



## An Integration of Buddhist Teachings in Stress Management

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Received: 2 July 2018; Accepted: 22 August 2018

### Abstract

The purposes of this research were to present an integration of Buddhist teachings in stress management, and to form a model of Buddhist teachings in stress management. The research results show that stress is one state of suffering, which is caused by an accumulation of many problems in human life. Stress occurs when a person facing some problems feels that they are beyond his or her capability to cope with. However, if a person feels that the experiencing problems are simple, and he or she is able to solve them, stress will not occur. Thus, it can be said that stress is an individual condition and is highly related to emotion, feeling and viewpoint of a person towards the problems he or she is facing. Stress may be caused by the reality of life, for examples, old age, sickness, death, and separation of loved ones, and by internal and external situations such as financial problem, work problem, family problem, economic problem, and social problem etc. Sometimes, stress may be caused by our imagination such as worry, anxiety, fear, anger, pressure, and feeling of disappointment. All kinds of stressors can cause the same sufferings because human brain cannot differentiate between real stress and imagined stress. Buddhist teachings present useful ways to cope with stress by calming the mind, controlling negative emotions and feelings through tranquility meditation, and developing wisdom and insight in order to purify the mind to be free from stress and sufferings through insight meditation. Buddhist teachings provide useful concepts and practical ways such as breathing meditation (*Ānāpānasati*) for coping with various problems that cause stress with mindfulness and consciousness.

**Keywords:** Buddhist Teachings, Stress Management, Tranquility Meditation, Insight Meditation

### Introduction

In the age of globalization, which is considered as the age of innovation, technology and rapid communication, there is a strong competition in order to occupy resources for living. This causes many problems, for example, political problem, social problem, and family problem. Some problems may lead to social conflict, which deteriorates the stability of the people in the country. All problems can also cause stress anytime if people feel that they are more serious, exceeding their capability to cope with. However, if a person feels that each problem is very simple and there will be a resolution to that problem, stress may not occur. Usually stress may occur from either real situations or imagination, which can cause the same level of suffering. When stress occurs, both body and spirit are tense, causing unhappiness, discouragement, and frustration. Phra Dhammavisutthikavee (2005) described that stress is the state of either body or spirit or both facing depression and strain caused by many problems, for example, financial problem, health problem, economic problem, life and environmental problem. Stress can cause depression, sadness, disappointment, frustration and insomnia. Stressful person is easy to get anger, prefers to stay a lone, and does not want to talk with others. If stress exceeds the capability of a person to cope with, it can cause moodiness, nervousness, inattentiveness, and illness.

Human beings do not want to experience stress and suffering, they want to have happiness, mental well-being and peace in their lives. They consider happiness as their utmost desirable goal. People want more treasure, esteem and reputation because they expect that those things can eventually give them happiness, but the real happiness depends on how they are satisfied with things they possessed. If they are not satisfied with what



they possessed, those things cannot provide them any happiness (Dalai Lama, 2001). They have to struggle to obtain new things. Struggling to obtain new things in Buddhism is called *Tanhā* or craving. There are three kind of craving: 1) *Kāmatanhā*, sexual craving or the need for the form, taste, smell, sound, and touching to pamper body and spirit; 2) *Bhavatanhā*, craving in existence, wanting to have, wanting to be, and not bored with rebirth that is full of sickness, death and separation; 3) *Vibhavatanhā*, being bored with what one possessed, feeling of disappointment when facing unsatisfied situations and events. These kinds of cravings are the sources of suffering (Phra Prahmagunabhorn, 2015, p. 86). According to Wikipedia (n.d.a), *Tanhā* or craving is one of the Buddha's teaching which means being fond of, being fascinated or craved in the delicious taste of the world. *Tanha* or craving is comprised of lust and desire for the experienced emotion and feeling. People who are predominated by craving will be full of suffering and stress.

