RIDDHI (HABENARIA INTERMEDIA D. WEAR): SIGNIFICANCE AND VERSATILITY IN VARIOUS ANCIENT AYURVEDIC NIGHNATU SCRIPTURES

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ABSTRACT

In Ayurveda treatment combines products derived from plants, animal, mineral, etc. Amongst all types of Ayurvedic preparations plant-based preparations play a significant and important role in the Ayurvedic healing process. Healing with medicinal plants is as old as mankind itself. We have been using medicinal plants since extremely long time. The use of plant based medicinal products and supplements have increased tremendously over the past three decades. Ṛdhi is an important member of Aṣṭavarga group of plants. Traditionally it is used in many herbal preparations for its rejuvenating and health promoting properties. Polyherbal formulation containing tubers of this herb possess properties viz. full of vital energy, high in antioxidants, and boosting immunity. The demand of this herb is increasing day by day but due to scarcity of this plant in wild, unaware about authentic botanical source, non-existing cultivation practices there is widespread problem of adulteration or substitution with other plants. So by taking into account the above situation this systematic review has conducted to find out authentic botanical source of Ṛddhi.

INTRODUCTION

Āyurveda is a science based on ancient Indian philosophy. In Āyurveda an absolute health is defined as a balance between body, mind, spirit and social wellbeing. Āyurveda is comprehensive system of natural health care that originated in the ancient Vedic times of India. The main purpose of Āyurveda is to protect the health of a healthy person and to alleviate disorders in the diseased.[1] The practice of Āyurveda is based upon the knowledge gained from Vedas and has holistic approach to physical and mental health.[2] Āyurveda blends our modern lifestyle and health-oriented habits with the ancient wisdom of using natural substances, medicines and herbs to help us lead a healthy, happy, stress-free and disease-free life.

In Āyurveda medicinal plants have been classified into various groups on the basis of their pharmacological actions viz. Triphalā, Trikātu, Panchakolā, Aṣṭavarga, Daśamūla etc. which either used independently or in formulations for the treatment of different diseases. Among all Aṣṭavarga plants, Ṛddhi is an important one and have various medicinal effects. It is a very good Rasāyana and having rejuvenating health-promoting properties. Botanically this plant is considered as Habenaria intermedia D. Don [3,4] and belongs to family Orchidaceae. The natural habitat of Ṛddhi is Himalayan region and these ranges of Himalayas are a precious treasure of medicinal plants. Ṛddhi and other members of Aṣṭavarga are in high demand from Ayurvedic practitioners and manufacturing industries. The plants of Aṣṭavarga are facing this problem of exploitation and have been included among 560 plants appearing in the red list of endangered species.[5] The commercial demand for the botanical raw drugs has put the medicinal plant resources under great stress. Market fails to meet the supply, particularly due to un-availability of authentic raw drugs. To fill the gap between demand and supply, adulteration comes into practice. The adulteration and substitution of herbal drugs is the major problem
causing threat to the herbal drug industry and to the research on commercial natural products.[6] Hence this study is planned to find out, whether adulteration is present in market samples of Ṛddhi or not.

Morphological description[7-10]: A stout, terrestrial perennial herb, 25-50 cm in height. Stem erect, cylindric, terete, robust, leafy on the nodes. Leaves 3 to 5, ovate or oblong or ovate-lanceolate, scattered, 5-10 cm long, sheathing, acuminate, base rounded or cordate, 5-7 nervled. Flowers few, distant, very large 5 cm across, white or greenish white, 2-6 flowered raceme borne on a stout axis. Fruit pedicelled capsule, 3.8-5 cm long, fusiform, beaked, terete. Tuber sessile, oval or oblong tubers, 1.5 -3.5 cm long and 1.0-2.5 cm in diameter, covered with fine white hairs, round at the opposite end but tapering towards stem joint, skin is dirty, white, flesh white. Flowering July-August; Fruiting September-October.

Distribution[9,10]: Found in the Himalayan mountains of Pakistan, Nepal and Bhutan in an altitude of 2000-3300 metres. In India found in the Temperate Himalayas at an altitude of around 1500-2400 metres from Kashmir and Himachal Pradesh to Uttarakhand and Sikkim.

