CASE HISTORIES FROM THE PĀLI CANON I:[1]

THE SĀMAÑÑAPHALA SUTTA
HYPOTHETICAL CASE HISTORY
OR
HOW TO BE SURE TO WIN A DEBATE

Case histories in contemporary psychology

It has been observed "that the great novels are source books for psychologists, or that they are case histories (i.e. illustrative, typical examples)."[2]

What is a case history?

In Western psychology, case histories are defined as follows:

"a compilation of information which includes all available data on background, test results, interviews, ratings, diagnoses, etc., concerning an individual subject of a study. The case-history method is most frequently utilized ... for the practical purpose of diagnosis and prognosis. However, after the study of a number of individual cases, the clinician or sociologist may formulate theoretical principles or generalisations about some aspect of behaviour."[3]

[2] Wellek and Warren, 1966 : 35.
[3] Chaplin, 1975 : s.v. "case history".

"A record of an individual's experience, illnesses, education, environment, treatment, and, generally, all facts relevant to the particular problems involved in a medical or clinical case."[4]

The case history method is explained,

" .. This biographical method was developed and refined predominantly by the proponents of psychoanalysis .. as an instrument of research; to the analysis of life they added the investigation of experience. Case histories can be interpreted either qualitatively or quantitatively. The qualitative interpretation corresponds to the research approach of the psychology of "understanding" .. and thus psychoanalysis or depth psychology ... too."[5]

The case history is thus an account of significant events in a person's life recorded for a particular reason and different types of case history will be produced for example by historians, sociologists, doctors or psychotherapists. Here we are concerned only with the type of case history produced by psychologists, psychotherapists, psychoanalysts, meditation teachers, and so forth.

The psychological case history sets out to address both practical and theoretical problems. Its starting point is the compilation of information. This information will include as much detail about the person's past as is relevant. It is collected so that the therapist can make a diagnosis of the client's present state, a prognosis: "a prediction of the outcome of a particular condition, including some indication of its

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[4] Drever, 1964 : s.v. "case history".

[5] Eysinck, 1975 : s.v. "case history method".

expected duration, severity, and probably final status";[6] and plan a course of therapy.

The second feature of a case history is regular assessment. The evolution of the case is recorded and diagnoses and prognoses are reviewed and kept up to date. This is the therapist's means of keeping track of the changes the client is going through. Fundamental here is the therapist's expectation that during the course of the treatment the client will enter a process within which he will make progress through certain stages, and reach a defined goal. The third feature concerns generalisations that may be made after the study of a number of individual case histories. These are especially interesting as they are, in fact, *hypothetical case histories*. They predict the stages a person will go through in his life and in his therapy. Among the most famous examples of these in contemporary psychology are Freud's oral, anal and phallic stages, Erikson's eight ages of man,[7] Grof's Basic Perinatal Matrices,[8] and Wilbur's Spectrum of Consciousness.[9] The second definition mentions specifically medical or clinical cases, but Grof, for example, or Wilbur, could be regarded as providing *spiritual* hypothetical case histories, i.e. hypothetical case histories concerning the evolution of the Soul or of the Self, or of the Higher Self, or of the Not-self, depending on the word one choses to use. These spiritual hypothetical case histories are, at the same time, paths to Enlightenment, however this "Enlightenment" is defined.

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[6] Chaplin, 1975 : s.v. "prognosis".

[7] Basic Trust v. Basic Mistrust; Autonomy v. Shame and Doubt; Initiative v. Guilt; Industry v. Inferiority; Identity v. Isolation; Generativity v. Stagnation; Ego Integrity v. Despair. Erikson, 1965

[8] Grof 1975 : 102-103; 1985 : 103-105.

[9] Wilbur, 1977; 1980.

Case histories in Buddhist psychology

Buddhist psychology presents itself as a psychology of Enlightenment.[10] Among the theoretical aspects of this psychology are those concerned with certain defined states of consciousness and stages of attainment, the methods that will lead to achieving them, and the obstacles that may stand in the way. Whenever soteriological methods are described, they are shown to result in psychological processes, viz., sequences of mental acts of understanding or sequences of affective states or a combination of these or the attainment of trance states (*jhāna*). Particular processes lead to defined states or stages of attainment. The texts have a large variety of ways of presenting these processes, states and stages. Several schemas of stages exist side by side. No convincing mapping of one schema to the other, however, nor any discussion of the relationships between schemas is provided. One problem with which we are faced, therefore, is that of the relationship between these various systems of stages and sequences of states and processes.

Three different types of Case histories occur in these texts: (1) case histories of Buddhas, (2) hypothetical case histories, (3) actual case histories of converts and disciples. Among the case histories of Buddhas are the standard case history for Buddhas, that of Vipassī (DN 14), and the historical Buddha's case history:[11] rather self-evidently the former is there to authenticate the latter. A hypothetical case history is a standard account of what the Buddha predicts will happen to somebody who follows his method. It describes the developmental process through which the serious practitioner who follows the method is likely to go. It describes how he is expected to develop in terms of cognitive and affective factors, particular experiences and insights, the acquisition of

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[10] Manné-Lewis, 1986 : 126.

[11] See Bareau, 1970 for an attempt to differentiate the mythical from the historical material.

new abilities and the attainment of the Altered States of Consciousness[12] whose sequential attainment is predicted upon the practice of the Buddha's method. It presents the general case, and provides the theoretical basis for a diagnosis. Most case histories come within this category. Actual case histories of converts and disciples, which unfortunately occur rather rarely, tell what happened to supposedly historical individuals through their practice of the Buddha's method. They occur most frequently in Consultations.[13] In these situations the progress and attainments of a given individual are diagnosed and discussed, in personal interviews with the Buddha, or by the Buddha with other monks. These personal case histories contain brief information about the practitioner's background in the form of the religious or social group to which he belongs. They provide some sort of description of his present state and problems. They contain the counselling that was offered and the progress he made using it. These case histories provide an interesting and important contrast with the ideal or hypothetical model. They illustrate the human element, the individual problems encountered by individuals trying to follow the way.

The case histories face us with particular problems. Buddhist literature, as well as attempting to be an accurate record of the Buddha's Teaching, is propaganda. It is propaganda both for the purpose of attracting new converts and for the purpose of promulgating the Buddha's Teaching.[14] Case histories are both demonstrations of the Buddha's method in action and proof of its efficacy. Many questions have to be asked about them. These include what purpose the individual case histories (of whatever type) serve in their contexts, and whether the different types of case history serve different purposes. Hypothetical case histories especially face us with the problem concerning the extent to

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[12] See Tart, 1969; 1975.

[13] See Manné, 1990 : 61, Consultations.

