

Study of Psychotherapeutic teaching and Practice of the *Sallekha Sutta*

Sewwandi Marasinghe¹

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මජ්ඣිම නිකායෙහි දැක්වෙන සල්ලේඛ සූත්‍රය බුදුරජාණන්වහන්සේ විසින් කෙළෙස් ඉවත් කරන ආකාර හතළිස් හතරක් පිළිබඳව විස්තර කරමින් මහා චූන්ද තෙරුන්ට දේශනා කරනු ලැබුවේ ය. මෙම සූත්‍රය නිවන් ලබා ගැනීම අරමුණු කරගෙන දේශනා කරනු ලැබුවකි. එසේ වුව ද මානසික රෝග ඇතිවීමට හේතුවන මානසික තත්වයන් පිළිබඳව ද මෙම සූත්‍රයේ විස්තර කර ඇත. මනෝවිකිත්සාව තුළ සාකච්ඡාවට ලක්වන චිත්තනය (සම්ප්‍රජානනය) සම්බන්ධ ගැටලු, චිත්තවේගීය ගැටලු හා වර්යාත්මක ගැටලු යන ත්‍රිවිධ වර්ගීකරණය යටතේ මෙම මානසික තත්වයන් බෙදා දැක්වීමට හැකි ය. මෙම ලිපිය මූලිකව ම මෙම සූත්‍රය මත පදනම් වන අතර මාගේ පර්යේෂණ ගැටලුව වන්නේ සල්ලේඛ සූත්‍රයේ දැක්වෙන මනෝවිකිත්සක ඉගැන්වීම් සහ භාවිත මොනවා ද යන්න පිළිබඳව විමසා බැලීම ය. මෙහිදී මානසික රෝගවලට මූලය සපයන අයහපත් මානසික තත්ව පිළිබඳව අධ්‍යයනය කරනු ලැබේ. මෙහිදී සූත්‍රයෙහි දැක්වෙන එම අයහපත් මානසික තත්වයන් දුරු කර ගැනීම සඳහා භාවිත

1 Assistant Lecturer, Department of Pāli and Buddhist Studies, University of Kelaniya, Sri Lanka.

කළ හැකි මනෝ චිකිත්සක ක්‍රමවේද පිළිබඳවද අධ්‍යයනය කරනු ලබන අතර ප්‍රාථමික මූලාශ්‍ර ලෙස ත්‍රිපිටකය සහ අට්ඨකතා භාවිත කරනු ලැබේ.

ප්‍රමුඛපද: සල්ලේඛ සූත්‍රය, මනෝචිකිත්සාව, මානසික රෝග, සම්ප්‍රජානනය

Introduction

The Buddha's oft-cited statement, 'I teach suffering and the cessation of suffering' (Mn.I.140, Sam.III.119, and Bodhi 2013). The aim of Buddhism is completely eradicate the suffering and attaining *nibbāna*. The Buddha preached the dhamma for forty five years and he showed the path to all living beings who are tangled with internal and external problems to terminate the *samsāric* suffering. He showed the everlasting solution for rebirth. Hence he was known as a peerless physician (*Bhisakko*) and a surgeon (*sallakatta*). He used the Dhamma to treat all the human beings who had several kinds of mental issues. *Sallekha Sutta* is one of the suttas explains unhealthy mental status. It is the eighth sutta of *Majjhima-nikāya* and the Buddha preached this sutta to Maha Cunda Thera as a reply for Cunda's question. Venerable Cunda asked from the Buddha

“Venerable Sir, various views arise in the world associated either with doctrines of a self or with doctrines about the world. Now does the abandoning and relinquishing of those views come about in a bhikkhu who is attending only to the beginning [of his meditative training] (Bhikkhu Bodhi, 2009, 123)

As an answer for this question the Buddha preached the *Sallekha Sutta*. The word *Sallekha* originally meaning austerity or ascetic practice which was used by the Buddha to signify removal of defilements. In the sutta the Buddha explains forty four unhealthy mental status and the way to get rid of those mental status.

