

A Buddhist Approach to Stress Management from the Perspective of Dependent Origination (DOSM)



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ABSTRACT

The purpose of this article aims to understand the Buddhist view to the stress management by analyzing the conceptual framework of the Dependent Origination (paṭiccasamuppāda).

Four noble truths as taught by the Buddha says, the life is full of stress (dukkha), there is a cause of this stress, it is possible to stop stress, and there is a way to stop stress by following noble eightfold path. The deeper explanation of stress is given by the Buddha in Paṭiccasamuppādasutta, which include explaining detailed nature of stress and describing the evolution or lifecycle of the all living beings.

Dependent Origination model is presented in the Tipiṭaka in two ways: general presentation, which do not specify each factor separately and detailed presentation, which describes and analyses each factor separately and comprehensively. This paper has been used both approaches to expound the causes and possible solutions to relieve and release of stress. Answer of possibilities in managing stress through Dependent Origination, contains some theoretical and practical ideas, which are possible implemented to the practice in perspective of self-help or professional therapy.

Keywords: dependent origination, stress, stress management.

1. Introduction

What is life, the cause, condition, purpose and nature of it, has been the subject of much philosophical, scientific and theological speculation. Different concepts provide different possible ideas, opinions and dogmas as well. As some of this concepts are based on the unverifiable belief or comes from unverifiable sash, which scientists or the representatives of other religions cannot be accept (for example, that life is created by god Brahmā), it is impossible to find one and only understanding, which could be accepted by all.

Buddhist view of existence is based on the doctrine of DO which gives an explanation describing the evolution of the World and cycle of life, from birth to the death of all living beings. There is not possible to say, which factor is the “first cause” in this cycle. This kind of interpretation equates the Buddha’s teaching to religions paradigm, which contains a “first reason”, for example all-creator god as primary reason and source for living and the nonliving manifestations. This kind of understanding contradicts the doctrine of dependent origination (DO), which offers an objective version of causality, whereby all conditioned phenomena’s are interrelated and interdependent.

There are many researches about the effects of stress, confirm the damaging and deadly effects of it. According to studies, the stress has been called “the silent killer” which can lead to heart disease, high blood pressure, chest pain, and an irregular heartbeat (Chilnick 2008). It is linked as well to the six leading causes of death: heart disease, cancer, lung ailments, accidents, liver cirrhosis, and suicide (Ashworth 2019). Chronic stress floods the brain with powerful hormones that are meant for short-term emergency situations. Chronic exposure can damage, shrink, and even kill brain cells (Wallenstein 2003). Whether such damaging or deadly injury can be mitigated or prevented using the Buddha’s doctrine? If yes, how could it look like in practice? This work provides answers to these questions and provides practical outputs, which are suitable for use in self-help or therapeutic process, by examining concept of DO and applying ideas contained therein of the daily routine.

The main aim intended to examine the concept of dependent origination (*paṭiccasamuppāda*) as it occur in the Buddhist texts and find out interrelationship, which correlates with modern approach of psychological stress in terms of liberation of all the stress (*dukkha*)¹, which is the *summum bonum* and the highest goal of Buddha's doctrine (*buddhadhamma*).

2. Dependent Origination

Doctrine about the cycle of DO has given in various suttas, like *Paṭiccasamuppādasutta*, *Vibhaṅgasutta*, *Vipassisutta*, *Kaccānagottasutta*, *Upanisasutta* and *Cetanāsutta*, which all belong to the same *Nidānavagga* — The Book of Casuation. DO have also been explained in the *Sammādiṭṭhisutta*, which contains a thorough analysis of each of the twelve factors (*dvāsaṅga*) and applies the four noble truth (*cattāri ariyasaccāni*) context. All this suttas deals in different ways with movement of the consciousness to a new existence.