At present, human beings are satisfied with new technologies. Some are impressed with the convenience in transportation, and communication. Some are impressed with satisfactory facilities like luxurious houses, cars, telephones, computers, and many other electronic devices. It is obvious that technological growth can provide human beings with physical facilitation, but is not the main factor that can improve and create inner happiness in human life. Human beings are full of many mental sufferings caused from greed, anger, revenge, pressure, stress, worry and anxiety (Mills and Spittle, 2001, pp. 14-16). The innovation of technology is not the main factor that can improve the ability of people to live happy lives. People are required to seek for more happiness and peace of their inner world. In order to attain inner peace, we need to control and eliminate craving. The Buddha taught his disciples to eradicate craving as it is the cause and root of sorrow, fear and the factor of stress as appeared in Sutta-pitaka, Khuddaka-nikaya Dhammapada "*Tanhāya jāyati soko, tanhāya jāyati bhayam, tanhāya vipammuttassa, natthi soko kuto bhayam. Sorrow arises from craving, fear arises from craving, there is no sorrow for whom who is free from craving. Whence fear?*" (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996; Kaviratna, 1980). Thus, from the Buddhist perspective, craving cannot be fulfilled so as the ocean which cannot be fulfilled by the water. The more one responds to craving, the more one struggles and suffers.

In the past, Thailand was a well-known country for its freedom and peace. Compared to many countries in Southeast Asia, Thai people used to live with peace of mind, feeling of safety, and free from threat caused by conflict and war. Currently, Thai people are more stressful due to social conflict among Thai people who have different political standpoints. This conflict affects the stability of the government, and leads to disharmony among Thai people. Additionally, social conflict has deteriorated the growth and development of the country for more than a decade and is too overwhelming for each individual and society to cope with, causing social weakness, confusion, and suffering, which can create stress anytime. Thus, social reforms through recovering and improving unity and harmony among Thai citizens are indispensable in order to strengthen each sector in the society. Buddhist teachings should be implemented in order to solve many problems that can cause stress and suffering in the society (Channuwong, 2009).

According to Buddhism, the circle of life is full of sufferings. During the time that we are alive, we have to unavoidably face with physical suffering caused from illness, pain, senility, and death or passing away. We also have to experience mental suffering caused from feelings of disappointment, separation of loved ones, unsatisfied situations, depression, and sadness. Buddhism mentioned that there are two kinds of suffering or adversity that human beings have to experience: 1. *Kāyika-dukka*: Physical suffering or bodily pain. This kind of suffering is



general to everyone; it is an unavoidable adversity as it comes with our body at the beginning of time we were born in this world. This suffering includes old age, pain, hunger, disease, injury, physical burnout, and death. As long as human beings are alive, they have to face such sufferings at any given time. 2. Cetasika-*dukkha*: Mental suffering or spiritual suffering. This kind of suffering occurs when facing unsatisfied events like feelings of disappointment, anger, fear, pressure, worry and anxiety (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996). This suffering can also be called temporary suffering because it happens only when the human mind is predominated by negative emotions and feelings that are caused by many unsatisfied events. However, human beings face mental suffering more often than physical suffering.

People who are full of stress caused by many problems such as family, social, work, economic, financial, and environmental problems are not satisfied to work with their organization. Besides unhappiness to work in their organizations, stress can cause employees unhappiness to live their lives as well. As stress can leave some negative effects such as job absenteeism, low productivity, low work performance, and causes organization a lot of money each year, it is very important for people to understand the effective strategies for reducing stress. This paper presents an integration of breathing meditation and its benefits, and the model of Buddhist teachings, which can be practiced to cope with all kinds of stress.

