

MADONMADA DIFFERENTIAL DIAGNOSIS: A COMPREHENSIVE REVIEW¹Ashwini. S. G, ²Vijayendra G Bhat

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**ABSTRACT**

Introduction: *Madonmada* is a disease with distinct manifestations. *Manodukhaja*, *Adija*, and *Chittaja Unmada* are particular types of *Unmada*, as per different treatises. More knowledge is needed regarding their similarity to *Madonmada*. Hence, this study has been undertaken to review and analyse the same.

Methodology: A detailed study of *Madonmada* and different types of *Unmada* was done using various Ayurvedic treatises, and findings were noted.

Results: *Manodukhaja*, *Adija*, and *Chittaja Unmada* differ in their aetiology, pathogenesis, symptoms, and prognosis from *Madonmada*. Hence, they are separate manifestations.

Discussion: *Manodukhaja Unmada*, compared to *Madonmada*, has two different nidanas; it does not share a similar pathogenesis and 2 out of 14 lakshanas match. *Adija unmada* of *Astanga Sangraha* and *Chittaja Unmada* of *Astanga Hridaya* both differ in etiology, pathophysiology and symptoms from that of *Madonmada*, where 6 out of 14 symptoms are similar. Hence, *Madonmada* can be considered as a separate disease manifestation.

Keywords: *Madonmada*, *Unmada*, *Manodukhaja unmada*, *Adija Unmada*.

INTRODUCTION

In Ayurveda, *Manas* (mind) and *Shareera* (body), along with the *Indriyas* (*senses*), are the sites of pain/disease. According to *Vedic* literature, the synonyms of *Vyadhi* (disease) cover different aspects, such as physical, psychological, and metaphysical considerations¹. The most systemic and detailed description of *Unmada* disease is found in Ayurveda. *Madonmada* is a unique condition explained in *Bhela samhita*, where a patient exhibits signs and symptoms related to body and mind due to specific physical and psychic etiological factors. *Madonmada*, even though it is not mentioned as a type of *unmada* (insanity), it is a prodromal stage of *Unmada*. *Madonmada* is a condition affecting mind, and because of this, an afflicted person will behave differently as if he is intoxicated, i.e. in the state of *Mada*. Hence, the word '*Mada*' is synonymously used for *Madonmada*².

Madonmada has specific etiology, pathophysiology, signs and symptoms with prognosis. There are some particular types of *Unmada* mentioned in different other *samhitas* like *manodhukhaja unmada* in *Sushruta samhita*³, *Adija unmada* of *Astanaga sangraha*⁴ and *Chittaja Unmada*⁵ as per *Astanga Hridaya*. The commonality in the aetiology of all these conditions mentioned above is exposure to some traumatic event, i.e. physical or psychological shock. *Madonmada* is mentioned with separate etiology, pathophysiology and symptoms whereas other types mentioned *unmada* share the same pathology of disease *Unmada* but differ in unique etiology and symptoms². More knowledge regarding similarities and dissimilarities in all these disease conditions must be provided. Hence, this study has been undertaken to review and analyse these disease conditions in detail and to understand their differences w.r.t etiology, pathophysiology signs and symptoms with prognosis.

Method: Various ayurvedic treatises were used to conduct a detailed study of *Madonmada* and different types of *Unmada*, and findings were noted.

Aim: This research aims to analyse the differential diagnosis of *Madonmada*, elucidating distinct clinical

features, diagnostic criteria, and potential overlap with existing medical conditions.

Objectives of the study:

1. To study the disease *Madonmada*, *Manodukhaja*³, *Adija*⁴ and *Chittaja*⁵ *Unmada* in detail.
2. To state the differences between *Manodukhaja*, *Adija* and *Chittaja Unmada* with that of *Madonmada* w.r.t its *Nidana* (Etiology), *Samprapti* (pathophysiology) and *lakshanas* (signs and symptoms).
3. The differential diagnosis of *Madonmada* with the other three disease conditions, i.e., *Manodukhaja*³, *Adija*⁴, and *Chittaja Unmada*⁵, in terms of the manifestation of these diseases, will be analysed in detail.

Methodology:

While explaining the *nidas* for *Madonmada*, *Acharya Bhela* explained that *shoka* (excessive grief), *kopa* (anger), *Harsha* (excessive job), and *Dravya nasha* (loss of valuable things or possessions) result in the disease *Madonmada*. These etiological factors cause disturbances in cognitive functions due to mental trauma and result in the manifestation of *Mada*. A chronic and untreated state of *Mada* will result in *unmada*. Here, *Mada* and *Madonmada* are synonymously or interchangeably used to denote the same condition².

