

# CURRENT HEALTH ISSUES AND THE APPLICATION OF GIRIMĀNANDA SUTTA

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## ABSTRACT

Almost in the human history health state had been considerably poor everywhere in this human planet. People in the ancient weren't much care about to maintain sanitary and clean environment for living. Therefore, infections and infection inevitably led some diseases. That might be the beginning of long shared history between humankind and illness. As agricultural activities developed new diseases as well remedies were exposed. By the present time there are increasing number of health issues around the world though no one can be saturated with the means to get recovery fully.

In the human history, Buddha had been an excellent doctor that cured physical and mental diseases. Conspicuously, he prescribed remedies for physical sickness mostly for his disciples nonetheless, his prescriptions concern with mental diseases can be applied with whole humankind without any barrier.

The promulgation of number of medicines for physical diseases that affected in his disciple can be seen especially in Bhesajjhakkhandaka of Vinayapitaka but it seems the rest of his teaching almost relevant to overcome mind made diseases. In this room, four Bojjhanga Suttas hold an importance in perspectives of health since Buddha and his foremost three disciples got recovery fully after hearing them. Of them, Girimānandasutta articulates the identity of body and mind and the potency of mind to sustain the

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physical body healthily.

It had been some centuries where some scientists have commenced to search the power of mind to influence bodily functions, especially the connection between nervous, immune and endocrine systems. With reference to series of studies that they have done some mental illnesses such as typically impairs immune function notwithstanding the exact woof and wave of these connections remains uncertain.

Buddha and some of his disciples claimed a special power or energy known as miracle where it shows the utmost synchronize of mind and body. *Girimānanda Sutta* should be considered an excellent deliverance of Buddha which elaborates identification of mind and body and imparts considerable understand of healthcare in Buddhist point of view. Therefore, the cardinal purpose of this paper is to observe how Buddhist teaching can be influenced upon some current health issues.

In the Buddhist point of view, human life is precious since being born as a human being is extremely difficult and by the present time there are more than 7.7 billion human beings in this planet earth nonetheless, all human lives don't seem relatively precious for some reasons.<sup>1</sup> Definitely, to have precious human lives it needs some requirements as pointed out by the Buddha and *kamma* or *karma* does vitally a vivid role in this context.<sup>2</sup>

Evidently birth continues until the death and between those two interesting ends something else is happening which Buddhism recognizes as decaying and sickness. Whether it is specially recognized by Buddhism this is the process that concerns with all sentient beings is this cosmos. If anyone is subject to birth no way to escape the rest of process and this is the matter that ever happened, happening and will happen. By the present time the expected average human lifespan is less or more hundred years. With reference to Buddhist teaching this human planet is constantly

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1. [https://www.google.com/search?source=hp&ei=eP5FXIv0GqC40PEP8pi-34Aw&q=current+human+population&oq=current+human+&gs\\_l=psy-ab.1.0.0l10.1734.6747..8700...0.0.0.111.958.13j1.....0....1..gws-wiz.....0..0i131.x7RmGIEmvfE](https://www.google.com/search?source=hp&ei=eP5FXIv0GqC40PEP8pi-34Aw&q=current+human+population&oq=current+human+&gs_l=psy-ab.1.0.0l10.1734.6747..8700...0.0.0.111.958.13j1.....0....1..gws-wiz.....0..0i131.x7RmGIEmvfE)

2. MN III 244.

evolving and devolving therefore sometimes prolonged or extended and shortened human lifespan can be seen. In a prolonged period of time unbelievably the human lifespan should be understood one hundred thousand years or more as it explained by Buddha in some Suttas.<sup>3</sup> Further, he articulates especially how human beings were subject to prevail number of physical and mental diseases under some circumstances and conditions anyway, it seems that no one able to preserve everlasting health condition by using any means in this human history.