### Materials and Methods

This research is qualitative, using documentary research methodology. The researcher applied the following steps in conducting this research:

1. The researcher discovered the Buddhist teachings related to stress, causes of stress, and practical ways that can be implemented to manage stress such as breathing meditation (*Ānāpānasati*) from primary sources, consisting of Tipitaka (Thai Version), edition of Mahamakut Buddhist University (1982), and Mahachulalongkornrajavidyalaya University (1996).
2. The researcher also collected data related to stress, and causes of stress from secondary sources, consisting of books, texts, journals, and academic and research articles.
3. After data were collected from both primary and secondary sources, the researcher analyzed and synthesized data in order to form the model of Buddhist teachings in stress management, and explained data in the form of descriptive analysis.

### Results

#### **An Integration of Breathing Meditation (*Ānāpānasati*) in Managing Stress and Its Benefits**

Buddhist meditation is concerned with two kinds: Tranquility and insight meditation. The first is the practical way to calm the mind, limit the thinking, and control emotion and feeling. When the mind focuses on one thing, it can enter deep concentration, a state of inner peace. The second one is the way to use the concentrated mind to create wisdom and insight in order to understand the reality of things and gain enlightenment. The goal of Buddhism is to reach enlightenment through practicing in the noble eightfold path, which can help an individual liberate oneself from attachment and clinging. When attachment and clinging are relinquished, the bonds of delusion, which are the causes of sufferings will be eliminated. Moreover, practitioners can apply meditation to improve physical and mental health, and heal some diseases systematically (Wallace, 2007).



Breathing meditation or mindfulness of breathing (*Ānāpānasati*) is one of the most popular meditations that appeared to have been practiced even at the time when the Buddha was alive. Nowadays, Zen, Tibetan, and Theravada Buddhism regularly practice this kind of meditation. Some secular Westerners also apply it in Western medicine to treat patients. This kind of meditation is easy to practice by just turning one's attention to each breathing in and breathing out. It has been proven that this kind of meditation can help to sustain physical and mental well-being, increase relaxation into the human mind, improve executive work performance, and slow the regular aging of the brain and body (Wikipedia, n.d.b). Mindfulness of breathing can be used as a therapy to reduce stress as an alternative form of behavior and cognitive therapy, and to improve physical and mental health of employees. Moreover, mindfulness can help employees to improve their ability and efficiency in the workplace, and provide useful tool for organization to increase performance through training programs (Kitbumrung and Sooraksa, 2018).

The Buddha appreciated breathing meditation, as it is the most comfortable technique for people who have different characteristics, experiences and backgrounds. By focusing on exhale and inhale, the mind of practitioners will be calm, peaceful, and tranquil. It is generally accepted among practitioners that breathing meditation is the appropriate way to gain enlightenment. The Buddha admired breathing meditation discourse (*Ānāpānasati sutta*) as appeared in *Majjhima Nikāya* "Mindfulness of breathing in and out is of great fruit and of great benefit when cultivated and made much of. When cultivated and made much of, mindfulness of breathing in and breathing out brings the four foundations of mindfulness to fulfillment. When cultivated and made much of, the four foundations of mindfulness bring the seven factors of awakening to fulfillment. When cultivated and made much of, the seven factors of awakening bring Knowledge and Liberation to fulfillment (*Vijja and vimutti*)" (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996). Then, the Buddha taught how to fulfill four foundations of mindfulness in sixteen methods as appeared in table 1.