Samprapti of Madonmada: As per the above table, *Manasika* and *shareerika doshas* vitiated due to specific *aetiologies*, dislodges from their place, and *sthanasamshraya* (dislodging) occurs between *shiras* and *talv*, which is site of *manas*. Here, vitiation of *chitta*, i.e. the more profound, subconscious layer of mind containing stored experiences and impressions, occurs, and along with this, vitiation of *manas* (mind) occurs, which is the active, cognitive layer that processes sensory information and engages in thinking and decision making. As a result, a particular condition that forms are called *Madonmada*².

Chart 1: Samprapti of Madonmada²

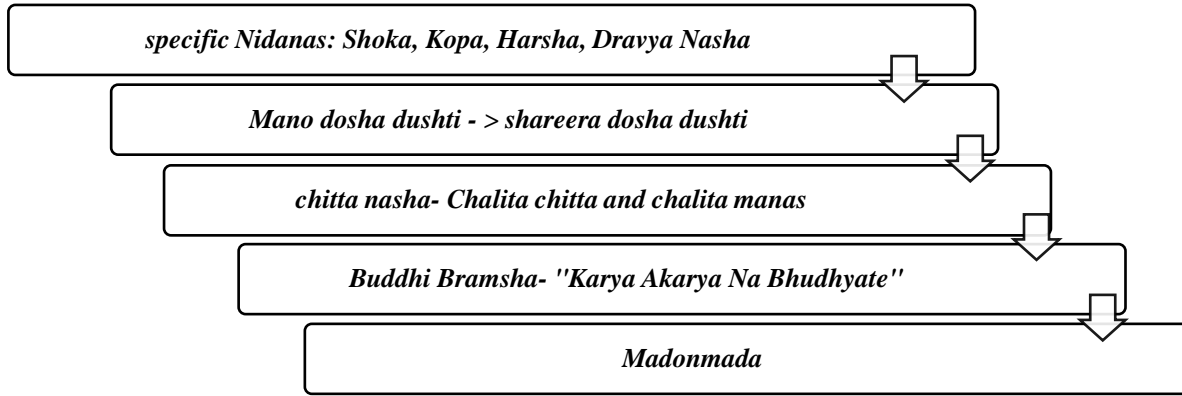


Table 1: Samprapti ghatakas of Madonmada⁶

Dosha	Shareeraja	Vata, pitta, kapha
	Manas	Rajas, Tamas
Dushya	Rasa with asta manobhavas i.e. Manas (Mind) Buddhi (Intelligence), Sangnya-Gyana (Orientation), Smruthi (Memory), Bhakti (Devotion), Sheela (Habits and Temperament), Chesta (Psychomotor Activities), Achara (Conduct),	
Agni	Jataragni, dhatvagni, bhootagni	
Agni stithi	Vishama agni or vikruta agni	
Udbhava sthana	Amashaya, pakwashaya, hridaya	
Srotas	Manovaha (sangnyavaha)	
Sroto dushti prakara	Sanga, vimarga gamana and atipravrutti	
Adhishthana	Hrudaya (mastishkya)	
Sanchara sthana	Manovaha srotas, sangnyavaha srotas	
Vyakta sthana	Sarva shareera	
Rogamarga	Madhyama	
Vyadhi swabhava	Daruna, chirakari	
Sadhyasadhya	Krichrasadhya	

Table 2: specific lakshanas of Madonmada⁷

SL No	Lakshanas	Meaning
1)	<i>Pradhyayati</i>	Immersed in thoughts/ Ponder deep in persistent thoughts/ Flashbacks
2)	<i>Praswapati</i>	Falls into deep sleep often
3)	<i>Rodati animittatah</i>	Cries without reason/ Weeps without cause/ Pervasive negative emotions/ Depressed mood
4)	<i>Hasti akasmaat</i>	Laughs suddenly and unexpectedly/ Inappropriately without reason/ Disorganized behavior
5)	<i>Nidraalu</i>	Drowsy or having tendency to fall asleep easily
6)	<i>Alpavaak</i>	Speaks little or few words/ Concise in speech/ social withdrawal
7)	<i>Nityam utsuka</i>	Constantly excited/ perpetually enthusiastic/ Always eager/ hypervigilant
8)	<i>Trasta Shareeri</i>	Frightened / Afraid / one with terrified body/ tiredness/ weakness
9)	<i>Deena aksha</i>	Having eyes filled with sorrow/ sad with distressed expression in eyes/ depressive/ pervasive negative emotions
10)	<i>Krodhano</i>	One who possesses anger/ frequently experiences feeling of rage

