

EFFECT OF MANAS BHAVA ON AGNI – A REVIEW**Vd. Shubhashri Pradiprao Lande^{1*} and Vd. Snehavibha A. Mishra²**

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ABSTRACT

Man has endeavoured to live a physically and mentally healthy and comfortable life from the very beginning of existence of life. According to Ayurveda health is a combination of a healthy body, mind, soul, and senses (indriya). Also, Agni is the important entity for the good health of an individual. There are various factors which affect the normal functioning of Agni and manas bhava is one of them. Manas bhavas (various psychological conditions) like greed, grief, fear, anger, envy, excessive attachment, etc., have been considered to play a role in the precipitation of diseases. It is advised that one must control these emotions (*Manas Bhavas*) or else it may lead to various diseases. Many such *Manas Bhavas* affect the body by diminishing the system's proper functions. This article is opted as Agni is the responsible factor for a person's health, it should be protected

from being diminished (digestive power). Hence present work was planned to review and explore these manas bhava affect the Agni which leads to various digestive issues.

KEYWORDS: *Agni, Bhaya, Chinta, Krodha, Manas bhava, Shoka.*

INTRODUCTION

Ayurveda is an eternal science that exists in the universal consciousness. This science is not merely dealing with the symptomatic relief of an individual from a disease, but going deeply into the root cause of an ailment.

In Ayurveda, the term “Agni” is used in the sense of digestion of food and metabolic products. Agni converts food in the form of energy, which is responsible for all the vital functions of our body.

Agni is the digestive and metabolic fire of the body. Ayurveda emphasises that all the diseases are the result of weak state of Agni. Thus, it is important entity for the good health of an individual. There are various factors which are responsible for dysfunctioning of Agni and manas bhava is among them.

In various contexts of the Ayurveda, the concept of Manas and the Manasika bhava have been very scientifically explained. Mind and body are related to each other. Since one is Adhara and the other is Adheya, one can influence the other. Thus it is clear that some somatic disorders have a psychological backup. So to remove a disease from its root, the causative psychological factors should also be understood and ruled out completely. To understand the state of Manas, Manasika bhavas are the essential tools.

According to Charaka Samhita Vimana Sthana assessment of Manasika bhavas can be done by Anumana pramana.

Various Manasika bhavas (Emotions) are described in Ayurveda as the root cause of many diseases. Lust (Kama), anger (Krodha), greed (Lobha), delusion (Moha), jealousy (Irsya), grief (Shoka), anxiety (Chinta), fear (Bhaya) etc. are various Manasika Bhavas and disturbance in these Manasika Bhava disturbs the homeostasis of both body and mind by vitiating Manasdosha, Sharirik dosh & Agni.

Constituent parts of manas-bhava are tridosha, triguna (Satva, Raja & Tama). Behavior of a person commanded by manas depends upon satva, raja and tama. When raja and tama are dominant in a person it generates different negative emotions which causes many mental and physical disorders.^[1]

Ayurveda has given the prime importance to manas bhava for the occurrence of diseases. Diseases are divided in two types i.e. sharirika (Somatic) and manasika (Psychological). If a person is suffering from any sharirika diseases further it could be converted into manasik diseases after some duration and the same Samprapti (pathogenesis) is for conversion of manas diseases into sharirika disorder. In another point of view, the manasik bhava plays a vital role for the generation of diseases.

Both Ayurveda and modern point of views agree to the statement that different Mansik Bhavas like Chinta, Shoka, Kama, Krodh, etc. can lead to or can act as Hetu for any disease and hence there is existence of relation between these Mansik Bhavas and Sharirik Vyadhi Utpatti. So these Mansik bhavas affect the body.^[2]

These manas bhavas(negative emotions) affect the digestion i.e function of Agni. Acharya Sushruta also described that “person afflicted with jealousy, fear, anger, Miserliness, grief, helplessness and hatred if consumes food, does not undergo digestion properly.”^[3]

Agni

Ayurveda describes various concepts related to physiological functioning and biological response, Agni is one of such concepts. Agni is considered as responsible for digestive and metabolic functioning of the body.

The digestion and assimilation of ingested food is performed by the agni which is an essential process for growth and development of the human body.

