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Review Article

EXPLORATION OF *SHALAKYA TANTRA* IN *RAJAMARTANDA* WITH EMPHASIS ON *EKAMOOLA DRAVYA PRAYOGA*

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ABSTRACT

Rajamartanda is one of the significant texts of Indian traditional medical literature is believed to be composed in the 11th century AD by King *Bhoja.* Also known as *Yogasarasaṅgraha* or *Nanavidhayogasarasaṅgraha,* this text presents a rich compilation of Ayurvedic knowledge across 34 chapters, beginning with *Sirorogadhikara* and ending with *Pasurogadhikara*. Notably, *Rajamartanda* diverges from the conventional approach of initiating with *Jvara Chikitsa*, instead it prioritizes diseases of the head and region above the clavicle- *Urdhwajatru Gata Rogas*- highlighting the author's emphasis on conditions related to the head, eyes, ears, nose, and throat. This unique focus aligns closely with the domain of *Shalakya Tantra.* The text provides detailed descriptions and management of *Urdhwajatru Gata Rogas*, offering numerous single and simple herbal formulations for ailments of the head, eyes (*Netra Rogas*), ears (*Karna Rogas),* nose (*Nasa Rogas*), and throat (*Mukha and Kantha Rogas*). Over 226 monoherbal therapies are described, showcasing the therapeutic strength of simple remedies in treating these localized disorders. Unlike polyherbal formulations, single-drug therapy highlights the specific pharmacodynamic properties of an individual drug. The prominence given to *Shirogata* and *Urdhwajatru rogas* emphasizes significance of this text with *Shalaki`s* point of interest. The *Rajamartanda* thus holds a valuable place in Ayurvedic literature, particularly in the context of *Shalakya Tantra* and the treatment of diseases affecting the organs of the head and neck. An attempt has been made to highlight simple, easily available, and cost-effective drugs for the management of *Shalakya* diseases.

INTRODUCTION

Ayurveda explains human health, disease and treatment in a holistic way. While classical formulations often include multiple herbs, the concept of *Eka Mula Dravya Prayoga* (single drug therapy) holds significant value due to its simplicity, accessibility, and targeted effect.

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One of the classical Ayurvedic texts that highlights single drug therapy is *Rajamartanda* (also known as *Yogasara Sangraha* or *Nanavidhayoga Sangraha),* written by King *Bhoja* in the 11th century AD. This text contains 34 chapters, starting with *Sirorogadhikara* and ending with *Pashu Roga Adhikara*, giving special emphasis to *Shalakya tantra* in the initial chapters. It includes over 250 herbs and numerous simple formulations, easily adoptable by common people. *Bhoja's* work showcases his devotion, knowledge of *Shalakya Tantra*, and his effort to simplify treatment using single herbs. This paper highlights selected *Ekamula Dravya Prayogas* from *Rajamartanda* relevant to *Shalakya Tantra*, aiming to explore their therapeutic utility in clinical practice.