11)	<i>Nirapatrapah</i> <i>Purastaad avaloki</i>	One who is Innocent/ free from guilt/ blameless Looks ahead or in single gaze having innocent eyes/face
12)	<i>Na Yathavrutta eva</i>	Not According to circumstances or as per conduct/ nature
13)	<i>Parushatva</i> <i>Parusha roma</i>	Unkind/ unsympathetic/lack of gentleness/ lack of compassion behaviour/speech Having rough or coarse textured body/scalp hairs
14)	<i>Avila chakshusha</i>	Clouded or observed eyes impairing vision/eyesight /teary eyes

Analysing Lakshanas (signs and symptoms) of Madonmada:

“*Aniyamita Rodati*”: person keeps crying continuously without reason. This state can be taken as *shoka* or grief. While explaining about *Shoka*, a reference in *Charaka samhita* states that *shoka* is a feeling observed in similar conditions, such as during the loss of a child or near ones. Hence, *Shoka* can result from separation from loved ones, loss of some belongings, failure of any task, or any punishment. Sometimes, grief does not correspond to the strength of the cause. *Shoka*, in the long run, is responsible for the vitiation of *vata dosha* and vice versa⁸.

“*Deena Aksha*”, “*Aavila Chakshu*”, “*Trasta Shareera*”, “*Nirapatrapa purastaad avaloki*”, and “*Alpa Vak*”: Here, a person suffering from *Madonmada* presents with teary depressed eyes fatigued with less conversation. All of these symptoms suggest the involvement of *Tamoguna* with *kapha dosha pradurbhava* (predominance). This condition can be taken as influencing *vishada* as *mano bhava*⁸. *Acharya Charaka* has been mentioned as *vishada* (Depression) due to the influence of *Bhaya* (fear). *Vishada* is common among *tamasika prakruti* persons. *Vishada* always results in *rogavardhana (agrya)*. *Dalhana* has explained *Vishada* as one which arises due to fear of failures “*asidhi bhayad*”⁸. Here, in the case of *Madonmada*, an individual, due to fearfulness about facing similar situations or facing failure or hearing bad news, etc., keeps thinking about the same without performing any actions to overcome that condition. Hence observed with social withdrawal and depressive eyes.

“*Praswapati*”, “*Nidralu*”: Due to the influence of *tamo guna* and *kapha* predominant state, individuals suffering from *Madonmada* will have symptoms of avoidance of thoughts and memories, people, place

etc. Hence, the person will feel depressed and show some regressive behaviours such as sleeping or lying down most of the time or being stuporous due to the depressive phase.

“*Pradhyayati*”, “*na Yathavritta eva*”, and “*Akasmaat Hasati*”: individuals suffering from *Madonmada* present with irregular or untimely and irrelevant laughs. *Harsha* (Happiness) is among the *mano bhavas* and can also be termed *mano vikara* when it is abnormally exhibited. *Harsha* is explained as when a person feels happy finding faults in others⁸. But in the case of *Madonmada*, the individual will be immersed in flashbacks or thoughts, which might be the triggering factor of irrelevant laughs.

“*Krodha*”: This is one among the *manovritti*. *Krodha* (anger) is resultant of *pitta vikruti* and vice versa. *Krodha* is one of the triads that lead to *Naraka* (Hell), according to *Bhagavad Geeta*. *Dalhana* has explained *krodha* as one which results in “*paraabhidroha*”, i.e. to hurt others. Any individual is observed with *krodha* when most desirable objects are not obtained, when opinion differs, when damage to pride, and when efforts don’t benefit him⁸. In the case of *Madonmada*, a person may exhibit *krodha* as a defensive mechanism against everyone due to the influence of his previous bad experiences.

“*Parushyata*” and “*parushya Roma*”: This symptom of *Madonmada* clearly explains the influence of *vata dosha* and undernourished status due to *dhatu kshaya* due to deranged *mano doshas*. Due to *samanya* and specific *nidanas* for *Madonmada*, *udana* and *vyana vayu*, *pachaka* and *brajaka pitta*, *avalambaka*, *bodaka* and *tarpaka kapha* get vitiated and results in *dhatu dushti* in the long run. Hence, *Roma parushyata* can be observed.

