



## Review Article

### **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. *Riddhi* is an important member of *Astavarga* 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 *Riddhi*.

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#### 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.<sup>[1]</sup> The practice of Āyurveda is based upon the knowledge gained from *Vedas* and has holistic approach to physical and mental health.<sup>[2]</sup> 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*, *Trikatu*, *Panchakolā*, *Astavarga*, *Daśamūla* etc. which either used independently or in formulations for the treatment of different diseases. Among all

*Astavarga* plants, *Riddhi* 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<sup>[3,4]</sup> and belongs to family Orchidaceae. The natural habitat of *Riddhi* is Himalayan region and these ranges of Himalayas are a precious treasure of medicinal plants. *Riddhi* and other members of *Astavarga* are in high demand from Ayurvedic practitioners and manufacturing industries. The plants of *Astavarga* are facing this problem of exploitation and have been included among 560 plants appearing in the red list of endangered species.<sup>[5]</sup> 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.<sup>[6]</sup> Hence this study is planned to find out, whether adulteration is present in market samples of *Ṛddhi* or not.

**Morphological description**<sup>[7-10]</sup>: A stout, terrestrial perennial herb, 25-50 cm in height. **Stem** erect, cylindrical, 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 nerved. **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**<sup>[9,10]</sup>: 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**<sup>[11-39]</sup>: In ancient *Nighaṭu* various Sanskrit synonyms of *Ṛiddhi* has been described such as *Āśwāsini*, *Āśwāsana*, *Apāngī*, *Āśi*, *Bodhanā*, *Bhūti*, *Bhūpati*, *Cetanā*, *Cetanī*, *Cetnīyā*, *Guhā*, *Jivana*, *Jivanā*, *Jiva-varadhini*, *Jivadātri*, *Jivaśreṣṭhā*, *Jivatu*, *Kolkāntā*, *Lakṣmī*, *Lokapriyā*, *Lokakāntā*, *Mahāvṛddhī*, *Munisṛṣṭā*, *Mahāśrāvanī*, *Māngalyā*, *Māngalya*, *Maṅgala*, *Maṅgalā*, *Madhurā*, *Mahāmūrdhā*, *Mudā*, *Prāṇadā*, *Prāṇapradā*, *Prāṇapriyā*, *Priyā*, *Payasvinī*, *Puṣṭi*, *Ṛddhī*, *Rathāṅga*, *Rathāṅgī*, *Rṣisṛṣṭā*, *Siddhī*, *Siddhā*, *Sarvajanapriyā*, *Sriṣṭibijā*, *Sriṣṭidā*, *Sukha*, *Sukhā*, *Śrāviṇī*, *Śrāvanī*, *Śreyasī*, *Sampati*, *Śodhanī*, *Sampadāhvyā*, *Tuṣṭirāśi*, *Vasu*, *Vṛṣyā*, *Viṛddhī*, *Vyāghrī*, *Yogyā*, *Yogya*, *Yuga*, *Yugyā*, *Yojoyā*, *Yaśasyā*, *Yaśasvinī*. (Table 1 & 2)

**Therapeutic properties**: It is *Madhura*, *Tikta* in taste; *Guru*, *Snigdha* in attribute. *Śita vīrya* and *Tridoṣaghani*. It acts as *Balya*, *Jivaniya*, *Prāṇasthairyakari* *śukrala*, *Mūrcchā*, *Raktapitta Nāśini*, *Kṣaya*, *Raktadoṣa* and *Jwara nāśaka* (Table 3).  
[12,15,17,20,23,28,30,31,32,33,38]

#### Description of *Ṛddhi* in Different *Nighaṭu*:

**Vedic-Nighaṭu**: The history of *Nighaṭu* literature is very old. Vedic *Nighaṭu* is the oldest extant lexical work in the *Sanskṛta*, which has been commented on by *Yāska* in his *Nirukta*. It is also oldest Indian treatise on etymology. The author of this *Nighaṭu* is unknown but *Yāska*, *Skanda* and *Devarāja* have written their commentaries. This

*Nighaṭu* consists of three *Kāṇḍa*, the first of which is called *Naighaṭuka-kāṇḍa*. The second is known as *Naigama-kāṇḍa* and the last is called *Daivata-kāṇḍa* according to *Yāska*. In this *Nighaṭu* etymology of 1770 *Vaidika* words are found. Out of them 1341 words in *Naighaṭuka-kāṇḍa*, 278 words in *Naigama-kāṇḍa* and 151 words are found in *Daivata-kāṇḍa*. But there was not any reference related to *Ṛddhi* found during this review.<sup>[11]</sup>

