of ignorance (avijjā) usually implies that craving (taṇhā) and clinging (upādāna) are present as well, and the presence of craving and clinging usually indicate ignorance. The relationship between factors is one of complex conditionality rather than linear causation. Numerous suttas in the pāli canon demonstrate the complexity and variations of relationships between the factors.

The Buddha did not make known a first cause to the cosmos and stated that it is impossible to conceive of a first cause. The cause becomes the effect and the effect becomes the cause. In the circle of cause and effect, a first cause is incomprehensible.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
15.1 (1) Grass and Wood

... The Blessed One said this: “Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Suppose, bhikkhus, a man would cut up whatever grass, sticks, branches, and foliage there are in this Jambudīpa and collect them together into a single heap. Having done so, he would put them down, saying [for each one]: ‘This is my mother, this my mother’s mother.’ The sequence of that man’s mothers and grandmothers would not come to an end, yet the grass, wood, branches, and foliage in this Jambudīpa would be used up and exhausted. For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. For such a long time, bhikkhus, you have experienced suffering, anguish, and disaster, and swelled the cemetery. It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.”

Note: saṃsāra is the uninterrupted occurring succession of birth, death and rebirth.
Jambudīpa is literally the “Rose-Apple Land,” the Indian subcontinent.

Ignorance (avijjā) is the primary cause for saṃsāra, the endless round of birth, death and rebirth. Ignorance is also the primary cause of suffering (dukkha) inherent in saṃsāra. The Second Noble Truth states that craving (taṇhā) is the proximate cause for dukkha, however ignorance is the fundamental cause. Ignorance is defined as not knowing the Four Noble Truths (cattāri ariyasaccāni) and may also be understood as not knowing the Three Characteristics of Existence (ti-lakkhaṇa) as well as not understanding Dependent Origination (paṭicca samuppāda). The Four Noble Truths are:

1. First Noble Truth - The Existence of Suffering (dukkha).
2. Second Noble Truth - The Cause of Suffering (dukkha samudaya) is Craving (taṇhā).
3. Third Noble Truth - The Cessation of Suffering (dukkha nirodha) is nibbāna.
4. Fourth Noble Truth - The Noble Eightfold Path (ariya aṭṭhaṅgika magga) culminates in the Cessation of Suffering (dukkha nirodhagāminī paṭipadā).

The Three Characteristics of Existence is the understanding that the contents of experience; i.e., the five aggregates (khandā), have the following characteristics:

1. impermanence (anicca),
2. suffering (dukkha), and
3. not-self (anatta).

The contents of experience are one or more of the five aggregates (khandā):

1. material form (rūpa khandha),
2. mental formations (saṅkhārā khandha),
3. perceptions (saññā khandha),
4. feelings (vedanā khandha), and
5. sense consciousness (viññāṇa khandha).

Ignorance (avijjā) conditions volitional formations (saṅkhārā) which are intentional, willed actions. The volitional formations may be wholesome or unwholesome and performed by three courses of action:

1. bodily (kāyasaṅkhārā),
2. verbal (vacīsaṅkhārā) and
3. mental (cittasaṅkhārā).

Volitional formations are kamma formations, patterns of behaviour that are due to past ignorance. Volitional formations (saṅkhārā), ignorance (avijjā) and craving (taṇhā) are the factors that result in rebirth and saṃsāra from one life to the next.

The ripening of volitional formations (saṅkhārā) - kamma, and craving (taṇhā) for becoming-existence (bhava) in the past life result in consciousness (viññāṇa) in the present life that enters the fertilized ovum at conception to produce a new sentient being.

The new sentient being is composed of mental and bodily phenomena, mentality-materiality (nāmarūpa). Mentality (nāma) is the collection of five mental factors involved in cognition:

1. feeling (vedanā),
2. perception (sañña),
3. volition (cetanā),
4. contact (phassa), and
5. attention (manasikāra).

Materiality (rūpa) is the physical form composed of the four great elements (mahābhūta):

1. earth, solid element (paṭhavi dhātu),
2. water element (āpo dhātu),
3. fire, heat element (tejo dhātu), and
4. air, motion element: (vāyo dhātu).

Mentality-materiality (nāmarūpa) possess the six sense bases (saḷāyatana), six internal and six external sense bases.

- Six internal (ajjhattika) sense bases, sense faculties (indriya):

1. eye (cakkhu),
2. ear (sota),
3. nose (ghāna),
4. tongue (jivhā),
5. body (kāya), and
6. mind (mano).

- Six external (bāhira) sense bases, sense objects:

1. visible forms (rūpā āyatana),
2. sounds (sotā āyatana),
3. odors (ghānā āyatana),
4. flavors (rasā āyatana),
5. tangibles (kāyā āyatana), and
6. mental objects (dhammā āyatana).