Once the Buddha mentions a relevant incident of a certain teacher that prior him whose name was Araka and who only completely eradicated desire in sensual pleasure, advised his disciples which holds and importance in this room.<sup>4</sup> Here the teacher Araka advocates the continuation of life which has to understand thoroughly since birth to death. The Buddha shades the light that by that time the human lifespan had been sixty thousand years and in that time human beings had been experienced only six sickness concerned with cold, heat, hunger, thirst, excremental and urinal. Probably, it can be assumed that aforementioned six had been only health issues or a number of sickness based on them. After that the Buddha compares this incident with present time or with the lifespan of less than hundred or more since by that time that had been the average life expectancy of humankind. Beyond any doubt, present survival of humankind is shortest when it place in juxtaposition of the period of time of teacher Araka. As it existed thousand years prior, by the time of Buddha there had been only three seasons in ancient India known as winter, summer and rainy and if any individual going to live in lifespan of one hundred years he has to spend just hundred seasons of each. That means just three hundred seasons or thirty six thousand and five hundred days. As the Buddha narrate further, generally speaking, the individual has to consume sixty two thousand meals including the period of breastfeeding during this period of time. Sometimes it seems here the Buddha counts two meals per day. Further, the Buddha narrates no one able to complete those sixty two thousand meals

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3. DN I 16.

4. A IV 38.

if he is in the state of slumberous, worry, sick, fast and lost. With reference to eight vicissitudes in Buddhist teaching this should be experienced the nature of human life.<sup>5</sup> Evidently, like on other situations, sometimes some people are completely deprived for having any kind of edible food and beverages for long time when they affected with particular sickness. Here what is very important is deteriorating health issues are a part of all human beings as it always emphasized by the Buddhist teaching.

Curing patients is the major fact in health issues and when somebody is sick he goes to the hospital and finds doctors of distinctive specialists to cure illnesses. Simultaneously, he must know his body well and give it sufficient nutrients, healthcare and exercise to help it heal. Even bedridden patients are afforded various conditions and care. Therefore, sickness can't be almost regarded as suffering and many are ultimately given the luxury of time when sick and experience from the lesson of sickness. Meanwhile someone is able to retreat to quite places to rest and enjoy natural surroundings by wandering in the wilderness admiring the flowers with all alongside the mountains and rivers. When the mind and body acquired deep relaxation and recuperation he enables to resume anew. Therefore, in this way health issues have become good causes. Indeed, Buddhism considers minor or perhaps major diseases as companions for the way for they inspire us to improve and discern the life. In this special discourse it seems suffering is categorized into: 1) Physical sickness: old age, death and rebirth, 2) Mental illness: greed, anger and ignorance. With the guidance of Buddhist teaching we will be able to train ourself in becoming mentally and physically free of suffering.

As it happened in past there are considerable issues of health care by the present time around this human planet which are critically put into discussion and needed accelerated solutions and some of them are:

Physical activity and nutrition.

Overweight and obesity.

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5. AN, IV, 157.

Tobacco.

Substance abuse.

HIV / AIDS

Mental health.

Injury and Violence.

Environment quality.

Immunization.

Access to health care.<sup>6</sup>

With reference to above facts, modern health researchers say staying actively in daily life is good for physical and mental health and it definitely concerns to cure or at least to make slow some diseases. In addition, aforementioned issues are highly considered to keep an excellent health care for all humankind around this globe. Even though, it is reasonable to infer that our ancestors also had been much care of their good health when those issues are compared with some daily activities of them. As it depicts somewhere in Buddhist canon some highest class people had been dealt with daily exercises probably to maintain a good health care.<sup>7</sup> With reference to the commentary to the same source this person had been a prince who jogged in morning for his good physical health. With reference to Buddhist sources mostly the Buddha walked around in Indian subcontinent on barefoot during his mission of forty five years. In fact, daily exercise is good therefore by introducing walking meditation the Buddha intended to preserve good health for his disciples. By doing so someone enables to get five benefits as prescribed by the Buddha.<sup>8</sup>

