



A COMPARATIVE THERAPEUTIC EVALUATION OF RAJAMARTANDA WITH REFERENCE TO CHARAK SAMHITA

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Abstract:

Holistic science dealing with preventive and therapeutic effect of individual, popularly pronounced as Ayurveda. It has beautifully described the functioning and integrative approach of environment with health in its literature. Ayurveda holds a treasure of unique therapeutic measures as well as protocol for disease management and health of individual.

Charak Samhita stands as a seminal and foundational work in the field of holistic science, with convergence over *Kayachikitsa* branch among *Ashtanga Ayurveda*. It offers profound and systematic exploration of health, disease causation, diagnosis and treatment. Description within it advocates holistic approach to well-being, emphasizing harmony between body, mind and spirit. Within literature a categorized indexing with segmenting 120 chapters into 8 segments and chapters varies with description in respective segment. Similar such medicinal compendium dealing with therapeutic application of many single herbs with alteration in mode of administration, change in combination and progressive disease prevalent at respective era is made by *Raja*

Bhoja known as *Rajamartanda*. Framework of the ancient traditional medicine is indexed within 34 *Rogadhikara* starting with *Shiro Rogadhikara* and lasting with title name *Pasu Rogadhikara*. *Raja Bhoja's Rajamartanda* presents over 451 distinctive *Aushadhi Yogas* across 34 disease chapters (*Adhikaras*) in poetic *shloka* form, highlighting his unique *Ayurvedic* innovations through practical, herb-focused remedies for both human and veterinary conditions. This medieval compendium simplifies *Ashtanga Ayurveda* with precise, poetic verses, rare synonyms, and *vividh Phalashrutis*, offering a user-friendly therapeutic manual that reflects rural India's healing heritage while highlighting *Bhoja's* literary genius and enduring relevance today. This study is an attempt to elucidate the unique therapeutic insight of *Rajamartanda* in comparison with *Charak Samhita*.

Keywords: *Ayurveda, Raja Bhoja, Rajamartanda, Charaka Samhita and Aushadhi Yoga*

Introduction:

Holistic science dealing with preventive and therapeutic effect of individual, popularly pronounced as *Ayurveda*. It has beautifully described the functioning and integrative approach of environment with health in its literature. *Ayurveda* holds a treasure of unique therapeutic measures as well as protocol for disease management and health of individual. To pace up with contemporary disease occurrence and respective aetiologies various treaties were compiled by scholars in different time frames to provide guidance and relief for human kind. Similar such medicinal compendium dealing with therapeutic application of many single herbs with alteration in mode of administration, change in combination and progressive disease prevalent at respective era is made by *Raja Bhoja* known as *Rajamartanda*. It is one of the important traditional medical literatures, believed to be work of 11th century AD. *Yogasarasangraha*¹ or *Nanavidhayogagarasangraha*² were adjective given to the literature as it contains many single and simple formulations useful in different disease conditions. Framework of the ancient traditional medicine is indexed within 34 *Rogadhikara* starting with *Shiro Rogadhikara* and lasting with title name *Pashu Rogadhikara*.

Charak Samhita stands as a seminal and foundational work in the field of holistic science, with convergence over *Kayachikitsa* branch among *Ashtanga Ayurveda*. It offers profound and systematic exploration of health, disease causation, diagnosis and treatment. Description within it advocates holistic approach to well-being, emphasizing harmony between body, mind and spirit. Within literature a categorized indexing with segmenting 120 chapters into 8 segments and chapters varies with description in respective segment. It meticulously outlines the *Nidana*³ (etiology of disease), *Chikitsa* (therapeutic method) within separated segment regarding disease and promotes the preventive strategies through disciplined living by following *Dincharya* and *Ritucharya*⁴. It also delves into medical ethics, the attribute of an ideal physician, and significance of a compassionate and respectful physician patient relationship.

Aim: A comparative study of *Rajamartanda* with *Charak Samhita*.