Longevity, strength, growth, health complexion and the vital energy all depend upon Agni. It generates good quality of oja through proper digestion of food. Agni, the digestive fire surves to convert food into various bodily constituents & represents the power of transformation in the body.

The factor which sustains and supports the deha-dhatus (tissue elements), ojas (the factor of resistance to disease and decay), bala (strength or capacity to perform physical work) and complexion among others, is food. The food depends upon agni to contribute to the nourishment of the body. It is obvious that the body-elements or sharira dhatus cannot be nourished and developed when food is not properly digested by Agni." Therefore one should try to maintain the natural state of Agni.^[4]

There are so many factors which affect the normal function of Agni. Manas bhavas are one of them. Manasika Bhavas directly lead to indigestion i.e. Agnimandya. As Acharya Charaka about thousands years ago, clearly described that “Even salutary food taken in an appropriate quantity (according to individuals agni) does not get digested, if the person is in the state of chinta(anxiety), Shoka(grief), bhaya(fear), krodha(anger), and dukha-shaiya prajagare(else he sleeps on an uncomfortable bed or remains awake for long time.”^[5]

CONCEPT OF MANAS

After sannikarsha of Atma, Indriya and Artha, the main factor whose presence or absence determines the gyanotpatti is Manasa. Charaka says that Manasa is one of the nine Dravya. Ubhayatmaka and Atiindriya manasa is Achetana but Kriyavana. The functions of Manas are Uhya (to understand out the meaning of subjects and treatises skill fully and understand their precise meaning), Vichara (to have a thought process and reasoning about accepting or rejecting a thought), Indriabhigraha (to indulge the sense organs in their respective objects) and Svasyanigraha (to control self and keep detached from undesired subjects). It has two (Gunas) qualities– Anutva and Ekatva; two doshas – Rajas and Tamas and three types – Satvika, Rajasika and Tamasika. Sixteen types of Manasa Prakriti are described on the basis of types of Manasa. It may be said that Rajsika and Tamsika prakriti persons are more prone to psychosomatic disorders due to excess of rosha ansha and moha ansha respectively. In the same way in Sharirika Prakriti Paittika and Vatika prakriti are more prone to psychosomatic disorders as their Manasa is easily affected by krodha, ksobha etc. in comparison to kaphaja prakriti whose Manasa is not affected or affected minimally or after a long duration by these Bhava.

Acharya charak has given a brief explanation of manasa bhava which are 22 in number. Mansika bhava like bhaya, chinta, krodha, shoka, Harsha cause anidra.

The emotions like Krodha, Bhaya and Shoka etc.cause Vata prakopa and have their own effects on the Agni. Dusti of mana or Agni leads to indigestion.^[6]

Role of Manas bhava in Agni dushti

Manas hetu (psychological factors) causes the vitiation of Dosha and Agni which causes Agnimandya (loss of digestive fire) and that leads to Avipaka (improper digestion) and in this stage even light diet cannot be digested. It remains as it is in Amashaya and produces Shuktatva (fermented/acetonus), which leads to formation of Ama(Annavaisha-toxins). This Annavaisha produces Ajirna (indigestion). Hence, once Agni Dushti occurs it results in Avipaka, Ajirna and this further damages the Agni. Agnidushti causes Shuktapaka of Ahara, it further disturbs the Agni. Thus, Amavisha disturbs the Grahani and once it happens it further produces the Amadosha and a vicious cycle starts.^[7]

According to modern studies, in healthy humans, anger, fear are some of the causes of slow gastric emptying.^[8]

Stress tends to affect the normal functions of the digestive system. The large intestine is particularly sensitive to stress, which tends to slow or even stop its activity and it is a major cause of constipation.^[9]

Also hydrochloric acid secretion may be completely inhibited by stress, emotion, or worry. It is the low-grade, long-term, emotionally oriented life, stress is the main culprit. Intense stress is associated more with HCL over (hyper) secretion and peptic ulcer disease (at least initially). As the stress continues, the body is exhausted and HCL production is no longer adequate.^[10]

The changes that affect digestion actually start in the brain. The human brain has a limited amount of resources. During anxiety there is an activation of the "fight or flight" response, which is designed to make it easier to escape danger. The fight or flight response takes up a lot of the brain's resources, so to compensate it slows down parts of the brain that aren't as necessary, such as the muscles involved in digestion.^[11]

The mechanism of inhibition with emotions would seem to be stimulation of the sympathetic nervous system and a reflex increase in the secretion of adrenaline leads to Mandagni (weak digestive power) condition because of its inhibiting effects on gastric secretions.