Contact (phassa) is the coming together of an internal sense base, external sense base and consciousness. Sense consciousness arises dependent on an internal and an external sense base. There are six types of sense consciousness:

1. eye consciousness (cakkhu viññāṇa)
2. ear consciousness (sotā viññāṇa)
3. nose consciousness (ghāna viññāṇa)
4. tongue consciousness (jivhā viññāṇa)
5. body consciousness (kāya viññāṇa)
6. mind consciousness (mano viññāṇa)

Ajahn Sāriputta teaches that suffering (dukkha) associated with sense faculties and sense objects is not inherent to these sense bases but is due to the fetters (samyojana) that arise when there is contact between a sense faculty and sense object. The following sutta is the teaching by Ajahn Sāriputta on the relationship between contact (phassa), the sense bases (saḷāyatana) and suffering (dukkha).

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi 35.232 (5) Koṭṭhita

... Friend Koṭṭhita, the eye is not the fetter of forms nor are forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both: that is the fetter there. The ear is not the fetter of sounds nor are sounds the fetter of the ear, but rather the desire and lust that arise there in dependence on both: that is the fetter there.... The mind is not the fetter of mental phenomena nor are mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both: that is the fetter there.

... In this way too, friend, it may be understood how that is so: There exists in the Blessed One the eye, the Blessed One sees a form with the eye, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind. There exists in the Blessed One the ear, the Blessed One hears a sound with the ear ... There exists in the Blessed One the nose, the Blessed One smells an odour with the nose ... There exists in the Blessed One the tongue, the Blessed One savours a taste with the tongue ... There exists in the Blessed One the body, the Blessed One feels a tactile object with the body ... There exists in the Blessed One the mind, the Blessed One cognizes a mental phenomenon with the mind, yet there is no desire and lust in the Blessed One; the Blessed One is well liberated in mind.

In this way, friend, it can be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both is the fetter there; how the ear is not the fetter of sounds nor sounds the fetter of the ear...; how the mind is not the fetter of mental phenomena nor mental phenomena the fetter of the mind, but rather the desire and lust that arise there in dependence on both is the fetter there."

The ten fetters (samyojana) that cause sentient beings to remain in mundane existence (saṃsāra) are:

1. personality belief (sakkāya diṭṭhi),
2. doubt (vicikicchā),
3. clinging to rites and rituals (sīlabbata parāmāsa),
4. sensual desire (kāma rāga),

5. ill will (vyāpāda),
6. craving for existence in the Form Realm, fine material existence (rūpa rāga),
7. craving for existence in the Formless Realm, immaterial existence (arūpa rāga),
8. conceit (māna),
9. restlessness (uddhacca), and
10. ignorance (avijjā).

Feelings (vedanā) result from contact at the six sense bases (saḷāyatana) and is experienced as:

1. pleasant (sukhā vedanā),
2. unpleasant (dukkhā vedanā), or
3. neutral (upekkhā vedanā).

Liberation from the fetters (samyojana) is accomplished when the mind is trained to perceive the sense bases (saḷāyatana) without defilement. Fetters are abandoned from the mind "when one knows and sees ... as impermanent" the sense faculties, sense objects, sense consciousness, contact and feelings. Similarly, the fetters are uprooted from the mind "when one knows and sees ... as nonself" the sense faculties, sense objects, sense consciousness, contact and feelings.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
35.54 (2) Abandoning the Fetters

... Venerable sir, how should one know, how should one see, for the fetters to be abandoned?

Bhikkhu, when one knows and sees the eye as impermanent, fetters is abandoned and true knowledge arises. When one knows and sees forms as impermanent ... When one knows and sees as impermanent whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-norpleasant— fetters is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, fetters is abandoned and true knowledge arises.

35, 55 (3) Uprooting the Fetters

... Venerable sir, how should one know, how should one see, for the fetters to be uprooted?

Bhikkhu, when one knows and sees the eye as nonself, the fetters are uprooted. When one knows and sees forms as nonself ... (all as above) ... When one knows and sees thus, bhikkhu, the fetters are uprooted.

Craving (taṇhā) for pleasant experiences is the result of feelings (vedanā). The untrained mind allows feelings to condition craving: the desire for comfortable and pleasant physical objects and mental formations, and to avoid uncomfortable and painful situations. Craving is the proximate cause of suffering (dukkha). The removal of craving and suffering requires the training of mind in restraint of and insight into the sense bases (saḷāyatana). The three types of craving (taṇhā) are for:

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

The grasping tightly to the objects of craving (taṇhā) and to wrong views (micchā diṭṭhi) results in clinging (upādāna) which is an intensification of craving. Clinging results in views that support craving for comfortable and pleasurable situations and objects as well as for continued existence. There are four types, clinging (upādāna) to:

1. sensuality (kāmapādāna),
2. views (diṭṭhupādāna),
3. rules and rituals, habits and practices (sīlabbatupādāna), and
4. ego belief (attavādupādāna).