Objectives:

- To evaluate *Aushadhi Yogas* and their effects mentioned in *Rajamartanda*.
- To elucidate unique approach of *Raja Bhoja* in *Rajamartanda* on *Ayushadhi yoga* and their therapeutic illustration.

Material and Method:

Rajamartanda by *Raja Bhoja* (11TH Century AD) with their available translation and original manuscript compiled by *Vaidy Trikam ji* as standard.

Charak Samhita by *Achray Agnivesha* along with commentary *Ayurveda deepika* by *Chakrpani*.

Review of literature:

Introduction to *Rajamartanda*:

Rajamartanda is sanskrit compound consisting of term “*Rajan*” means “*Chandra*”⁵ and “*Martanda*” meaning “*Surya*”⁶, refers to ‘The King who is like the Sun’ similarly *Rajmartanda* as a literature work among other composition of *Raja Bhoja*. In this book the author has composed only the formulation which are useful for the management different disease conditions without touching the aetiology, pathogenesis, symptomatology, and even the line of treatment. The layout of the description is indifferent from traditional ayurvedic text that often begin with *Jwara Chikitsa*, *Rajamartanda* starts with *Shiro Rogadhikara*. It consists 34 *Rogadhikara*,

covering all the eight branches of *Ayurveda* and allocates specific segment among description exclusively for *Pashu Roga*. Various unique combination and therapeutic medicinal measures in terms of *kwath*, *ghee*, *taila*, *lepa*, *Dhoopan*, *Varti* etc. are mentioned by author. Use of *dravyas* like *Parad*, *Manahshila*, *Gandhak*, *Gairik* and many more along with *ratna*, *swarn*, *mukta* are mentioned in respective *Rogadhikara*. Author has also described treatment measures for veterinary like Cow, Buffalo, Horse and Pigeon etc. and measures of both mode *Antahaparimarjan* and *Bahiparimarjana* for management of different disease. This work comprises 418 *shlokas*, including 2 introductory *shlokas* containing *Mangalacharan*.

The *Rogadhikara* that are described in the work *Rajamartanda* are as follows:

Table 01: Indexing of *Rajamartanda* with *shloka*⁷

S.No.	<i>Rogadhikara</i>	<i>Shlokas No.</i>
1.	<i>Shiro Roga</i>	3-34
2.	<i>Karna Roga</i>	35-53
3.	<i>Netra Roga</i>	54-74
4.	<i>Nasa Roga</i>	75-78
5.	<i>Mukha Roga</i>	79-113
6.	<i>Stana Roga</i>	114-120
7.	<i>Udara Roga</i>	121-127
8.	<i>Kushtha Roga</i>	128-148
9.	<i>Rakta pitta Roga</i>	149
10.	<i>Pinasa-svarbhanga Roga</i>	150-152
11.	<i>Kasa-sawas Roga</i>	153-157
12.	<i>Rajyakshma Roga</i>	158-163
13.	<i>Shula Roga</i>	164-166
14.	<i>Atisara Roga</i>	167-168
15.	<i>Prameha Roga</i>	169-170
16.	<i>Ashmari-mutkrichhata Roga</i>	171-175
17.	<i>Vridhhi-upadamsa Roga</i>	176-182
18.	<i>Bhagandra Roga</i>	183-185
19.	<i>Arsha Roga</i>	186-194
20.	<i>Chhardi-trishna Roga</i>	195-197
21.	<i>Jwara Roga</i>	198-219
22.	<i>Vata Roga</i>	220-224
23.	<i>Pada Roga</i>	225-226
24.	<i>Charmakila Roga</i>	227-231
25.	<i>Agnidagdha Roga</i>	232-234
26.	<i>Vrana Roga</i>	235-251
27.	<i>Grandhyarbuda Roga</i>	252-255
28.	<i>Apasmara-unmada Roga</i>	256-262
29.	<i>Visha Roga</i>	263-301
30.	<i>Kshudra Roga</i>	302-306
31.	<i>Stri Roga</i>	307-361
32.	<i>Bala Roga</i>	362-382
33.	<i>Rasayan-vajikarana</i>	383-398
34.	<i>Pashu Roga</i>	399-418