Psychotherapy is one of the main terms in psychology and it is generally used to respond to a variety of specific or non-specific manifestation of clinically diagnosable crises. As described in Collins Cobuild English Language Dictionary Psychotherapy is the use of psychological methods to treat people who are mentally ill or depressed, rather than using physical methods such drugs or surgery. The Buddhist psychotherapy is more advanced and the Buddha can be recognized as a great Psychotherapist.

Research Problem

The research problem of this essay is ‘what is the psychotherapeutic implication of the *Sallekha Sutta*’. This Sutta has explained forty-four types of cankers that afflict the human mind. According to modern psychological experiments on the subject of the psychic aberrations, there are many aetiologies behind it. By putting the characteristics, information and behavioral patterns of patient/ client to the bio-psycho-social method mainsprings or aetiologies can be identified. In Buddhism defilements or unwholesome mental factors are the mainsprings of psychic aberrations and the ultimate goal of Buddhism is free from psychic aberration by destroying the deriving factors of it and attain the state of *kināsava* or arahanthood. In *Sallekha sutta* we can see long list of unhealthy mental status and their effacement. By

explaining this list of mental status I attempt to explain the psychotherapy implication of the *Sallekha sutta* within three aspects: emotional, cognitive and behavioral

Objective of the study

Even though this sutta was preached by focusing the enlightenment, we can recognize forty four unhealthy mental status and the way of get rid those mental status. My extended essay will examine these unhealthy mental status and psychotherapies in the sutta and I will use sutta pitaka and its commentary as primary sources for my essay.

Research Limitation

This research essay address the forty four mental status in *Sallekha sutta*. To explain those I will take cognitive, emotional and behavioral psychotherapeutic concepts from western psychology.

Literature review

In this research paper, the Pali canon [*tripitaka*] and its commentaries and sub commentaries will be used as primary sources. In particular, *Sallekha Sutta* in (*Majjima Nikaya*), will be focused in discussions. As Secondary Sources, “*A Discourse on the Sallekha Sutta*” by The Venerable Mahāsi Sayādhw, “*A comparative study of the way to recover mental illnesses between psychology and Buddhism*” By Ven. Kumbukkandanwala Ganarathana Thera, “*The Utility of Buddhist Psychotherapeutic techniques for Liberation*” by Venerable Kirimetiya Dhammasiri Thera, Venerable

Mahāsi Sayādaw has given an adequate explanation to Sallekha Sutta in his book called *A Discourse on the Sallekha Sutta*. This book is the English translation of a series of talks that the Venerable Mahāsi Sayādaw gave on the Sallekha Sutta during the period 1969-70. In his introduction to the Sallekha Sutta, Mahāsi Sayādaw Thera says: “The self training leading to this goal (the lessening of defilements) forms the subject of the *Sallekha Sutta*. The sutta is beneficial to meditators and non-meditators alike; it is helpful to all those who wish to overcome immoral desires and cultivate skilful, wholesome desires”. In this book we can find out lengthy discussions on each and every potential defilements such as anger, doubt, malice, sloth and torpor, restlessness, laziness etc. Even though he did not address to this Sutta in Therapeutic perspective.

Ven. Kumbukkandanwala Ganarathana Thera expresses his ideas through his article, “*A comparative study of the way to recover mental illnesses between psychology and Buddhism*”. This article is enriched with Psychotherapeutic implications in Buddhism and in Western Psychology. He has submitted this as his Master degree thesis. In his writing he did not go deep in to the Sallekha Sutta and he has just mentioned the sutta when he was discussing the method of psycho alteration and abnormal behavior according to the characters. In this article also it is difficult to find a direct approach to the therapeutic value of *Sallekha Sutta*.

Venerable Kirimetiya Dhammasiri Thera, has expressed his ideas in his article, called “*The Utility of Buddhist Psychotherapeutic techniques for Liberation*”. In this essay he discusses the various Buddhist psychotherapeutic

techniques and as a supportive factor he has mentioned the forty-four illnesses mentioned in *Sallekha Sutta*. It is the only place he has mentioned about this sutta.