Vernacular Names[11-39]: In ancient Nighaṇṭu various Sanskrit synonyms of Ṛddhi has been described such as Āśwāsinī, Āśwāsanā, Apāngī, Aṣī, Bodhanā, Bhūti, Bhūpati, Cetanā, Četanā, Četniyā, Guhā, Jīvana, Jīvanā, Jīva-vardhini, Jīvadātri, Jīvaśreṣṭhā, Jīvatu, Kolkāntā, Lakṣmī, Lokapriyā, Lokakāntā, Mahāvṛddhi, Munisṛṣṭā, Mahāśravāni, Māṅgalyā, Māṅgalya, Mangala, Mahālā, Madhūrā, Mahāmārdhā, Mudā, Prāṇadā, Prāṇapradā, Prāṇapriyā, Priyā, Payasvinī, Puṣṭi, Ṛddhi, Rathāṅga, Rathāṅhā, Rṣīṣṛṣṭā, Siddhi, Siddhā, Sarvajanaṇapriyā, Sristibījā, Sṛṣṭidātri, Sukha, Sukhā, Śrāvīni, Śrāvāni, Śreyasī, Sampati, Šodhanā, Sampadāḥvīyā, Tuṣṭirāśi, Vasu, Vṛṣyā, Vṛṣṭhī, Vyāghrī, Yogyā, Yogya, Yuga, Yuyā, Yoṣyā, Yaśasyā, Yaśasvinī. (Table 1 & 2)

Therapeutic properties: It is Madhura, Tikta in taste; Guru, Snigdha in attribute. Śīta virya and Tridosaghanī. It acts as Balya, Jīvaniya, Prāṇasthairyakari śukrāla, Mūrcchā, Raktapitta Naśini, Kṣaya, Raktadoṣa and Jwara nāśaka (Table 3).

Description of Ṛddhi in Different Nighaṇṭu:

Vedic-Nighaṇṭu: The history of Nighaṇṭu literature is very old. Vedic Nighaṇṭu is the oldest extant lexical work in the Sanskrit, it has been commented on by Yāska in his Nirukta. It is also oldest Indian treatise on etymology. The author of this Nighaṇṭu is unknown but Yāska, Skanda and Devarāja have written their commentaries. This Nighaṇṭu consists of three Kāṇḍa, the first of which is called Naighaṇṭuka-kāṇḍa. The second is known as Naigama-kāṇḍa and the last is called Daivatakāṇḍa according to Yāska. In this Nighaṇṭu etymology of 1770 Vaidika words are found. Out of them 1341 words in Naighaṇṭuka-kāṇḍa, 278 words in Naigama-kāṇḍa and 151 words are found in Daivatakāṇḍa. But there was not any reference related to Ṛddhi found during this review.[11]

Sauśruta-Nighaṇṭu: Sauśruta-nighaṇṭu is considered to be the oldest Nighaṇṭu. The writer of this Nighaṇṭu is not accurately clear but some scholars believed that it is written by Maharṣi Suśruta. In Sauśruta-nighaṇṭu the Dravyas are arranged in thirty five Gana or groups. Each group of herbs has been indicated for therapeutic purposes. In this Nighaṇṭu Ṛddhi is mentioned in Kākolyādi-gana. In this Gana, six synonyms of Ṛddhi are mentioned: 217 (pg. 66). Synonyms are Ṛddhi, Puṣṭi, Cetnā, Prāṇadā, Jīvana, Āśvāsanā, Bodhanā.[12]

Siddhasāra-Nighaṇṭu or Sārottara-Nighaṇṭu: The text Siddhasāra is written by Ravigupta. Therefore this work is known as Siddhasāra of Ravigupta. It is similar to other classical text of Ayurvedic system and called as Siddhasāra-sanhitā and at the end contains a Nighaṇṭu portion known as Siddhasāra Ṛddhi. In this Nighaṇṭu only synonyms of medicinal plants are described. But there was no any reference related to Ṛddhi found during this review.[13]

Haremekhalā-Nighaṇṭu: It is a famous treatise written by Madhuka. This book contains seven Pariccheda. This Nighaṇṭu is also appended at the end of the text Haremekhalā. Unlike other Nighaṇṭu it is in prose form. But there was not any reference related to Ṛddhi found during review of this Nighaṇṭu.[14]

Aṣṭāṅga Nighaṇṭu: Several scholars thought that this was the work of Ācārya Vāhaṭa who was popularly called as Vāgbhaṭa or Vahatācārya. It is said to be oldest Nighaṇṭu written by Vāhaṭa and considered to be an appendix of Aṣṭāṅga Hṛidaya. Ṛddhi is placed under Padamakādi gana: 42 (pg.17). Mahāvṛddhi is the only one synonym given to Ṛddhi.[15]

Paryāyaratnamāla: Paryāyaratnamāla is known as one of the works of Indian Materia Medica by Mādhava. Paryāyaratnamāla is briefly known as Ratnamāla. The name of this book indicates that only synonyms of plants are described. In this Nighaṇṭu Ṛddhi has been mentioned under Aṣṭavarga: 628, 629 (pg. 211). Three synonyms of Ṛddhi are given: 291(pg. 99), these are Ṛddhi, Prāṇapradā, Vṛṣyā.[16]
Madanādī-Nighaṇṭu or Candra-Nighaṇṭu:

Madanādī-nighaṇṭu or Candra-nighaṇṭu is written by Candranandana in 10th century A.D. Madanādī-nighaṇṭu is so called because it deals with drugs enumerated in the Madanādī gana of Ṣaṭāṅgaḥraya. It also contains a section of miscellaneous Dravya. In this Nighaṇṭu Ṛddhi has been mentioned under Padamakādi gana: 9, 10 (pg. 100). In this Nighaṇṭu nine synonyms of Ṛddhi are given. The synonyms are Ṛddhi, Siddhi, Cetnā, Prāṇadā, ḳiva-vardhanī, Āsvāsani, Bodhanā, Munirisīṭā, Yaṣasvinī.[17]

Camatkāra-Nighaṇṭu: Camatkāra nighaṇṭu was found in the collection of 80 palm leaves manuscripts. This Nighaṇṭu is written by Rangacarya, the son of Rāghavācārya. In this Nighaṇṭu synonyms of medicinal plants are described. In this text, some names have been used for more than one drug. The names of the plants have been presented in a different format which is different from that are followed in other popular Nighaṇṭu. In this Nighaṇṭu there was not any reference related to Ṛddhi found during this review.[18]

Dravyaguna-Saṅgraha: This work is also known as Dravyagūna or Cakrapāṇidatta Dravyaguna Saṅgraha. It is a work of Narayandatta who was the father of Cakrapāṇi. Cakrapāṇi has given the identification of Dravyas according to morphological feature and habitat. In this Nighaṇṭu the drugs have been described along with their properties and grouped in fifteen Varga. But there was not any reference related to Ṛddhi found during this review.[19]

Dhanwantari-Nighaṇṭu: This is one of the important and popular Nighaṇṭu among the scholars. The period of this Nighaṇṭu is also an unknown factor; however it can be said with conviction that Dhanwantri nighaṇṭu is principle text of Āyurveda as far as description of medicinal plants is concerned. Mahendra bhogika, son of Krṣṇabhogica has been considered as the author of this work. In Dhanwantari nighaṇṭu Ṛddhi has been described under Guḍūcyādi-varga: 141-142. In this Nighaṇṭu the twelve synonyms of Ṛddhi are found. Ṛddhi, Vṛddhi, Sukha, Siddhi, Rathāṇga, Mangala, Vasu, ṛṣisīṛṭā, Yuga, Yogya, Lakṣmī, Sarvajanapriyā. According to Dhanwantari nighaṇṭu Ṛddhi is sweet (Śvādu) in taste, Ṣitavirya, pacifies Vātapitta, Raktvikāra and Jawara, Kaphavardhaka, Shukrakanana. 141-142 (pg. 42).[20]

Śabdacandrikā: Śabdacandrikā is also one of the works of Cakrapāṇidatta. It is a compilation of herbs as well as minerals with their effects on animal bodies also. This work is divided into nine Varga. It is written on the pattern on Kośa having synonyms of words used frequently in medicine. In this book Ṛddhi is mentioned at two places under Vrikshadi varga: 183 and Triphalādi varga: 27. In this book five synonyms of Ṛddhi are found Yogya, Ṛddhi, Siddhi, Lakṣmī, Sampati.[21]

Nighaṇṭu śeṣa: It is a very valuable Nighaṇṭu written by Ācharya Hemacandra suri. The author is also known as Jainacarya Hemchandra. This Nighaṇṭu contains description of herbs along with their synonyms and medicinal properties. This work has been divided into six Kanda. It can be said that it is a valuable contribution to the literature of Nighaṇṭu. In this Nighaṇṭu only one reference related to Ṛddhi found: 174 (pg. 96). In this Nighaṇṭu ten synonyms of Ṛddhi are given Ṛddhi, Siddhi, Yuga, Yogya, Rathāṇga, Mangala, Vasu, ṛṣisīṛṭā, Sukha, Lakṣmī.[22]

