

Thus, with regard to the dhātus that give rise to conditioned existence, SN 14. 12 and its counterpart SA 458 report altogether six kinds of dhātu: the dhātus of sensuality, of ill-will, and of cruelty; and their opposites, the dhātus of renunciation, of benevolence, and of kindness.

The next discourse, SN 14. 13, and its counterpart SA 457 name further dhātus that initiate conditioned existence. Both versions state that conditioned by the dhātu of ignorance (avijjā-dhātu 無明界), whether low (hīna-dhātu 下界), average (majjhima-dhātu 中界), or excellent (paṇīta-dhātu 勝界), there arise in sequence various conditions and actions, as the following table shows:¹⁸

Conditions and actions derived from the dhātu of ignorance (low, average, or excellent)

| SN 14. 13 | SA 457 |
|-------------------------------|--------------------------------|
| dhātu ↓ | dhātu ↓ |
| 1. saññā (perception) | 1. 說 (speech) |
| 2. diṭṭhi (view) | 2. 見 (view) |
| 3. vitakka (thinking) | 3. 想 (perception or thinking?) |
| 4. cetanā (volition) | 4. 思 (volition) |
| 5. patthanā (wishes) | 5. 欲 (wishes) |
| 6. paṇidhi (aspiration) | 6. 願 (aspiration) |
| 7. puggala (person) | 7. 士夫 (person) |
| 8. vācā (speech) | 8. 所作 (what is done) |
| 9. ācikkhati (to declare) | 9. 施設 (to reveal) |
| 10. deseti (to teach) | 10. 建立 (to establish) |
| 11. paññāpeti (to reveal) | 11. 部分 (part) |
| 12. paṭṭhapeti (to establish) | 12. 顯示 (to disclose) |
| 13. vivarati (to disclose) | 13. 受生 (rebirth) |
| 14. vibhajati (to analyse) | |
| 15. uttānikaroti (to explain) | |
| 16. uppatti (rebirth) | |

The SN version names sixteen items derived from the dhātu of ignorance, where the SA names thirteen; five items in SN and two in SA have no exactly corresponding terms. The sequence in the two versions is identical except in the case of speech.

¹⁸ SN ii, pp. 153-154. T 2, p. 117a (CSA ii, p. 171).