My study is different from these studies by directly addressing the psychotherapeutic implication of *Sallekha sutta*.

Research Method

This research is basically a library based study depending on the relevant primary and secondary sources. As mentioned above, the discourses of the Buddha will be my primary sources. Commentaries and sub commentaries will also be taken under primary sources. Journals, books, articles and reports are taken as secondary sources for the study.

Discussion of the content of *Sallekha Sutta*

The *Sallekha sutta* – “discourse on effacement”, elucidates what is the real meaning of effacement. This sutta has two parallel versions in the *Madhyama-āgama* and in the *Ekottarika-āgama*. In this sutta the Buddha has given a new interpretation to the ascetic practice. He rejected the view that the mere attainment of the meditative absorptions is effacement and explains how effacement is properly practiced in his teaching. Removing unnecessary defilements or way to attain nibbana has been attributed to ascetic practice. Two basic factors are analysed in the sutta.

1. How someone can uplift his or her life to some extent by not removing all the defilements.

2. Proper method of eradicate defilements.

In this sutta venerable Cunda asked from the Buddha: There are people who said from the beginning of their meditation practice they have remove self or defilements. Venerable sir this thing can be happened?

This is the basic questioned raised by venerable Cunda. Then the Buddha replied:

“It is possible here, Cunda, that quite secluded from sensual pleasures, secluded from unwholesome states, some bhikkhu enters upon and abides in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He might think thus: ‘I am abiding in effacement.’ But it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline: these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline².

In this way the Buddha explained that the four *jhānas* or the four immaterial attainments are not considered as effacements.

These four *jhānas* are

1. The base of infinite space
2. The base of infinite consciousness
3. The base of nothingness
4. The base of neither-perception-nor-non-perception

2 Bodhi, 1995, p. 123.

The Buddha did not give priority to the jhāns and he did not say that they belong only to Buddhism. There are evidence in Jathaka Stories that Jhāna states being disappeared when arising defilements. Hence the Buddha introduced a new meditation method that is called insight meditation and it was known as direct path for enlightenment.

According to the answer of the Buddha some monks think that they have removed concept of I and world or defilements, when they are in very first stage of meditation. The Buddha said that this is a wrong view. When we scrutinize this statement we see both the client and the counselor could use this statement to correct their wrong views. Sometimes counselors have over-estimate about their skills. And some clients also have over-estimate about the views they are holding. This over-estimation is not good for someone who is seeking progress of his or her own character and skills.

Another important aspect of this sutta is the five fold stages of forty four factors. They are:

1. *Sallekha pariyāya*
2. *Cittuppāda pariyāya*
3. *Parikkamana pariyāya*
4. *Uparibhāva pariyāya*
5. *Nibbāna pariyāya*

We can find out similarity between these five and the stages changing in psychology which explains how people overcome from their mental issues.

Stages of changing



Sallekha pariyāya

Sallekha pariyāya explains what are the effacements or giving instructions to practice it in rights way.

“Now, Cunda, here effacement should be practised by you: ‘Others will be cruel; we shall not be cruel here’: effacement should be practised thus. ‘Others will kill living beings; we shall abstain from killing living beings here’: effacement should be practised thus³.

In Counselling also instruct the client is very important. Counsellor should instruct the client to understand his or her problem. Make client know the real situation is a primary stage of therapy.

3 Bodhi, 1995, p. 124.

Cittuppāda pariyāya

Cittuppāda pariyāya means orientation of thoughts. In this stage we have to arise our thoughts. If someone can think beyond from where he stuck is more important. *Cittuppāda pariyāya* is very similar to contemplation stage of above cycle. In contemplation stage, someone contemplates to change his or her behavior. He wants to change his behavior from bad to good side. For an example: if someone addicted to drugs or alcohol he starts to think a way to stop it. He has real neediness to change his behavior to better side. The changes of client start from this stage.