**Table 1** Fulfilling Four Foundations of Mindfulness in Sixteen Methods

Four Foundations of Mindfulness	Methods of Improving Mindfulness (Sixteen Methods)
<p>Kāyānupassanā: contemplation of the body; mindfulness as regards the body</p>	<ol style="list-style-type: none"> <li>1. Breathing in long, he knows: "I am breathing in long"; or breathing out long, he knows: "I am breathing out long".</li> <li>2. Breathing in short, he knows: "I am breathing in short"; or breathing out short, he knows: "I am breathing out short".</li> <li>3. He trains thus: "Experiencing the entire (breath-) body, I shall breathe in"; he trains thus: "Experiencing the entire (breath-) body, I shall breathe out".</li> <li>4. He trains thus: "Calming the bodily formation, I shall breathe in"; he trains thus: "Calming the bodily formation, I shall breathe out" (Cited in Phra Prahmaganabhorn, 2015, pp. 261-262).</li> </ol>
<p>Vedanānupassanā: contemplation of feeling; mindfulness as regards feeling</p>	<ol style="list-style-type: none"> <li>5. He trains thus: "Experiencing rapture, I shall breathe in"; he trains thus: "Experiencing rapture, I shall breathe out".</li> <li>6. He trains thus: "Experiencing joy, I shall breathe in"; he trains thus: "Experiencing joy, I shall breathe out".</li> <li>7. He trains thus: "Experiencing the mental formation, I shall breathe in"; he trains thus: "Experiencing the mental formation, I shall breathe out".</li> <li>8. He trains thus: "Calming the mental formation, I shall breathe in"; he trains thus: "Calming the mental formation, I shall breathe out" (Cited in Phra Prahmaganabhorn, 2015, p. 262).</li> </ol>



**Table 1 (Cont.)**

Four Foundations of Mindfulness	Methods of Improving Mindfulness (Sixteen Methods)
<p>Cittānupassanā: contemplation of mind; mindfulness as regards mental conditions</p>	9. He trains thus: “Experiencing the mind, I shall breathe in”; he trains thus:”Experiencing the mind, I shall breathe out”.
	10. He trains thus: “Gladdening the mind, I shall breathe in”; he trains thus: “Gladdening the mind, I shall breathe out”.
	11. He trains thus: “Concentrating the mind, I shall breathe in”; he trains thus: “Concentrating the mind, I shall breathe out”.
	12. He trains thus: “Liberating the mind, I shall breathe in”; he trains thus: “Liberating the mind, I shall breathe out” (Cited in Phra Prahmagunabhorn, 2015, p. 263).
<p>Dhammānupassanā: contemplation of Dharmas; natural law; mind-objects; mindfulness as regards ideas</p>	13. He trains thus: “Contemplating impermanence, I shall breathe in”; he trains thus: “Contemplating impermanence, I shall breathe out”.
	14. He trains thus: “Contemplating fading away, I shall breathe in”; he trains thus: “Contemplating fading away, I shall breathe out”.
	15. He trains thus: “Contemplating cessation, I shall breathe in”; he trains thus: “Contemplating cessation, I shall breathe out”.
	16. He trains thus: “Contemplating relinquishment, I shall breathe in”; he trains thus: “Contemplating relinquishment, I shall breathe out” (Cited in Phra Prahmagunabhorn, 2015, p. 264).

By focusing on breathing in and breathing out, meditators will be full of mindfulness, which allows their mind to enter deep tranquility. When tranquility arises, joy, rapture, and inner happiness will arise, allowing meditators to eradicate all causes of stress. When the causes of stress are eradicated, stress is automatically eliminated (Channuwong, 2009).

Maintaining the calmness of mind is one of the most important ways for gaining enlightenment and being visionary. Practitioners should learn to deal with negative emotion and feeling that disturb the emotional well-being. Practitioners who have no worry will be able to maintain the calmness and peace of mind; they can understand the reality of things, accept the truth, and achieve cessation of suffering. Moreover, focusing on one’s exhale and inhale can help reduce stress in one’s body and mind. When focusing on one’s breath, the causes of stress can be controlled and pacified. Practitioners can use deep breathing as the way to reduce physical and spiritual tension, and control worry and anxiety that are the causes of stress. By focusing on the fresh air that is flowing through their nostrils, practitioners’ mind will be calm, joyful, stable and steady without diffusing to a stressful thought.