Types of Unmada:

Acharya Vagbhatta in *Astanga Hridaya* and *Astanga samhita* have opined six similar *Unmada* types.

Acharya Madhavakara, Yogaratnakara samhita, and Bhavamishra have mentioned similar types as that of Sushrutha samhita, i.e. doshaja, sannipataja with Manodukhaja and Vishaja Unmada. Acharya Harita has mentioned Dwandwaja Unmada with Doshaja, Sannipataja and Vishaja types. Acharya Bhela has mentioned eka doshaja and sannipataja unmada with Agantuja unmada in nidana sthana. In chikitsa

sthana, he has mentioned and explained Madonmada as a particular condition affecting individuals with specific nidanas. There is a difference of opinion among Bhela samhita and other acharyas in enumerating types of Unmada. Hence, Differentiating Madonmada from different kinds of Unmada is necessary.

Table 3: Types of Unmada according to different Acharyas

Types	Ca. S	Su.S.	As.S	Ah. S.	MN.	Bp. S.	Yr. S.	Bh. S.	Ha. S.
Vataja Unmada	+	+	+	+	+	+	+	+	+
Pittaja Unmada	+	+	+	+	+	+	+	+	+
Kaphaja Unmada	+	+	+	+	+	+	+	+	+
Sannipataja Unmada	+	+	+	+	+	+	+	+	+
Agantuja Unmada	+	-	-	-	-	-	-	+	-
Adija Unmada	-	-	+	-	-	-	-	-	-
Vishaja Unmada	-	+	+	+	+	+	+	-	+
Manodukhaja Unmada	-	+	-	-	+	+	+	-	-
Madonmada (special type)	-	-	-	-	-	-	-	+	-
Vatapittaja	-	-	-	-	-	-	-	-	+
Pittakaphaja	-	-	-	-	-	-	-	-	+
Kapha vataja	-	-	-	-	-	-	-	-	+
Chittaja unmada	-	-	-	+	-	-	-	-	-

Difference between Manodukhaja Unmada and Madonmada:

Madonmada is not enumerated among the types of unmada. Among nidanas, only Dravya nasha, which is explained by Acharya Bhela and dhana bandhava samkshaya, as mentioned by Acharya Sushrutha, has some similarities, and other nidanas of Madonmada don't match with that of manodukhaja unmada, i.e.

Shoka, Kopa and Harsha. Kama and bhayaja (fear) nidana are not mentioned under Madonmada, which Sushrutha mentions under Manodukhaja unmada². Lakshanas (signs and symptoms) of the two conditions also differ accordingly. Hence both conditions differ w.r.t aetiology, pathophysiology and signs and symptoms with prognosis. The below table enumerates the differences between these two diseases.

Table 4: Difference between Manodukhaja Unmada and Madonmada:

Characteristics	Madonmada ²	Manodukhaja unmada ³
Reference	Bhela samhita unmada chikitsa	Sushrutha unmada chikitsa
Type of unmada	Not enumerated under types	yes
Speciality/ severity	“Vishesha mano vikara” State of mada as well as unmada (special)	Utkata taro mansi vikara (intense disease of mind)
	Can be termed as not very serious condition	Explained as serious condition affection intensively
Nidanas		
Shoka	Mentioned	Not mentioned
Kopa	Mentioned	Not mentioned