As mentioned in Sallekha sutta

"Cunda, I say that even the inclination of mind towards wholesome states is of great benefit, so what should be said of bodily and verbal acts conforming [to such a state of mind]? Therefore, Cunda: Mind should be inclined thus: 'Others will be cruel; we shall not be cruel here.' Mind should be inclined thus: 'Others will kill living beings; we shall abstain from killing living beings here..... "mind should be inclined thus; 'Others will adhere to their own views.....; we shall not adhere to our own views or hold to them tenaciously but shall relinquish them⁴.

The importance of inclination of a mind towards wholesome state, has been appreciated by Buddha. This theory is very useful for counselor to perceive inclination of client's mind encourage him stand still with a view to develop the mind

4 Ibid.

Parikkamana pariyāya

Parikkamana pariyāya refers to avoiding factor. In this stage he select the right path and avoiding wrong path. This stage is similar to preparation and action stages of cycle of changes in psychology. In preparation and action stages a person do what he contemplate. If someone addicted to drugs, in these two stages he is practicing some techniques and therapies to avoid the usage of drugs. By going to meet counsellor, avoiding occasions or places where using drugs and alcohol, not going parties, do not meet friend who are using drugs etc.

The Buddha explained how someone practices *Parikkamana pariyāya*.

“Cunda, suppose there were an uneven path and another even path by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. So too: (1) A person given to cruelty has non-cruelty by which to avoid it. (2) One given to killing living beings has abstention from killing living beings by which to avoid it. (3) One given to taking what is not given has abstention from taking what is not given by which to avoid it.....”⁵

Uparibhāva pariyāya

Uparibhāva pariyāya refers to going upwards. Bad things lead to downward (*adhobhāgamanīya*). When someone continually practices good things mentally, physically and verbally he develops his character day by

5 Bodhi, 1995, p. 128.

day. This category can be similar to the stage of maintenance in cycle of changes in psychology. In maintenance stage a person is continuing his good behavior. If we take the same example which is above mentioned; a person who is trying to get over from his drug addiction in this stage he continues the techniques and therapies he used to stop taking drugs. If he does not practice those techniques continuously he will go to the stage of relapse. That means again he can be addicted to drugs. Relapses can be considered as *adhobhāgamanīya*.

In Sallekha sutta the Buddha has explained how practice *Uparibhāva pariyāya*.

“Cunda, just as all unwholesome states lead downwards and all wholesome states lead upwards, so too: (1) A person given to cruelty has non-cruelty to lead him Upwards. (2) One given to killing living beings has abstention from killing living beings to lead him upwards.⁶

Nibbāna pariyāya

Nibbāna pariyāya means the way to enlightenment. In here the Buddha has clearly explained that at first one should eradicate his own defilements. Then he can show the path to others to get rid of their defilements. The Buddha says:

“Cunda, that one who is himself sinking in the mud should pull out another who is sinking in the mud is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible. That one who is himself untamed,

6 Bodhi, 1995, p. 130.

undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible. So too:

(1) A person given to cruelty has non-cruelty by which to extinguish it. (2) One given to killing living beings has abstention from killing living beings by which to extinguish it.⁷

This statement has very important counselling value. In counselling, first counselor should have healthy mental condition and attitudes before they are going to treat or counsel others. The Buddha also followed this method. First he discovered the way of cessation of suffering and then he preached it to others.

First part of the *Sallekha sutta* explains venerable Cunda's question and the summary of the answer of the Buddha. Second part of the sutta explains 8 fold *jhānas*. And third part of the sutta explains what are the effacements.