In addition, breathing meditation can be used as a tool to create positive feeling as this kind of meditation in itself can create positive impact and refreshment to meditators. As mentioned in the Ānāpānsati sutta, when focusing on breathing in and breathing out, pleasure, rapture, calmness, tranquility and equanimity will arise. At the same time, positive feeling can be achieved through eliminating the five hindrances (Nivarana) that are 1. Kāmachanda: sensual desire, 2. Byāpāda: ill-will; hatred; revenge, 3. Thina-middha: sloth and torpor, 4. Uddhacca-kukkucca: distraction and remorse; flurry and worry; restlessness and anxiety. 5. Vicikicchā: doubt; uncertainty; ambiguity (cited in Phra Prahmagunabhorn, 2015, p. 226). How we respond to the situations is the most important way to create positive feeling. When facing with unsatisfied situations, pessimists may feel that such situations are very serious and difficult to overcome, whereas optimists may be able to remain positive





feeling by thinking that they are simple and everyone has to face such problems at any given time. If one learns how to think positively, he or she will not suffer from the problems they are experiencing. Calming the mind with breathing meditation and seeing things in a positive manner will give us real happiness and peace of mind (Channuwong, 2014).

Breathing meditation can be practiced to improve the quality of the mind, as it is a tool to calm and purify the mind. When the mind is purified, it brings happiness and peace to the practitioners. In this matter, the Buddha has stated in Sutta-pitaka Khuddaka-nikāya: “Manobubbangamā dhammā, manosettha manomayā, manasā ce pasannena, bhāsati vā karoti vā, tato nam sukhamanveti, chāyā’va anupāyini. All the phenomena of existence have mind as their precursor, mind as their supreme leader, and of mind are they made. If with a pure mind one speaks or acts, happiness follows him like his shadow that never leaves him” (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996; Kaviratna, 1980, p. 5).

Breathing meditation can be practiced to create patience so that when people or things make us angry, we can wait a few seconds before taking reaction. Patience and reason are the most important virtues to control anger. We need to wait a few seconds or count from one to ten in order to increase patience. If we are patient enough to withstand anger, we will be a more reasonable person. We should overcome anger by love, and overcome evil by good. The Buddha taught his disciples how to cope with anger and evil as appeared in Sutta-pitaka, Khuddaka-nikaya, Dhammapada “Akkodhena jine kodham, asādhum sādhuṇa jine, jine kadariyam dānena, saccenālikavādinam. Let a man conquer anger by love, let him subdue evil by good; let him overcome the greedy by liberality and liar by truth” (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996; Kaviratna, 1980, p. 89).

Anger and hatred are the causes of negative feeling. Negative feeling is the cause of suffering, whereas positive feeling is the cause of happiness. This is the eternal truth which the Buddha had stated in Sutta-pitaka, Khuddaka-nikaya, “Akkocchi mam, avadhi mam, ajini mam, ahāsi me, ye ca tam upanayhanti, veram tesam na sammanti; akkocchi mam avadhi mam, ajini mam, ahāsi me, ye ca tam nupanayhanti, veram tesupasammanti. The hatred of those who harbor such ill feelings as, “He reviled me, assaulted me, vanquished me and robbed me is never appeased. And the hatred of those who do not harbor such ill feelings as, “He reviled me, assaulted me, vanquished me and robbed me,” is easily pacified.” “Na hi verena verāni, sammantidha kudacanam, averena ca sammanti, esa dhammo sanantano. Through hatred, hatreds are never appeased; through non-hatred are hatreds always appeased -- and this is an eternal law” (Mahamakut Buddhist University, 1982; Mahachulalongkornrajavidyalaya University, 1996; Kaviratna, 1980, p. 5). In all, the benefits of breathing meditation can be presented in table 2.