In the *Majjhima Nikāya*, like the *Vibhaṅgasutta*, the *Mahātaṇhāsāṅkhasutta*, too, presents dependent arising in its order of arising and in its order of ceasing. This formula is an example of dependent arising in a synchronic cycle, that is, in the course of an individual's life. The *Bahudhātukasutta* presents the formula by first making a statement of the general principle of specific conditionality (*idappaccayatā*), followed by both sequences together. The sutta that follows the *Vibhaṅgasutta* in the Book of Causality (*Nidānavagga*) of the *Saṃyutta Nikāya* is the *Paṭipadāsutta*, where the forward formula (dependent arising) is called “the wrong way” (*micchāpaṭipadā*) and the reverse formula (dependent ending) “the right way” (*sammāpaṭipadā*) (Tan, 2019). The seven suttas that follow the *Paṭipadāsutta* describe the awakening of the six past Buddhas, viz: *Vipassī* (*Vipassisutta*), *Sikhī* (*Sikhīsutta*), *Vessabhū* (*Vessabhū-sutta*), *Kaku-sandha* (*Kakusandhasutta*), *Konāgamana* (*Konāgamanasutta*), *Kassapa* (*Kassapasutta*) and *Gotama* (*Gotamasutta*), as the discovery of dependent arising and its ending.

¹The Pali term *dukkha* encompasses pain and suffering as well as subtler forms of difficulty and dissatisfaction. “Unsatisfactoriness” may be a better translation in some usage of *dukkha* (i.e. whatever is impermanent is *dukkha* or unsatisfactory). In other cases, *dukkha* is clearly “pain”.

It is important to mention that according to the Buddha explanation in Anurādhāsutta, he has not taught anything else than stress (*dukkha*) and how to get rid of it: “Good, good, Anurādha! Formerly, Anurādha, and also now, I make known just suffering [stress] and the cessation of suffering” (Bodhi 2000, 938).

In the Analysis of Dependent Origination (Paṭiccasamuppādasutta) Buddha has explained, what is the meaning of DO as follow:

“And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination” (Bodhi 2000, 533).

The whole formula meets today’s modern logic, which says: “This being, that exists; that through the arising of this arises. This not being, that does not exist; that through the ceasing of this ceases.” This structural principle underlies almost every aspect of the Buddha’s teaching.

According to Bhikkhu Bodhi explanation, DO formula works as follows:

Because of (1) ignorance (*avijjā*), lack of direct knowledge of the Four Noble Truths, a person engages in volitional actions, wholesome (*kusala*) and unwholesam (*akusala*) activities of body, speech, and mind; these are (2) volitional formations (*sankhārā*), in other words, kamma. Volitional formations sustain consciousness from one life to the next and determine where it re-arises; in this way volitional formations condition (3) consciousness (*viññāṇa*). Along with consciousness, beginning from the moment of conception, comes (4) “name-and-form” (*nāmarūpa*), the sentient organism with its physical form (*rūpa*) and its sensitive and cognitive capacities (*nāma*). The sentient organism is equipped with (5) six sense bases (*saḷāyatana*), the five physical sense faculties and the mind as organ of cognition. The sense bases allow (6) contact (*phassa*) to occur between consciousness and its objects, and contact conditions (7) feeling (*vedanā*). Called into play by feeling, (8) craving (*taṇhā*) arises, and when craving intensifies it gives rise to (9) clinging (*upādāna*), tight attachment to the objects of desire through sensuality and wrong views. Impelled by

our attachments, we again engage in volitional actions pregnant with (10) a new existence (*bhava*). At death this potential for new existence is actualized in a new life beginning with (11) birth (*jāti*) and ending in (12) aging-and-death (*jarāmaraṇa*) (Bodhi 2000, 518).

It is important to understand that in doctrine of the Buddha, there is no re-birth or incarnation. There is no English word corresponding exactly to the Pali word *bhava*, which mean “becoming to the existence”. According to the Buddhas teaching, nothing can be re-born or born again - there is only arising and passing or appear and disappear of consciousness.

The 1st factor of DO is **ignorance** (*avijjā*) of *dukkha*, of the origin of *dukkha*, cessation of *dukkha* and of the right path leading to the cessation of *dukkha*.² This kind on lack of direct knowledge of the Four Noble Truths leads a person in volitional (*cetanā*) activities of body (*kāya-kamma*), speech (*vacī-kamma*), and mind (*mano-kamma*). According to the Abhidhamma, *avijjā* includes ignorance of the past, of the future, the past and future (*pubbanta*, *aparanta*, *pubbantāparanta*) and of DO (Caroline, Davids 1900, 195-6). *Dukkhasutta* lists three kinds of *dukkha*: (1) the suffering due to pain, (2) the suffering due to formation and (3) the suffering due to change (Bodhi 2000, 259).