Single drug indicated in *Shalakya Tantra*

S.No	Drug	*Bhavana*	*Anupana*	Indication	Mode of Administration	Reference
1.	*Bhallatakadi Lepa*			*Indralupta*	*Lepa*	1/6
2.	*Japakusuma Lepa*	*Gomutra*		*Indralupta*	*Lepa*	1/7
3.	*Gunja Lepa* - 1	*Brihatiphala Swarasa*		*Indralupta*	*Lepa*	1/8
4.	*Gunja Lepa* - 2			*Indralupta*	*Lepa*	1/13
5.	*Kodrava Masi*			*Darunaka*	*Lepa*	1/16
6.	*Kakini Beeja Taila*			*Palita*	*Nasya*	1/29
7.	*Japa Pushpa*	*Krishna Gavi mutra*		*Indralupta*	*Lepa*	1/7
8.	*Devadaru*			*Karna shola*	*Karna Poorana*	2/1
8.	*Arkapatra Swarasa*			*Karna Roga*	*Karna Poorana*	2/3
9.	*Lashuna swarasa/ Snuhi swarasa*			*Karna Roga*	*Karna Poorana*	2/4
10.	*Tarun Eranda moola*	*Amla kanji*		*Shiroroga*	*Lepa*	1/34
11.	*Slesmataka Taila*	*Kanji*		*Mukha roga, Shiro roga*	*Nasya Abyanga*	1/30-32
12.	*Jatipatra swarasa*	*Gomutra*		*Putikarna, Karnashula*	*Karnapoorana*	2/6
13.	*Musalikanda Churna*			*Karnapali Vardana*		2/7
14.	*Gunja Ghrita*	Boil in *Mahisha Dugdha*		*Karnapali Vardana*	*Abhyanga*	2/8
15.	*Sweta Karavira Pushpa rasa*			*Nayana Prakopa*		3/1
16.	*Apamarga moola*			*Nayana Prakopa*	*Anjana*	3/2
17.	*Shigru Patra rasa*			*Akshiruja*		3/4
18.	*Karavella moola*	*Ashwamutra*		*Neeli roga*	*Anjana*	3/5
19.	*Devadaru Churna*			*Pakshmasata*		3/6
20.	*Chakramarda moola*	*Jala*			*Anjana*	3/9
21.	*Dhatriphala rasa*			*Tridoshaja Akshiroga*	*Akshipurana*	3/10
22.	*Sweta Erenda Patra moola*	*Ajakshira*		*Vataja Akshishula*	*Akshipurana*	3/11
23.	*Vibhitaki Phalamajja*			*Netrapushpa*	*Anjana*	
24.	*Gunjamoola*	*Ajamutra*		*Timira*	*Anjana*	3/16
25.	*Mustha*	*Jalam*		*Timira*	*Anjana*	3/16
26.	*Drona Pushpi*	*Tandulambu*		*Netrapatala roga*	*Nasya*	3/17
27.	*Sweta Erenda Patra moola*	*Aja kshira*		*Netrashula*	*Ashchotana*	
27.	*Katutumbhi moola*	*Paryusita jala*		*Nasa arsha*	*Nasya*	4/2
28.	*Udumbara Phala*		*Madhu Guda*	*Nasagata raktapitta*	Internal	4/3
29.	*Jatipatra*			*Mukharoga*	*Charwana*	

30.	*Vakula beeja churna*			*Chaladanta*		5/4
31.	*Sephallika moola*			*Kantashaluka, Upajihwika, Nasagata raktapitta*	*Charwana*	5/11
32.	*Gunja moola*			*Krimidanta*		5/13
33.	*Langali Lepa*			*Krimidanta*	Lepa over thumb nail	5/15

DISCUSSION

After a thorough review of *Rajamartanda*, it is evident that significant emphasis was laid on *Shalakya Tantra,* particularly in the form of single drug formulations (*Eka Moola Dravya Prayoga).* A total of 226 single drugs are found. These *Eka moola* formulations are characterized by their simplicity, ease of preparation and clinical effectiveness.

The first five chapters of *Rajamartanda* are specifically dedicated to *Shalakya Tantra,* showcasing its prominence. These chapters encompass disorders of *Netra* (eyes), *Karna* (ears), *Nasa* (nose), *Mukha* (oral cavity), and *Shiro-roga* (head diseases). Each of these is supplemented with precise herbal combinations making it a valuable compendium for *Shalakya* practitioners. Usage of words like *Aksiruja, Netrapuspa, Neeliroga* were seen in this text also.

Special mention of *Akshi purana* is seen in this text reflecting its clinical significance in ocular disorders and emphasizing its therapeutic depth in the field of *Netraroga*. *Lepa* and *Anjana* are the frequently used mode of administration in the work giving prime importance to local action.

There are certain limitations, most of the formulations are unnamed, so it is very difficult to remember the formulations. For few of the formulations, quantity of ingredients and dosage are not mentioned.

The specific contributions of *Rajamartanda to Shalakya Tantra* highlights the need for further research and clinical application of its single-drug therapies. These chapters serve as a practical guide for easy utility in Ayurvedic management of *Urdhwajatrugata rogas.*

CONCLUSION

Rajamartanda by *King Bhoja* emphasizes herbal monotherapies, especially in the management of *Urdhwajatrugata Rogas*, making it highly relevant to *Shalakya Tantra*. Of the 226 single-drug formulations across 34 chapters, many are applicable to disorders of the eyes, ears, nose, and throat. Many new contributions like new Nomenclature (*Netrapushpa, Neeliroga* etc) are found. However, subjects are described in very confined manner.

Though concise, it offers practical and effective *Ekamula Dravya Prayogas*. His words hold strong grounds regarding *Shalakya.* Despite its clinical utility, *Rajamartanda* remains underutilized. There is a strong need for further research and validation of its *Shalakya*- related formulations to integrate them into contemporary practice.

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