**Table 2** The Benefits of Breathing Meditation According to Four Foundations of Mindfulness

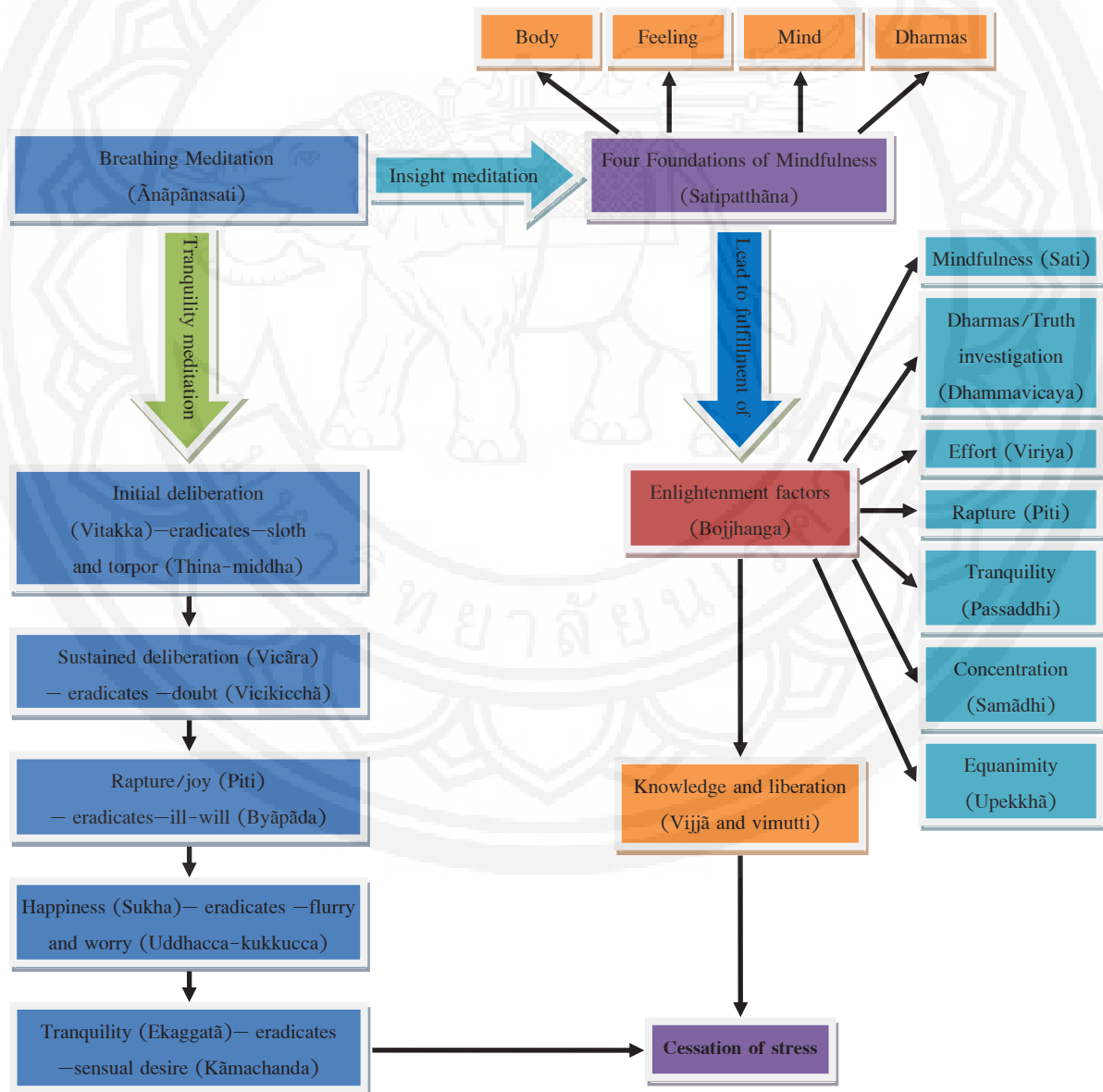
Four Foundations of Mindfulness	Benefits of Breathing Meditation
<p>Kāyānupassanā: contemplation of the body; mindfulness as regards the body</p>	<ol style="list-style-type: none"> <li>1. Balancing the four elements in human body i.e. earth, water, wind, and fire</li> <li>2. Improving physical health</li> <li>3. Reducing physical tension and stress</li> <li>4. Creating physical energy</li> <li>5. Preventing physical diseases</li> <li>6. Preventing gastritis</li> <li>7. Sleeping well</li> <li>8. Realizing each physical movement</li> <li>9. Eliminating insomnia</li> <li>10. Reducing intestinal disorders</li> <li>11. Improving mindfulness in body</li> </ol>
<p>Vedanānupassanā: contemplation of feeling; mindfulness as regards feeling</p>	<ol style="list-style-type: none"> <li>12. Experiencing rapture</li> <li>13. Experiencing joy</li> <li>14. Calming mental formation</li> <li>15. Improving good feeling</li> <li>16. Transcending negative feeling</li> <li>17. Creating positive feeling</li> <li>18. Creating emotional immunity</li> <li>19. Having ability to void negative feeling</li> <li>20. Enduring physical feeling</li> <li>21. Enduring mental feeling</li> <li>22. Being kind towards human beings</li> <li>23. Being compassionate towards human beings</li> </ol>
<p>Cittānupassanā: contemplation of mind; mindfulness as regards mental conditions</p>	<ol style="list-style-type: none"> <li>24. Gladdening the mind</li> <li>25. Concentrating the mind</li> <li>26. Liberating the mind</li> <li>27. Creating clear vision</li> <li>28. Calming the mind</li> <li>29. Creating mental stability</li> <li>30. Increasing mental energy</li> <li>31. Having ability to control the mind</li> <li>32. Reducing mental suffering</li> <li>33. Having mental relaxation</li> <li>34. Having mental liberation</li> </ol>
<p>Dhammānupassanā: contemplation of Dharmas; natural law; mind-objects; mindfulness as regards ideas</p>	<ol style="list-style-type: none"> <li>35. Knowing that everything is impermanent</li> <li>36. Knowing that everything is full of suffering</li> <li>37. Knowing that everything is non-self</li> <li>38. Releasing attachment</li> <li>39. Understanding things as they are</li> <li>40. Creating wisdom within</li> <li>41. Understanding the rules of nature</li> <li>42. Accepting the reality of things in the world</li> <li>43. Achieving the cessation of suffering</li> </ol>