Cognitive aspect of *Sallekha Sutta*

In *Sallekha sutta* we see some mental conditions which relate to the cognitive aspect. Cognition is a term referring to the mental processes such as gaining knowledge and comprehension. Thinking, knowing, judging, remembering, and problem solving are included in these mental processes. Cognitive problems or neurosis is characterized by obsessive

7 Bodhi, 1995, p. 129.

thinking, lack of remembering, excessive worry and so on. When someone has problematic thinking or disorganized thinking pattern we assume that person may have some kind of cognitive problems. This stage is similar to *anusaya* stage of defilements. Which means defilements are in our mind but they are not arising. In *Sallekha Sutta* we see eight factors which show

- 01) 11 factor- ‘Others will be of wrong view; we shall be of right view here’: effacement should be practised thus.
- 02) 12 factor- ‘Others will be of wrong intention; we shall be of right intention here’: effacement should be practised thus.
- 03) 19 factor- ‘Others will be of wrong knowledge; we shall be of right knowledge here’: effacement should be practised thus.
- 04)) 20 factor- ‘Others will be of wrong deliverance; we shall be of right deliverance here’
- 05) 40 factor- ‘Others will be of little learning; we shall be of great learning here’
- 06) 42 factor- ‘Others will be unmindful; we shall be established in mindfulness here’
- 07) 43 factor- ‘Others will lack wisdom; we shall possess wisdom here’
- 08) 44 factor- ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily’

In *Sallekha sutta* eight types of cognitive problems were mentioned. If someone has three factors out of these eight factors that condition is considered as Neurosis state and if someone has more than three factors it is considered as Psychosis state.

Some people are clinging on some kind of dogmatic and it is a mental illness. In *Sallekha sutta* last factor of effacement explain this condition. If that type of person come for counselling it will be difficult to convey that his views are wrong. This type of persons think that only his view is correct and others views are wrong.

Wrong views can be considered as a delusion or false belief. In modern psychology delusions are defined as fixed, false beliefs that conflict with reality. Despite contrary evidence, a person in a delusional state can't let go of these convictions. The concept of wrong views in Buddhism also very similar to the concept of delusion. This wrong views lead to psychotic disorders.

Mindfulness is an essential practice to develop healthy mind. If someone is unmindful it will create many problems in his life. Most people get anxiety, depression or stress because of unmindful lifestyle. The Buddha always admonished his disciples to be mindfulness. At present mindfulness is recommended as a treatment for many illnesses and it is famous around the world.

Lack of wisdom and wrong knowledge also another two cognitive problems. Most of counselling cases are coming under these two problems especially from category of School age children. These two states can be put in to category of

learning disabilities. When a person is having lack of wisdom or wrong knowledge it affects to his behaviour too. In Buddhism we know there is a famous story about Cullapantaka thera that he could not remember even a one verse after three months training. Then his elder brother Mahapantaka thera was completely disappointed over Cullapantaka thera's lack of wisdom and he said Cullapantaka thera to disrobe and leave the monastery. But finally the Buddha helped to Cullapantaka thera to overcome from his disability and finally this novice monk attained the arahant hood. At present also various types of techniques or learning methods are being used as therapies to developed wisdom and memory capacity.

For cognitive problems the Buddha recommended insight meditation (*vipassanā bhāvanā*). By practicing *sathara satipaṭṭāna* one can regulate his cognitive problems and it is the ultimate way of attaining *nibbāna*.

Emotional Aspect of *Sallekha sutta*

Large number of mental illnesses are relate to emotions. In *Sallekha sutta* also we can see 24 emotional problems. This mental state can be considered as *priyuttāna*. That means defilements arise as thoughts in our mind. This is a stage of mental confusion. In this conditions person cannot see things as really they are or he cannot see the reality. If we carefully examine these 24 factors we understand that these are intense emotions and those can be considered as emotional dysregulation. Emotional dysregulation means a poor ability to manage emotional responses or to keep them within an acceptable range of typical emotional reactions.