Sodhala-Nighaṇṭu: Sodhala nighaṇṭu is one of the important works on Indian Materia Medica. It is also known as Nighaṇṭu of Sodhala or Nighaṇṭusārā sangraha or Nighaṇṭusarvasva. It is written by Ācārya Sodhala. This Nighaṇṭu is divided into two parts. First part is available by the name of Nāmasangraha and second part by the name of Guṇasangraha. In this Nighaṇṭu reference related to Ṛddhi found at two places, in Nāmasangraha and Guṇasangraha part of this book. In Nāmasangraha only synonyms are given and in Guṇasangraha properties has been described. In this Nighaṇṭu Ṛddhi is found under Guḍūcyādi-vargaḥ: 188 (pg. 37), where synonyms are given viz. Ṛddhi, vriddhi, Siddhi, Rathāṇga, Mangala, Vasu, ṛṣisīṛṭā, Yuga, Yogya, Lakṣmī, Sarvajanapriyā, Prāṇadā, ḳiva, Bhuti, ṛṣisīṛṭā, Śrīṣṭībījā, Śrīṣṭībīja. Properties are described under Guḍūcyādi-vargaḥ: 163-164 (pg. 206).[23]

Mādhava-Dravyagūna: This Nighaṇṭu was composed by Mādhava Kavi. This work is very extensive in comparison with other Nighaṇṭu. This work is divided into 29 Varga. Classification and arrangement of the subject matter in Madhav’s Dravyagūna is more comprehensive than in any other Nighaṇṭu. In this Nighaṇṭu the description of Ṛddhi is found under the Vividhausadhi vargaḥ: 77 (pg. 6). As per this Nighaṇṭu, Ṛddhi is Balya, Tridosaghaṇa, Madhura and Gurū. Properties and action of Aṣṭavarga dravyas are collectively given such as Śīta, Madhura, Gurū, Śūkra, Brīhāna, Stanyā-Garbhaḥrita; Pittahara, Dāhā Nāśaka, Asra-Nāśaka, Śoṣaghana.[24]

Abhidhānaratnāmala or Ṣadrāsa nighaṇṭu: Abhidhānaratnamālā or Ṣadrāsa nighaṇṭu is a Nighaṇṭu of synonymous style. This Nighaṇṭu is named Ṣadrāsa because the contents of this Nighaṇṭu are divided into six Skandhas( chapters)
according to six Rasa (taste). Rasa is the most important among Guna of the Dravya which on one side indicates the Bhautika composition of the drug and on the other side anticipates its action on the Dosa, Dhatu and Mala. Rasa being the criteria of classification, this Nighantu is very important from the practical point of view. In this Nighantu Rddhi is placed under Svadusandha: 46 (pg 14.) and Mahāshrāvani is only one synonym given to Rddhi,[25]

Siddhamantra and Prakāsa: This Nighantu is dictated by Vaidyācārya Keśava. The commentary on Siddhamantra is known as Prakāsa and written by Bopadeva, the son of Keśava. In Siddhamantra the drugs have been arranged according to their effect on Doṣa and Rasa, Guṇa,Virya and Vipāka have to be inferred on this basis. In this book Rddhi have been mentioned under Vātapittaghana- varga: 62 (pg.30).[26]

Hṛdayadipaka Nighantu: In the tradition of Ayurvedic texts of 14th century, Pāṇḍita Bopadeva wrote Hṛdayadipaka nighantu. It is an important and certified treatise which is classified in eight parts. In this Nighantu Rddhi has been described under Eknāmavarga: 120 (pg. 72).[27]

Madanapāla-Nighantu: Madanapāla-nighantu is also known as Madana-nighantu and Madanavinoda. This treatise is written by Nṛpa Madanapala. Colophon at the end of each chapter suggests that this work was composed by Madanapala himself. In this book two references related to Rddhi found. It is described under Abhayādivarga: 74-75 (pg. 47), 84 (pg. 51). Rddhi, Sukha, Yuga, Lakṣmi, Śidhi, Sarvajanantrapriyā, rśiṣiriṣṭā, Rathāṅga, Māṅgalya, Śrāvani, Vasu, Yogya, Yugyā, Tustirāśi, are the synonyms given to Rddhi.[28]

Ayurveda-Mahodaddhi: It is also known as Suṣeṇa-nighantu. It is written by Suṣeṇa deva. This is an ancient treatise of Ayurveda which defines the correct eating methods for healthy living. It includes the beautiful description of benefits offered by correct eating methods for healthy living. It includes the synonyms of Doṣa and on the other side anticipates its action on the drugs have been arranged according to their Guṇa, Vipāka, and certified treatise which is classified in eight parts. In this Nighantu Rddhi is known as Prakāśa and written by Madanapala. Colophon at the end of each chapter suggests that this work was composed by Madanapala himself. In this book two references related to Rddhi found. It is described under Abhayādivarga: 74-75 (pg. 47), 84 (pg. 51). Rddhi, Sukha, Yuga, Lakṣmi, Śidhi, Sarvajanantrapriyā, rśiṣiriṣṭā, Rathāṅga, Māṅgalya, Śrāvani, Vasu, Yogya, Yugyā, Tustirāśi, are the synonyms given to Rddhi.[28]