Neurohormonal mechanism responsible for the secretion of digestive juices, enzymes, and regulation of general metabolism is under influence of psychological factors vice versa (Sharirika Manasika Paraspara Sambandha), hence Manasika mandyata reflects in Agnimandya in turn of Amotpatti.

Similarly, the same neurotransmitters in the brain that are altered and affect mood, like serotonin, also play a role in sending signals to the gut. While low serotonin can cause anxiety, anxiety can also cause low serotonin, and that means that some of the messengers that are normally travelling into the body are possibly being created at a lower rate, leading to digestion issues. Another issue related to adrenaline is that the body creates massive amounts of adrenaline during the fight or flight response, to give the body extra energy. While adrenaline does this, the body starts essentially processing nutrients at rates that aren't ideal. It changes how the body processes nutrients as well and could conceivably affect digestive health.^[12]

According to modern studies, the enteric nervous system modulates motility, secretions,

microcirculation, immune and inflammatory responses of the gastrointestinal tract. The enteric nervous system is an integrative brain with a collection of neurons in the gastrointestinal tract which is capable of functioning independently of the central nervous system (CNS).^[13]

The enteric nervous system is sometimes referred to as a "second brain" because it relies on the same types of neurons and neurotransmitters that are found in the central nervous system (brain and spinal cord). After sensing that food has entered the gut, neurons lining the digestive tract signal muscle cells to initiate a series of intestinal contractions that propel the food further along, breaking it down into nutrients and waste. At the same time, the enteric nervous system uses neurotransmitters such as serotonin to communicate and interact with the central nervous system.

The concept that the gut and the brain are closely connected, and that this interaction plays an important part not only in gastrointestinal function but also in certain feeling states and in intuitive decision making. This brain-gut axis helps explain why researchers are interested in understanding how psychological or social stress might cause digestive problems. When a person becomes stressed enough to trigger the fight-or-flight response, for example, digestion slows or even stops so that the body can divert all its internal energy to facing a perceived threat. In response to less severe stress, such as public speaking, the digestive process may slow or be temporarily disrupted, causing abdominal pain and other symptoms of functional gastrointestinal disorders. It can work the other way as well: persistent gastrointestinal problems can intensify anxiety and stress.

Some studies stated that the biological stress response is coordinated primarily by the HPA axis and Sympathetic Nervous System. Stressor-induced activation of the HPA axis and SNS stimulates the release of glucocorticoids, catecholamines, and other hormones (Ulrich-Lai and Herman, 2009) which have varied effects throughout the body including modulation of the immune system and of GI function. (Glaser and Kiecolt-Glaser, 2005; Galley and Bailey, 2014).

Both top-down modulation of gastrointestinal function by stress and emotions, and bottom-up signalling from visceral afferents to the brain in abdominal pain syndromes, as well as possible emotion regulation have been reported by early investigators.^[14]

There are different effects of acute mental stress on the stomach, the pancreas, and the upper gastrointestinal motility.^[15] Hence, Anger, anxiety, sadness, elation - all of these feelings (and others) can affect the normal functions in the gut.^[16]

Bhaya (Fear): It develops due to facing unwanted situation. It is the condition precipitated by dreadful act. Mana becomes restless as it is the emotion which makes the person incapable of doing anything. Its intensity can be examined by Vishada.^[17]

Increase in bhaya further leads to increase in vata dosha. The victim of bhaya can suffer from diarrhoea. Acharya Charaka has mentioned Bhayaja atisara among its 6 types.