Overweight and obesity are biggest health issues that some people don't like to deal with. According to researches it is associated with related conditions generally known as metabolic

6. <https://www.urmc.rochester.edu/senior-health/common-issues/top-ten.aspx>

7. AN, I 135. *Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā ālaviyaṃ viharati gomagge siṃsapāvane paṇṇasanthare. Atha kho hatthako ālavako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno addasa bhagavantaṃ gomagge siṃsapāvane paṇṇasanthare nisinnaṃ.*

8. Ajan Nānadhammo, Ajan Brahmavamso and Dharma Dorei, 2007, *Walking Meditation, Three Expositions of Walking Meditation*, Kandy BPS, P 9.

syndrome. High blood pressure, elevated blood sugar and poor blood lipid profile are included with this issue. In addition, there can be seen ten major reasons that compromise with it.<sup>9</sup> Further, overweight and obesity had been prevailed even before thousand years as it preserve in present time. The Pāli word ‘Thūlasarīra’ articulates aforementioned health issue.<sup>10</sup> As it goes into detail here food addiction as well as insufficient exercise had been caused for it even in that time as it causes in present day. With reference to Buddhist canon king Kosala had been one of Buddha’s followers who ate a lot daily and sometimes he visited Buddha after meals and did breathe in and out hardly. After considering his situation the Buddha uttered a certain stanza and asked a certain servant for the king to recite it as the king eats.<sup>11</sup> As the time past the king was able reduce the amount of his edible food and appreciated the Buddha’s strategy that helped him. That stanza means if anyone moderates in meals it feels less, digest soon and outlives. Truly, this incident articulates how this kind of Buddhist teaching is assisting even today to cooperate with some critical health issues such as overweight and obesity.

It gives the feeling of that tobacco as a great prevalent health issue not only in present day but also thousand years back in the human history. As depicted in a certain source the Buddha had to promulgate some disciple rules regarding smoking because of it helped to cure a disease that affected with a certain and further, he had to approve even a filter and a holder for it regarding the hygiene of user monk.<sup>12</sup> Sometimes people devour prescribed medication without proper understand and drink any intoxicants too. Therefore, generally it is called as substance abuse. By consuming any kind of intoxicants and drugs somebody able to stay away from one of the five precepts in Buddhist tradition and the Buddha comprehensively explains the aftermaths of its consumption in many places of his teaching.<sup>13</sup> Evidently, there are a considerable

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9. <https://www.healthline.com/nutrition/10-causes-of-weight-gain>

10. SV I 277.

11. Manujassa sadā satimato – mattam jānato laddhabhojano Tanukassa bhavati vedanā – sanikam jīrati āyupalayan’ti.

12. VIN I 204.

13. DN III 183.

number of mental diseases in modern humankind and some of them can be cured and some of them can't. On the other hand, it has the features of that human mind isn't unusual place for a number of health diseases when it scrutinizes the bygone times. In prolonged human history people have affected number mental orientations at least with reference to Buddhist literature. In some of his discourses the Buddha provides some guidance as remedy for some mental diseases which can be cured temporary or permanently.<sup>14</sup> Injuries and violence are happening every nook and corner for some reasons. Further, probably it occurs house wise, society wise or country wise and grand scale injuries and violence can be special in waged war zones. It doesn't need an exaggeration to narrate some abhorring genocides in human history where human beings show the nature of undisciplined minds. If not violence occurred in Buddha's time he never teach to calm and discipline human minds.<sup>15</sup>

By the present time global warming is a major topic that is considered around the world which is accelerating due to number of reasons. One of them should be understood as deforestation which is happening to satisfy the endless desire of human mind. Therefore, on basis of this critical issue some people in some places of this human planet experience critical health issues and further, it has the aspects of increasing but not decreasing. A certain scholar advocates 'The modern West stresses the human, and the East always has stressed nature.'<sup>16</sup> As he opines when the humankind is away from nature some issues that relevant with health are definitely unpreventable. Nonetheless, it makes sense that environment had been a respectable object for our ancestors since they lived and cooperated with it all the time therefore harm and damage for it had been less. It is interesting to mention that Buddhism is the religion that concern much with the environment rather than other religions. As it shades the lights some major incidents of Buddha connect with nature and his as well many of his disciple's activities were always concerned with it. Since the Buddha enacted some

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14. MN I 40.