**Sauśruta-Nighaṭu**: *Sauśruta-nighaṭu* is considered to be the oldest *Nighaṭu*. The writer of this *Nighaṭu* is not accurately clear but some scholars believed that it is written by *Maharṣi Suśruta*. In *Sauśruta-nighaṭu* the *Dravyas* are arranged in thirty five *Gaṇa* or groups. Each group of herbs has been indicated for therapeutic purposes. In this *Nighaṭu* *Ṛddhi* is mentioned in *Kākolyādi-gaṇa*. In this *Gaṇa*, six synonyms of *Ṛddhi* are mentioned: 217 (pg. 66). Synonyms are *Ṛddhi*, *Puṣṭi*, *Cetnā*, *Prāṇadā*, *Jivana*, *Āśvāsana*, *Bodhanā*.<sup>[12]</sup>

**Siddhasāra-Nighaṭu or Sārōttara-Nighaṭu**: 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-samhitā* and at the end contains a *Nighaṭu* portion known as *Siddhasāra nighaṭu*. In this *Nighaṭu* only synonyms of medicinal plants are described. But there was no any reference related to *Ṛddhi* found during this review.<sup>[13]</sup>

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

**Aṣṭāṅga Nighaṭu**: 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 *Nighaṭu* written by *Vāhaṭa* and considered to be an appendix of *Aṣṭāṅghṛidaya*. *Ṛddhi* is placed under *Padamakādi gaṇa*: 42 (pg.17). *Mahāvṛddhi* is the only one synonym given to *Ṛddhi*.<sup>[15]</sup>

**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 *Nighaṭu* *Ṛddhi* has been mentioned under *Aṣṭavarga*: 628, 629 (pg. 211). Three synonyms of *Ṛddhi* are given: 291 (pg. 99), these are *Ṛddhi*, *Prāṇapradā*, *Vṛiṣyā*.<sup>[16]</sup>

**Madanādi-Nighaṅṭu or Candra-Nighaṅṭu:**

*Madanādi-nighaṅṭu* or *Candra-nighaṅṭu* is written by Candranandana in 10<sup>th</sup> century A.D. *Madanādi-nighaṅṭu* is so called because it deals with drugs enumerated in the *Madanādi gaṇa* of *Aṣṭāṅgahr̥daya*. It also contains a section of miscellaneous *Dravya*. In this *Nighaṅṭu* *Ṛddhi* has been mentioned under *Padamakādi gaṇa*: 9, 10 (pg. 100). In this *Nighaṅṭu* nine synonyms of *Ṛddhi* are given. The synonyms are *Ṛddhi*, *Siddhi*, *Cetnā*, *Prāṇadā*, *Jīva-varḍhanī*, *Āśvāsani*, *Bodhanā*, *Munisriṣṭā*, *Yaśasvinī*.<sup>[17]</sup>

**Camatkāra-Nighaṅṭu:** *Camatkāra nighaṅṭu* was found in the collection of 80 palm leaves manuscripts. This *Nighaṅṭu* is written by Raṅgācārya, the son of Rāghavācārya. In this *Nighaṅṭu* 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 *Nighaṅṭu*. In this *Nighaṅṭu* there was not any reference related to *Ṛddhi* found during this review.<sup>[18]</sup>

**Dravyagaṇa-Saṅgraha:** This work is also known as *Dravyagaṇa* or *Cakrapāṇidatta Dravyagaṇa Saṅgraha*. It is a work of Narayandatta who was the father of Cakrapāṇidatta. Cakrapāṇi has given the identification of *Dravyas* according to morphological feature and habitat. In this *Nighaṅṭu* 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.<sup>[19]</sup>

**Dhanwantari-Nighaṅṭu:** This is one of the important and popular *Nighaṅṭu* among the scholars. The period of this *Nighaṅṭu* is also an unknown factor; however it can be said with conviction that *Dhanwantri nighaṅṭu* is principle text of *Āyurveda* as far as description of medicinal plants is concerned. Mahendra bhogika, son of Kṛṣṇabhogic has been considered as the author of this work. In *Dhanwantari nighaṅṭu* *Ṛddhi* has been described under *Guḍūcyādi-varga*: 141-142. In this *Nighaṅṭu* the twelve synonyms of *Ṛddhi* are found. *Ṛddhi*, *Vṛddhi*, *Sukha*, *Sidhī*, *Rathāṅga*, *Maṅgala*, *Vasu*, *ṛsisriṣṭā*, *Yuga*, *Yogya*, *Lakṣmī*, *Sarvajanapriyā*. According to *Dhanwantari nighaṅṭu* *Ṛddhi* is sweet (Svādu) in taste, *Śītavīrya*, pacifies *Vātapitta*, *Raktvikāra* and *Jawara*, *Kaphavardhaka*, *Shukrajanana*. 141-142 (pg. 42).<sup>[20]</sup>