Right view regarding the *kamma* (*kammassakatā sammā-diṭṭhi*) means, that only two things, wholesome (*kusala*) and unwholesome (*akusala*) actions performed by all beings, are their own properties that always accompany them wherever they may wander in many existences (Ledi, 1). Volitional activities also called *kamma*-formations. These postulate the kammic cause for new appearance (*bhava*), thereby extending the cycle of birth (*jāti*) and aging-and-death (*jarāmaraṇa*) or *saṃsāra*.

Because of ignorance of *kamma* and its results, people perform all sorts of unwholesome activities for immediate self-benefit. Because of delusion thinking that sensual pleasures and *jhānic* ecstasy are real forms of happiness, people perform *dāna*, *sīla* and *bhāvanā* so that they can attain such happiness in this life or in future lives through rebirth as men, devas or brahmas. Thus, people accumulate both moral and immoral *kamma* (*sankhāra*) as a result of ignorance (San 2006, 71).

²The division corresponds to the Four Noble Truths given in Buddha's first sutta, *Dhammacakkappavattanasutta*.

The 2nd factor of DO is **volitional formations** (*sankhārā*), which covers bodily volition, verbal volition and mental volition. According to the Abhidhamma, *sankhārā* also contains a meritorious formations or good karma (*puññābhisankhārā*), de-meritorious formations or bad karma (*apuññābhisankhārā*) and fixed formations or special meritorious karma (*āneñjābhisankhārā*). *Sankhārā* is the same as *kammabhava* in the sense that both condition the process of new coming or manifestation of *kamma*.

The 3rd factor of DO is **consciousness** (*viññāṇa*). There is 6 kind of consciousness: (1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, and (6) mind-consciousness.

The 4th factor of DO is **mind-body** (*nama-rūpa*) - that, what we call the personality, “where in contrast with *nāma* (as abstract, logical, invisible or mind-factor), *rūpa* represents the visible (material) factor, resembling *kāya*.” Therefore, it can be said, that a man is made up of *nāma* and *rūpa*.

The 5th factor of DO is the **six sense bases** or organs of sense (*saḷāyatana*) (and the six objects) viz.: eye, ear, nose, tongue, body, and mind; or as objects: forms, sounds, odours, tastes, tangible things, ideas.

The 6th factor of DO is **contact** (*phassa*) as sense or sense-impression. *Phassa* furnishes the contact between the sense object, the sense organ and the *citta* (consciousness). For example, the contact between visual object, visual organ (eye) and eye-consciousness (*cakkhu-viññāṇa*) is accomplished by *phassa* (Mon 1995, 67).

The 7th factor of DO is **feeling** (*vedanā*) or sensation. Feelings of pleasure (*sukhā*), pain (*dukkhā*) and indifference or neither-painful-nor-pleasant (*adukkhamā-sukhā*) arising from impingement on eye, ear, nose, tongue, body and mind. Feeling can be divided also into five kinds: *sukhaṃ*, *dukkhaṃ*, *somanassaṃ*, *domanassaṃ* and *upekkhā* (Buddhaghosa 2010, 461).

The 8th factor of DO is **craving** (*taṇhā*). *Taṇhā* arises when the sense organs come into contact with the outside world there follow sensation and feeling, and these (if, there is no mastery over them) result in *taṇhā*.

There is different kind of *taṇhā* divisions. The best known is threefold division viz., craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth. Another group of 3 aims of *taṇhā* is given as *kāma-taṇhā*, *rūpa-taṇhā* and *arūpa-taṇhā* and yet another as *rūpa-taṇhā*, *arūpa-taṇhā* and *nirodha-taṇhā*. Sixfold *taṇhā* classification are founded relating to the 6 objects of sense or sensations (*bāhirāṇi āyatanāni*), viz. craving for forms, sounds, smells, tastes, bodily sensations and for mind objects.

Taṇhā binds a man to the chain of *saṃsāra*, of being reborn and dying again and again until Arahantship or *nibbāna* is attained, *taṇhā* destroyed, and the cause alike of sorrow and of future births removed.