**The Model of Buddhist Teachings in Stress Management**

Mindfulness of breathing in and breathing out is of great fruit and of great benefit when cultivated and made much of. Breathing meditation can be practiced as tranquility and insight meditation. For tranquility meditation, when the mind of the meditator is calm and tranquil, it leads to create the following spiritual attainments: initial deliberation (Vitakka) which can eradicate sloth and torpor (Thina-middha); sustained deliberation (Vichāra) which can eradicate doubt (Vicikicchā); rapture (Piti) which can eradicate ill-will (Byāpāda); happiness (Sukha) which can eradicate flurry and worry (Uddhacca-kukkucca); tranquility (Ekaggatā) which can eradicate sensual desire (Kāmachanda).

For insight meditation, mindfulness of breathing in and breathing out, when cultivated and made much of, leads to the completion of the four foundations of mindfulness. When cultivated and made much of, the four foundations of mindfulness lead to the completion of the seven factors of awakening. When cultivated and made much of, the seven factors of awakening lead to the completion of knowledge and liberation (Vijjā vimutti). Obtaining knowledge and liberation leads to the extinction and cessation of stress and suffering (See figure 1).



**Figure 1** The model of breathing meditation in stress management





## Discussion and Conclusion

The nature of Buddhist teachings is full of reason and rationality, which can be seen and experienced by practitioners themselves. The Buddha never forced and induced people to believe in him but encouraged them to use their wisdom to understand the Dharmas by themselves. As Dharmas are eternal truth, they can be proven anytime and anyplace. What the Buddha taught is the general truth, which occurred in the past, exists in the present and will certainly occur in the future. The Buddha taught about the four noble truths, which are considered as scientific method to overcome human misery. The four noble truths consist of suffering, the causes of suffering, the cessation of suffering, and the path leading to the end of suffering. The path leading to the end of suffering comprised of: (1) right understanding, (2) right thinking, (3) right speech, (4) right deed, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right meditation (Phra Prahmagunabhorn, 2015, pp. 155–156).