15. DHP 19.

16. Hayao Kawai, 1996, *Buddhism and the Art of Psychotherapy*, Texas, Texas A & M University Press, p. 87.

discipline rules for even not to spit and urinate into water it delineates the conservation of environment by his teaching.<sup>17</sup> It is standing for reason to ask why the Buddha always relates with nature. Because of, he had the knowledge of the connection between humankind and nature. Even nowadays, we live in a society where it has everything sophisticated, some people aren't able involve with it due to various reasons. Especially, some countries have penetrative health improvements on the other hand some countries have much poor access to healthcare. Occasionally, some people have make much efforts to get basic medical improvements therefore, the plight of the health of people in those countries is always discontented and miserable. Of those people less life expectancy and high death rates should be expected. In addition, it shows every signs of how some people live thousand years back encountered the same situation as the people in present time. In relation to Buddhist canon, some individuals lived in time of Buddha never had sufficient access to get some medication. In the time of Buddha there had been disparaging five diseases in some individuals known as leprosy, boil, dry leprosy (cutaneous complaint), phthisis, and epilepsy that were hard to afford medications by average people.<sup>18</sup> As elaborated there Jīvaka had been the royal doctor for king Bimbisāra and Buddha as well and if anyone wanted get consulted him permission was given by the king. Since Buddha and his disciples were cured by him free of charged people who affected with aforementioned diseases entered temporary the Buddhist Order and disrobed after getting recovery fully. Regarding this matter the Buddha made public some rules for protection and preservation of his Order with reference to Buddhist canon.

As reported by above discussion, it traces in present as well as in past times also the humankind has featured similar health issues notwithstanding in different forms. As far as health issues aren't improvable affecting some diseases, sickness upon the mankind is unpreventable. That is the matter that happened in the human history and happening in present time around us. Moreover, when health issues are in a considerable state increasing of disease rate is un-

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17. VIN IV 206.

18. VIN I 71.

avoidable. In relation to past there are some terminal illness by present time which have to be assured with sufficient counteractions and following are the top ten of them that recognized by WHO.

Ischemic heart disease or coronary artery disease.

Stroke.

Lower respiratory infection.

Chronic obstructive pulmonary disease.

Trachea, bronchus and lung cancer.

Diabetes mellitus.

Alzheimer's disease and other dementias.

Dehydration due to diarrhea disease.

Tuberculosis.

Cirrhosis.<sup>19</sup>

It was few decades back that where even more sophisticated people projected their attention in identification between mind and body. Because of, sometimes people really frustrated when they got even a bit of physical sickness and with regard to people in medical science 95% of them are mentally declined in this context. Perhaps, some individuals have the idea of what is the authenticity of human life their dejection can be reduced.

The Buddha is recognized as a doctor for physical and mental illnesses as well and during his mission of forty five years he extensively elaborated plenty of discourses for the welfare and progress of humankind. Girimānanda: among discourses elaborated by Buddha have the qualities of dealing with some critical health issues. Therefore, henceforth this paper scrutinizes the means that related in this discourse for the enhancement current health issues. As illustrated there, when Girimānanda, one of Buddha's disciples was gravely ill the Buddha was invited to visit him by venerable Ānanda, the personal attendant for Buddha and then he immediately introduces ten perceptions (saññā) to visit him and recite.<sup>20</sup> Even

19. <https://www.healthline.com/health/top-10-deadliest-diseases#cirrhosis>

20. AN, V, 108.

here it hasn't mentioned a particular sickness in Girimānanda, first of all the Buddha advocates just ten signs and then elaborates them in details therefore this discourse is little bit long and bases on those ten perceptions. Ten perceptions mentioned in this discourse should be known as follow:

1. Perception of inconstancy
2. Perception of not-self
3. Perception unattractiveness
4. Perception drawbacks
5. Perception abandoning
6. Perception dispassion
7. Perception cessation
8. Perception distaste of every world
9. Perception of undesirability of all fabrication
10. Mindfulness of breathing

The first two perceptions among ten emphasize the universal law in term of Buddhist that exists whether in a time of a Buddha or not but should be found only by an awakened person.<sup>21</sup> In other words it is three characteristics of existence. In this context even it have the appearance of missing the middle link, it reveals interpretation of universal law. The Buddha always traces the combination of mind and body and actually, in other words three signatures are used to discern this notion. Further, as the corporeal body changes mental process also should be changed therefore we can't retain internal and external objects permanently. Moreover, with reference to Buddha's words every single entity, physical or mental phenomena of this universe is conditioned and constantly changing and nothing remain perpetually. What might be the Buddha's intention here to detail three signatures in this room? It is better to understand that whatever affects people is temporal and never exists forever. Girimānanda is advice by Buddha to consider the nature of illness thoroughly because of, even gravely illness affected in Girimānanda had been temporal and can be

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21. SN, II, 25.

changed by any enforcement.

In the next step, third perception looks into deeply the authenticity of physical body where the Buddha shows its anatomical explanation. The Buddha explains just about the physical body, six internal faculties with their perceptions and thirty two body parts respectively in first, second and third perceptions. According to Buddha's knowledge this corporeal body is a collection of thirty two parts and nothing besides those. As somebody ponders these thirty two parts from the soles of the feet up on, from the crown of head on down wrapped by skin, filled with all sorts of unclean things definitely, in this process individuals make possible to understand the absolute nature of physical bodies rather than thinking them as single entities, everlasting and unchanging.

In the process of understanding the reality of physical body individuals should be able to discern particular diseases that could be affected with those body parts as mentioned in fourth perception. In here, the Buddha mentions around fifty diseases and it shades the lights that all of them can be concerned with current health issues and some of them are deadliest as it happens in present day. It can be asserted that even many of those diseases can be diagnosed and cured one remains beyond experience of present intellectuals. That is illnesses related with karma or karmic illnesses. This might be a question that everyone acquainted with the idea of reincarnation or rebirth. Recently, extraordinary prudent like Edgar Cayce was able to acknowledge how some individuals have a privilege with some diseases brought as results of the actions of their previous lives.<sup>22</sup> Notwithstanding, the Buddha was the perfect one to certify the absolutism of karmic illness since he cultivated his mind into full capacity. With reference to his definition, on one able to escape from any physical or mental diseases in this human planet earth and as a human being he also encountered this situation. As it appears in Pāli canon few times he suffered with back pain, his one of feet was wounded by a gravel, got bloody diarrhea and he was given a laxative by the royal doctor Jīvaka and interestingly those happened

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22. <https://www.edgarcayce.org/the-readings/health-and-wellness/holistic-health-database/health-and-healing-is-a-karmic-disease-reversible/>

to him since his previous negative actions.<sup>23</sup> Further, the story of Cakkhupāla illuminates the potentiality of each and every action in terms of Buddhist.<sup>24</sup> From Buddhist perspective, probably karmic illness can be cure and even liberated ones or Arahants should be inherited with it. Interestingly, conflicting viewpoints about the reversibility potential of these karmic diseases can be seen around the world now. For physicians it is worthy that a conclusion must be reached for this question has a strong bearing on how a patient with such a disease be treated. However, there is often a point where karma ceases since it really is a debt and can be paid off like any other debt. Spiritual understanding is the only way to cure the karmic disease in terms Buddhist. Probably even we aren't able to pay off for karmic potentiality that inherited from previous existences by following spiritual practice future karmic influence can be reduced. Aforementioned statement can be authenticated with a story related to certain disciple of Buddha known as Bakkula.<sup>25</sup> As it appears, he was appointed as the healthiest one by Buddha among his eighty chief disciples. Further, with reference to the commentary on the same source, in one of his previous lives when the Buddha Anomadassi was affected with a certain stomachache a particular medication was provided by him.<sup>26</sup> In addition, by providing that prescription he aspired not to have any kind of disease in his future destination. His aspiration always with him and in his last birth he out lived one hundred and eighty years accomplished whatever have to be done an ideal Buddhist disciple.