Please note that the following progression on how clinging arises was borrowed from a source that cannot be located.

- What the mind takes for food is compounded, it deteriorates and changes; there's a subtle level of stress inherent in keeping the compound going.
- We're a slave to our appetites. When the demands of these slave drivers aren't met we don't act in honorable ways.
- We keep doing something again and again - that's the clinging - as a means of finding happiness. That's the feeding.

Clinging (upādāna) produces a new round of volitional formations (saṅkhārā) that results in becoming-existence (bhava). Becoming-existence (bhava) occur in two modes:

1. kamma-existence (kammabhava) consists of past kamma that results in becoming-existence into one of the three realms (loka). This is the active life process.
2. rebirth-existence (upapattibhava) is the state of becoming-existence while dwelling in one of the three realms (loka). This is the passive life process.

Kamma-existence (kammabhava) results in birth (jāti) in one of the following three realms (loka):

1. Desire Realms (kāma loka) consists of eleven realms populated by sentient beings who have pleasurable and non-pleasurable experiences. Seven of these realms are favorable destinations: the human realm (manussa loka) and six lower celestial realms occupied by devas. The four lowest realms are the non-favorable destinations: animal realm (tiracchāna yoni), hungry ghosts realm (peta-loka), demon realm (asura nikāya) and the hell realm (niraya).
2. Subtle Form Realms (rūpa loka) consist of sixteen realms where devas dwell. These realms are reached by sentient beings who have developed one of the four fine-material absorptions (rupajhāna). The highest subtle form realms are the Pure Abodes reached by the Non-Returner (anāgāmi), the third stage of Awakening.
3. Formless Realms (ārūpya loka) consist of four realms reached while meditating in one of the four formless absorptions (arupajhāna). The Subtle Form Realms and the Formless Realms are the heavens (sagga).

Devas (“Radiant Ones”) are deities who live in realms where they experience mostly sublime mental pleasures and are generally invisible to humans. The devas possess refined bodies of pure light. However, devas are not gods or permanent but are susceptible, just like all human and other sentient beings, to ever-repeated rebirth, old age and death, and are not freed from the cycle of existence (saṃsāra) and from suffering (dukkha).

Rebirth results in suffering (dukkha) at birth (jāti), old age (jarā) and death (maraṇa).

Experiences of dukkha include sorrow (soka), lamentation (parideva), pain (dukkha), grief (domanassa) and despair (upāyāsa).

The twelve factors of Dependent Origination may be interrupted to be applied over three lives. The following sutta illustrates the series.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi
12.19 (9) The Wise Man and the Fool

Bhikkhus, for the fool, hindered by ignorance and fettered by craving, this body has originated. For the fool that ignorance has not been abandoned and that craving has not been utterly destroyed. For what reason? Because the fool has not lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the fool fares on to [another] body. Faring on to [another] body, he is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, displeasure, and despair; not freed from suffering, I say.

Bhikkhus, for the wise man, hindered by ignorance and fettered by craving, this body has originated. For the wise man that ignorance has been abandoned and that craving has been utterly destroyed. For what reason? Because the wise man has lived the holy life for the complete destruction of suffering. Therefore, with the breakup of the body, the wise man does not fare on to [another] body. Not faring on to [another] body, he is freed from birth, aging, and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.

This, bhikkhus, is the distinction, the disparity, the difference between the wise man and the fool, that is, the living of the holy life.

• Past Life

Ignorance (avijjā) and volitional formations (saṅkhārā) from the past life cause both the fool and the wise man to be reborn in the present life. Ignorance and volitional formations implies the presence of craving (taṇhā), clinging (upādāna) and kamma-existence (kammabhava).

• Present Life

Past kamma (vipāka) created by ignorance (avijjā) and volitional formations (saṅkhārā) are the causes which result in the present life: consciousness (viññāṇa), mentality-materiality (nāmarūpa),

six sense bases (saḷāyatana), contact (phassa), and feeling (vedanā). Craving (taṇhā), clinging (upādāna) and kamma-existence (kammabhava) are volitional (kamma) and will have results in the future. The wise man abandons ignorance (avijjā) and craving (taṇhā) in the present life and is not reborn again.

- Future Life

The fool does not abandon ignorance (avijjā) and craving (taṇhā) in the present life and these defilements result in volitional formations (saṅkhārā), clinging (upādāna) and rebirth becoming-existence (upapattibhava), these are the causes for a future life that result in suffering (dukkha), birth (jāti), old age (jarā) and death (maraṇa).