**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 *Koṣa* 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*, *Sidhī*, *Lakṣmī*, *Sampati*.<sup>[21]</sup>

**Nighaṅṭu śeṣa:** It is a very valuable *Nighaṅṭu* written by Ācharya Hemacandra suri. The author is also known as Jainacarya Hemchandra. This *Nighaṅṭu* 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 *Nighaṅṭu*. In this *Nighaṅṭu* only one reference related to *Ṛddhi* found: 174 (pg. 96). In this *Nighaṅṭu* ten synonyms of *Ṛddhi* are given *Ṛddhi*, *Sidhī*, *Yuga*, *Yogya*, *Rathāṅga*, *Maṅgala*, *Vasu*, *Ṛsisriṣṭā*, *Sukha*, *Lakṣmī*.<sup>[22]</sup>

**Soḍhala-Nighaṅṭu:** *Soḍhala nighaṅṭu* is one of the important works on Indian Materia Medica. It is also known as *Nighaṅṭu* of *Soḍhala* or *Nighaṅṭusāra sangraha* or *Nighaṅṭusarvasva*. It is written by Ācārya Soḍhala. This *Nighaṅṭu* is divided into two parts. First part is available by the name of *Nāmasangraha* and second part by the name of *Guṇasaṅgraha*. In this *Nighaṅṭu* reference related to *Ṛddhi* found at two places, in *Nāmasangraha* and *Guṇasaṅgraha* part of this book. In *Nāmasangraha* only synonyms are given and in *Guṇasaṅgraha* properties has been described. In this *Nighaṅṭu* *Ṛddhi* is found under *Guḍūcyādi- vargaḥ*: 188 (pg. 37), where synonyms are given viz. *Ṛddhi*, *vṛddhi*, *Siddhi*, *Rathāṅga*, *Maṅgala*, *Vasu*, *ṛsisriṣṭā*, *Yuga*, *Yojoyā*, *Lakṣmī*, *Sarvajanapriyā*, *Prāṇadā*, *Jīvanā*, *Bhuti*, *Sriṣṭibijā*, *Sriṣṭidā*. Properties are described under *Guḍūcyādi-vargaḥ*: 163-164 (pg. 206).<sup>[23]</sup>

**Mādhava-Dravyagaṇa:** This *Nighaṅṭu* was composed by Mādhava Kavi. This work is very extensive in comparison with other *Nighaṅṭu*. This work is divided into 29 *Varga*. Classification and arrangement of the subject matter in Madhav's *Dravyagaṇa* is more comprehensive than in any other *Nighaṅṭu*. In this *Nighaṅṭu* the description of *Ṛddhi* is found under the *Vividhausadhi varga*: 77 (pg. 6). As per this *Nighaṅṭu*, *Ṛddhi* is *Balya*, *Tridoṣaghanī*, *Madhura* and *Gurū*. Properties and action of *Aṣṭavarga dravyas* are collectively given such as *Śīta*, *Madhura*, *Gurū*, *Śukrala*, *Bṛmhaṇa*, *Stanya-Garbhakrita*; *Pittahara*, *Dāha Nāśaka*, *Asra-Nāśaka*, *Śoṣaghana*.<sup>[24]</sup>

**Abhidhānratnāmala or Śaḍrasa nighaṅṭu:** *Abhidhānaratnamālā* or *Śaḍrasa nighaṅṭu* is a *Nighaṅṭu* of synonymous style. This *Nighaṅṭu* is named *Śaḍrasa* because the contents of this *Nighaṅṭu* 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 *Nighaṅṭu* is very important from the practical point of view. In this *Nighaṅṭu Ṛddhi* is placed under *Svāduskandha*: 46 (pg 14.) and *Mahāshrāvani* is only one synonym given to *Ṛddhi*.<sup>[25]</sup>