The 9th factor of DO is **grasping** (*upādāna*) or clinging. *Upādāna* lit. means substratum by means of which an active process is kept alive or going (PED, 360). Four kind of clinging's are (1) clinging to sense objects (*kāmaupādāna*), that is, sights, sounds, smells, tastes and bodily sensations; (2) clinging to views (*diṭṭhupādāna*); (3) clinging to rules and observances, believing that in themselves these rules and observances lead to purity (*sīlabbatupādāna*); and (4) clinging to the concept of "I" or "self" (*attaupādāna*), creating a false idea of self (*atta*) and then clinging to this idea.

The 10th factor of DO is **becoming** (*bhava*), and the three spheres of existence are the sense-sphere (*kāma-bhava*), the fine-material sphere (*rūpa-bhava*) and the immaterial sphere (*arūpa-bhava*).

The 11th factor of DO is **birth** (*jāti*) or "future life" as disposition to be born again, "former life" as cause of this life. *Jāti* is a condition precedent of age, sickness and death, and is fraught with sorrow, pain and disappointment. It is itself the final outcome of a *kamma*, resting on *avijjā*, performed in anterior births (PED, 647). Essentially, this means (re-) appearance or birth of the five aggregates or so-called personality (*pañcupādāna-kkhandhā*) the factors of the fivefold clinging to existence.

The 12th factor of DO is **aging and death** (*jarāmaraṇa*). *Jarā*: the aging process, the fading of the faculties; and *marāṇa*: the breaking up of the *khandhas*, the dissolution of the life principle or life faculty (*jīvitindriya*), death. Alternatively, the degeneration and dissolution of specific phenomena (Payutto 2011, 32). After a being is born, ageing and death will follow as inevitable consequence. This is because every ultimate reality has the characteristics of arising or coming into existence, birth (*uppāda*), existing or duration (*thiti*) and dissolving (*bhanga*). So, aging and death must unavoidably follow *bhava*. They are the primary effects of *bhava*, as a consequence of *bhava*, sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and trouble, turbulence (*upāyāsa*) may also arise (Bodhi 2000, 388). These five kinds of *dukkhas* are inescapable consequences of *bhava*.

In this chain of events, we see one incident depends on one prior to it and gives rise to one after it. Everything that we find in this world can be brought in a chain of dependence like this. Nothing can originate without depending on something else previous to it, and no originated thing can be conceived of, which does not give rise to something else in its turn (San 2006, 64).

3. Stress in Modern Psychology

The effects of stress differ from individual to individual. By definition, stress is any uncomfortable “emotional experience accompanied by predictable biochemical, physiological and behavioural changes” (Baum 1990, 653-675). According to the Oxford Dictionary, stress is “a state of mental or emotional strain or tension resulting from adverse or demanding circumstances” (Oxford Dictionaries 2020). Generally, stress (also known as distress) is defined as an organism’s total response to demands or pressures, or reaction to a change that requires a physical, mental or emotional adjustment or response.

Stress is caused by an existing stress-causing factor or “stressor”. The most frequent reasons for “stressing out” fall into three main categories: (1) the unsettling effects of change; (2) the feeling that an outside force is challenging or threatening; and (3) the feeling that having lost personal control (Clark 2009, 88).

Many Americans are stressed and anxious about their financial future. An APA poll on the causes of stress reports that two-thirds (61%) of Americans identify the economy as a significant source of stress in their lives. Three-quarters (69%) are stressed by money and more than one in two report that housing costs are causing them stress (57%). In addition, almost one half of Americans report that job stability is a significant cause of stress. Top sources of stress according to data published by the APA are money (69%), work (65%), the economy (61%), family responsibilities (57%), relationships (56%), family health problems (52%) and personal health concerns (51%).

Work Related Stress (WRS) or occupational stress is stress is stress-involving work. WRS is a growing problem around the world. WRS affects not only the health and well-being of employees, but also the productivity of organisations. There are differences in underlying causes and triggers of WRS for everyone. However, some workplace factors are more likely to lead to stress than others: badly designed shift work, poor communications, and poor or even non-existent systems for dealing with bullying and harassment can all increase levels of workplace stress (Health and Safety Authority 2019). Money, occupation and stress level is very closely related. According to a nationwide survey conducted by APA (Norman et al. 2019), the four main stressors are (1) money, (2) work, (3) family responsibilities and (4) health concerns.³

³ In 2007, this option was presented to respondents as “personal health concerns”.

