### Table 16.5
Characteristic, Function, Manifestation and Proximate Cause of Twelve Factors of Dependent Arising

**Key:**
- C = characteristic
- F = function
- M = manifestation
- P = proximate cause

1. **Ignorance**—avijjā  
   **C:** unknowing the ultimate, nonconventional reality of things  
   **F:** to confuse  
   **M:** as concealing the ultimate reality of things  
   **P:** the four taints (āsavas) of sensual desire, desire for existence, ignorance, and wrong view

2. **Volitional formations**—saṅkhārā  
   **C:** forming  
   **F:** to accumulate kamma, or to endeavor  
   **M:** as volition  
   **P:** ignorance

3. **Consciousness**—viññāna  
   **C:** cognizing an object  
   **F:** to go before  
   **M:** as rebirth-linking  
   **P:** volitional formations; or the physical base and object

4. **Mentality and Materiality**—nāma rūpa  
   **Mentality**—nāma  
   **C:** bending toward the object  
   **F:** to associate with other mental factors  
   **M:** as the inseparability of the three mental aggregates that compose mentality (feeling, perception, and mental formations)  
   **P:** consciousness  
   **Materiality**—rūpa  
   **C:** being molested by change  
   **F:** to be dispersed and subject to decay and change  
   **M:** as indeterminate, that is, neither intrinsically wholesome nor unwholesome  
   **P:** consciousness

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Adapted from *Wisdom Wide and Deep: A Practical Handbook for Mastering Jhāna and Vipassanā* by Shaila Catherine  
5. Six-fold sense base—*saḷāyatana*
   C: actuating, enlarging, extending
   F: to see, hear, smell, taste, touch, and think
   M: as the state of physical base and door
   P: mentality and materiality

6. Contact—*phassa*
   C: touching
   F: impinging, to cause the object and consciousness to impinge
   M: as the coincidence of sense base, sense object and sense-consciousness
   P: the six sense bases

7. Feeling—*vedanā*
   C: experiencing
   F: to exploit the stimulus of the object
   M: as mental or bodily pleasure, and mental or bodily pain
   P: contact

8. Craving—*taṇhā*
   C: being a cause of suffering
   F: to delight
   M: as insatiability
   P: feeling

9. Clinging—*upādāna*
   C: seizing, attachment, or grasping
   F: not to release
   M: as a strong form of craving and as false view
   P: craving

10. Becoming—*bhava*
    C: being kamma and kamma-result
    F: by causing to exist; existence
    M: as wholesome, unwholesome and indeterminate
    P: clinging

11. Birth—*jāti*
    C: the first genesis in any sphere of becoming
    F: to consign to a sphere of becoming
    M: as an emerging in this existence from a past existence
    P: kamma-process becoming (*kamma-bhava*)
12. Aging and death—\textit{jarāmarāṇa}

\textbf{Aging—\textit{jarā}}

\textbf{C}: the maturing of the aggregates
\textbf{F}: leading on to death
\textbf{M}: as the vanishing and destruction of youth
\textbf{P}: birth

\textbf{Death—\textit{marāṇa}}

\textbf{C}: a fall, shifting, perishing, or passing
\textbf{F}: to disjoin
\textbf{M}: as absence from the destiny in which there was birth
\textbf{P}: birth