Rāja-Nighantu: Rāja-nighantu name itself indicates that it is the king among all the Nighantu. The original name of Rāja-nighantu is Abhidhāna cūḍāmāni. It is also known as Nighantuṛuṣa and Dravyābhidhānagana-sangraham. It is written by Narhari Pandita. In this Nighantu Rddhi has been described under Parpatādi varga: 28-33 (pg.109, 110). Rddhi, Śidhi, Prāṇādā, Jivadātri Śidhā, Yogyā, Cetnyā, Rathāṅgī, Māṅgalyā, Lokakāntā, Yasasyā, Are jivashreṣṭha the synonyms given to Rddhi,[30]

Kaiyadeva- Nighantu: This treatise is a medical glossary written by Kaiyadeva. The original name of this book is Pathyāpathya vibodhakah. The work has been named after the author and commonly in practice it is known as Kaiyadeva nighantu. In this Nighantu Rddhi has been described under Oṣhadhi varga: 93-96 (pg. 21). In this Nighantu twenty three synonyms of Rddhi are mentioned viz. Rddhi, Śidhi, Yuga, Tustirāśi, Sarvajanantrapriyā, Āśvasini, Āṣṭamūrdhā, Yajasvini, rśiṣiriṣṭā, Sukha, Śodhanī, Śrāvani, Vasu, Yogya, Yugyā, Mudā, Lakṣmi, Bhupati, Madhurā, Priyā, Rathāṅga, Mangala.[31]

Bhāvaprakāśa-Nighantu: It is an important treatise of Ayurveda which is enumerated among ‘Laghutrayi’. It is one of the classical works of Bhāvamisra. This Nighantu is a bridge between medieval and modern period. Bhāvamisra has described Aṣṭavarga with their morphology, habitat, etc. He has also given substitutes to be taken in place of the Aṣṭavarga. In this Nighantu Rddhi has been described under Haritakīyādi-varga: 138-141 (pg.60). Rddhi, Yogya, Śidhi, Lakṣmi are synonyms given for Rddhi. Properties and actions of Rddhi described in this Nighantu are Śukrala, Madhura, gurū, Prāṇaśvayyakari, Tridosagāni, Mūrcchā, Śukrala, Raktapittavināshini.[32]

Guṇaratanmālā: This treatise was written by Bhāvamisra. It is one of the famous books among the Nighantu. In this book Rddhi has been described under Haritakīyādi-varga (pg. 54, 56).[33]

Sarasvatī-Nighantu: It is an important treatise of Ayurveda. The name, period, and the date of the compiler of this Nighantu is not known exactly. This book is divided into six chapters. This Nighantu contains many new plants and their synonyms which are not found in other Nighantu. But there was not any reference regarding description of Rddhi found in this Nighantu.[34]

Rājavallabha-Nighantu: Rājavallabha-Nighantu is composed by Vaidyā Śiromaṇi Rājavallabha. This book has been divided into six chapters or Pariccheda. There was not any reference related to Rddhi found during this review.[35]

Laghu-Nighantu (18th Century A.D.): As the name Laghu indicates that it is small book consisting of about 500 lines. This Nighantu is written by Vyāsa Keśavarāma. It is written in synonymous style. In this Nighantu, there was not any reference related to Rddhi found.[36]

Paryāyamuktāvali: This book is written by Haricaranasena. This book consists of 23 chapters. In this book Rddhi has been described under Karkatākhyādhina-gandhavarga, under Aṣṭavarga dravya: 21, 24 (pg 25, 26). Rddhi, Pranāpṛiyā, Vriyā,
Jivātu, Sampdāhavyā are the five synonyms of Ṛddhi given in this Nighaṇṭu.\[37\]

Śāligrāma-Nighaṇṭu: This book is written by Lala Śāligrāma Vaisya. In this Nighaṇṭu Ṛddhi has been described under Aṣṭavarga (pg.125). Ṛddhi, Prāṇaprīyā, Vriśīṣṭ, Prāṇadā, Sampdāhavyā are five synonyms of Ṛddhi given in this Nighaṇṭu.\[38\]

Nighaṇṭu-Ādārśa: The author of this book was Vaidya Bāpālāla. This book was published in two volumes. The basic principles of Dravyaguna are described in the first volume. In the first volume of this book, the description of Ṛddhi is found under Aṣṭavarga (pg. 184).\[39\]