**Siddhamantra and Prakāśa:** This *Nighaṅṭu* is dictated by Vaidyācārya Keśava. The commentary on *Siddhamantra* is known as *Prakāśa* and written by Bopadeva, the son of Keśava. In *Siddhamantra* the drugs have been arranged according to their effect on *Doṣa* and *Rasa*, *Guṇa*, *Vīrya* and *Vipāka* have to be inferred on this basis. In this book *Ṛddhi* was mentioned under *Vātapittaghana- varga*: 62 (pg.30).<sup>[26]</sup>

**Hṛīdyadīpaka Nighaṅṭu:** In the tradition of Ayurvedic texts of 14<sup>th</sup> century, Paṇḍita Bopadeva wrote *Hṛdayadīpaka nighaṅṭu*. It is an important and certified treatise which is classified in eight parts. In this *Nighaṅṭu Ṛddhi* has been described under *Eknāmavarga*: 120 (pg. 72).<sup>[27]</sup>

**Madanapāla-Nighaṅṭu:** *Madanapāla-nighaṅṭu* is also known as *Madana-nighaṅṭu* and *Madanavinoda*. This treatise is written by Nripa Madanapala. Colophon at the end of each chapter suggests that this work was composed by Madanapala himself. In this book two references related to *Ṛddhi* found. It is described under *Abhayādivarga*: 74-75 (pg. 47), 84 (pg. 51). *Ṛddhi*, *Sukha*, *Yuga*, *Lakṣmī*, *Sidhi*, *Sarvajanapriyā*, *ṛsisriṣṭā*, *Rathāṅga*, *Māṅgalya*, *Shrāvanī*, *Vasu*, *Yogya*, *Yugyā*, *Tuṣṭirāśi*, are the synonyms given to *Ṛddhi*.<sup>[28]</sup>

**Āyurveda-Mahodadhi :** It is also known as *Suṣeṇa-nighaṅṭu*. 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 different ingredients of food in a very simple and interesting way. But there was not any reference related to *Ṛddhi* found during this review.<sup>[29]</sup>

**Rāja-Nighaṅṭu:** *Rāja-nighaṅṭu* name itself indicates that it is the king among all the *Nighaṅṭu*. The original name of *Rāja-nighaṅṭu* is *Abhidhāna cūḍāmaṇi*. It is also known as *Nighaṅṭurāja* and *Dravyābhidhānagaṇa-saṅgraha*. It is written by Narhari Pandita. In this *Nighaṅṭu Ṛddhi* has been described under *Parpatādi varga*: 28-33 (pg.109, 110). *Ṛddhi*, *Sidhi*, *Prāṇadā*, *Jivadātrī* *Sidhā*, *Yogyā*, *Cetnīyā*, *Rathāṅgī*, *Maṅgalyā*, *Lokakāntā*, *Yaśasyā*, *Are Jivashreṣṭhā* the synonyms given to *Ṛddhi*.<sup>[30]</sup>

**Kaiyadeva- Nighaṅṭu:** This treatise is a medical glossary written by Kaiyadeva. The original name of this book is *Pathyāpathya vibodhakaḥ*. The work has been named after the author and commonly in practice it is known as *Kaiyadeva nighaṅṭu*. In this *Nighaṅṭu Ṛddhi* has been described under *Oṣhadhi varga*: 93-96 (pg. 21). In this *Nighaṅṭu* twenty three synonyms of *Ṛddhi* are mentioned viz. *Ṛddhi*, *Sidhi*, *Yuga*, *Tuṣṭirāśi*, *Sarvajanapriyā*, *Āśvāsini*, *Cetnā*, *Mahāmūrdhā*, *Yaśasvinī*, *ṛsisriṣṭā*, *Sukhā*, *Shodhanī*, *Shrāvanī*, *Vasu*, *Yogya*, *Yugyā*, *Mudā*, *Lakṣmī*, *Bhupati*, *Madhurā*, *Priyā*, *Rathāṅga*, *Maṅgala*.<sup>[31]</sup>

**Bhāvaprakāśa-Nighaṅṭu:** It is an important treatise of Āyurveda which is enumerated among 'Laghutrayi'. It is one of the classical works of Bhāvamisra. This *Nighaṅṭu* 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 *Nighaṅṭu Ṛddhi* has been described under *Haritakyādi-varga*: 138-141 (pg.60). *Ṛddhi*, *Yogya*, *Sidhi*, *Lakṣmī* are synonyms given for *Ṛddhi*. Properties and actions of *Ṛddhi* described in this *Nighaṅṭu* are *Śukrala*, *Madhura*, *gurū*, *Prānaiśvarya*karī; *Tridoṣaghaṇī*, *Mūrcchā Nāśaka*, *Rakta-pittavināshinī*.<sup>[32]</sup>