The objective of Buddhist teachings is to present a direction for people to live a good life and develop one's mind to be free from stress and all kinds of suffering. Breathing meditation (*Ānāpānasati*) can be practiced as tranquility meditation to reduce stress because concentrating on breathing in and breathing out can create pleasure, rapture, and calmness of the mind. By focusing on breathing and by not allowing the mind to diffuse to a more stressful emotion, stress and its causes can be controlled and pacified. Breathing meditation can also be practiced as insight meditation to improve wisdom in order to manage stress because only with a steady mind can a person know and understand the reality of things as they are.

Breathing meditation can be implemented through the four foundations of mindfulness (*Satipatthāna* 4), which consist of contemplation of the body, contemplation of feeling, contemplation of mind, and contemplation of Dharmas. The benefits of breathing meditation with contemplation of body are as follows: balancing the four elements in human body i.e. earth, water, wind, and fire, improving physical health, reducing physical tension and stress, and creating physical energy, etc. The benefits of breathing meditation with contemplation on feeling are as follows: experiencing rapture, experiencing joy, calming mental formation, improving good feeling, transcending negative feeling and creating positive feeling, etc. The benefits of breathing meditation with contemplation of mind are as follows: gladdening the mind, concentrating the mind, liberating the mind, creating clear vision, calming the mind, creating mental stability, and increasing mental energy. The benefits of breathing meditation with contemplation of Dharmas are as follows: knowing that everything is impermanent, knowing that everything is full of suffering, knowing that everything is non-self, releasing attachment, understanding things as they are, and creating wisdom within etc.

Although it is difficult and impossible to control all events in human life, we can apply Buddhist teachings to eliminate emotional problems and sustain mental well-being without too much worry about uncontrollable situations. Through right understanding and appropriate implementation in the ways of Buddhist teachings, we can cope with stress and its causes effectively. The Buddha taught people the most effective strategies to cope with stress and all kinds of sufferings both physically and emotionally. People should make a good understanding on Buddhist teachings and implement them appropriately in order to solve problems in daily life.

In order to live a happy life, one needs to learn how to cope with both imagined and real stress. Understanding the way to cope with stress is very much important for people in the current age as they are living in a more stressful environment than before. People should learn to manage time effectively and deal with some problems that lead to create stress. Effective stress management provides many benefits such as less employee



absenteeism, more productive work performance, job satisfaction, and happiness in the workplace (Davis, Eshelman, & McKay, 1995). Success and happiness in life always belong to people who understand the ways to cope with stress, implement them appropriately, accept the reality, and view situations in a positive manner. Moreover, they must be able to calm their mind and make it stable when facing unexpected and unsatisfied situations. The aim of practicing meditation in Buddhism is to control and calm the mind, which everyone can reach the state of calmness and inner peace through tranquility meditation. In addition, everyone can purify the mind with wisdom through insight meditation, as this kind of meditation is the best method to create wisdom within. Both tranquility and insight meditation are the tools leading to attain the cessation of stress, and reach inner peace, which are the most important factors to live a happy life in the midst of stressful environments.

### Recommendations

1. As breathing meditation or mindfulness of breathing is very important for people to improve both physical and mental health, which can help organization to increase work performance, there should be an implementation of this kind of meditation in the workplace.
2. This research focused only on some Buddhist teachings such as breathing meditation in the form of Four Foundations of Mindfulness for reducing stress, there should be a study on other Buddhist teachings, which can be implemented to reduce stress.
3. This study applied documentary research methodology, which all data were mainly collected from Buddhist texts, and other related books, journals and articles, there should be further research on how to apply Buddhist teachings in stress management in the form of field study or in-depth interview.

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