After analyzing the authenticity of corporeal body then the Buddha focuses attention towards the mind in the next step. In here the individual has to abandon, dispel and wipe it out of existence the thoughts of sensuality, ill-will, thoughts of harmfulness and evil, unskillful mental qualities. Buddha's teaching emphasizes that there are three unwholesome roots in all individuals known as greed, hatred and delusion and they are bound with samsara as far

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23. ML, 134.

24. DHP-a, I, 22.

25. AN, I 25. 'Appabādhānam yadidam bākulo.'

26. MP, I 304.

as concern with them.<sup>27</sup> It gives the feeling of that by introducing the perception of abandoning the Buddha indirectly suggest to consider about unwholesome roots. It is better to imagine how those unwholesome roots concern with current health issues? Sometimes someone can argue greed, desire or craving relate with only material world albeit, Buddhism scrutinizes something beyond this concept. Suppose the food addiction of some people. In this context addiction means desire in some food. Above mentioned many diseases diabetes, cancer, cough etc., straightforwardly relate with consumption of some food. Even food for just the survival and nourishment of human beings someone isn't able to understand this concept. In addition, if anybody can control food devouring that means control of desire. With reference to Pāli canon it conveys the impression that Buddha was denied as a tasteless person by someone since he didn't care of food consumption.<sup>28</sup> Distinctively, whatever food he received whether delicious or not he consumed it without any discrimination and this was the absolutism of all liberated one. When it goes through with Pāli canon it assumes that Buddha as well as liberated ones never affected with any deadliest diseases. Therefore, the Buddha promulgated a particular proclamation for his disciples to contemplate its absolute meaning before to eat regarding the benefits of non-addicting of food.

Indeed, even above discussion relates undeviatingly with craving of taste nonetheless, there have remained craving that connected in material forms, sounds, odor and contacts which relate with some mental diseases. In the sixth and seventh steps Buddha again reminds the results of dispassion and eradication of craving where any individual enables to feel tremendously that can't be explained by an individual who hasn't experienced it yet. In Buddhist point of view material forms, sounds etc., are also nourishments for the survival of all human beings<sup>29</sup> notwithstanding, if anyone going to gratify the faculties related with those in wrong way affecting diseases is inevitable. Conspicuously, then there can't be seen dispassion. Albeit, with reference to Buddhist teaching, all people

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27. AN, I, 134.

28. VIN, II, 2.

29. SN, II, 82.

endowed such ability which can be mentioned as moderation. No one should follow the perceptions with five faculties besides disciplining them. Because of, managed faculties not only fetch peace, serenity and calm to the mind but also reduce or assist to stay away from number of mental diseases.<sup>30</sup>

Sometimes people are stressed and in the state of anxious when they cooperated with outside world since they aren't able to realize the real nature of this world. As stated in Buddhist teaching, world is nothing besides individuals' corporeal bodies<sup>31</sup> and with reference to above discussion, if individuals realize it that are the perceptions of distaste for every world and undesirability of all fabrications respectively which are mentioned as eighth and ninth steps. In general, people are fascinated and impressed with the external world and they never imagine its relation with internal world and pursue it without any sense. From Buddhist perspective, its reciprocity holds much importance. Once the Buddha emphasized that 'I'm not disputing or quarreling with the world but the world is disputing or quarreling with me.'<sup>32</sup> Undoubtedly, this expression articulates what happens upon individuals when they are unskilled and undisciplined of the reciprocity of external and internal world.