Classification of *Rogadhikara* on broad aspect of *Ashtanga* can be described as follows:

1. *Kayachikitsa*: 19 chapters
2. *Shalakya Tantra*: 5 chapter
3. *Shalya Tantra*: 4 chapter
4. *Agad Tantra*: 1 chapter
5. *Kaumarya Bhritya*: 1 chapter
6. *Stree chikitsa*: 2 chapters
7. *Rasayan and Vajikaran*: 1 chapter
8. *Pashu Chikitsa*: 1 chapter

Kaal Nirdharan:

Determination of definite time period provides bridge between the preceding and succeeding time, cultural, historical, political and social aspect. It also defines the social as well as health status of the locality and environment during which the literature is composed. As per the numerous evidence like war *Raja Bhoja* fought, cities he found and honour he has been designated with, legacy of composer dwells between 1010-1055 CE.

Charak Samhita:

It is among the foremost text of traditional medicine focussing *Kayachikitsa* segment of *Ashtang Ayurveda*. The structured format that is available to us has passed through generations and is completed in three stages as firstly composed by *Acharya Agnivesha* naming it *Agnivesh Tantra*. This *tantra* was composed by *Acharya Agnivesha* containing dialogue between *Acharya Atreya* and his disciples. Later on *Agnivesha Tantra* due to ongoing process of destruction and new cultural invaders work becomes unavailable completely than *Acharya Charak* had compiled *Agnivesha Tantra* based on resources available during his time period between 2 & 3 BCE which later popularised as *Charak Samhita*. Further due to catastrophic effect of time, the unavailable sections were composed by *Acharya Dridbala* by *silochyavritti* between 400-500AD.

It offers a structured composition of *Nidana*, *Chikitsa* and preventive strategies for disease. It pays strong emphasis on medical ethics, the attributes of an exemplary physician and nurturing a compassionate doctor patient bond. Additionally, it delineates around physiological, anatomical, line of treatment protocol for disease (*chikitsa sutra*) and philosophical aspect too.

Observational study & Discussion:

A structured review and study were done regarding *Rogadhikara* mentioned in *Rajamartanda* and relative description within *Charak Samhita* is compiled within tabular format, among which some of the observations are presented to understand the study frame work availed during study.

Table 02

S.No.	<i>Rajamartanda (Shiro Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	31

In the *Shiro Rogadhikara* section, *Acharya Raja Bhoja* details 31 unique herbal formulations (*Aushadhi Yogas*) across 34 verses for treating head disorders.⁸ These include remedies like *Bhringrajadi Taila*, *Hastidantadi Lepa*, *Gunjadi Taila*, *Nilotpalaadi Lepa*, *Mamsyadi Lepa*, *Bhallatakadi Lepa*, *Japakusuma Lepa*, *Gunjadi Lepa*, *Gunja Beejaadi Lepa*, and *Makandabeeja Lepa* for hair growth; *Nilakamala Kesaraadi Lepa*, *Marichadi Taila*, *Lohakittadi Taila*, *Kodravya Masi Lepa*, *Dhatriphalaadi Lepa*, and *Chandyaadi Lepa* for dandruff (*Darunaka*); *Parad Lepa* and *Vidangadi Lepa* for boils (*Yukayein*); *Shankha Churnadi Lepa*, *Pathyaadi Lepa*, *Lohadi Lepa*, *Shilapushpaadi Lepa*, *Shleshmantakadi Taila*, and *Markvadi Ghrita* for graying hair (*Palitya*);

*Keshakrishna Karanaartha Taila for nasal drops; Nirgundyadi Taila and Kushthadi Lepa for general head ailments (Shiro Roga); and Shailubeeja Juthtaila for nasal use in head and face conditions. This showcases Bhoja's unique contributions to Ayurvedic management of Shiroroga.*⁹

Table 03

S.No.	<i>Rajamartanda (Udara Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	8