**Guṇaratnamāla:** This treatise was written by Bhāvamisra. It is one of the famous books among the *Nighaṅṭu*. In this book *Ṛddhi* has been described under *Haritakyādi-varga* (pg. 54, 56).<sup>[33]</sup>

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

**Rājavallabha-Nighaṅṭu:** *Rājavallabha-Nighaṅṭu* is composed by Vaidya Śiromaṇi Rājavallabha. This book has been divided into six chapters or *Pariccheda*. There was not any reference related to *Ṛddhi* found during this review.<sup>[35]</sup>

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

**Paryāyamuktāvali:** This book is written by Haricaranasena. This book consists of 23 chapters. In this book *Ṛddhi* has been described under *Karkaṭākhyādhīna-gandhavarga*, under *Aṣṭavarga dravya*: 21, 24 (pg.25, 26). *Ṛddhi*, *Prāṇapriyā*, *Vriśyā*,

Jivātu, *Sampdāhavyā* are the five synonyms of *Riddhi* given in this *Nighaṅṭu*.<sup>[37]</sup>

**Śāligrāma-Nighaṅṭu:** This book is written by Lala Śāligrāma Vaisya. In this *Nighaṅṭu* *Riddhi* has been described under *Aṣṭavarga* (pg.125). *Riddhi*, *Prāṇapriyā*, *Vriśyā*, *Prāṇadā*, *Sampdāhavyā* are five synonyms of *Riddhi* given in this *Nighaṅṭu*.<sup>[38]</sup>

**Nighaṅṭu-Ādarśa:** The author of this book was Vaidya Bāpālāla. This book was published in two volumes. The basic principles of *Dravyaguṇa* are described in the first volume. In the first volume of this book, the description of *Riddhi* is found under *Aṣṭavarga* (pg. 184).<sup>[39]</sup>

**Śaṅkara Nighaṅṭu:** This *Nighaṅṭu* is composed by Rājavidya Śaṅkardutta Gauda. He was the *Adhyakṣa* of Vanaushadhi Bhandāra, Jabalpur. This *Nighaṅṭu* 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 *Riddhi* has been described under *Aṣṭavarga* (pg. 13) and substitute of *Riddhi* has also been mentioned (pg.13).<sup>[40]</sup>

**Mahaṣadha-Nighaṅṭu:** It was composed by Shri I. P. Tripathi and compiled by Āryadas Kumar Singh in 1971. The 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 *Riddhi* found during this review.<sup>[41]</sup>

**Nighaṅṭa-Śiromaṇi:** This *Nighaṅṭu* is composed by Rāghava kavi. It is a collection of *Sanskṛta* names and medicinal properties of various medicinal plants from different *Nighaṅṭu*. In this *Nighaṅṭu* *Riddhi* has been mentioned under *Parpatādi-varga*: 39-43 (pg. 3). *Riddhi*, *Siddhi*, *Prāṇadā*, *Jivadātrī*, *Shreyasī*, *Apāngī*, *Cetanī*, *Yogyā*, *Rathāṅgī*, *Maṅgalā*, *Kolkāntā*, *Yaśasyā*, *Jivashreṣṭhā*, *Rathāṅga*, *Maṅgala*, *Vasu*, *Āśvāsini*, *Tuṣṭirāsī*, *Cetnā*, *Payasvini* are twenty synonyms of *Riddhi* given in this *Nighaṅṭu*.<sup>[42]</sup>

**Abhidhānmanjari:** This treatise is written by Bhiṣagārya. In this *Nighaṅṭu* *Riddhi* has been described under *Padamakādi varga*, *Dasham-varga*: 175. This *Varga* is placed under *Madanādi-gaṇa*. Synonyms of *Riddhi* given in this *Nighaṅṭu* are *Riddhi*, *Vyāghrī*, *Lokapriyā*, *Guhā*, *Shravaṇī*, *Shrāvaṇī*, *āśī*.<sup>[43]</sup>