[14] Manné, 1990 : 72-81.

which they genuinely relate to the actual experiences of any real practitioner. On the question of method, case histories show where the texts are consistent or otherwise in their presentation of the relationship between method and achievement. They confront us with the fact that there were several alternative developmental possibilities, each leading to its own particular set of achievements before arriving at the same final goal. On the question of processes of development, case histories confront us with the problem of the mutual relationship between the various sequences and stages of development. The case histories face us with particular problems but they also provide us with the means to solve them. They are presented in the texts in a highly schematised way and so they can be collected and collated, anomalies can be discerned, the problems referred to above appear in clear relief, and explanations are possible.

The *Dīgha, Majjhima, Samyutta* and *Anguttara Nikāyas* with the poetry of the *Thera* and *Therigatha*, are the texts, that contain the case histories. There are no case histories in the *Abhidhamma* texts except for the *Puggalapaññatti*, and very few in the *Vinaya*. Certain types of case histories occur only in certain genres of suttas. I have chosen two frequently occurring case histories for this study.

THE SĀMAÑÑAPHALA SUTTA
HYPOTHETICAL CASE HISTORY
- OR HOW TO BE SURE TO WIN A DEBATE

1 Introduction

The *Sāmaññaphala Sutta* (henceforth SPS), paragraphs 40-98, contains a hypothetical case history (henceforth HCH) a standard account of what the Buddha predicts will happen to someone who follows his method. The formula that I call the *Sāmaññaphala Sutta* hypothetical case history (henceforth abbreviated to SPS-HCH) has been much studied.[15] My interest in this formula is in terms of its quality as a case history and in terms of its context: it is so frequently placed within the debate situation.[16] The HCH which the *Sāmaññaphala Sutta* contains describes a training towards, and the attainment of, a sequence of soteriological achievements, a process which begins with the attainment of faith in the Tathāgata, and which ends with the attainment of Liberation. We know that this case history is hypothetical because the subject of this case history is introduced by the phrase, "a householder, or the son of a householder, or someone who has come to be reborn in a different group",[17] i.e. any person who may belong to any of these (first two) groups or any other. In other words: the general case. This HCH is repeated in more or less similar form in various places in the Nikāyas[18], but most strikingly in the 11 suttas that follow the SPS in the DN. Schmithausen has already remarked that it does not occur at all in the SN.[19] Because of its location in the Pali texts I will take *Sāmaññaphala Sutta* version as the basic version with which I will compare all of the others. This is simply a convenience, and does not imply in any way that I consider this version to be the original one.[20] Equally it is for convenience that I refer to this genre of hypothetical case history as the SPS-HCH.

[15] See, e.g. Meisig (1987), who has compared the various versions of it; Griffiths (1983), who has attempted a form-critical analysis; MacQueen (1988); etc.

[16] See Manné, 1992.

[17] *gahapati vā gahapati-putto vā aññatarasmiṃ vā kule paccājāto.*

[18] DN, suttas 2 - 23; MN, suttas 27, 38, 51, 76, 79, 101, 112, 125; AN II 208 - 211, V 204 - 209.

[19] Schmithausen, 1981 : 204, fn. 15.

[20] The equivalent of the *Ambaṭṭha Sutta* takes a comparable position in the Chinese Dīrghāgama.

2 The textual situations of the Case History genre SPS-HCH

The case history is presented in I.3 below in a schematised form comprising major five stages.

This case history occurs in these 12 DN suttas: the *Sāmaññaphala Sutta* (2), the *Ambattha Sutta* (3), the *Soṇadaṇḍa Sutta* (4), the *Kuṭadanta Sutta* (5), the *Mahali Sutta* (6), the *Jāliya Sutta* (7), the *Kassapa Sīhanāda Sutta* (8), the *Poṭṭhapāda Sutta* (9), the *Subha Sutta* (10), the *Kevaddha Sutta* (11), the *Lohicca Sutta* (12), the *Tevijja Sutta* (13); and in 8 MN suttas: the *Cūḷahatthipadopama Sutta* (27), the *Mahātaṇhāsaṅkhaya Sutta* (38), the *Kandaraka Sutta* (51), the *Sandaka Sutta* (76), the *Cūḷasakkaludāyi Sutta* (79), the *Devadaha Sutta* (101), the *Chabbisodhana Sutta* (112), the *Dantabhūmi Sutta* (125); and in part in AN II 208 - 211, V 204 - 209. All of the DN examples are more-or-less exact repetitions of the *Sāmaññaphala Sutta* version with the exception of the *Tevijja Sutta* which introduces the *brahmavihāras*. For convenience I take the *Cūḷahatthipadopama Sutta* (27) as the basic MN sutta with which to compare all of the other MN versions. The principle difference between the DN and the MN versions is that in the MN the many similes are omitted. All of the MN examples are more-or-less exact repetitions of the *Cūḷahatthipadopama Sutta* (27), except the *Mahātaṇhāsaṅkhaya Sutta* (MN 38), which follows SPS-HCH up to the *jhānas*, Stage III, and then continues with a different practice or process (HCH) which leads to release through the destruction of craving, *taṇhāsaṅkhayavimutti*. AN ii 208-211 follows MN 27, the MN model sutta, but omits all of Stage IV. AN V 204-209 follows the *jhānas* with the four Āyatanas.[21]

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[21] *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana, nevasaññānāsaññāyatana.*

3 The developmental schema of the SPS-HCH

I first present the developmental schema of this hypothetical case history, and then, further on in this paper, discuss the psychological process it implies.

This HCH describes a process of development through certain defined stages. I call an entire sequence of stages of development a *developmental schema*.

The DN texts tend to divide this HCH into three parts, while the MN version is briefer and there this schema is not divided into sections. Although the DN is not entirely consistent in its naming of divisions, I will respect the divisions it uses most frequently.[22] I will, however, divide these parts up further for ease of textual comparison, and to make the process of psychological development they describe easier to understand. Those portions that the MN basic sutta, MN 27, has in common with the basic DN sutta, DN 2, are marked with an * in the schema below. In section I.6.2 I present the MN schema itself. All references unless otherwise specified are to the paragraphs of the *Sāmaññaphala Sutta*, DN 2. Terms not translated in the schema will be found translated in section 4 below.

STAGE I The Pre-requisites, called *SĪLA*, "code of morality"
§§ 40 - 63

* i   Hearing the Dhamma from a Tathāgata, acquiring faith, and going forth (§§ 40, 41)

* ii   Practising the code of morality, *sīlas* (§§ 43 - 63;
* MN has only §§ 43 - 45)

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[22] See Rhys Davids, 1899 : 57ff; Macqueen, 1988 : 279f and Meisig, 1987 for other possibilities.