- 01) 9 factor- ‘Others will be covetous; we shall be uncovetous here’
- 02) 10 factor- ‘Others will have ill will; we shall be without ill will here’
- 03) 16 factor- ‘Others will be of wrong effort; we shall be of right effort here’.
- 04) 17 factor- ‘Others will be of wrong mindfulness; we shall be of right mindfulness here’
- 05) 18^t factor- ‘Others will be of wrong concentration; we shall be of right concentration here’.
- 06) 21st factor ‘Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here’
- 07) 22nd factor- ‘Others will be restless; we shall not be restless here’
- 08) 23 factor- ‘Others will be doubters; we shall go beyond doubt here’ (23rd factor)
- 09) 24 factor- ‘Others will be angry; we shall not be angry here’: (24th factor)
- 10) 25 factor- ‘Others will be resentful; we shall not be resentful here’: (25th factor)
- 11) 26 factor- ‘Others will be contemptuous we shall not be contemptuous here’
- 12) 7 factor- ‘Others will be insolent; we shall not be insolent here’:
- 13) 28 factor- ‘Others will be envious; we shall not be envious here’:

- 14) 29 factor- ‘Others will be avaricious; we shall not be avaricious here’
- 15) 30 factor- ‘Others will be fraudulent; we shall not be fraudulent here’
- 16) 31 factor- ‘Others will be deceitful; we shall not be deceitful here’:
- 17) 32 factor- ‘Others will be obstinate; we shall not be obstinate here’:
- 18) 33 factor- ‘Others will be arrogant; we shall not be arrogant here’:
- 19) 34 factor- ‘Others will be difficult to admonish; we shall be easy to admonish here’
- 20) 41 factor- ‘Others will be lazy; we shall be energetic here’
- 21) 36 factor- ‘Others will be negligent; we shall be diligent here’
- 22) 37 factor- ‘Others will be faithless; we shall be faithful here’:
- 23) 38 factor- ‘Others will be shameless; we shall be shameful
- 24) 39 factor- ‘Others will have no fear of wrongdoing; we shall be afraid of wrongdoing here’:

These emotional problems can lead to a life time struggles including trouble with educational and working performance, interpersonal relationships, day today working etc. I explain in detail few factors of this list.

Covetousness is one of the most important mental defilements which leads to various mental illnesses. It mainly cause to addictions. The highest stage of covetousness is known as *unmāda* or mental disorder. Addiction is terrible chronic disease and it is irresistible or obsessive. People are seeking more pleasure in their lives and sometimes they have compulsive greedy feelings for some substance or activities. Most of people committing suicide because of the craving of non-existence. In *Sallekha sutta* clearly mention that covetousness is one of the mainsprings of mental illnesses. The Buddha has clearly preached that craving is the main cause for all the sufferings.

As mentioned in *Sallekha sutta* we should try not be covetous and the duty of Counsellors is helping to clients to come to this stage by taming defilements.

Ill- will means animosity, anger or hatred. Ill- will always keep our mind unrest. With this feelings another bad emotions such as stress, frustration, irritation also linked to it. The highest stage of hatred is depression. If one's mind full with ill thoughts it leads to ill behaviours. Wrong effort means mind is always full with unskilful hopes or plans. That type of person always think to do wrong actions.

In this list we see anger as an effacement factor and in psychology also highly pay attention on anger management. Anger is an intense emotion and it will be a problem when it is excessively displayed and begins to affect our day today life. Anger make harms to our mind as well as our body. It increased our muscle tension, high blood pressure level, depression, anxiety and many other mental and physical diseases. In modern psychology anger management therapy

is used to control the excessive anger feelings. In Buddhism the Buddha recommended practising compassion and love. *Mettānisansa bhāvana* highly recommended in Buddhism to control anger feelings.

Envious means jealousy and it is a complex emotion. All people who are full of desires experience jealousy at some point in their life. This emotion basically impact for quality of people's relationships. Venerable Devadatta was jealous over the Buddha and it directly impact to his relationship with the Buddha and finally he went to the hell because of his wrong actions which were led by hatred and jealousy. In Modern Psychology we identify different mental illnesses because of jealousy.

Difficult to admonish is another factor mentioned in *Sallekha sutta*. In Buddha's time also there are some people who are difficult to control by admonishing. They were full of conceit and always thought that they are correct. Magandiya is one of the best examples for that. In modern day counselling also one of the main problems is that some clients do not ready to accept that they have some kind of problem. In marriage counselling most of the time husband or wife come to the counsellor to ask whether counsellor can advise to his or her partner. They always try to correct his or her partner's behaviour or thoughts. Most of people believe that they do not do any wrongful act but others do. Like this conditions it is really difficult to admonish them. In *Sallekha sutta* the Buddha has clearly showed this mental state.