In the *Udar Roga Adhikara* section, *Acharya Raja Bhoja* describes seven unique herbal formulations (*Aushadhi Yogas*) across seven verses for abdominal disorders.¹⁰ Key remedies include *Shankha Moola Churna*, *Arka Patra Lavana Prayoga*, and *Shweta Punarnavadi Moola Yoga for spleen enlargement (Pleeha Udar)*; *Pippali Churna* with honey for 21 days in all *Udar Roga* types; *Kandalikanda Moola* for worm infestations (*Krimi*) and severe abdominal pain/colic (*Atyaugra Udar Kukshiroga*); and a special local application of *Indravaruni Moola Lepa* for enlarged spleen (*Pleeha Vriddhi*).⁹ This underscores *Bhoja's* distinctive contributions to *Ayurvedic* treatment of *Udar Roga* and its complications.

Table 04

S.No.	<i>Rajamartanda (Prameha Rogadhikaraaaa)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	1
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	2

Acharya Raja Bhoja, in his *Prameha Rogadhikara* exposition, describes two distinct *Aushadhi Yogas* across three verses¹¹, one of which parallels a formulation in *Charaka Samhita*-both prescribing *Nisha Churna* (turmeric powder) and *Dhatrithala Swarasa* (amalaki juice) with *Madhu* (honey) for all *Prameha* types,¹² yielding similar *Phalashrutis* on efficacy. This overlap in ingredients, preparation, and outcomes reflects shared classical clinical insights, while *Bhoja's* unique second *Yoga*, absent in *Charaka*, enriches the texts and invites further pharmacological study.

Table 05

S.No.	<i>Rajamartanda (Jwara Rogadhikaraaaa)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	2
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	3
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	1
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	19

Charaka Samhita emphasizes *Jwara* (fever) prominently in both its *Nidan Sthana* (diagnosis section) and *Chikitsa Sthana* (treatment section), unlike *Raj Martanda*, which gives it no special focus in its *Roga Adhikara*. *Raj Martanda* includes two similar formulations¹³ to *Charaka's*-altering some ingredients but with identical *Phalashruti* (therapeutic outcomes)-using *Shunti* (ginger, listed with synonyms) alongside *Parpata* and *China Ruha*.¹⁴ In contrast, *Charaka* employs *Shunti* with *Parpata*, *Guduchi*, and three other potent drugs

characterized by *Ushna* (hot) and *Tikshna* (sharp) qualities, highlighting his strong priority on *Jwara* and strategic use of heating, piercing herbs for effective cure.

Table 06

S.No.	<i>Rajamartanda (Kushtha Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	23

Raja Bhoja outlines 23 unique herbal formulations (*Aushadhi Yogas*) across 20 verses for skin disorders like *Kustha*.¹⁵ These provide practical remedies such as:

Amlakadi Churna and *Nimba Patra Churna* with honey, taken regularly for *Kustha*.

Soma Raji Churna and *Krishna Tila Churna* as water-based paste (*Lepa*) for chronic foot *Dadru* and *Kustha*.

Gunjadi Lepa for *Kustha*; *Hartaaladi Lepa* for *Dadru* and *Pama*.

Dvipatvagadi Lepa for *Shwitra* (*vitiligo*).

Sinduradi Taila and *Anjana* for *Pama*.

Kashmarya Phala for *Sheetapitta*.

Shyamadi Udhwartana Lepa, *Karpasa Patra Lepa*, and *Noolakabeejadi Lepa* for chronic *Kustha* (*Siddhma Kustha*).

Jambu Patradi and *Shirishadi Udhwartana*; *Hriveradi Lepa* for odour relief (*Daurgandhya Nashana*).

Shyamadi Lepa for enhancing complexion (*Kanti*).

Bhoja uniquely emphasizes complexion-boosting *Yogas* like *Haridradi Udhwartana Lepa* and *Kusthadi Lepa*¹⁵. A standout remedy is *Girikarnika Moola Lepa* with cooling water for old *Shwitra*, promising cure in 15–30 days. This showcases his original insights into *Kustha* and related skin issues.