STAGE II The cultivation of the mind, variously named *CARANA* (DN 3), *PAÑÑA*(DN 4), *CITTA* (DN 8), *SAMADHI*(DN 10)

§§ 64 - 74

* i   Guarding the door of the senses, *indriyas* (§ 64)[23]
* ii   Becoming endowed with *sati* and *sampajañña* (§ 65)
* iii Contentment - *santuttha* (§ 66)
* iv   Appropriate nourishment; seeking isolation (§ 67)
* v   Abandoning the five hindrances - *nivaranas*. (§§ 68 - 74;[24]. * MN has only § 68.[25])

STAGE III Transcending the mind, variously included in *CARANA* (DN 3), *PAÑÑA* (DN 4), or *SAMADHI* (DN 10), or beginning a section called *SIKKHA* (DN I 182). §§ 75 - 82, * MN has §§ 75, 77, 79, 81[26]

The *jhānas*[27]

i   The first *jhāna* is "accompanied by thought and reflection, born from separation, and consists of joy and bliss."[28]

ii   "The second *jhāna* is the result of appeasing thought and reflection; it is an inner tranquilization, a unification of the mind, free from thought and

reflection, consisting of joy and bliss born from concentration."[29]

iii   "The third *jhāna* is reached as a result of detachment from joy, (and through) remaining indifferent, attentive and mindful; it is the bliss experienced with the body which the noble ones describe [in these terms]: `indifferent, with attentiveness, residing in bliss'."[30]

iv   The fourth *jhāna* is reached "as a result of abandoning bliss, and abandoning pain, and as a result of the earlier disappearance of cheerfulness and dejection; it is free from pain and bliss, the complete purity of equanimity and attentiveness."[31]

STAGE IV Developing the transpersonal Powers, variously named *VIJJA*(DN 3) or *PAÑÑA* (DN 4, 8, 10)

§§ 83 - 96.

The development of the following sequence of extraordinary abilities:

i   Knowing and seeing, viz. awareness of the material nature of the body (§§ 83, 84).

ii   The capacity to manifest a body through the power of mental intention (§§ 85, 86).

iii Various *iddhis* (§§ 87, 88).

iv   Clair-audience (§§ 89, 90).

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[23] DN 9, I 182, may mean that this was considered a stage in itself.

[24] This is the chief characteristic of the *opapātika* in the Four Stages HCH, (see following chapter).

[25] Here and in other places, indicated below, MN consistently omits the similes that so abundantly illuminate the DN version.

[26] Once again omitting the similes.

[27] The translations are paraphrases from Bronkhorst, 1986 : 16f. Bronkhorst translated MN i 247 which I have cited. In this sutta the Buddha is speaking about his experiences. I have kept the translation impersonal.

[28] *sāvitakkam savicāram vivekajam pītisukham.*

[29] *ajjhattam sampasādanam cetaso ekodhibhāvam avitakkam avicāram samādhijam pītisukham.*

[30] *pītiyā ca virāgā upekhako ca vīhasim sato ca sampajāno, sukhañ ca kāyena patisamvedesim yan tam ariyā ācikkhanti: upekhako satimā sukhavihārī 'ti.*

[31] *sukhassa ca pahānā dukkhassa ca pahānā pubbe 'va somanassadomanassānam atthagamā adukkham asukham upekhāsatipārisuddhim.*

v   The capacity to deeply understand the heart and mind of others in a defined way (§§ 91, 92).

*vi   Knowing the details of one's former lives (§§ *93, 94).

*vii   Awareness of the transmigrational future of others, including the development of the *dhamma-cakkhu* (§§ *95, 96).

STAGE V Liberation
§§ *97, 98.

*i   Knowledge of the destruction of the *āsavas*, in terms of the existence of, the rising of, the ceasing of, and the path to the cessation of both suffering (*dukkha*) and the *āsavas*.

*ii   Knowledge that the mind is released from the *āsavas*.

*iii   Knowing that, according to precisely defined criteria, he has succeeded, viz. *Khīnā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāya*.

4 The quality of the process in the developmental schema

It is easy to see that a very beautiful and alluring process is described here. An ordinary person, no-one particularly special, no-one particularly endowed in any way, hearing the Tathāgata speak, is filled with faith in him, and is inspired and converted by his message. Because of this he changes his mind about the kind of life he has been leading, which has been a domestic life. He perceives that it is limited, and not suitable for one who wants to follow a religious life. He decides to become a monk and commits himself to various practices. He lives according to the restraints of the Pātimokkha, the Vinaya rules, perfect in his practice of right behaviour and perceiving the danger in the minutest

transgression he trains, perfecting himself in the meritorious deeds of body, deed and word. He becomes completely pure in his means of livelihood and perfect in the code of morality (*sīla-sampanna*) - a very extensive and intense training for the most part in behaviour, but also in mental attitudes. He constrains his social behaviour: he refrains from taking life and using violence, stealing, and cheating. He disciplines his verbal behaviour: abstaining from false speech, deceiving others, malicious speech, the kind of gossip that stirs up trouble and disputes, coarse speech, frivolous talk, and arguments of particular types, and he cultivates truthfulness, being reliable and trustworthy, using uplifting speech, speaking at the appropriate time and with the appropriate content, namely *attha*, *dhamma*, and *vinaya*. He disciplines his eating and his dress. He gives away his property. He practises chastity. He gives up playing various games and earning a living in unsuitable ways, for example, through any sort of magic or prediction. He avoids harming any living thing, including seeds and plants.

He takes responsiblity for the contents of his mind by cultivating certain mental attitudes: modesty, compassion towards all beings, and positive thinking, in the form of cultivating confidence that he will get the supplies of robes and almsfood that he needs. He is watchful over the doors of his sense faculties (*indriyas*). Thus he prevents covetousness and dejection (*abhijjhā-domannassa*) and other evil and unprofitable (mental) states from overcoming him. He makes himself perfect in awareness over mind and body (*sati, sampajañña*). He attains a state of contentment (*santuṭṭha*). At this point he seeks isolation. He finds a solitary place, adopts the appropriate body posture (by sitting cross-legged with his body erect) and begins his mental practice. Taking mindfulness (*sati*) as his object he sets about purifying his mind by expelling certain tendencies and thought-patterns and replacing them with others. He purifies his mind of covetousness for the world (*abhijjha*

loke), ill-will (*vyāpāda*), inflexibility (*thīna*)[32] and torpor (*middha*), agitation (*uddhacca*) and regret (*kukkucca*),[33] and doubt (*vicikiccha*).[34]