As it came to know it shades the lights that there are ten steps in Girimānandasutta and except the last one all is called as perception or 'Saññā' in Pāli. Its etymology can be seen Sa+ Ñā. Sa is a prefix to means good, excellence, well etc. and basically √Ñā is the root to know. Therefore, in this context, it has to make attempts to perceive the things as they are rather seeing them simply. The last seems the conclusion of previous steps and here it isn't mention even the term perception 'Saññā' but mindfulness of in and out breathe. Breathe is the heart of Buddhist meditation which can be seen in four stages and leads even for liberation.<sup>33</sup> Moreover, those four stages can be seen consciously in the last step of Girimānandasutta. In this context, the Buddha articulates individuals have to find a sufficient place, should sit-down crossed

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30. Dhṛp, 43.

31. SN, I, 82.

32. SN, III, 138. 'Nāham bhikkhave lokena vivadāmi, loko'va mayā vivadati'.

33. MN, I, 86.

legs and after that have to observe the nature of breathe. What might be the reason to observe the nature of breathe first? As discussed earlier individuals are mostly impressed with external world and have practiced faculties always with it therefore, minds don't easily manipulated towards calmness and peace. Precisely, those minds similar to chariots those are dragged by wild buffaloes because of they always deviate from the pathway. Anyway, by practicing over and over again individuals are able to establish the minds in peace and serenity in other words that is the absolute understanding of corporeal body. As someone realizes absolutism of physical body it makes ease to experience related feelings in next steps. Indeed, these two steps hold importance with the current health issues. Because of nowadays, some patients are given some kinds of drugs as well as painkillers to decrease unbearable pains. Instead of using any drugs as painkillers it seems the method that Buddhist teaching introduces, causes for the enhancement of patients. As a matter of facts, it might be hard task for new practitioners in the beginning nonetheless, repeated exercises precisely yield their betterment and the Buddha's character illustrates this notion further. Unquestionably, he practiced meditation and reached to the maximum level of the understanding of mind and body unlike anyone in this human history. Notwithstanding, he also experienced some physical pains due some reasons in accordance with Pāli canon. Once the Buddha was dwelling in Maddakucchi Dear Park in Rājagaha one of his feet had been fierce by a stone sliver.<sup>34</sup> Excruciating were the bodily feelings that developed within him, painful, fierce, and sharp, wracking, repellent, disagreeable, but he endured them mindful, alert and unperturbed albeit, he slept mindfully in lion posture. The words mentioned in the phrase articulates the situation that Buddha experienced with that wound. In parallel to current health issues it had been deadliest but it emphases how mind can be synchronized with body and vice versa. Not only Buddha but also some of his disciples the reciprocity

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34. SN, I, 27. 'Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā rājagahe viharati maddakucchismiṃ migadāye. Tena kho pana samayena bhagavato pādo sakalikāya khato hoti. Bhusā sudaṃ bhagavato vedanā vattanti sāririkā vedanā dukkhā tībā kharā kaṭukā asātā amanāpā; tā sudaṃ bhagavā sato sampajāno adhivāseti avihaññamāno. Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dak-  
khiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno.'