The following table is borrowed from The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi.

3 periods	12 factors	20 modes in 4 groups
Past Life	1. ignorance (avijjā) 2. volitional formations (saṅkhārā)	5 past causes: 1, 2, 8, 9, 10 condition the present life.
Present Life	3. consciousness (viññāṇa) 4. mentality-materiality (nāmarūpa) 5. six sense bases (saḷāyatana) 6. contact (phassa) 7. feeling (vedanā)	5 present effects 5: 3-7 are the result of past ignorance and kamma.
	8. craving (taṇhā) 9. clinging (upādāna) 10. becoming-existence (bhava)	5 present causes: 8, 9, 10, 1, 2 condition the future life.
Future Life	11. birth (jāti) 12. suffering (dukkha): old age (jarā) and death (maraṇa)	5 future effects: 3-7 are the result of the present life.

The two roots:

1. Ignorance (from past to present)
2. Craving (from present to future)

The three connections:

1. Past causes with present effects (between 2 and 3)
2. Present effects with present causes (between 7 and 8)
3. Present causes with future effects (between 10 and 11)

Dependent Origination is described in three rounds:

1. defilements (kilesavaṭṭa) are composed of ignorance (1), craving (8), and clinging (9);
2. action (kammavaṭṭa) are composed of volitional formations (2) and kamma-existence (part of 10); and
3. results (vipakavaṭṭa) are composed of consciousness (3), mentality-materiality (4), six sense bases (5), contact (6), feeling (7), rebirth-existence (part of 10), birth (11), and suffering (12).

The round of defilements result in the round of defiled actions. The round of defiled actions result in the round of results. The round of results produce the round of defilements. In this manner, saṃsāra, the round of rebirths revolves without a perceivable beginning.

The round of existence (saṃsāra) can be dismantled by uprooting ignorance (avijjā) with penetrating knowledge of the Four Noble Truths (cattāri ariyasaccāni); craving (taṇhā) and clinging (upādāna) is then no longer generated by the mind; and volitional formations (saṅkhārā), are no longer produced that results in rebirth (jāti). The goal of the teaching is now accomplished by escaping from saṃsāra and the inherent suffering (dukkha).

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi
28 Mahāhatthipadopama Sutta: The Greater Discourse on the Simile of the Elephant's Footprint

20. "But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold

base, 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 being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

The mind well trained cultivates wisdom (paññā) by practicing the Noble Eightfold Path (ariya aṭṭhaṅgika magga), The Fourth Noble Truth:

1. Right View (sammā-diṭṭhi),
2. Right Intention (sammā-saṅkappa),
3. Right Speech (sammā-vācā),
4. Right Action (sammā-kammanta),
5. Right Livelihood (sammā-ājiva),
6. Right Effort (sammā-vāyāma),
7. Right Mindfulness (sammā-sati), and
8. Right Concentration (sammā-samādhi).

Wisdom uproots ignorance, thereby future suffering does not arise by the reverse sequence of Dependent Origination (paṭilōma paṭicca samuppāda):

1. ignorance (avijjā) is uprooted (nirodhā),² ignorance does not cause to arise (nirodhā)
2. volitional formations (saṅkhārā), volitional formations does not cause to arise (nirodhā)
3. consciousness (viññāṇa), consciousness does not cause to arise (nirodhā)
4. mentality-materiality (nāmarūpa), mentality-materiality does not cause to arise (nirodhā)
5. six sense bases (saḷāyatana), six sense bases does not cause to arise (nirodhā)
6. contact (phassa), contact does not cause to arise (nirodhā)
7. feeling (vedanā), feeling does not cause to arise (nirodhā)
8. craving (taṇhā), craving does not cause to arise (nirodhā)
9. clinging (upādā), clinging does not cause to arise (nirodhā)
10. becoming-existence (bhava), becoming-existence does not cause to arise (nirodhā)
11. birth (jāti), birth does not cause to arise (nirodhā)
12. aging (jarā) and death (maraṇa), sorrow (soka), lamentation (parideva), pain (dukkha), grief (domanassa), and despair (upāyāsa).

Such is the cessation of this whole mass of suffering (evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti).

Note 2: The pāli word nirodhā means 'cessation', the fact of not arising, and may be expressed as "does not cause to arise".

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

- Sitting meditation is held everyday at 6:30AM and 5:30PM. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com on the days and time you would like to participate.
- The days of the full moon, new moon and the two half moons are called in Pāli: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days

after the 5:30PM meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc).

- Meditation Workshop is held on the first Sunday of each month between 11:00AM and 1:00PM. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email mittameditation@gmail.com 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. Kalyana-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website www.mittameditation.com and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.