At the end of this process, "when he perceives that he has abandoned the five hindrances, delight arises in him, and joy at that delight, and his body calms down through consciousness of that joy, and his calm body feels happy, and the mind of one who is happy is concentrated." From this state he enters the *jhānas*: he experiences the first *jhāna*, "which is accompanied by thought and reflection, born from separation, and consists of joy and bliss"; the second *jhāna*, "which is an inner tranquilization, a unification of the mind, free from thought and recollection, consisting of joy and bliss that is born from concentration"; the third *jhāna*, which is attained through detachment from joy, attentiveness and mindfulness, and in which is experienced the bliss which the noble ones describe as "indifference, with attentiveness, residing in bliss"; the fourth *jhāna*, which is attained "as a result of abandoning bliss, and abandoning pain, [and] as the result of the earlier disappearance of cheerfulness and dejection, [and] which is free from pain and bliss, the complete purity of equanimity and attentiveness."[35]

His mind (*citta*) is now in a particular condition. It is composed, cleansed, pure, free from blemish and without defilement. It is malleable, workable, steadfast, and imperturbable. At this point he cultivates transcendant insights and powers. He applies his mind to knowing and seeing (*ñānadassana*) and thereby he recognises that his body is material (*rūpin*), is composed of the four great elements, comes about through

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[32] Frauwallner, 1953 : 166, "Starrheid".

[33] "Reue", Frauwallner, 1953 : 167.

[34] This is the accomplishment of the cultivation of the mind, or Stage II, DN 2, paras 64 - 74.

[35] The translations of the descriptions of the *jhānas* are taken from Bronkhorst, 1986 : 16f but are somewhat freely adapted to fit in with this account of the case history. This is the accomplishment of the transcending of the mind, or Stage III, DN 2, paras 75 - 82.

mother and father, grows/is maintained by boiled rice and sour milk, and that its nature, on account of erosion, abbrasion, dissolution and disintegration, is impermanent, and that his consciousness is dependent upon and bound to it. He applies his mind further, to producing a body made through the power of his mind (*manomayaṃ kāyam*). He applies his mind to the modes of psychic power (*iddhi*): he multiplies himself, and re-becomes one; he transplaces himself, physical objects being no obstacle; he passes through the earth, and over the water, he goes through the air; he touches the moon and the sun with his hand; he transports his body to the Brahma world. He applies his mind to clair-audience, hearing both the sounds of gods and of men. He applies his mind to the knowledge that understands the minds of other beings and of other men, so that he recognises in them the presence or absence of passion,[36] blemishes, delusion, attentive or distracted, greatness or littleness, inferiority or peerlessness; concentration or dissipation, and whether the mind is released or otherwise. He applies his mind to the detailed knowledge of his former existences including his pleasant and unpleasant experiences. He acquires clairvoyance, and applies his mind to the knowledge of the decease and rebirth of other beings, recognising in them as they transmigrate according to their deeds whether they are base or of good quality, well or ill-favoured, or in a good or unpleasant reincarnation. He recognises those beings who indulged in mispractices in body, speech and mind, who spoke against noble people, who held wrong views and attracted the karma and rebirth associated with this. He recognises those beings who practised correctly in body, speech and mind, who did not speak against the enlightened ones, who held right views and attracted the karma and rebirth associated with this.[37]

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[36] See Johannson 1969 and 1979 for some discussion of the terms used here.

[37] This is the accomplishment of the development of the transpersonal powers or Stage IV, DN 2, paras 40 - 62.

He applies his mind to the knowledge of the destruction of the intoxicants (*āsavas*). He recognises correctly Suffering, the arising of Suffering, the cessation of Suffering, and the path leading to the cessation of Suffering. He recognises correctly, "these are the intoxicants, this is the arising of the intoxicants, this is the cessation of the intoxicants, this is the path to the cessation of the intoxicants". He attains the knowledge, that his mind is released from the intoxicant of desire (*kāmāsava*), from the intoxicant of becoming (*bhavāsava*), and from the intoxicant of ignorance (*avijjāsava*). He knows that he has attained liberation.[38]

It's inspirational, isn't it? The whole process is made to sound so easy and so simple. The mental states on offer are so highly desirable, and there is no mention of any problems on the way.

5 The function of the SPS-HCH in the texts

The hypothetical case history is the coup de grâce, the pièce de résistance, the final word which, somewhat adapted in one way or another to suit the exigencies of the situation, forms the core element in the Buddha's answer to the challenges made by his opponents in the DN dramatic debate suttas DN 2 - 13.[39] In the *Sāmaññaphala Sutta* (DN 2) it describes the fruit of the life of a *samaṇa*. In the *Kūṭadanta Sutta* (DN 5) it is used to describe the highest sacrifice of all (§ 27). In the *Mahāli Sutta* and the *Jāliya Sutta*s (DN 6 & 7) it is used to demonstrate that like the Buddha himself, a bhikkhu who had followed this path and achieved the attainments of Stages III - V would not be concerned with views regarding the relationship between soul (*jīva*) and body (*sarīra*). In the *Kevaddha Sutta* (DN 11) it is the marvel of instruction. In the *Lohicca Sutta* (DN 12) it is the teaching of the teacher who is beyond reproach.

The SPS-HCH is subdivided or subcategorised according to convenience in order to provide the answer to the challenges of these Debate Suttas. Discussing every instance would serve no purpose, so I will illustrate this exploitation of the SPS-HCH with just two DN examples, the *Ambaṭṭha Sutta* (3) and the *Sonadaṇḍa Sutta* (4). Further examples will occur in the ensuing discussion. In the *Ambaṭṭha Sutta* Stages I - III are taught as *caraṇa* and Stages IV and V as *vijjā* in order to explain to Ambaṭṭha a verse uttered by the Buddha. The origin of this verse is unknown but we may believe it to be brahmanical as the text attributes it to Brahmā Kumāra, the Buddha quotes it while debating with a brahman youth and one part of his line of attack in this debate is to prove that he knows more than either the brahmans or their teachers do about their own religion. This verse claims that it is conduct (*caraṇa*) and wisdom (*vijjā*) that make a man best among gods and men, which accounts for these divisions in this sutta. In the *Sonadaṇḍa Sutta*, Stages I and II are taught as *sīla* and Stages III - V as *paññā*, in order to explain the practical meaning of these terms to the brahmans who do not understand their import but know only that these are the essential qualities that make a man a brahman.