In fear the punishment centre of the limbic system is activated. It turns on the autonomic response of fight-or-flight response. Stimulation of a thin zone of periventricular nuclei of thalamus, located immediately adjacent to the third ventricle usually leads to fear. Tremors in the body parts, dryness of mouth, sweating, giddiness, moha are the symptoms of bhaya. A sudden exposure to bhaya may lead to many physical and mental diseases.^[18]

Shoka (Grief): It is a mental state precipitated by the loss of objects which are more beloved. The degree of Shoka can be measured on the basis of intensity of Dainya. Due to excessive shoka, Vata and Pitta Dosha aggravates. The distress caused by Shoka can lead to many ill effects. Continuous exposure to Shoka for a longer period can cause different physical diseases, emaciation and Agni Vikriti. The victim suffering from grief is seen weeping, feeling of selfinsult, with dry mouth and throat, anemic and flaccid body having regular and long expirations. The victim of Shoka can suffer from diarrhoea, Insomnia, diabetes mellitus, and pyrexia etc. A man of "Hina Sattva " can pass into "Murchha" or even death due to the acuteness of Shoka persisting for a long time.

Krodha (Anger) – It is a type of emotion and state of mind recognized as a spring of conation. Krodha originates from rajoguna and main feature is to do harm to others. It vitiates vata and pitta and produces symptoms accordingly. Degree of anger can be measured on the basis of Droha found in a person.

Experiencing psychological effects of anger causes chemical as well as hormonal imbalance that results in alteration in the body's metabolism. Sometimes excessive feeling stressed, and anger provokes eating that leads to weight gain. In addition, stress, as a reaction to anger provokes stomach parietal cell to produce excessive acid making a person victim of gastric

ulcers and gastroesophageal reflux disease.^[19]

As a person gets angry, various biological reactions jump up. The changes brought in the body is due to the brain neural activating system such as nor-adrenergic system. Which releases catecholamine which has systemic effects.

Chinta (worry)- It is feeling uneasy or being overly concerned about a situation or problem. Due to atiyoga of chinta, there is increase in sukshma guna of vata which causes increase in mental vibrations. Mind becomes restless. Neurotic anxiety is the most important of all the symptoms in the sphere of emotions of psychopathology. Excessive thinking /worry is the cause of vitiation of rasavaha strotas (first tissue to be formed after digestion of food, carrying out by the channel). Chinta is the reason for impaired digestion of food.

Acharya Vagbhatta said that every disease occurs due to disturbance in digestive fire and Mansik Bhavas affects the digestive fire hence causing Sharirik Vyadhi. Whenever the Mansik bhavas like Krodh, Bhaya, Harsh, Chinta etc. (Anger and fear, excitement and anxiety) triggers the body's fight or flight and fright response, the adrenal glands flood the body with stress hormones, such as adrenaline and cortisol. The brain shunts blood away from the gut and towards the muscles, in preparation for physical exertion. Heart rate, blood pressure and respiration increase, the body temperature rises, and the skin perspire, the mind is sharpened and focused. Constant flood of stress chemicals and associated metabolic changes can eventually cause harm to many different systems of the body causing short and long-term health problems.

Mental tension, stress and strain, emotional instabilities like fear complexes (Phobias), etc. have tremendous somatic impact in bringing down the digestive power.

In Ayurveda texts, Mansik Bhavas like Chinta, Bhaya, Shoka, Krodha are mentioned as causative factor (Nidana) of most of the diseases, which shows the relation explained. For example.

- Shoka in Gulm nidana
- Bhaya, Shoka, Harsh in Unmad Nidana
- Krodh, Shoka in Arsh Nidana
- Kaam, Chinta, Bhaya, Shoka in Pandurog and Kamala Nidana
- Krodh,
- Chinta in Kaasa Nidana

- Krodh, Irshya, Bhaya, Shoka in Atisaar Nidana
- Shoka, Bhaya in Vaataj Chhardi Nidana
- Kshobh, Bhaya, Shoka, Krodha in Trishna Nidana.
- Chinta, Bhaya, Trasa in Hridyarog Nidana
- Krodha, Chinta in Pratishyay Nidana
- Shoka, bhaya, Krodha in Aruchi Nidana
- Krodha in Vaatrakt Nidana
- Atishoka in Shosha Nidana
- Chinta, Shoka, Bhaya, Krodha in Ajirna
- Shoka, Chinta, Bhaya in Beejopghatjanya Napunsakta

These are some examples and many more examples are there.

