

Review Article

Madonmada of Bhela samhita: Trauma- and Stressor-Related Disorders?

Kshama Gupta, Prasad Mamidi

Department of Kaya Chikitsa,
R. B. Ayurvedic Medical
College and Hospital, Agra,
Uttar Pradesh, India

ABSTRACT

A unique condition called “Mada” or “Madonmada” is available in *Bhela samhita*. Mada is considered as a prodromal phase of *Unamada*, or it can occur as an independent disease condition also. Mada/Madonmada is caused by various traumatic events or extreme stressors, and it is characterized by various features such as *pradhyayati* (immersed in thoughts/flashbacks/recurrent or persistent distressing thoughts), *praswapati* (excessive sleep), *animittitam rodati* (crying without any reason/pervasive negative emotions/depressed mood), *akasmaat hasati* (laughing inappropriately or without any reason/disorganized behavior), *nidraalu* (hypersomnia/excessive sleep), *alpa vaak* (diminished speech or poverty of speech/social withdrawal), *nityam utsuka* (hypervigilant/restlessness), *trasta shareeri* (tiredness/weakness), *deenaaksha* (depression/pervasive negative emotions), *krodhana* (angry outbursts/irritable behavior), *nirapatrapa* (self-destructive behavior/recklessness), *purastaat avalokee* (exaggerated startle response), *na yathavritta eva* (disorganized or abnormal behavior), *parushatva of roma* (roughness or dryness of skin and hair), and *aavilam chakshusha* (confused/teary eyes). Mada/Madonmada has shown similarity with various psychiatric conditions such as “acute stress disorder,” “posttraumatic stress disorder,” “brief psychotic disorder,” and “adjustment disorder.” The present study provides insights for clinical implementation of “Mada/Madonmada” in the diagnosis and management of “trauma- and stressor-related disorders” in terms of *Ayurveda*. It is astonishing that thousands of years before, “*Acharya Bhela*” has documented the conditions such as trauma- and stressor-related disorders in the form of *Mada* or *Madonmada*.

KEYWORDS: Acute stress disorder, adjustment disorder, brief psychotic disorder, Madonmada, posttraumatic stress disorder, Unamada

Submission: 18-06-2021,
Acceptance: 05-02-2022,

Revision: 12-01-2022,
Publication: 26-04-2022

INTRODUCTION

Ayurveda is an ancient Indian system of medicine which has been in practice since thousands of years. The “*Bhela samhita*” is one of the prominent treatises of the *Samhita* period of *Ayurveda* (Post-Vedic period 100–400 BC). “*Bhela Acharya*” (author of *Bhela samhita*) was one of the six outstanding disciples of “*Punarvasu Atreya*” and contemporary of *Agnivesha* (author of the popular text *Charaka samhita*). *Bhela samhita* has got an equal approval and recognition of *Atreya*; however, this treatise lost its popularity at later stages. *Bhela samhita* was available in its original

form till the recent years as it was not exposed to the commentators and redactors. *Bhela samhita* is one among the unique ancient classics of *Ayurveda*, which is unexplored. Critical study of *Bhela samhita* has become an important tool for interdisciplinary research to explore new facts and figures (Ratha & Meher, 2018).

Address for correspondence: Dr. Kshama Gupta,
Department of Kaya Chikitsa, R. B. Ayurvedic Medical
College and Hospital, Agra, Uttar Pradesh, India.
E-mail: drkshamagupta@gmail.com

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How to cite this article: Gupta K, Mamidi P. Madonmada of Bhela samhita: Trauma- and stressor-related disorders?. J Appl Conscious Stud 2022;10:42-9.

Access this article online	
Quick Response Code: 	Website: www.jacsonline.in
	DOI: 10.4103/ijoyppp.ijoyppp_16_21