Where in the DN the use of this HCH is strictly limited to the dramatic (live) debate situation, in the MN, although this HCH serves the same purpose, i.e. that of winning the debate, the texts are freer in the way they use it. In the *Cūḷahatthipadoma Sutta* (MN 27), where it is uttered to complete a simile that compares the four "footprints" of the Buddha to those of an elephant, and thus to bring to a conclusion a debate between the Buddha and Jānussoni, a brahman, it is the recital of this HCH that brings Jānussoni to concede defeat.[40] In the *Mahātaṇhāsaṅkhaya Sutta* (MN 38) this HCH is used in part (up to the five hindrances) when a foolish monk is drilled in the Teaching.[41] In the

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[38] Stage V.

[39] See Manné, 1990.

[40] See Manné, 1990.

[41] A different HCH, i.e. not the SPS-HCH, follows at this point.

Kandaraka Sutta (MN 51) it is used to designate a certain character type: the implied debate situation here is that the other types described follow other religious practices (or wrong professions), ascetical or brahman, i.e. they are hypothetical opponents.[42] In the *Sandaka Sutta* (MN 76), Ananda, having won a debate with a group of wanderers through different arguments, and having forced his opponent to question him,[43] uses it to describe what the Buddha teaches. In the *Cūla-Sakaludāyi Sutta* it is used to explain why the monks follow the Buddha Teaching. In the *Devadaha Sutta* (MN 101), where it occurs within a reported debate between the Buddha and some Jains, this HCH is the way the Buddha concludes his answer to the Jain position on pain. In *the Chabbisodhana Sutta* (MN 112) the Buddha proclaims that when a monk answers with this HCH, applying it to his own personal process, then his claim to profound knowledge (*aññā*) can be accepted; this may be an attempt by redactors to authenticate this HCH as a process of development. In the *Dantabhūmi Sutta* (MN 125) the Buddha informs a monk who had had no success in a debate with prince Jayasena that this HCH would have been the answer with which to defeat the prince.

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[42] See Manné, 1990.
[43] See Witzel, 1987.

6 The authenticity of the SPS-HCH as a case history[44]

6.1 The question of authenticity

Authenticity and buddhavacana

The first problem to be dealt with on the issue of authenticity is whether we may justifiably believe that the Buddha actually uttered the utterances attributed to him in the texts. What we may justifiably believe depends on evidence. It seems a good idea to say that there is no evidence that could prove that the Buddha ever spoke a word among all of those attributed to him by any text whatever.[45] What we can do is examine the texts on their individual merits and make judgements on the plausibility of their contexts. We can, I think, believe on the evidence that the Buddha engaged in debate with other religious leaders: the texts contain so much information on this subject that it is hard to believe that it is all pure invention, and moreover, there is great consistency of details between the Buddhist and the Vedic tradition.[46] We can, I think, also trust the reciters

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[44] The authenticity of various parts of this HCH have been discussed by both Schmithausen (1981) and Bronkhorst (1986, Chapter VII). Schmithausen has also paid attention to its plausibility as a psychological process, although I am not sure we know enough about psychological processes to make such a judgment. See, eg. Grof, Wilbur, Tart, etc. for evidence of some rather interesting psychological processes.

[45] ".. no text known can be considered contemporaneous with the Buddha. On the contrary, it is well known that all Buddhist texts, as they are read today, are not only heavily influenced by linguistic developments known to be much later than the early days of Buddhism, but also reformulated perhaps, and certainly recast from one language into another before they reached their present linguistic shape." Von Hinüber, 1991.

[46] See Manné, 1990 & 1992.

sufficiently in this case, because it is relatively free of anomalies,[47] and believe that if this passage was not the Buddha's way of winning a debate, then something like it which has suffered changes over time served this purpose.

Authenticity and Case Histories

By the term "authenticity" in the context of case histories, I mean whether we may be convinced that any monk, or the Buddha himself, experienced a particular sequence of developmental stages, through the practice of the Buddha's method.

6.2 The authenticity of the individual stages.

Let us consider the ingredients of this case history, considering the authenticity of each of the stages in turn.

Stage I

The authenticity of the elements of Stage I, the *silas* poses no problem. In the *Brahmajāla Sutta* (S.1) of the DN the Buddha describes Stage I, the *silas*,[48] designating the virtues that they contain as those that any ordinary man (*puthujjana*) is capable of appreciating.[49] This indicates that even the least and most minor religious leader was be expected to adhere to this moral code, and that they were, therefore, common to all liberation-oriented religions or spiritual paths of the time.

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[47] Unlike the example of the concept of the "lion's roar". See Manné, 1992 : 121, fn.14 and forthcoming.

[48] Paras. 40 - 62 here, = paras. 8 - 27 of the *Brahmajāla Sutta.*

[49] *Idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.* DN I 12. "These, brethren, are the trifling matters, the minor details, of mere morality, of which the unconverted man, when praising the Tathāgata, might speak." Tr. T.W. Rhys Davids, DB i 28.

Stage II

Here we find miscellaneous elements. I do not know how to evaluate their likely authenticity. Developing the *indriyas* is a requirement for the attainment of *opapātika* while abandoning the five hindrances is the criteria for *anāgāmi*. Both of these stages form part of the second case history which is the subject of the following article, 'Case Histories from the Pali Canon II: The Four Stages (*sotāpanna*, *sakadāgāmin*, *anāgamin*, *arahat*) case history - spiritual materialism and the need for tangible results.'.

Stages III and V

The authenticity and originality of the *jhānas*, which fall into Stage III of the schema I have proposed for this HCH, and the destruction of the intoxicants (*āsavas*), Stage V, have been firmly established by Bronkhorst, as has the practice of mindfulness (*sati*), Stage II, ii here.[50] The authenticity of an individual element in this HCH, however, is not sufficient to prove the authenticity of the whole as a genuine process of development.

Stage IV

This is the stage of developing the transpersonal or paranormal powers. About these I quote at length from Lee Siegel's timely book, *Net of Magic : Wonders and Deceptions in India*,

"The confusion, Indian as well as European, of magician-entertainers with magician-yogis was natural and intentionally precipitated. Street performers earned their livelihood by capitalizing on the asociation, by imitating or

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[50] Bronkhorst, 1986 : 88f.

impersonating those mendicant ascetics who, for over two thousand years in India, having renounced their domestic and social roles and having severed all attachements to the world to wander here and there in a penance for their birth, have been supported with the alms of pious members of society wanting, through their offerings, to have some redemptive share in the vagbond renouncer's holiness. Through ascetic practices, wandering sannyasis were (and are) believed to attain supernatureal powers, the powers of Shiva, *siddhis*, which, like every other aspect of life and death in India, have been systematically catalogued and normatively categorized: *animan* (the power to become minute or, for the magician, disappearance) and *mahiman* (the power to become large); *laghiman* (the ability to become light, to levitate) and *gariman* (the power to become heavy); *prāpti* (the skill of abtaining things, effecting materializations, or, as explained by the traditional commentators on the *Yogasūtras* of Patañjali [3.45], having the ability to touch the moon with one's fingertip); *prākāmya* (the power to will things so - telekinesis); *īsitva* (a power over the will of others - hypnosis) and *vasitva* (a power to subdue one's own will - self-hypnosis). Demonstrations of any of these skills are proof of holy perfection and perfect holiness. The Buddha, that son of Maya, Queen Magic, is frequently referred to and depicted as a magician, a *māyāvin*. [here Siegel quotes Stage IV, iii.] ...