Śaṅkara Nighaṇṭu: This Nighaṇṭu is composed by Śaṅkara Nighaṇṭu: Adhyakṣa Rājavaidya Śaṇkardutta Gauda. He was the Adhyakṣa of Vanaushadhi Bhandāra, Jabalpur. This Nighaṇṭu was published in 1935. This book includes the detailed description of medicinal plants, different types of Puṭa, Yantra and specific medicinal formulations along with Unāni remedies. In the first part of this book Ṛddhi has been described under Dravyaguna (pg. 13) and substitute of Ṛddhi has also been mentioned (pg.13).\[40\]

Mahausahaan-Nighaṇṭu: It was composed by Shri I. P. Tripathi and compiled by Āryadas Kumar Singh in 1971. This book is also famous by the name “Dravya nāma guṇa hastapustikā”. It contains detailed description of synonyms, Guṇa, Karma, habitat and morphology of different plants. But there was not any reference related to Ṛddhi found during this review.\[41\]

Nighaṇṭa-Śiromaṇi: This Nighaṇṭu is composed by Rāghava kavi. It is a collection of Sanskrita names and medicinal properties of various medicinal plants from different Nighaṇṭu. In this Nighaṇṭu Ṛddhi has been mentioned under Parpatādi-varga: 39-43 (pg. 3). Ṛddhi, Siddhi, Prāṇadā, Jīvadātrī, Shreyasi, Apāngi, Cetani, Yogā, Rathāṅgi, Mangala, Kolkāntā, Yasāyā, Jīvashreṣṭhā, Rathāṅga, Mangala, Vasu, Āśvāsini, Tuṣṭirāṣi, Cetnā, Payasvinī are twenty synonyms of Ṛddhi given in this Nighaṇṭu.\[42\]

Abhidhānmanjari: This treatise is written by Bhiṣagārya. In this Nighaṇṭu Ṛddhi has been described under Padamakādi varga, Dasham-varga: 175. This Varga is placed under Madanādi-gana. Synonyms of Ṛddhi given in this Nighaṇṭu are Ṛddhi, Vyāghrī, Lokapriyā, Guhā, Shravani, Shrāvaṇi, āśī.\[43\]

Priya-Nighaṇṭu (20th Century A.D.): This Nighaṇṭu is written by Priya Vrat Sharma in 20th century A.D. He has named this book as Priya nighaṇṭu after his name. The importance of this Nighaṇṭu is to give a clear idea of the plants. In this Nighaṇṭu Ṛddhi has been described under Satpuspādi-varga, under Aṣṭavarga: 89 (pg. 92) and another reference found where, Aṣṭavarga mentioned under Jiviniya gaṇa: 98 (pg. 93).\[44\]

**Table 1: Classification of Ṛddhi in Different Nighaṇṭu**

| Sr. | Nighaṇṭu | Gaṇa/varga | Reference |
|-----|-----------|------------|-----------|
| 1.  | Sauśruta-Nighaṇṭu 12 | Kākolyādi-varga | Sau. ni. : 217, pg. 66 |
| 2.  | Aṣṭānga-Nighaṇṭu 15 | Padamakādi gaṇa | As. ni. : 42, pg. 17 |
| 3.  | Paryāyaratnamāla 16 | Aṣṭavarga | Pary. :628, 629 (pg. 211) |
| 5.  | Madanādi-Nighaṇṭu 17 | Padamakādi gaṇa | Ma. ni : 9, 10 (pg. 100) |
| 6.  | Dhanwantari-Nighaṇṭu 20 | Guducyādi varga | Dh. ni. Guducyādi varga: 141-142, pg. 50 |
| 7.  | Sabdacandrikā 21 | Vriśādi varga; Triphalādi varga | Sabd. ch. Vriśādi varga: 183 |
| 8.  | Soḍhala-Nighaṇṭu 23 | Guducyādi varga | So. ni. Guducyādi varga: 188, pg. 37 |
| 9.  | Mādhava-Dravyaguna 24 | Vividhāṣadhi varga; Aṣṭavarga | Ma. dr. Vividhāṣadhi varga: 77, pg. 6 |
| 10. | Abhidhānaratnamāla 25 | Svādu-skandha | Abhi. rt. : 46, pg. 14 |
| 11. | Siddhamantra and Prakāśa 26 | Vātāpiṭṭaghana varga | Sid.ma. Vātāpiṭṭaghana varga: 62, pg. 30 |
| 12. | Hridyadi-paka-Nighaṇṭu 27 | Eknāmovarga | Hri. di. ni. Eknāmovarga: 120, pg. 72 |
| 13. | Madanapāl-Nighaṇṭu 28 | Abhayādi varga | Mad.Pa. ni. Abhayādi varga:74-75, pg. 53,54 |
| 14. | Raja-Nighaṇṭu 30 | Parpatādi varga | Ra. ni. Parpatādi varga: 28-33, pg. 91 |
| Sr. | Sanskrit name | Nighaṇṭu | Nighaṇṭu |
|-----|---------------|----------|----------|
| 1.  | Āśwāsini      | -        | -        |
| 2.  | Āśwāsanā      | +        | -        |
| 3.  | Apāngi        | -        | -        |
| 4.  | Āṣi           | -        | -        |
| 5.  | Bodhanā       | +        | -        |
| 6.  | Bhūti         | -        | +        |
| 7.  | Bhūpati       | -        | +        |
| 8.  | Cetanā        | +        | -        |
| 9.  | Cetani        | -        | -        |
| 10. | Cetniyā       | -        | -        |
| 11. | Guhā          | -        | -        |
| 12. | Jīvana        | +        | -        |
| 13. | Jīvanā        | -        | -        |
| 14. | Jiva-vardhini | -        | +        |
| 15. | Jivadātri     | -        | +        |
| 16. | Jivaśreṣṭhā   | -        | +        |
| 17. | Jīvatu        | -        | +        |
| 18. | Kolkāntā      | -        | -        |
| 19. | Lakṣmī        | -        | -        |
| 20. | Lokapriyā     | -        | -        |
| 21. | Lokakāntā     | -        | +        |
| 22. | Mahāvṛddhi    | -        | +        |
| 23. | Munisṛṣṭā     | -        | +        |
| 24. | Mahāśrāvani   | -        | +        |
| 25. | Māṅgalyā      | -        | +        |
| 26. | Māṅgalya      | -        | +        |
| 27. | Maṅgala       | -        | -        |
| 28. | Mangalā       | -        | -        |
| 29. | Madhurā       | -        | -        |
| 30. | Mahāmūrdhā    | -        | -        |

