DEPENDENT ORIGINATION/Co-ARISING

Avidyā: *Ignorance*, Blindness, lit: Unwise

THE CIRCLE OF BIRTH,

BECOMING AND

COMING INTO BEING.

Jarāmarana: Ageing, death, and this entire mass of dukkha;

lit: Suffering

Jāti: Birth
Taking birth into
an identity

Bhava: Becoming;
Formation of being
Having to control it
This is who I am or
who I am going to be

Upādāna: Clinging; Attachment; Sustenance; Fuel

Tanhā: Craving

Fabrications; Concoctions; Will to Live, lit: Put Together Habits and Patterns of Mind Aversion - Greed - Delusion

Viññāna: Consciousness; Subconscious

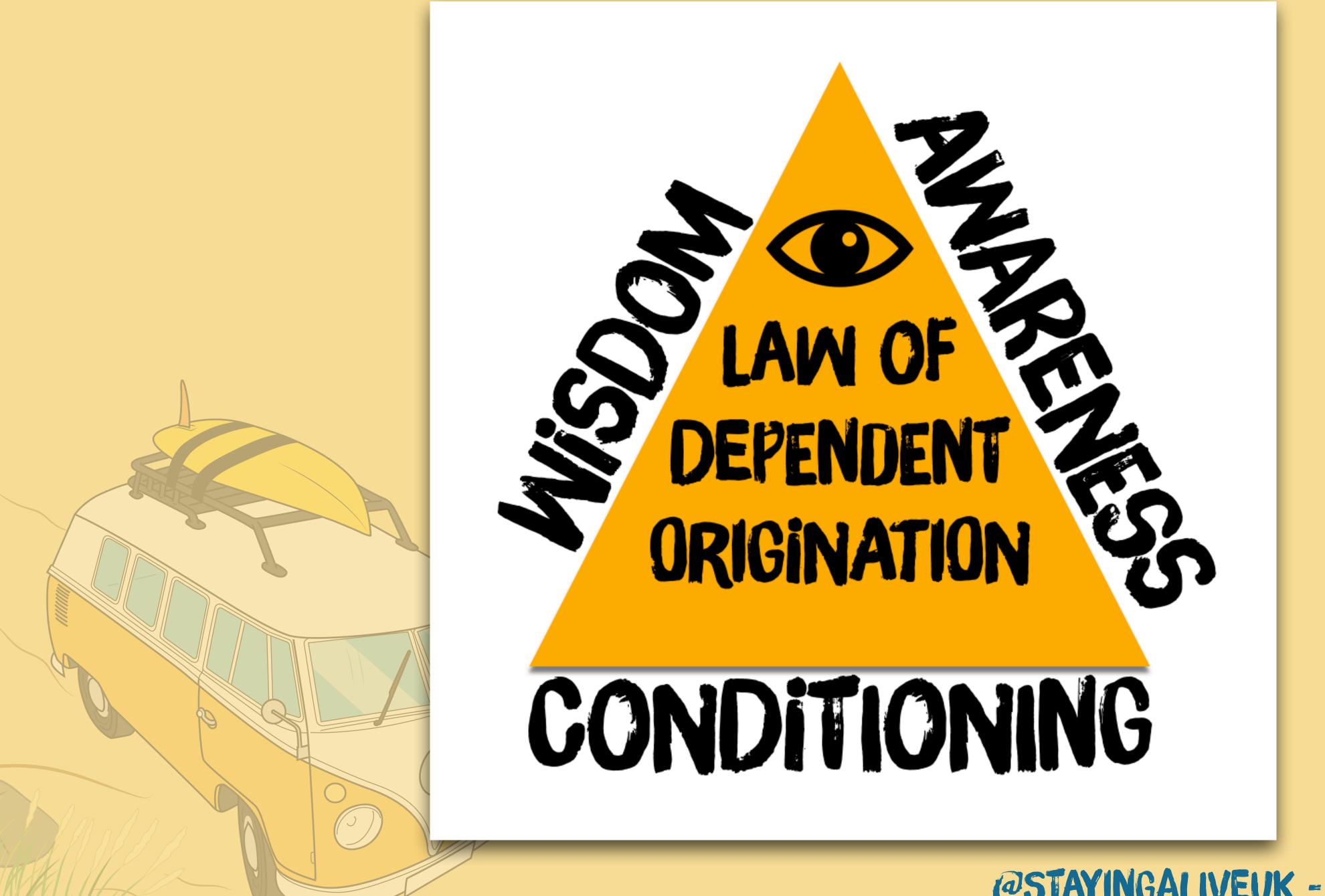
Sankhāra: Mental Formations,

Namarūpa: Mind/Body
Name-and-Form;
Mentality-materiality
Mental & Physical Processes

Sa!āyatana: Six-fold sense spheres/ bases/organs and their objects, eyes, ears, smell, taste, touch, mind

Phassa: Contact

Vedanā: Feeling Tone, lit: Sensation Pleasant or Unpleasant



TRANSLATION OF DEPENDENT ORIGINATION TERMS



- 1. **Avidyā** includes confusing the mundane reality to be the only reality, and it as a permanent though it is ever changing.
- 2. Sankhāra refers to "conditioned things" or "dispositions, mental imprint.
- 3. **Viññāna** refers to consciousness conditioned by mental fabrications; consciousness and the mind-body are interdependent; and, consciousness acts as a "life force" by which there is a continuity across rebirths.
- 4. **Namarūpa** refers to the constituents of a living being: nāma refers to the mental, while rūpa refers to the physical.
- 5. **Saļāyatana** refers to six internal-external (organ-object), pairs of sense bases, eye and visible objects, ear and sound, nose and odour, tongue and taste, body and touch, mind and mental objects.
- 6. **Phassa** refers to contact means "it touches". It has touching as its salient characteristic, impact as its function, "coinciding" (of the physical base, object and consciousness) as its manifestation.
- 7. **Vedanā** refers to the pleasant, unpleasant and neutral sensations that occur when our internal sense organs come into contact with external sense objects and the associated consciousness.
- 8. **Tanhā** the meaning of the word is "thirst, thirsting for, longing for, craving for, desiring, eager greediness, and suffering from thirst.
- 9. **Upādāna** is the word for "clinging", "attachment" or "grasping", although the literal meaning is "fuel". Upādāna and Tanhā are seen as the two primary causes of suffering.
- 10.**Bhava** means being, worldly existence, becoming, birth, be, production, origin experience, in the sense of rebirths and re-deaths, because a being is so conditioned and propelled by the karmic accumulations; but also habitual or emotional tendencies.
- 11. Jāti refers to Birth in this lifetime or future lifetimes.
- 12. Jarāmarana is associated with the inevitable decay and death-related suffering of all beings prior to their rebirth within Saṃsāra (cyclic existence).

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