"I've seen versions of the same tricks performed by entertainers.
...

"The magical potencies of the Buddha, *abhijñas* and *Rddhis* - telepathy and telekinesis, clairvoyance, clairaudience, and clairsentience - were, it was postulated, acquired or realized in advanced meditation. ...

"Because there was money to be made, alms for ascetics and offerings for incarnate gods, money given in exchange for a participation in the holiness that supernatural feats were thought to express or represent, every street magician had a version of the *siddhis*, *Rddhis* and *abhijñas*. As the wandering holy man seemed to be a magician, so the wondering magician seemed to be a holy man. And there was (and is) power, cash or esteem, in holiness."[51]

I think this says eloquently and adequately what there is to be said about the attainments that belong to this stage.

In order to win the debate, the Teaching had to be shown to contain everything: moral discipline (Stage I), mental discipline (Stage II, i - iii), ascetic practice (Stage II, iv), altered states of consciousness in the form of trance states (Stage III), transpersonal and magical powers (Stage IV), as well as the Liberation which was its goal (Stage V).

6.3 The DN Version

The DN suttas are very keen to prove the authenticity of this HCH, which is hardly surprising. They put it into Ānanda's mouth in DN 10, where he teaches it as "the three factors the Buddha used to praise, which he would use to arouse the people, *to bring them into his teaching and to establish them there*: the noble factor of *sīla*, the noble factor of *samādhi* and the noble factor of *paññā*."[52] This sutta contains so few of the features of the other debates that it is mainly classifiable as a "debate sutta" because it contains this HCH and because of its location in this

[51] Siegel, 1991 : 150f.

[52] *Tinnam kho mānava khandhānam so Bhagavā vanna-vādī ahosi, ettha ca imam janatam samādapesi nivesesi patitthāpesi. .. Ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññakkhandhassa.* (§ 6).

Nikāya. It is evidence that at some stage the Dīgha *bhāṇakas* needed to put Ānanda's authority behind their version of this account.

In spite of this attempt, many factors point against any attribution of authenticity to this HCH as an genuine case history and path to Enlightenment. One of these is the flexibility with which it is divided and adapted. Some examples were given above (the *Ambaṭṭha* and the *Soṇadaṇḍa suttas*, DN 3 and 4). There are, however, cases in the DN where this HCH is adapted with rather more serious implications regarding the Buddha's Teaching. One of these occurs in the *Poṭṭhapāda Sutta* (DN 9): the Buddha is challenged to explain how the cessation of consciousness, *abhisaññā-nirodha*, comes about. He replies by means of the HCH Stages I and II. Then he teaches the stages (*āyatanas*) where "space is infinite" (*ākāsānañca*), "knowledge is infinite" (*viññāṇānañca*), "there is nothing" (*ākiñcañña*) and "there is neither ideation nor non-ideation" (*nevasaññānāsaññā*), known collectively as the four *arūpas*, which are an unusual interpolation in this context, and further he teaches that the process culminates in cessation (*so nirodhaṃ phusati*), which is also unusual. Bronkhorst has brought forward convincing evidence that points to a time when these stages were not accepted by at least some Buddhists[53] and considers that they do not form a part of original Buddhism.[54] Another instance where the HCH is adapted with rather serious implications occurs in the *Tevijja Sutta* (DN 13), where, rather suddenly, the qualities of mind *mettā*, *karuṇā*, *muditā* and *upekhā*, known collectively as the *brahmavihāras*, appear as elements in the HCH, and the bhikkhu pervades the world with these (paras. 76 - 79). These too Bronkhorst has shown to be neither uniquely nor originally Buddhist.[55] Moreover, the "*pe*'s", or shorthand signals in the text that

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[53] Bronkhorst, 1986 : 82.
[54] See Bronkhorst, 1986 : 86.
[55] Bronkhorst, 1986 : 87f

portions are to be repeated[56] in this sutta make it uncertain whether the HCH in its entirety is included in the Buddha's treatment of the path to companionship with Brahmā (*brahmānaṃ sahavyatāya magga*) and supplemented by the *brahmavihāras*, or whether Stages III is omitted and substituted by them.[57]

6.4 The MN Version

The MN has its own version of this HCH which is much simpler than the DN version. The schema is worth presenting separately.

The MN Schema[58]

STAGE I The Pre-requisites

i	Hearing the Dhamma from a Tathāgata, acquiring faith, and going forth (§§ 40, 41)
ii	Practising the code of morality, *sīlas* (MN has only §§ 43 - 45)

STAGE II The cultivation of the mind

i	Guarding the door of the senses, *indriyas* (§ 64)
ii	Becoming endowed with *sati* and *sampajañña* (§ 65)
iii	Contentment - *santuṭṭha* (§ 66)
iv	Appropriate nourishment; seeking isolation (§ 67)
v	Abandoning the five hindrances - *nīvaraṇas* (§ 68)

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[56] PTSD, s.v. *peyyāla*, "On syllable *pe* Trenckner, *Notes 66*, says: 'The sign of abridgement, *pe* ..., means *peyyāla* which is not an imperative 'insert, fill up the gap,' but a substantive *peyyālo* or *peyyālaṃ*, signifying a phrase to be repeated over & over again."

[57] DN I 250, fn. 5.
[58] The paragraph numbers are those from the DN version.

STAGE III Transcending the mind

The *jhānas* (§§ 75, 77, 79, 81)

STAGE IV Developing the transpersonal Powers

vi   Knowing the details of one's former lives (§§ 93)

vii   Awareness of the transmigrational future of others, including the development of the *dhamma-cakkhu* (§§ 95)

STAGE V Liberation, § 97

i   Knowledge of the destruction of the *āsavas*, in terms of the existence of, the rising of, the ceasing of, and the path to the cessation of both suffering (*dukkha*) and the *āsavas*

ii   Knowledge that the mind is released from the *āsavas*

iii   Knowing that, according to precisely defined criteria, he has succeeded, viz. *Khīnā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāya*

The MN version lacks most of the paranormal or transpersonal powers that are so important in Stage IV of the DN version. Those that remain occur also among the Ten Powers of the Tathāgata[59] and within Sāriputta'a lion's roar.[60] With regard to (vi), knowing the details of one's past lives, past life work forms an increasing part of the modern therapeutical experience in the work of therapists of different theoretical

allegiances:[61] knowing something about one's former lives seems to be useful for solving problems in the present life. This section of the MN is more plausible than the same section of the DN version.