<i>Harsha</i>	Mentioned	Not mentioned
<i>Dravya nasha</i>	“ <i>Dravya nasha</i> ” This can be considered as loss of asset or family etc.	“ <i>Dhana bandhava samkshayaad</i> ” sadness due to loss of asset or family. This may result in <i>shoka</i>
<i>kaama</i>	Not mentioned	“ <i>Priya ramana icha nasha</i> ” unsuccessful desire towards loved ones.
<i>Bhaya</i>	Not mentioned	<i>Bhaya</i> due to <i>Chora, Indra, Purusha, Ari</i> (poisonous creature)
Samprapti (pathophysiology)		
<i>Chalita Chitta</i> (subconscious mind)	Mentioned	Not mentioned
<i>Chalita Manas</i> (cognitive mind)	Mentioned	Not mentioned
Lakshanas (signs and symptoms)		
<i>Alpa vaak</i> (less speech)		Not mentioned. But the opposite of it is mentioned. But <i>Chitram jalpati visangnyo</i> (excessive senseless speech)
<i>Na Yathavritta eva</i> (not according to nature or conduct)		<i>Visangnyo, Manoganugatam</i> (as per the mind-set but not conscious with his actions)
<i>Animitta Rodati</i> (cries continuously)		<i>Rodati</i> (cries)
<i>Akasmaat Hasati</i> (laughs without reason)		<i>Hasati</i> (laughs)
<i>Pradhyayati</i> (persistent thoughts/flashbacks)		Not mentioned
<i>Praswapati</i> (excessive sleep), <i>Nidralu</i> (stuporous)		Not mentioned
<i>Aavila Chakshu</i> (teary eyes), <i>Deena aksha</i> (depressed eyes)		Not mentioned
<i>Trasta Shareera</i> (Fatigued)		Not mentioned
<i>Nirapatrapa purastaad avaloki</i> (looks ahead with innocent eyes),		Not mentioned
<i>Krodha</i> (anger)		Not mentioned
<i>Parusha roma</i> (dryness of body and hairs)		Not mentioned
<i>Nityam utsuka</i> (hypervigilant)		Not mentioned
Not mentioned		<i>Gayati</i> (sings)
Not mentioned		<i>Moodha</i> (foolishness/ deluded consciousness)

Difference between Madonmada², Adija Unmada⁴ and chittaja Unmada⁵:

Adija Unmada from *Astanga Sangaraha* and *Chittaja unmada* from *Astanga Hridaya* have different *nidanans* (etiology) and *Samprapti* than *Madonmada*. Out of 14 *lakshanas*, 6 match, i.e., the person presents with hypervigilant status, puzzled look, deep think-

ing, irregular or sudden laughing and episodes of grief or cries and looks miserable. At the same time, more than seven *lakshanas* do not match. Mild similarity can be found in the *nidana* and *lakshana* of *agantuja unmada*, as explained by *Bhela samhita*, with that of *Adija* and *chittaja unmada*. Hence, the conditions mentioned in different treatises under different terminologies cannot be considered similar.

Table 5: Difference between Madonmada, Adija and Chittaja Unmada

Characteristics	<i>Madonmada</i> ²	<i>Aadija unmada</i> ⁴	<i>Chittaja unmada</i> ⁵
	Bh. s.	As. s.	Ah. s.
Type of unmada	Not enumerated	yes	yes

Speciality	“Vishesha mano vikara”	Not mentioned	Chittasya unmada (born of mind)
Nidanas			
Shoka	Mentioned	Dussahena/ unbearable	Dussahena/ unbearable
Kopa	Mentioned	Not mentioned	Not mentioned
Harsha	Mentioned	Not mentioned	Not mentioned
Dravya nasha	Mentioned	Dhana, kanta nasha	Dhana, kanta nasha
Samprapti			
Chalita Chitta (subconscious mind)	Mentioned	Not mentioned	Not mentioned
Chalita Manas (cognitive mind)	Mentioned	Not mentioned	Not mentioned
Lakshanas			
Deena aksha (depressed eyes)		Deena (miserable)	Deena (miserable)
Alpa vaak (less speech)		Not mentioned	Not mentioned
Na Yathavritta eva (not according to nature or conduct)		Tad gunaan manyate (accordance to nature)	Tad gunaan manyate (accordance to nature)
Animitta Rodati (cries continuously)		<ul style="list-style-type: none"> • Ha ha iti paridevate (cries/ laments) • Rodati Akasmat (cries suddenly) 	<ul style="list-style-type: none"> • Ha ha iti paridevate (cries/ laments) Rodati Akasmat (cries suddenly)
Aavila Chakshu (teary eyes),			
Akasmaat Hasati (laughs without reason)		Akasmat smayate (Laughs suddenly)	Akasmat smayate (Laughs suddenly)
Pradhyayati (persistent thoughts/flashbacks)		Dhyana (thinks)	Dhyana (thinks)
Praswapati (excessive sleep), Nidralu (stuporous)		Not mentioned	Not mentioned
Trasta Shareera (Fatigued)		Not mentioned	Not mentioned
Nirapatrapa, purastad avaloki (looks ahead with innocent eyes),		Muhyan (Bewildered/ puzzled)	Muhyan (Bewildered/ puzzled)
Krodha (anger)		Not mentioned	Not mentioned
Parusha roma (dryness of body and hairs)		Not mentioned	Not mentioned
Nityam utsuka (hypervigilant)		Jagaruka (wakeful)	Jagaruka (wakeful)
Not mentioned		Vichestate (moves restlessly)	Vichestate (moves restlessly)
Not mentioned		Pandura (pale)	Pandura (pale)
Not mentioned		Shoka klisha manas (mind afflicted with grief)	Shoka klisha manas (mind afflicted with grief)
Not mentioned		Not mentioned	Mriyate (faints/ collapses)