Table 07

S.No.	<i>Rajamartanda (Raktapitta Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	1

Rakt pitta Rogadhikara :A single *dravya vasa* with combination of *Madhu* and *Mishrhi* twice or thrice a day along with appropriate dietary regime is mentioned by *Raja bhoja* in *yoga* form for management of *Rakta pitta*. This shows uniqueness of *ekal dravya* in *Rakta pitta*¹⁶.

Table 08

S.No.	<i>Rajamartanda (Rajyakshma Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	9

In the *Rajayakshma Adhikara* section, *Raja Bhoja* describes nine unique herbal formulations (*Aushadhi Yogas*) across five or six verses for tuberculosis (*Rajayakshma*) and wasting diseases (*Shosha/Kshaya*). Simple remedies include:¹⁷

Nagabalaadi Churna, *Neelimoola Prayoga*, *Swadamshtadi Churna*, *Kaakajangha Prayoga*, *Rasanjanadi Churna*, and *Yashtyadi Churna* for *Shosha*.

Vanara Mamsa (monkey meat) with *Goghrita* for *Kshaya*.

Yavadi Churna with *Mishri* (sugar) and warm milk for several days, restoring immense strength-enough to control a wild jungle elephant (a vivid *Phalashruti* symbolizing recovery from severe weakness).

These highlight *Bhoja's* emphasis on rebuilding strength in *Rajayakshma* and related disorders.

Table 09

S.No.	<i>Rajamartanda (Apasmaraunmada Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	8

In this section, *Raja Bhoja* has elaborated seven distinct *Aushadhi Yogas* spread across seven verses. Each of these *Yogas* features unique formulations and combinations of *Aushadhi Dravya*, offering therapeutic insights like *raja masi* with *sheetal jal*, *girikarnika moola* (*shwet aparajita*) with *tandulodak as nasya* and *agastya phul swaras* with *marich churna* for *bhuta graha upshaman*, *siddharthadi dhooma*, *go mutra vishala nasya*, *graha shamanarth anjana* and *go pittaadha anjana* for prevention from *bhuta graha* and *brahm rakshas*, *chaaturthik jwar dhoom*. This highlight shows *Raja Bhoj's* individual contribution to *Apasmar unmad*¹⁸.

Table 10

S.No.	<i>Rajamartanda (Pashu Rogadhikara)</i>	<i>Charaka Samhita</i>
1.	Similar <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
2.	Slightly modified <i>Aushadhi Yoga</i> and their <i>Phalashruti</i>	-
3.	<i>Aushadhi Yoga</i> with different formulation but similar <i>Aushadhi Dravya</i>	-
4.	<i>Aushadhi Yoga</i> with different formulation and different <i>Aushadhi Dravya</i>	17

In the *Pashu Roga Adhikara* (animal diseases section), *Raja Bhoja* details 17 unique herbal remedies (*Aushadhi Yogas*) across 18 verses for veterinary care. These simple, targeted treatments include:

Lakshmana Moola Kalk Yoni Lepa and *Ganan Jarayu Patanartha Yoga*; *Gunja Prayoga* for womb delivery (*Jarayu Patana*) in animals.

Gojihvadi Yoga for increasing milk production (*Stanya Vriddhi*).

Brahmdandi Swarasa; *Gavaadhasthi Bandhana*; *Indravaruini Rasa Lepa* for expelling worms (*Krimi Patana*).

Sarshapa Taila Lepa for wound healing (*Vrana Ropana*).

Shankhapushpi Bhasma; *Guduchi Moola* or *Kuruvaka Moola Bandhana* for boosting milk and butterfat (*Dugdha Navaneeta Vriddhi*).

Tagaradi Dhupana for cattle fever (*Go Jwara*).

Navaneeta and *Gunja Beeja Sukshma Churna* as eye salve (*Anjana*) for animal eye diseases (*Netra Roga*).

Sarpunkhadi Prayoga for pus-discharging boils (*Ashrava Jala Sphota*).

Kushthadi Lepa for fattening emaciated animals (*Vadwayashishau Snehvardhana*).