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

**Table 1: Classification of *Riddhi* in Different *Nighaṅṭu***

Sr.	<i>Nighaṅṭu</i>	<i>Gaṇa/varga</i>	Reference
1.	<i>Sauśruta-Nighaṅṭu</i> <sup>12</sup>	<i>Kākolyādi-gaṇa</i>	Sau. ni. : 217, pg. 66
2.	<i>Aṣṭāṅga-Nighaṅṭu</i> <sup>15</sup>	<i>Padamakādi gaṇa</i>	As. ni. : 42, pg. 17
3.	<i>Paryāyaratnamāla</i> <sup>16</sup>	<i>Aṣṭavarga</i>	Pary. :628, 629 (pg. 211)
5.	<i>Madanādi-Nighaṅṭu</i> <sup>17</sup>	<i>Padamakādi gaṇa</i>	Ma. ni : 9, 10 (pg. 100)
6.	<i>Dhanwantari-Nighaṅṭu</i> <sup>20</sup>	<i>Guducyādi varga</i> <i>Rakta-vātahara gaṇa</i>	Dh. ni. <i>Guducyādi varga</i> : 141-142, pg. 50 Dh. ni. <i>Guducyādi varga</i> : 6, pg. 7
7.	<i>Sabdacandrikā</i> <sup>21</sup>	<i>Vrikṣādi varga</i> ; <i>Triphalādi varga</i>	Sabd. ch. <i>Vrikṣādi varga</i> : 183 Sabd. ch. <i>Triphalādi varga</i> : 27
8.	<i>Soḍhala-Nighaṅṭu</i> <sup>23</sup>	<i>Guducyādi varga</i>	So. ni. <i>Guducyādi varga</i> : 188, pg. 37 So. ni. <i>Guducyādi varga</i> : 163-164, pg. 206
9.	<i>Mādhava-Dravyaguṇa</i> <sup>24</sup>	<i>Vividhaṣadhi varga</i> ; <i>Aṣṭavarga</i>	Ma. dr. <i>Vividhaṣadhi varga</i> : 77, pg. 6
10.	<i>Abhidhānaratnamāla</i> <sup>25</sup>	<i>Svādu-skandha</i>	Abhi. rt. : 46, pg. 14
11.	<i>Siddhamantra</i> and <i>Prakāśa</i> <sup>26</sup>	<i>Vātapittaghana varga</i>	Sid.ma. <i>Vātapittaghana varga</i> : 62, pg. 30
12.	<i>Hridyadipaka-Nighaṅṭu</i> <sup>27</sup>	<i>Eknāmavarga</i>	Hri. di. ni. <i>Eknāmavarga</i> : 120, pg. 72
13.	<i>Madanapāl-Nighaṅṭu</i> <sup>28</sup>	<i>Abhayādi varga</i> <i>Aṣṭavarga</i>	Mad.Pa.ni. <i>Abhayādi varga</i> :74-75, pg. 53,54 Mad. Pa. ni. <i>Abhayādi varga</i> : 84, pg. 58
14.	<i>Raja-Nighaṅṭu</i> <sup>30</sup>	<i>Parpatādi varga</i>	Ra. ni. <i>Parpatādi varga</i> : 28-33, pg. 91

15.	<i>Kaiyadeva-Nighaṅṭu</i> <sup>31</sup>	<i>Oṣhadhi varga</i>	Kai. Ni. <i>Oṣhadhi varga</i> : 93-96 (pg. 21)
16.	<i>Bhāvaprakāsa-Nighaṅṭu</i> <sup>32</sup>	<i>Haritakyādi varga</i>	Bhā. pr. ni. <i>Haritakyādi varga</i> : 138-141, pg. 60
17.	<i>Śāligrāma-Nighaṅṭu</i> <sup>38</sup>	<i>Aṣṭavarga</i>	Sa. ni. <i>Aṣṭavarga</i> , pg. 125
18.	<i>Nighaṅṭu-Ādarśa</i> <sup>39</sup>	<i>Aṣṭavarga</i>	Ni. ad. <i>Aṣṭavarga</i> , pg. 184
19.	<i>Śaṅkara Nighaṅṭu</i> <sup>40</sup>	<i>Aṣṭavarga</i>	San. ni. : <i>Aṣṭavarga</i> , pg. 13
20.	<i>Priya-Nighaṅṭu</i> <sup>44</sup>	<i>Shatapushpādi varga</i>	Pri. ni. <i>Aṣṭavarga</i> : 89-90, pg. 92 Pri. ni. <i>Jīvnīya gaṇa</i> : 98-99, pg. 93
21.	<i>Paryāyamuktāvali</i> <sup>37</sup>	<i>Karkaṭākhyādhīna gandhavarga, Aṣṭavarga</i>	Pary. mu. <i>Karkaṭākhyādhīna Gandhavarga</i> : 21, 24, pg. 25,26