**Table 2: Sanskrita synonyms of Rddhi described in Different Nighaṇṭu**

- **Sr.** denotes the serial number.
- **Sanskrit name** lists the Sanskrit names of Rddhi.
- **Nighaṇṭu** are the different Nighaṇṭu mentioned in the list.

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| 31. Mudā       | - | - | - | - | - | - | - | - | + | - | - | - | - |
| 32. Prāṇadā    | + | - | - | + | - | - | - | + | - | - | + | - | - |
| 33. Prāṇaprādā| - | - | + | - | - | - | - | - | - | - | - | - | - |
| 34. Prāṇapriyā| - | - | - | - | - | - | - | - | - | - | + | + | - | - |
| 35. Priyā      | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 36. Payasvinī  | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 37. Puṣṭi      | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 38. Siddhā     | - | - | - | - | - | - | - | - | - | - | + | - | - | - |
| 39. Rathāṅga  | - | - | - | - | + | - | + | + | - | - | + | - | - | - |
| 40. Rathāṅgi   | - | - | - | - | - | - | - | - | + | - | - | - | - | + |
| 41. Rśisṛṣṭā   | - | - | - | - | + | - | + | + | - | - | + | - | - | - |
| 42. Siddhī      | - | - | + | + | + | + | + | + | + | - | - | - | + | - |
| 43. Siddhā     | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 44. Sarvajanapriyā| - | - | - | - | + | - | - | + | - | - | + | - | - | - |
| 45. Śrṣṭavijā  | - | - | - | - | - | - | - | + | - | - | - | - | - | - |
| 46. Śrṣṭtidā   | - | - | - | - | - | - | - | + | - | - | - | - | - | - |
| 47. Sukha      | - | - | - | - | + | - | + | - | - | - | - | - | - | - |
| 48. Sukhā      | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 49. Śrāvinī    | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 50. Śrāvanī    | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 51. Śreyasi    | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 52. Sampati    | - | - | - | - | + | - | - | - | - | - | - | - | - | - |
| 53. Śodhanī    | - | - | - | - | - | - | - | - | + | - | - | - | - | - |
| 54. Sampadāhvyyā| - | - | - | - | - | - | - | + | - | - | - | - | - | - |
| 55. Tuṣṭirāsī  | - | - | - | - | - | - | - | - | - | + | - | + | - | - |
| 56. Vasu       | - | - | - | - | + | + | + | - | + | - | - | - | - | + |
| 57. Vṛṣyā      | - | - | + | - | - | - | - | - | - | - | + | - | - | - |
| 58. Vṛddhi     | - | - | - | - | + | - | - | - | - | - | - | - | - | - |
| 59. Vyāghrī    | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 60. Yogāyā     | - | - | - | - | + | + | + | + | - | - | + | + | + | - |
| 61. Yogāya     | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 62. Yuga       | - | - | - | - | + | + | + | + | - | - | + | - | - | - |
| 63. Yugāyā     | - | - | - | - | - | - | - | - | - | - | + | + | - | - |
| 64. Yojāyā     | - | - | - | - | - | - | - | + | - | - | - | - | - | - |
| 65. Yaśasyā    | - | - | - | - | - | - | - | - | - | - | - | - | - | + |
| 66. Yaśasvinī  | - | - | - | + | - | - | - | - | - | - | - | - | - | - |