Stressors have a major influence upon mood, our sense of well-being, behaviour, and health. Acute stress responses in young, healthy individuals may be adaptive and typically do not impose a health burden. However, if the threat is unremitting, particularly in older or unhealthy individuals, the long-term effects of stressors can damage health. The relationship between psychosocial stressors and disease is affected by the nature, number, and persistence of the stressors as well as by the individual's biological vulnerability (i.e., genetics, constitutional factors), psychosocial resources, and learned patterns of coping. Psychosocial interventions have proven useful for treating stress-related disorders and may influence the course of chronic diseases (Schneiderman 2005, 607-628). In order to cope with stress, it is necessary to understand the physical and mind-based (psychological) stress-causing factors.

The effects of stress differ from individual to individual. Many factors influence the individual and his/her interpretation of 'threat', response to threat and recuperation after a threatening experience. Different personality styles, gender difference, age, context, family history, emotional state, understanding of self and general social awareness will all influence each person's stress levels (Health and Safety Authority 2019, 9). Theories of the stress-illness link suggest that both acute and chronic stress can cause illness, and several studies found such a link (Clark 2009, 88).

As demonstrated in the above list, stress can have wide ranging effects on emotions, mood and behaviour. Equally important but often less appreciated are effects on various systems, organs and tissues all over the body, like nervous system, musculoskeletal system, respiratory system, cardiovascular system, endocrine system, gastrointestinal system and reproductive system.

While elimination of stress is unrealistic, stress management is an attainable and practical way to prevent and manage stress. That can be achieved by a number of strategies. Stress Management is methods of controlling factors that require a response or change within a person by identifying the stressors, eliminating negative stressors, and developing effective coping mechanisms to counteract the response constructively. Examples include progressive muscular relaxation, guided imagery, visualization, breathing techniques, active problem solving etc.

Techniques of stress management varies according to the philosophical paradigm. Positive outcomes are observed using a combination of non-drug interventions in Autogenic Training, Anger Management, Talking and Cognitive Therapy, Biofeedback, etc (Linden et al. 2009, 1071-1080). Solution-Centered Therapy, Hypnosis, Self-Hypnosis and Neuro-Linguistic Programming (NLP) also provide an excellent positive therapeutic effect.

Both work as a non-work-related stress, the stress prevention and management could analyze the following 4 aspects: (1) identify cause of stress, (2) assess the risks, (3) contain the risks and (4) monitor the risks.

Psychologists have provided a number of ways to cope with everyday stress, that people can learn to manage stress and lead happier, healthier lives. Typically, these include the following recommendations like keep a positive attitude, accept that there are events that you cannot control, be assertive instead of aggressive, learn and practice relaxation techniques; try meditation, breathing exercises, yoga or t'ai chi, eat healthy, well-balanced meals, etc (Clark 2009, 90).

4. Practical Applications of DO in Stress Management

Buddha's teaching of DO as well as all of his other teachings, are applicable to bring about wellbeing that are relevant to everyday life and solve everyday life problems. This does not mean that people should achieve supernatural powers or medical treatment for solves everyday stressful problems.

In order to use DO effectively either individually or in therapy, requires a deep understanding, acceptance and observance of following principles of DOSM.

4.1 DOSM principle #1: Self-Development

Conscious self-development, in order to overcome ignorance. Accordingly, from the Buddha's doctrine, the first step in stress management is self-improvement, expansion of knowledge and understanding of reality/truth (*sacca*). This requires knowledge of the Four Truths and Eightfold Path - the first of the Buddha's teachings — and substantive analyze of the Four Truths, Eightfold Path and DO formula.

Implementation of the DO model in stress management requires acceptance and following the following principles:

- All living creatures experience suffering (*dukkha*) in this life. Negative or not desirable perceptions and dissatisfaction are a normal part of existence.⁴ There

⁴It is important remember that the meaning of the *dukkha* in teaching of the Buddha and the concept of suffering in the context of Western culture are different. Dealing with stressed person no point to emphasize that life is suffering - it may unnecessarily increased psychological stress and probably this statement will not find at that time complete understanding.

is no need to fear or hate suffering because it only increases experience of the suffering. Learn to see suffering with wisdom, which shows the inevitable consequence of the sensory world.

- Follow the Eightfold Path that leads out of suffering.