Kumarika Lepa for relieving itching (*Kandu Nivarana*).¹⁹

This demonstrates *Bhoja's* pioneering contributions to *Ayurvedic* animal healthcare.

Similarly, all other *Rogadhikara* were compared and reviewed with comparative understanding from both the literature work.

After looking into the description regarding various *Rogadhikara* statistical identification of formulations used as therapeutic measures are enlisted among which *Lepa*, *Churna*, *Abhyanga*, *Anjana*, *Nasya*, *Dharan/Bandhan* are availed mostly. Other types of *karma* mentioned within *Rajamartanda* are like *Ubtana/Udvartan*, *Chavya* etc. A detailed presence of various formulation mentioned in *Rajamartanda Rogadhikara* are as follows:

Table 11: Total No. of different *Kalpana* (formulation)

S.No.	Types of formulations	Numbers of formulations
1.	<i>Lepa</i>	112
2.	<i>Churna</i>	74
3.	<i>Abhyanga</i>	28
4.	<i>Kwath</i>	21
5.	<i>Anjana</i>	18
6.	<i>Nasya</i>	18
7.	<i>Dhoopan</i>	8
8.	<i>Varti</i>	8
9.	<i>Swarasa</i>	6
10.	<i>Sinchan</i>	5
11.	<i>Prakshalan</i>	3
12.	<i>Leha</i>	2
14.	<i>Taila</i>	2
15.	<i>Kalka</i>	2
16.	<i>Paysam</i>	1
17.	<i>Vati</i>	1
18.	<i>Ghrita</i>	1
19.	<i>Kshara</i>	1

Rajamartanda frequently describes single-drug therapies (*Ekal Aushadhi Yogas*) applied across various diseases like agents like *Kushta Churna*, which is used in nine different conditions such as *visha vyadhi*, fear (*bhaya*), pruritus, burning, and wound management, illustrating the polyvalent use of a single drug. Other examples include *Kakajangha moola* for six indications like wound healing, pain, swelling, and facilitating easy delivery, and *Pippali Churna* for multiple systemic disorders such as heart disease, cough, and fever. As the table progresses, many drugs are mapped to single, highly focused indications-ranging from *Kamala*, *Pradara*, and various *vishas* to skin, eye, dental, gynaecological, and musculoskeletal disorders-demonstrating the precision with which *Rajamartanda* attributes specific therapeutic roles to individual herbs, minerals, and animal products. Overall, the data highlights the text's rich repository of mono-herbal remedies, the breadth of pathologies addressed, and the clinical confidence placed in single-drug therapies to manage diverse conditions.

Rajamartanda's therapies (*Ekal Aushadhi*) prioritize women's health (*Stri Roga*) with 44 entries for menstrual issues, pregnancy, and postpartum care, followed by toxicology (*Visha Roga*, 24), eye disorders (*Netra Roga*, 19), oral conditions (*Mukha Roga*, 15), and wounds (*Vrana Roga*, 13). Head ailments (*Shiro Roga*, 11),

pediatric issues (*Bala Roga*, 9), and veterinary care (*Pashu Roga*, 9) also receive strong emphasis, alongside ear (*Karna Roga*, 8), abdominal (*Udara Roga*, 7), and skin diseases (*Kustha Roga*, 7).

Moderate focus appears in hemorrhoids/skin growths (*Arsha/Charmakila Roga*, 6 each), mental disorders (*Apasmara-Unmada*, 5), and systemic issues like tuberculosis (*Rajayakshma*), stones/UTI (*Ashmari-Mutrkrichhata*), and rejuvenation (*Rasayan-Vajikarana*, 4 each). Diarrhea/neuromuscular conditions (*Atisara/Vata Roga*, 3 each) and several others (e.g., *Nasa*, *Stana*, *Jwara Roga*, 2 each) suggest preference for compound remedies in complex cases. Minimal entries mark chronic issues like cough/asthma (*Kasa-Swasa*), diabetes (*Prameha*), and rhinitis (*Pinasa*, 1 each), with none for bleeding disorders (*Rakta Pitta*).⁷

This descending pattern not only maps the pharmacological richness of *Raja Bhoja* but also offers a lens into curricular priorities, clinical focus, and areas ripe for further research. It invites reflection on how classical texts and contemporary practice converge in shaping the therapeutic landscape of single-drug efficacy.