Table 2: Sanskrita synonyms of Ṛddhi described in Different Nighaṅṭu

Sr.	Sanskrit name	Nighaṅṭu																
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1.	<i>Āśwāsini</i>	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	+	-
2.	<i>Āśwāsana</i>	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3.	<i>Apāngī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4.	<i>Āśī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
5.	<i>Bodhanā</i>	+	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
6.	<i>Bhūti</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
7.	<i>Bhūpati</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
8.	<i>Cetanā</i>	+	-	-	+	-	-	-	-	-	-	-	+	-	-	-	+	-
9.	<i>Cetanī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
10.	<i>Cetnīyā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
11.	<i>Guhā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
12.	<i>Jivana</i>	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13.	<i>Jivanā</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
14.	<i>Jīva-varadhini</i>	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
15.	<i>Jivadātri</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-
16.	<i>Jīvaśreṣṭhā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	+	-
17.	<i>Jīvatu</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-
18.	<i>Kolkāntā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
19.	<i>Lakṣmī</i>	-	-	-	-	+	+	+	+	-	+	-	+	+	-	-	-	-
20.	<i>Lokapriyā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
21.	<i>Lokakāntā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
22.	<i>Mahāvṛddhī</i>	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
23.	<i>Munisṛṣṭhā</i>	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
24.	<i>Mahāsrāvanī</i>	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
25.	<i>Māngalyā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
26.	<i>Māngalya</i>	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
27.	<i>Maṅgala</i>	-	-	-	-	+	-	+	+	-	-	-	+	-	-	-	+	-
28.	<i>Mangalā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
29.	<i>Madhurā</i>	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
30.	<i>Mahāmūrdhā</i>	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-

31.	<i>Mudā</i>	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
32.	<i>Prāṇadā</i>	+	-	-	+	-	-	-	+	-	-	+	-	-	-	-	+	+	-
33.	<i>Prāṇapradā</i>	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
34.	<i>Prāṇapriyā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
35.	<i>Priyā</i>	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
36.	<i>Payasvinī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
37.	<i>Puṣṭī</i>	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
38.	<i>Ṛddhī</i>	+	-	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+
39.	<i>Rathāṅga</i>	-	-	-	-	+	-	+	+	-	+	-	+	-	-	-	-	+	-
40.	<i>Rathāṅgī</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+	-
41.	<i>Ṛsisṛṣṭā</i>	-	-	-	-	+	-	+	+	-	+	-	+	-	-	-	-	-	-
42.	<i>Siddhī</i>	-	-	-	+	+	+	+	+	-	+	+	+	+	+	-	-	+	-
43.	<i>Siddhā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-
44.	<i>Sarvajanapriyā</i>	-	-	-	-	+	-	-	+	-	+	-	+	-	-	-	-	-	-
45.	<i>Sṛṣṭavijā</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
46.	<i>Sṛṣṭtidā</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
47.	<i>Sukha</i>	-	-	-	-	+	-	+	-	-	+	-	-	-	-	-	-	-	-
48.	<i>Sukhā</i>	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
49.	<i>Śrāviṇī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
50.	<i>Śrāvanī</i>	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	+
51.	<i>Śreyasī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
52.	<i>Sampatī</i>	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
53.	<i>Śodhanī</i>	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
54.	<i>Sampadāhvyā</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
55.	<i>Tuṣṭirāsi</i>	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	+	-
56.	<i>Vasu</i>	-	-	-	-	+	-	+	+	-	+	-	+	-	-	-	-	+	-
57.	<i>Vṛṣyā</i>	-	-	+	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
58.	<i>Viṛddhī</i>	-	-	-	-	+	-	-	+	-	-	-	-	-	-	-	-	-	-
59.	<i>Vyāghrī</i>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
60.	<i>Yogyā</i>	-	-	-	-	+	+	+	-	-	+	-	+	+	-	-	-	-	-
61.	<i>Yogya</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+	-
62.	<i>Yuga</i>	-	-	-	-	+	-	+	+	-	+	-	+	-	-	-	-	-	-
63.	<i>Yugyā</i>	-	-	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	-
64.	<i>Yojyā</i>	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
65.	<i>Yaśasyā</i>	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	+	-
66.	<i>Yaśasvinī</i>	-	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	-
	<b>Code of Nighaṅṭu</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	