between mind and body and the last moment of Moggallāna can be shown in this context. As depicted in a certain commentary criminals got some bribes to kill Moggallāna and in seven times they left disappointed.<sup>35</sup> Nonetheless, on seventh time the brigands entered his hut knocked him down, smashed all his limbs and left him lying in his blood and went back without a further look. Nonetheless, the great physical and mental power of Moggallāna was very strong that his vital energies had not yet succumbed. Anyway, he regained his consciousness and was capable to drag himself towards the Buddha and got permission to pass way after respecting and veneration. Undeniably, this narration discerns the inner essence and peace in which he dwelt since attain of Arahant-hood that never left. With reference to above discussion it shows that all physical and mental phenomenon subject to change from moment to moment whether attention is focused there or not albeit, if attention is kept good results can be yielded. Further to describe the benefits of cultivating the mind an example can be narrated here. With reference to a certain commentary, once an arm of a monk was bitten by a venomous wiper while he was hearing dharma outside of a hall at nighttime.<sup>36</sup> Further, he managed to capture that snake; put it in a sack and continued his task and determined even to decrease the venom that infected and overwhelmed his whole body and spread in his body. As narrated there by the power of his act of truth or mind power he wasn't only unharmed but also reached the highest level of his spiritual path. Once Ānanda; the personal attendant for Buddha asked what is the best time that experience peace and calm. Then the Buddha elucidated that when the mind amalgamate or synchronizes with physical body and body amalgamate with mind that is the great time to experience absolute peace and calm.<sup>37</sup> Nowadays, for us who lead a hectic life the gains of minor sickness is a few days of rest and sometimes, through the

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35. J-A I, 522.

36. MP, II, 248.

37. SN, V, 282. Yasmim, ānanda, samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññaṅca lahusaññaṅca kāye okkamitvā viharati; tasmim, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṃ abbhuggacchati, so anekavihitaṃ iddhividhaṃ paccaṇubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti... pe... yāva brahmalokāpi kāyena vasaṃ vatteti

occurrences of a minor sickness we would come to understand the inspiration it offers. So, illness is a reminder for us all that the world is not perfect and no one can live forever. Disease shows the reality of life in helping us to become detached from it. Further, only upon sickness does one come to experience that the physical body is a source of suffering and by embracing the suffering of illness we will no longer become attached to it. It is usually upon the moment of sickness that people come to realize the necessity to let go of the delusive joys of wealth and fame and embark on the journey to searching life's absolute meaning. It is not a total loss if with illness come excellence realizations. Finding the absolute meaning in life can be mentioned as a major fact in western health issues by the modern time. As opined by a certain scholar 'In psychotherapy, it is important that the patient be able to attain a proper psychic state, in which the conscious and the unconscious are in harmony'.<sup>38</sup> Isn't this the matter that achieved by the Buddha in his teaching even sometimes we don't focus much attention? Definitely this special Sutta, Girimānanda: articulates the introspective investigation that similar to the concept of conscious and the unconscious in western healthcare.

## CONCLUSION

Buddhist teaching combines in equal proportions, a flexibility which enables it to evolve appropriately to meet the demands of different times and climes and a rigidity. The Buddha was an excellent human being who understood the nature of this world therefore all of his ideas concern with the humankind. Generally speaking, he never emphasized anything that never ever can't be achieved by anyone in this world. With reference to above discussion it seems that Buddhist teaching is strongly able to do a vital role to overcome and solve current health issues even in this sophisticated milieu. Here, in Buddhist perspective what the most interesting thing is the understanding the authenticity of corporeal body and mind and their reciprocity. Each individual has its own

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38. Hayao Kawai, 1996, Buddhism and the Art of Psychotherapy, Texas, Texas A & M University Press, p 3.

responsibilities and when those were accomplished by himself no need to blame others and in this context responsibilities means being physically and mentally healthiest as far as possible. It isn't hard to achieve if individuals have sufficient determination and courage and overcoming individual health issues means imparting it with society. In human history, Buddha and number of his disciples claimed an extraordinary power or energy known as miracle where it shows the utmost synchronize of mind and body. It had been some centuries where some scientists have commenced to search the power of mind to influence bodily functions, especially the connection between nervous, immune and endocrine systems. With reference to series of studies that they have done some mental illnesses such as typically impairs immune function notwithstanding the exact woof and wave of these connections remains uncertain. Nonetheless, the Buddha distinctively discerned and proved the absolutism of humanity by his intuitive knowledge before twenty five centuries. As it was discussed interestingly, Girimānanda Sutta should be considered an excellent deliverance of Buddha which elaborates identification of mind and body and imparts considerable understand of healthcare in Buddhist point of view.

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