4.2 DOSM principle #2: Taking responsibility

Cultivating understanding, that every action has a consequence, which corresponds to the nature of the act, which in essence means taking responsibility for own actions and their consequences. This includes taking responsibility for all own physical and mental activity (behavior, thinking, speaking, etc.).

In Western contexts all these principles fit under the term of “responsibility”, which in more general context is the base for “success”. It is necessary to understand that success is based on the meaningful, conscious, focused, knowledge-based action, which is based on three principles:

- a) one should be generate the conditions, which led to success;
- b) to generate the conditions, which led to success, one must comprehensively understand each factor, their nature, and the dynamics of functioning mutual relationship between the other factors;
- c) a person cannot rely on hope, desire, fate, divine beings, or supernatural powers. Unreasonable belief should be discarded.

Implementation of the DO model in stress management requires acceptance and following the following principles:

- Each act will return to the maker, will help cultivate consequences-based thinking and make wholesome (*kusala*) choices.
- The law of karma is not controlled by anyone else. I’m the creator of what is happening in my life.

4.3 DOSM principle #3: Awareness

Also, modern psychology has discovered the beneficial effect on the psyche and the body of awareness. Mindfulness is the most studied new field in modern psychology.

Implementation of the DOSM in stress management:

- Mindfulness of oneself body, feelings, thought and reality.
- Important aspects: healthy diet; renunciation of stimulants (caffeine, sugar, energy-drinks, etc.), renunciation of alcohol, cigarettes, and drugs; enough sleep.

4.4. DOSM principle #4: Completeness/Wholeness

Knowledge about DO reduced identification with material things as a “Self” or “I”, which is base of peace of mind.

Because the body and mind (*nāmarūpa*) are one system, physical health of body is important factor for the well-being. However, since the matter subordinate by mentality, more important is that a person would have a positive mental state.

Western society is mostly material-centered and the awareness of death or fact of temporality may adversely distress. Awareness of death is essential mostly unavoidable in older age. Therefore, psychological preparation is reasonable and essential in order to managed and prevent stress, which is connected with aging and mortality. If death awareness meditation seems more stressful, it is possible to start from meditation about 31/32 part of the body. Such meditation can also help reduce unhealthy perfectionism, associated with the body.

- Inferiority complex and a sense of superiority connected with ignorance and from the unnatural expectations of self, other people and the world.
- Perfectionism is a major source of avoidable stress. This stress is my (conscious or non-conscious) choice, and I can get rid of it.

4.5 DOSM principle #5: Prevention

The senses are much easier to control, as to avoid people, places and situations that cause stress.

4.6 DOSM principle #6: Sanity supporting activities

Contact (*phassa*) represents in DO model cognition of sense object, or the connection between consciousness and the outside world.

Mostly, people tend to believe that is necessary answer to every external stimulus. For example, when the phone rings, it is necessary to answer. Depending on the situation, yes, it is sometimes necessary, but not every time. It is possible to avoid the stress, if after the end of the working time the phone is turned off. It is also not necessary to read or watch the news on television every day, to find out who, where, and how many people are killed and the like. The industry news has mostly built on the transmission of problems and conflicts, and the reading of this information is voluntary. Reducing the number of contacts stressors can reduce stress level.

4.7 DOSM principle #7: Management of feelings

Modern psychologists disagree on the use of the term feeling. The earlier definition accords with that of the American psychologist R.S. Woodworth, who defines the problem of feeling and emotion as that of the individual's "internal state." Many psychologists, however, still follow the German philosopher Immanuel Kant in equating feeling to states of pleasantness and unpleasantness, known in psychology as affect (Encyclopedia Britannica 2019). Since feelings are directly related to stress, it is important to learn to control the emotions.

Meditating (*samadhi*) on feelings can lead to deep mindfulness (*sati*) and clear comprehension (*sampajañña*). When emotions will subside in focused mind (*jhāna*), calm mind is made, and arises a deep feeling of bliss (*pīti*). Therefore, the main method of DOSM is mindfulness of feelings.

4.8 DOSM principle #8: Craving management

In the first teaching of the Buddha on the four Noble Truths, the Buddha identified desire as a principal cause in the arising of stress (*dukkha*). Obsessions, compulsions, and addictions are desires out of control, desires gone wild (Ron 1997, 93). As overcoming of destructive desire without consistent Buddhist meditation is impossible, there is an alternative: conscious conversion unwholesome (*akusala*) desire to wholesome (*kusala*) desire. But of course, nothing can replace a meditation, so after conscious conversion it would be logical to continue with meditation.