1. Sauśruta nighaṅṭu; 2.Aṣṭāṅga nighaṅṭu; 3.Paryāyaratnamālā; 4.Madanādi or Candra nighaṅṭu; 5.Dhanvantari nighaṅṭu; 6. Śabdacandrikā; 7.Nighaṅṭu śeṣa; 8.Śodhala nighaṅṭu; 9. Abhidhanaratnamālā; 10. Madanpāla nighaṅṭu; 11.Rāja nighaṅṭu; 12.Kaiyadeva nighaṅṭu; 13.Bhāvaprakāśa nighaṅṭu; 14.Paryāyamuktāvali; 15.Śāligrāma nighaṅṭu; 16. Nighaṅṭu śiromaṇi; 17. Abhidhānamaṅjarī

**Table 3: Properties and Actions of *Rddhi* in different *Nighaṅṭu***

Sr.	<i>Nighaṅṭu</i>	<i>Rasa</i>	<i>Guṇa</i>	<i>Vīrya</i>	<i>Vipāka</i>	<i>Doṣa karma</i>	<i>Other karma</i>	<i>Rogaghantā</i>
1.	<i>Sauśruta Nighaṅṭu</i> <sup>12</sup>	-	-	-	-	-	-	-
2.	<i>Aṣṭāṅga Nighaṅṭu</i> <sup>15</sup>	-	-	-	-	-	-	-
3.	<i>Madanādi or Candra Nighaṅṭu</i> <sup>17</sup>	-	<i>Gurū</i>	-	-	<i>Vāta-pittahara, tridoṣahara</i>	<i>Balya, Jīvanīya, prāṇa-Sthairyakari</i>	Mūrcchā nāśaka
4.	<i>Dhanwantri Nighaṅṭu</i> <sup>20</sup>	<i>Madhura</i>	-	<i>Śīta</i>	-	<i>Pitta-vātahara, kapha vardhaka</i>	<i>Śukrajanana</i>	Kṣaya, Raktadosha, Jwara nāśaka
5.	<i>Sodhala Nighaṅṭu</i> <sup>23</sup>	-	-	-	-	<i>Vāta-pitta hara</i>	<i>Jīvanam, Stanyakrita, Bāla-vridaha hitam</i>	
6.	<i>Madanpāl Nighaṅṭu</i> <sup>28</sup>	<i>Madhura</i>	<i>Gurū</i>	-	-	<i>Tridoṣaghani</i>	<i>Balya, śukrala</i>	
7.	<i>Rāja Nighaṅṭu</i> <sup>30</sup>	<i>Madhura, Tikta</i>	<i>Snigdha</i>	<i>Śīta</i>	-	-	<i>Ruchikāraka, Medhākari</i>	Śaleśmā-Vikāra, Krimi, Kuṣṭha hara
8.	<i>Kaiyadeva Nighaṅṭu</i> <sup>31</sup>	<i>Madhura</i>	<i>Gurū</i>	-	-	<i>Tridoṣashamani</i>	<i>Prāṇa-Sthairyakari, Śukrala, Vriṣya</i>	Mūrcchā, Raktapitta nāśini
9.	<i>Bhāvaprakāsa Nighaṅṭu</i> <sup>32</sup>	<i>Madhura</i>	<i>Gurū</i>	-	-	<i>Tridoṣaghani</i>	<i>Balya, Śukrala, Prāṇa-sthairyakari</i>	Mūrcchā, Raktapitta Vināśini,
10.	<i>Śāligrāma Nighaṅṭu</i> <sup>38</sup>	<i>Madhura</i>	<i>Gurū</i>	-	-	<i>Tridoṣa nāśaka</i>	<i>Śukrala, Prāṇa-Sthairyakari</i>	Mūrcchā, Raktapitta Vināśini,
11.	<i>Mādhava Dravyaguṇa</i> <sup>24</sup>	<i>Madhura</i>	<i>Gurū, śukla</i>	-	-	<i>Tridoṣaghani</i>	-	-
12.	<i>Guṇaratnamāla</i> <sup>33</sup>	<i>Madhura</i>	<i>Gurū</i>	-	-	<i>Tridoṣaghani</i>	<i>Prāṇa-Sthairyakari, Śukrala</i>	Mūrcchā, Raktapitta nāśini
13.	<i>Siddhamantra and Prakāsa</i> <sup>26</sup>	-	-	-	-	<i>Vāta-Pittaghana, Śaleśmākāraka</i>	-	-

**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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