Manas bhava plays a vital role in the causation of amlapitta even after considering diet. As a result, Dosha, especially Sadhaka pitta is vitiated due to manas bhava (negative emotions) and mixes up with Pachaka Pitta and causes Mandagni. In this state of Mandagni whatsoever food materials are consumed by a person, become Vidagdha and are converted into Shukta (acid) form, this Vidagdha and the vitiated Pitta later manifests in the form of Amlapitta. Thus it makes clear that manas bhava conceived in any form impairs the process of digestion and amlapitta occurs.^[20]

Multiple factors — biological, psychological, and social — contribute to the development of a functional gastrointestinal disorder. Numerous studies have suggested that stress may be particularly important, however. The relationship between environmental or psychological stress and gastrointestinal distress is complex and bidirectional: stress can trigger and worsen gastrointestinal pain and other symptoms, and vice versa.

Exposure to stress leads to alterations of the brain-gut interactions ("brain-gut axis") ultimately results into the development of a broad array of gastrointestinal disorders including inflammatory bowel disease (IBD), irritable bowel syndrome (IBS) and other functional gastrointestinal diseases, peptic ulcer and gastroesophageal reflux disease (GERD).

The major effects of stress on gut physiology include: alterations in gastrointestinal motility; increase in visceral perception; changes in gastrointestinal secretion; increase in intestinal permeability; negative effects on regenerative capacity of gastrointestinal mucosa and mucosal blood flow; and negative effects on intestinal microbiota.^[21]

Psychological variables such as anxiety, stress and depression have a significant effect on reducing salivary flow rate. Thus it indirectly affects digestion.^[22]

Acharya charaka opines that *Manas* regulates the body because of its association with the soul. In this way, it influences each and every cell of the body (Yadavji, 2002).

DISCUSSION

Majority of the diseases are due to malfunctioning of the Agni which rightly has been called as central root to health. Agni not only plays vital role in absorption of macro as well as Micronutrients, but is destructive to pathogens also.

The food that is not properly digested is referred as "Ama" in Ayurveda and it is nothing but a toxin or pathogen responsible for diseases.

Proper functioning of digestive fire is evident from normal tone of the digestive system, circulatory system, strong immunity or resistance against diseases, proper tissue growth and body complexion.

Disturbance of agni lead to formation of ama which will cause diseases. Ama is a intermediate bio product formed due to improper assimilation of aahar which is due to improper functioning of agni. This proper functioning of agni is important for the good health of a person.

An abnormal psychology of a person in terms of anxiety, anger, greediness etc. Would effect the physiology of digestion. These factors tend to affect the secretion of the gastric juice and by that; disturb the homostasis, which may lead to several diseases. Thus manas bhava affect the normal functioning of agni by vitiating the doshas which leads to formation of ama and causes various diseases and digestive problems.

Mansika bhava adversely affects not only the mind but also almost all the systems of the body, and may sometimes endanger the life of the individual.

The root cause of impaired atma-indriya-artha samyoga is the pragyaparadha. Due to the lack of intelligence, memory and will power, man is prone to commit intellectual errors. It will vitiate all the doshas, especially vata, which in turn vitiates trigunas. Vitiating of tridoshas and trigunas causes impairment of all the mental and physical function. All these effects

result in the development of diseases. Hypertension, fever, diabetes mellitus, insanity, insomnia, diarrhoea, hysteria, apatanaka and so many other diseases originate from these emotional factors. A mental tension affects both the voluntary system and the vegetative nervous system. By means of vegetative system the tension is communicated to the whole body, and so, with every emotion, the whole body is itself in tension. Thus, manas bhava affect the normal functioning of agni by vitiating the doshas.

CONCLUSION

Normalcy of all mechanisms of the body is totally dependent upon the normal functioning of Agni. If due to any etiological factor, Agni gets vitiated resulting in start of pathological events, it eventually, leads to diseased condition of the body.

Mansikabhava like atibhaya, atichinta, atikrodha, etc. plays vital role in the etiopathogenesis and exacerbation of the disease.

To correct the deranged psychosomatic setup these Mansika bhava acting as a stressor should be pacified through meditation, and adopting sadvritta in daily life. Ayurveda is essentially preventive in approach. Primary goal of treatment for diseases is associated with restoration of the underlying physiology. Quality of the mind is unbalanced by manasik vikaras, it has to be treated by controlling particular diet or habits.

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