**Code of Nighaṇṭu**

1. Sauṣruta nighaṇṭu; 2.ASTAṅga nighaṇṭu; 3. Pāryāyaratnamālā; 4. Madanādi or Candra nighaṇṭu; 5. Dhanvantari nighaṇṭu; 6. Śabdacandrīkā; 7. Nighaṇṭu śeṣa; 8. Śoḍhala nighaṇṭu; 9. Abhidhanaratnamālā; 10. Madanpāla nighaṇṭu; 11. Rāja nighaṇṭu; 12. Kaiyadeva nighaṇṭu; 13. Bhāvaprakāśa nighaṇṭu; 14. Pāryāyamuktāvali; 15. Śāligrāma nighaṇṭu; 16. Nighaṇṭu śiromaṇi; 17. Abhidhānamanjarī
Table 3: Properties and Actions of ṛddhi in different Nighaṇṭu

| Sr. | Nighaṇṭu | Rasa | Guṇa | Virya | Vipāka | Doṣa karma | Other karma | Rogaghantā |
|-----|----------|------|------|-------|--------|------------|-------------|------------|
| 1.  | Sauśruta Nighaṇṭu 12 | - | - | - | - | - | - | - |
| 2.  | Aṣṭāṅga Nighaṇṭu 15 | - | - | - | - | Vāta-pittahara, tridoṣahara | Balya, Jīvaniya, prāṇa-Śthairyakari | Mūrcchā nāśaka |
| 3.  | Madanādi or Candra Nighaṇṭu 17 | - | Gurū | - | - | Vāta-pitta, kapha vārdhaka | Śukrajanana | Ksaya, Raktadosha, Jwara nāśaka |
| 4.  | Dhanwantri Nighaṇṭu 20 | Madhura | - | Śīta | Pitta-vātahara, kapha vārdhaka | Śukrajanana | - |
| 5.  | Sodhala Nighaṇṭu 23 | - | - | - | - | Vāta-pitta hara | Jīvāna, Stanyakrita, Bāla-vidaha hitam |
| 6.  | Madanpāl Nighaṇṭu 28 | Madhura | Gurū | - | - | Tridoṣaghani | Balya, śukra | |
| 7.  | Rāja Nighaṇṭu 30 | Madhura, Tikta | Snigdha | Śīta | Ruchikāraka, Medhākari | śalesmā- Vikāra, Krimi, Kuṣṭha hara |
| 8.  | Kāiyadeva Nighaṇṭu 21 | Madhura | Gurū | - | - | Tridoṣashamani | Prāṇa-Śthairyakari, Śukra, Vrisya | Mūrcchā, Raktapitta nāśini |
| 9.  | Bhāvaprakāśa Nighaṇṭu 32 | Madhura | Gurū | - | - | Tridoṣaghani | Balya, Śukra, Prāṇa-Śthairyakari | Mūrcchā, Raktapitta Vināśini |
| 10. | Śāligrāma Nighaṇṭu 38 | Madhura | Gurū | - | - | Tridoṣa nāśaka | Śukra, Prāṇa-Śthairyakari | Mūrcchā, Raktapitta Vināśini |
| 11. | Mādhava Dravyagunā 24 | Madhura | Gurū, śukla | - | - | Tridoṣaghani | - |
| 12. | Guṇaratnamāla 33 | Madhura | Gurū | - | - | Tridoṣaghani | Prāṇa-Śthairyakari, Śukra | Mūrcchā, Raktapitta nāśini |
| 13. | Siddhamantra and Prakāsa 26 | - | - | - | - | Vāta- Pittaghana, śalesmākāraka | - |

CONCLUSION

In recent years there has been seen a sudden rise in the demand of herbal products and plant based drugs across the world, resulting in the heavy exploitation of medicinal plants. To fill the gap between demand and supply, adulteration comes into practice. The adulteration and substitution of herbal drugs is the major problem causing threat to the herbal drug industry and to the research on commercial natural products.

Wearing the shoes of taxonomic aspects of nomenclature along with the torch of synonyms coined by ancient seers one may be able to preserve the treasure some traditional medicinal knowledge.

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