The *Mahātaṇhāsaṅkhaya Sutta* (MN 38) makes a particular adaptation. It follows SPS-HCH up to the *jhānas*, Stage III, and then continues with a different process (HCH): release through the destruction of craving, *taṇhāsaṅkhayavimutti*. This process comprises a certain relationship to the products of the workings of the six senses: the eye, the ear, the nose, the tongue, the body and the mind. The relationship is identical with regard to each of these senses. It is:

"When he has seen a material shape through the eye, [heard a sound through the ear, smelt a scent with the nose, savoured a taste with the tongue, felt a touch with the body, known a mental object with the mind] he does not feel attraction for agreeable material shapes, [sounds, etc.], he does not feel repugnance for disgreeable material shapes [sounds, etc.]; and he dwells with mindfulness aroused as to the body, with a mind that is immeasurable; and he comprehends that freedom of mind and that freedom through intuitive wisdom as they really are, whereby those evil unskilled states of his are stopped without remainder. He who has thus got rid of compliance and antipathy, whatever feeling he feels – pleasant or painful or neither painful nor pleasant -- he does not delight in that feeling, does not welcome it or persist in cleaving to it   From not delighting in that feeling of his, from not welcoming it, from not

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[59] Manné (forthcoming), quote (8), (viii) and (ix).

[60] Manné (forthcoming), quote (14), (xvi) and (xvii).

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[61] Moody, 1976; Netherton and Shiffrin, 1978; Woolger, 1988. Moody is a psychiatrist. Netherton is a psychologist. Woolger is a Jungian analyst. The literature on this subject is much wider than the three books cited. I have chosen these because they are among the classics on this subject.

persisting in cleaving to it, whatever was delight in those feelings is stopped. From the stopping of his delight is the stopping of grasping; from the stopping of grasping is the stopping of becoming; from the stopping of becoming is the stopping of birth; from the stoping of birth, old age and dying, grief, sorrow, suffering, lamentation and despair are stopped. Such is the stopping of this entire mass of anguish.[62]

These examples could be taken to show that the *jhānas* were a stepping stone for entry into various other altered states of consciousness. The two DN suttas that make adaptations are debates. The *Mahātanhāsankhaya Sutta* (MN 38), however, is a consultation.[63] I have argued[64] that whereas debates are exercises in publicity and opportunities for propaganda, consultations show the problems that arose and how they were dealt with and resolved. Consultations, therefore, may be more reliable as historical documents and may show aspects of the Teaching developing spontaneously in response to particular problems. Bronkhorst, while showing that the four *arūpas* and the *brahmavihāras* did not form a part of original Buddhism, showed at the same time that

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[62] Tr. Horner, MLS I 323f. *So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārajjati, appiyarūpe rupe na byāpajjati, upaṭṭhitakāyasati ca viharati appamāṇacetaso, tañ-ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanānāsu nandī sā nirujjhati, tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhamanussupāyāsā nirujjhanti, evam - etassa kevalassa dukkhakkhandhassa nirodho hoti.* MN I 270.

[63] See Manné, 1990 : 3.

[64] Manné, 1990, 3.

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they came in to Buddhism rather early as influences from the Jains.[65] Under these circumstances it is possible that the attainment of the capacity to enter at will into the *jhānas* also gave access to various other altered states of consciousness, as one might indeed expect from the highly developed skill in meditation that this ability must imply.

In any case, these examples show that the SPS-HCH was a flexible vehicle for winning an argument.

6.5 Authenticity of Function

As I said above (section 5), the function of this HCH in the DN was certainly to win victory for the Buddha in debate. The texts themselves give further clues: this Hypothetical Case History is the standard utterance "which the Buddha used to arouse the people, **to bring them into his teaching and to establish them there**".[66] The process that these texts describe is - and is intended to be - inspirational. There is no mention of hardship, no insinuation of the difficulties lying ahead, no allusion to the problems involved. Success is implied in commencing the Path. The attainment of its end, Liberation, is presented as inevitable. There are other Case Histories which address the problems that come up in understanding or in practising the Buddha's method. This one is clearly propaganda.[67] It is the advertisement for the

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[65] Bronkhorst, 1986 : 88.

[66] DN 10, see above.

[67] See also Macqueen, "The .. set of attainments [i.e. the HCH] is in the texts not merely listed but given in considerable detail with the use of striking similes. Great effort seems to have been spent in making even the most tortuous paths of spiritual training appear attractive to the common man having little experience of them, by appealing to the desire for self-control, peace and joy, purity and freedom, as well as to the longing to perceive and partake of realms of existence normally closed to people. One naturally assumes that the document is therefore

Buddha's method and its results, and a means for final victory in debate. It contains everything: the existence of a fabulous being (the Tathāgata); morality (Stage I); mental discipline and spiritual progress (Stage II); trance states (Stage III); paranormal abilities and magical powers (Stage IV); transcendental attainment (Stage V). It contains everything, therefore it contains something for everybody, as witnessed in its efficacity to convert brahmans, wanderers, ascetics, kings, householders; in fact all the groups of people with whom the Buddha came into contact. Was the Buddha then cynical, offering magic and non-Buddhist states as part of his message just to convert followers? I think not. He knew his Teaching was hard to grasp and subtle.[68] Few were the people who would comprehend it: the debates themselves offer only two examples of people who were converted through this HCH and went on to attain Arahatship.[69] But many more were the people who could benefit at least a

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intended to attract people from the household to the homeless life, to make monks out of laymen." 1988 : 280.

[68] *adhigato kho me ayaṃ dhammo gambhīro duddaso duranubodho santo paṇito atakkāvacaro nipuṇopaṇḍitavedaniyo*. MN i 167. "This *dhamma*, won to by me is deep, difficult to see, difficult to understand, tranquil, excellent, beyond dialectic, subtle, intelligible to the learned." Horner, MLS i 211.

[69] Kassapa, the ascetic, in DN 8, and Citta Hatthisari-putto in DN 9. There are, however, some problematic expressions:

(1) In DN 3 [I 110] it is said of Pokkharasādi, "And then the brahman Pokkharasādi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other man for his knowledge of the teaching of the Master .. " (Tr. Rhys Davids, DB I 135.) *diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogāḷha-dhammo tiṇṇa-vicikiccho vigata-kathaṃkatho vesārajjappatto aparapaccayo satthu sāsane...* The same expression is used about Kūṭadanta in DN 5 [I 148] This is a description of a state of attainment and certainly sounds rather impressive. But what level of attainment does it correspond to? I do not know.