In Modern counselling or psychotherapy several therapies are being used to treat these types of emotional problems.

In Buddhism, practicing concentration is the best therapy for emotional disorders or problems. More defilements are not coming to the concentrated mind. Meditation is the way to concentrate our minds. Tranquilize meditation is the best to regulate emotional problems or psychosis. Mindfulness is a part of tranquilize meditation. In eight fold path in Buddhism right mindfulness come under the category of concentration.

Behavioural Aspect of *Sallekha sutta*

12 factors come under behavioural problems. This behavioural problems are similar to *vītikāma* stage which means defilements come out from the person or defilements display as verbal or physical actions.

- 01) 01 factor- ‘Others will be cruel; we shall not be cruel here’
- 02) 02 factor- ‘Others will kill living beings; we shall abstain from killing living beings here’
- 03) 03 factor- ‘Others will take what is not given; we shall abstain from taking what is not given here’
- 04) 04 factor- ‘Others will be uncelibate; we shall be celibate here’
- 05) 05 factor- ‘Others will speak falsehood; we shall abstain from false speech here’
- 06) 06 factor- ‘Others will speak maliciously; we shall abstain from malicious speech here’
- 07) 07 factor- ‘Others will speak harshly; we shall abstain from harsh speech here’

- 08) 08 factor- ‘Others will gossip; we shall abstain from gossip here’
- 09) 13 factor- ‘Others will be of wrong speech; we shall be of right speech here’
- 10) 14 factor- ‘Others will be of wrong action; we shall be of right action here’
- 11) 15 factor- ‘Others will be of wrong livelihood; we shall be of right livelihood here’
- 12) 35 factor- ‘Others will have bad friends; we shall have good friends here’

Behavioural problems means maladaptive behaviours. In Modern counselling and Psychotherapy different types of behavioural therapies are being used to change maladaptive behaviours. Few of them are

- 01) Cognitive behavioural therapy (CBT)
- 02) Dialectical behavioural therapy (DBT)
- 03) Exposure therapy
- 04) Rational emotive behaviour therapy (REBT)

For behavioural problems the Buddha recommended the first stage of three fold training that is called *sīla* (virtue). In *sīla* basically control people’s physical and verbal actions. When someone shouts at us we should train ourselves not to shout back. Most of relationships were scattered because of uncontrollable verbal actions.

Conclusion

In *Sallekha sutta* the Buddha clearly shows that forty-four mental illnesses and these all illnesses we find out in WHO classification of illnesses. Even though the Buddha did not classify these forty four factors, when we read the sutta we clearly that these factors can be divided in to three categories such as cognitive, emotional and behavioural problems. In the *Sallekha sutta* the Buddha has given the treatment for mental illnesses or show the way of right effacement.

“So, Cunda, the way of effacement has been taught by me, the way of inclining the mind has been taught by me, the way of avoidance has been taught by me, the way leading upwards has been taught by me, and the way of extinguishing has been taught by me. “What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, Cunda. There are these roots of trees, these empty huts. Meditate, Cunda, do not delay or else you will regret it later. This is our instruction to you.”⁸

In here the Buddha recommended meditation for venerable Cunda to remove the unnecessary defilements or recovery from ill mental states. In Buddhism three fold training is the way to eradicate mental illnesses. If someone has good virtues then we should help him to develop emotional and cognitive sides. Someone may needs assistant only for regulate his cognitive side. Hence three fold training as a treatment plan can be change from person to person according to their defilement levels.

8 Bodhi, 1995, p. 130.

This sutta is utmost important sutta to get good awareness of what are the mental illnesses and mentally healthy two persons, the Buddha and arahanth Cunda are involving to explain these mental problems and the way of get rid of those.

According to all above facts it is clear that there are many psychotherapeutic implication can be seen in the *Sallekha Sutta*.

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