Madonmada² vs Agantuja Unmada/ Bhootonmada⁹

Agantuja unmada is mentioned by Acharya Charaka, and in Bhela Samhita, both have different aetiology and presentations. Agantuja Unmada or Bhootonmada, as explained by Charaka, is similar to the Bhootonmada as explained in Amanusha pratishedha Adhyaya of Sushruta samhita and Bhuta vignaniya adhyaya in Astanga Hridaya are having similar pa-

thology. No similarity exists between Madonmada and Bhootonmada.

DISCUSSION

Madonmada is a unique condition mentioned by Acharya Bhela in Bhela samhita, which is synonymously used as Mada and is the prodromal stage of Unmada². Manodukhaja Unmada, as cited by Acharya Sushruta, is “Ukta tara”, i.e. which is intense in its presentation and manifestation³. Among the ni-

danas of *Manodukhaja unmada*, one etiological factor, i.e. *dhana bandhana nasha*, is similar in both diseases, which can be considered traumatic. *Acharya Sushruta* has not mentioned *Shoka*, *Kopa*, or *Harsha* as etiology, which is mentioned in *Madonmada*, but has added *kaama* and *bhaya*, which are not found in *Madonmada*. *Samprapti* of both diseases not having any similarity and 2 out of 14 *lakshanas* match and along with which two other *lakshanas* are additionally mentioned in *Manodukhaja unmada* which are not found in *Madonmada* i.e. ‘*Gayati*’, ‘*Mooda*’. As not much similarity is observed in the *nidana*, *Samprapti*, *lakshanas* and prognosis of *Madonmada* and *Manodukhaja Unmada*, these two diseases are separate manifestations.

*Vagbhata’s Adija unmada*⁴ as mentioned in *Astanga Sangraha* and *Chittaja Unmada*⁵ in *Astanga Hridaya*, both of which have similarities within themselves, i.e., *nidanas* are similar (Table 5). No special *Samprapti* is mentioned for both of these conditions. All the *lakshanas* are similar, but the only difference is that ‘*Mriyate*’ (faint/ collapse) is an addition in *Chittaja Unmada*, which states the severity of this condition.

Adija Unmada and *Chittaja Unmada* lack similarity with *Madonmada* w.r.t different factors.

- **Nidana** (etiology): ‘*Kopa*’ and ‘*Harsha*’ are not mentioned in *Adija* and *Chittaja Unmada* and are present in *Madonmada*, whereas similarity exists with rest of 2 other *nidanas* i.e. ‘*Dussahena*’ (unbearable) can be considered as similar to ‘*shoka*’ (Grief), ‘*Dhana Kanta Nasha*’ can be regarded as identical to ‘*Dravya Nasha*’.
- **Samprapti**: Specific *Samprapti* is not mentioned in *Adija* and *Chittaja Unmada* as that of *Madonmada*.
- **Lakshanas**: Among 7 out of 14 *lakshanas* are similar, 1 out of the rest seven *lakshana* is having opposite meanings, i.e. ‘*Tad Gunaan manyate*’ (by nature) as per *Adija* and *Chittaja Unmada* is

opposite to that of ‘*na Yathavritta eva*’ (not in accordance with one’s nature). The rest of the six *lakshanas* of *Madonmada* are not mentioned in *Adija* and *Chittaja Unmada*. Additionally, four *lakshanas* are mentioned in *Adija* and *Chittaja Unmada*, which are not mentioned in *Madonmada*. The *lakshanas* of *Madonmada* are not mentioned in *Adija* and *Chittaja Unmada* but differ concerning *nidana*, *Samprapti* and *lakshanas* from that of *Madonmada*.

Hence, due to dissimilarities in *nidana*, *Samprapti*, *lakshanas*, and severity, *Manodukhaja Unmada*, *Adija Unmada*, and *Chittaja Unmada* differ from *Madonmada*.

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