(2) DN 5 precedes this expression with "And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kūṭadanta the Brahman, even while seated there, obtain the pure and spotless Eye for the Truth,

(Continues...)

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little from practising his method. Once the Buddha had decided to teach, it was also his responsibility to reach as many people as possible, his challenge also in terms of the time he lived in and the debate tradition.

Perhaps this case history can be regarded in a different way. Griffiths says of it, "We may regard [it to be] a text on meditation not as an encapsulation of the experience to which it points, but as simultaneously a blue-print for such experience - a spiritual technology - and a reflection upon it. .. the meditation text is that by which experience both becomes possible for and relevant to the practitioner, and that which mediates the experience so that it may become efficacious for others. Meditation texts then appear as a kind of pictorial, symbolic, conceptual and imagistic representation by means of which men may approach varieties of transcendent experience,"[70] i.e., they are texts to inspire, but not to take literally.[71]

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and he knew: 'Whatsoever has a beginning, in that is inherent also the necessity of dissolution.'" (Tr. Rhys Davids, DB I 184.) *seyyathā pi nāma suddhaṃ vatthaṃ apagata-kāḷakaṃ samad eva rajanaṃ patigaṇheyya, evam eva Kūṭadantassa brāhmaṇassa tasmiṃ yeva āsane virajaṃ vīta-malaṃ dhamma-cakkhuṃ udapādi: yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman ti.* Of this experience of gaining the "Dhamma-Eye", Harvey says "This experience is technically known as stream-entry .. " (Harvey, 1990 : 23. See also Lamotte, 1984 :53. Lamotte later qualifies this as being scholastic terminology, p.54. Malasekera in the DPPN, s.v. Aññāta-Koṇḍañña, assumes this as well.) Harvey cites no evidence for this claim, and I know of no evidence for it in the DN, MN, SN or AN. I have not seen the two equated in any passage in the Pali texts. I think therefore that he is mistaken. The attainment of the "Dhamma-Eye" is the first recorded attainment after the Buddha preached his first sermon, and there is no mention at all of "stream-entry" in this sermon (SN V 420-424). The Sutta version of this event in the SN stops at Koḍañña's attainment of the Dhamma-Eye. The Vinaya version is longer and concludes by saying that each of the five first disciples attained Liberation (*anupādāya āsavehi cittāni vimucciṃsu*).

[70] Griffiths, 1983 : 7-8. Griffiths bases himself on Oberhammer's view of yogic meditation. (Oberhammer, 1977.)

[71] But see Sharf, forthcoming.

The purpose of this passage was to win the debate. To do this, the "knowledge" it contained had to be more inspiring than that offered by the opponent. Hence it had to contain something for everybody, and it does. But this is not the whole story. I think that Griffith's view contributes to explain the capacity of this passage to win debates while it does not quite confirm to Grifith's definition of the meditational texts - some of its contents being spurious - it shares with them the capacity to inspire.

7 Further Textual Problems

7.1 Why the MN and the DN versions differ

Schmithausen has already suggested that different *bhāṇakas* had different versions of teachings.[72] I agree with him about this. I wish further to propose that the reason the DN has the embellished version, while the MN has a simpler one can be accounted for by the difference in functions of these two texts. I have argued[73] that the DN "derives from an original, probably spontaneously created, collection of publicity material for the early Buddhists, while the .. MN (is) the collection which arose to serve their need to introduce new converts to the character of the leader, the Buddha, and the important disciples, to integrate the new converts into their values and their way of life, and to provide them with the fundamentals of the Teaching and the Practice." To serve its purpose, therefore the DN needs an embellished version, to provide entertainment, to capture the imagination, to attract support and converts; the MN has no need for the embellishments: it is for those who have already been converted. Hence its version of this HCH is less embellished.

7.2 Why the SPS-HCH occurs primarily in dramatic debates

In the DN the SPS-HCH occurs only in dramatic debates and never in reported debates or debates with hypothetical opponents. In the MN it occurs in various types of debates in six of the eight suttas in which it is found.

A key feature of the brahman debates is forcing the opponent to ask questions. With regard to the person being questioned, "mere brazen assertion does not suffice: one must be able to prove one's knowledge".[74] Perhaps we must believe that this HCH was genuinely important in debates of a certain period, although we cannot presume that it had its present form from the very earliest times.[75] The Dīgha *bhāṇakas*, then, are using it in an authentic setting. If I am right about the purposes of the DN and the MN, then probably the DN *bhāṇakas* had more contact with brahman society and were more familiar with its customs. Statistics regarding the target groups of these two Nikāyas tend to support this. 29.41% (10 out of 34) of DN suttas are directed towards brahmans,[76] while only 14.47% (22 out of 152) of MN suttas[77] are similarly directed.

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[72] Schmithausen, 1981 : 204, fn 15.

[73] Manné, 1990 : 4.3.

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[74] See Witzel, 1987 : 373.

[75] See Pande, 1974 : 85ff.

[76] Suttas no. 1, 3, 4, 5, 6, 10, 12, 13, 23, 27.

[77] Suttas no.4, 7, 27, 30, 41, 42, 82, 85, 91, 93, 94, 95, 96, 97, 98, 99, 100, 107, 108, 135, 150, 152.

In Conclusion

Many of the suttas of the Pāli canon are like novels, or at least like short stories. They are source books for psychologists and contain case histories. The serious study of these case histories can further our understanding of the history and the development of Buddhism as I have shown here, and as I show in the following case history.

La Conversion   Joy Manné

CASE HISTORIES FROM THE PĀLI CANON II:[1]

SOTĀPANNA, SAKADĀGĀMIN, ANĀGĀMIN, ARAHAT –
THE FOUR STAGES CASE HISTORY
OR
SPIRITUAL MATERIALISM AND THE NEED FOR TANGIBLE RESULTS

Robert H. Sharf has argued in a recent article called *Buddhist Modernism and the Rhetoric of Meditative Experience* that "while some adepts may indeed experience "altered States" in the course of their training, critical analysis shows that such states do not constitute the reference points for the elaborate Buddhist discourse pertaining to the "path". Rather, such discourse turns out to function ideologically and performatively -- wielded more often than not in the interests of legitimation and institutional authority."[2] In Section VI of his article Sharf is concerned with the contemporary rivalry between teachers of *samatha* and *vipassanā* and with their disputes between whether attainments are to be defined as *jhāna* or *sotāpanna*.[3] Sharf says, "private episodes [i.e. as