- A first criterion in DOSM craving management could be awareness of intention behind the action.
- If an action is intended to bring harm to someone (oneself, others or both), then it should be abandon from such kind of action.
- If an action conduces to the good of oneself, to the good of others or to the good of both, it does not harm anybody. Since such an intention / behavior would cause stress, is unlikely.
- A second criterion in DOSM craving management is the roots of action. All action arises from certain mental factors or roots (*mūla*). These are the causal factors underlying action or the sources of action. All unwholesome actions come from three unwholesome roots, viz.: greed (*lobha*), aversion (*dosa*), and delusion (*moha*). Also, there are three roots in the wholesome (*kusala*) side: non-greed (*alobha*), non-aversion (*adosa*) and (*amoha*) non-delusion. Non-greed becomes

manifest as detachment and generosity. Non-aversion is expressed positively as good will, friendliness and loving kindness. Non-delusion is manifested as wisdom, understanding and mental clarity.

4.9 DOSM principle #9: Renunciation

Clinging or tight attachment to the objects as a source of stress is well-known phenomenon in modern psychology and psychotherapy. Because many people identify themselves through material things, arises a strong desire for possession. The same applies to the persons: people do not like to accept the disruption of the relations since desired to maintain joying this relationship.

Using the above four divisions of *upādanā* (clinging to sense objects, views, rules and observances and concept of “self”)

Implementation of the DO model in stress management requires conscious and gradual abandonment of:

- strong emotion triggers, connected with the pleasant sights, sounds, smells, tastes and bodily sensations;
- limiting obsessional (blind faith-based) beliefs and attitudes;
- rules and observances, which allow achieve without mind-training (meditation, training of consciousness etc.) to achieve freedom of mind (as prayer, countless repetition of certain words, etc.);
- self-centeredness thinking.

In overcoming self-centered thinking has an important role in a willing to compromise. If both parties are willing to bend at least a little, there is a good chance of finding a mutually satisfactory middle ground.

4.10 DOSM principle #10: Working others/public good

The process of *bhava* is entire range of behavior in response to craving and grasping (*kamma-bhava* as active process) and the subsequent condition of life (*uppatti-bhava* as passive process) conforming to craving, grasping and behavior.

Overcoming of behavior based in craving and grasping, one option is to give up this kind of action and start to work for the benefit of society. Sometime are people so busy with one's self's, with his needs, expectations and dreams, that not even notice others and their needs. Such selfish behavior can be the source of much stress.

4.11 DOSM principle #11: Continuity of change

Since the last links of DO (birth, aging and death) corresponds to the western perception of normal lifecycle these may be viewed as a one whole.

In generally, Western world positioning the birth and life of a miracle (Christian world as god's creation and his will) and death as an inevitable end of life. As in Western culture, there is no such phenomenon as reincarnation or DO-compliant approach; death in Western culture is quite depressed.

The other extreme is popular new-age movements and theories, constitute a mix of many different teachings. Mostly this modern new-age knowledge is not for free. They have a teacher-centered, which means that every teacher selects for himself a suitable approach, start to practice it, and to teach to others. This approach from stress management point of view may not be negative because there can be degrading effects of stress, but it does not lead to practitioners to final end of stress (*dukkha*). At the same time, knowing that death has potential for new life, which actualized in a new life beginning, can be powerful stress-reducing effect.

Implementation of the DO model in stress management:

- Learning to see the birth, existence, aging and death as an integral whole that is constantly alternating flux.
- Accepting death as normal part of life, which is necessary for the new appearance (*bhava*).
- Accepting aging, which is a natural part of life progress.
- Accepting that everyone and everything is part of a continuous changing, and there is nothing to hold onto.

5. Conclusion

While this research gives one a glimpse into the many topics of study involving believes, feelings, consciousness, mindfulness, desires etc., it does not capture the complete picture. At the same time, the study provides a firm basis for the claim that the DO model is sufficiently broad to cover the whole theme of stress and stress management.

Future investigations may increasingly shed light on both how stressed mind works as well as comparing various forms of practice of counseling, psychology, psychotherapy etc., with DO formula.

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