

Causes of Stress

1. Monat & Lazarus, *Stress and Coping: Anthology* (1991), pp. 2-3 (<https://books.google.ca/books?id=2RpCZYCbZM8C>)
[T]he stress arena refers to any event in which environmental demands, internal demands, or both *tax* or *exceed* the adaptive resources of an individual, social system, or tissue system.

How does Judaism feel about stress?

2. Proverbs 18:14

A person's spirit will support him in illness, but who can bear a depressed spirit?

3. Jerusalem Talmud, Shabbat 14:3, with Korban ha'Edah commentary

Devarim 6:16 says, "And Gd will remove all illness from you" – these are thoughts.

Korban ha'Edah: For all illnesses depend on bad thoughts.

4. Talmud, Shabbat 151b, with explanation of Rabbi Menachem Meiri

Rabbi Chanina said: One may not sleep in a house alone.

Meiri: Similarly, one may not do anything that would bring him to the test of fear, all according to his nature.

5. Rabbi Moses Maimonides (12th century Egypt), *Regimen Sanitatis*, cited in *Nishmat Avraham Yoreh Deah 337:1*

One should tell stories which gladden the patient, broadening his spirit, and things that will remove his mind [from illness] and cause him to laugh.

6. Psalms 100:2

Serve G-d with joy, come before Him with song!

7. Talmud, Pesachim 117a

Gd is manifest not in laziness or sadness or laughter or frivolity or empty words, but only through mitzvah joy...

8. Rabbi Elimelech of Lizhensk (18th century Poland), *Noam Elimelech to Bamidbar*

The Torah was given at Sinai so that one would learn to be very humble and lowly in his own eyes, as Gd did in rejecting great mountains and choosing Mount Sinai, which is the lowest of them. This is [the meaning of specifying] "in the Sinai Desert". But one must always be careful not to become depressed due to great humility, as he might fall into depression, which is the great obstacle to service of Gd. Therefore the Torah commanded that he be continually joyous...

9. Rabbi Yosef Karo (16th century Israel), *Shulchan Aruch Orach Chaim 306:9*

If a patient is 'gripped by the world' and he says to send [a non-Jew] for his relatives, this is certainly permitted.

10. Rabbi Moses Maimonides (12th century Egypt), *Mishneh Torah, Laws of Idolatry 11:11*

One may chant over the bite of a person who has been bitten by a scorpion or snake, even on Shabbat, to settle his mind and strengthen his heart, even though this does not help at all. He is dangerously ill, so they permitted this to keep his mind from being 'torn'.

11. Joshua 1:8

This Torah shall never leave your mouth, and you shall speak it day and night...

12. Talmud, Berachot 60a

A student followed Rabbi Yishmael b'Rabbi Yosi in the market of Zion. Rabbi Yishmael b'Rabbi Yosi saw that he was fearful, and he said, "You must be a sinner, for Isaiah 33:14 says, 'The sinners feared in Zion!'" The student replied, "But Proverbs 28:14 says, 'Fortunate is one who is always afraid!'" He replied, "That is [fear] regarding Torah."

13. Talmud, Shabbat 153a

Rabbi Eliezer said: Repent one day before your death. Rabbi Eliezer's students asked him: Does one know the day he will die? He replied: Then he certainly should repent today, lest he die tomorrow; then he will repent his entire life!

Eustress

14. <https://en.wikipedia.org/wiki/Eustress>

Eustress was originally explored in a stress model by Richard Lazarus, it is the positive cognitive response to stress that is healthy, or gives one a feeling of fulfilment or other positive feelings...

Eustress is not defined by the stressor type, but rather how one perceives that stressor (e.g. a negative threat versus a positive challenge). Eustress refers to a positive response one has to a stressor, which can depend on one's current feelings of control, desirability, location, and timing of the stressor. Potential indicators of eustress may include responding to a stressor with a sense of meaning, hope, or vigor. Eustress has also been positively correlated with life satisfaction and well-being. Eustress is uncomfortable, but leads to personal growth.

15. *Does the perception that stress affects health matter? The association with health and mortality*, Health Psychology 31:5 (Sept. 2012) <https://www.ncbi.nlm.nih.gov/pubmed/22201278>

33.7% of nearly 186 million (unweighted n = 28,753) U.S. adults perceived that stress affected their health a lot or to some extent. Both higher levels of reported stress and the perception that stress affects health were independently associated with an increased likelihood of worse health and mental health outcomes. The amount of stress and the perception that stress affects health interacted such that those who reported a lot of stress and that stress impacted their health a lot had a 43% increased risk of premature death...

16. Genesis 4:6-7

And Gd said to Cain: Why are you angry, and why has your face fallen? If you do well, you will be rewarded. And if you do not do well, then sin crouches by the door. It thirsts for you, but you can control it.

17. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Laws of Personality 4:1

Having a healthy, whole body is from the paths of Gd, as one can neither understand nor know anything about Gd when ill. Therefore, one must distance himself from anything which damages the body, and one must accustom himself to behaviours which increase health and strength...

18. Psalms 55:23

Throw your burden upon Gd, and He will support you. He will never let a righteous person collapse.

19. *Giving to Others and the Association Between Stress and Mortality*, American Journal of Public Health 103:9 (Sept. '13) <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3780662/>

In a seminal review published more than 20 years ago, House et al. described the strong association between social connections and physical health...

One hypothesized link between social connections and health is that the social support people receive from their network of friends and loved ones may "buffer" against the detrimental physical consequences of psychosocial stress...

The failure of the social support hypothesis to account for the links between social connectedness and health has prompted research on whether health may be associated with the other side of social interactions—namely, the provision of help and support to others. Providing help to others appears to promote the helper's health, even when there is statistical control for plausible confounds such as baseline physical health and functioning or receiving support from others. For example, volunteering predicts increased self-rated health and longevity. In a similar way, providing aid to a relationship partner predicts reduced morbidity and mortality.

20. Proverbs 12:25, per two views in Talmud, Yoma 75a

1: When worry is in a person's heart, he should remove it. A good word will gladden it.

2: When worry is in a person's heart, he should speak of it. A good word will gladden it