Uniqueness of *Rajamartanda*:

1. *Raja Martanda's* poetic structure shines through its use of 21 different *Chhandas*⁷ (metrical patterns), showcasing *Raja Bhoja's* unique genius in blending medicine with poetry—turning a medical text into a rhythmic, living work of art that evokes emotion (*rasa*), suggestion (*dhvani*), and figurative beauty (*vakrokti*). *Upajati* (96 *shlokas*), *Vasantatilaka* (73), and *Indravajra* (58) lead with their elegant flow for grandeur and depth, while traditional *Anushtubh* (31) provides clarity; rarer meters like *Malini* (12), *Shardulavikridita* (11), and delicate ones (*Arya*, *Bhujangaprayata*, etc., 1–4 *shlokas*) add surprise, drama, and nuance, mirroring epic styles and *alankaras* to make verses feel performativity and alive. This deliberate metrical diversity—beyond mere utility—uniquely elevates *Ayurvedic* knowledge into a poetic symphony, where rhythm matches meaning, aligning with *Charaka's* ideal of physicians as poets and marking *Bhoja's* singular contribution to literature-infused science.

2. Extensive Coverage in key areas like *Stri Roga* (68 *Yogas*), *Visha Roga* (39), *Jwara* (25), *Shiroroga* (31), *Netra Roga* (26), and *Kustha* (23) dominate, offering diverse remedies like *tailas*, *lepas*, and *nasya* for hair loss, poisoning, fever types, eye issues, and skin diseases—emphasizing women's health, toxicology, and *Shalakyas* disorders.

3. *Ekal Aushadhi* shine in chapters like *Raktapitta* (Vasa with honey), *Prameha* (*Dhatriphala-Nisha*), and *Shula* (dedicated section), highlighting simple, potent herbs over complex compounds for acute conditions.

4. Including *Pashu Roga* (17 *Yogas*), rejuvenation *Rasayana-Vajikarana* (14), and rare therapies like elephant-control strength for *Rajayakshma* or 15-day *Shwitra* cures, blending clinical precision with bold *Phalashrutis*. This highlights a broad aspect of *Raja bhoja* and draws compassion of him over all living creatures.

5. Approach of description based on utility of medicine along with combination of herbs and their various mode of application with various formulations which shows chimera of the author with up keeping therapeutic understanding.

Summary and Conclusion:

Rajamartanda uniquely blends clinical precision with bold *Phalashrutis* through innovative therapies like 17 veterinary *Pashu Roga Yogas* for animal delivery, milk boost, and fever; 14 *Rasayana-Vajikarana* remedies for longevity and vitality; dramatic *Rajayakshma* cures restoring "elephant-control" strength; and rapid 15-day *Girikarnika Lepa* for chronic *Shwitra*—elevating practical *Ayurveda* into poetic, outcome-driven *kavya*. This distinctive character underscores *Raja Bhoja's* holistic vision, extending human medicine to animals while promising transformative results absent in briefer classical texts.

Limitations: Concise verse format prioritizes *monoherbal* and simple *Yogas* over detailed pathology (unlike *Charaka's* expansive *Nidana-Chikitsa*), omits deeper *dosha* analysis for chronic diseases like *Prameha* (only 3 *Yogas*), and lacks procedural *Kalpas* or surgical emphasis, reflecting an era-specific focus on prevalent acute ailments.

Future research scope lies in pharmacological validation of bold claims (e.g., *Shwitra* timelines, strength restoration), clinical trials for *Pashu Roga* in modern veterinary *Ayurveda*, comparative studies with *Samarangana-Sutradhara* for *Bhoja's* full oeuvre, and digital *shloka* mapping to revive its rhythmic therapeutic wisdom.

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