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Nature has the Power to Heal



## UNVEILING RAJ NIGHANTU: A BRIEF EXPLORATION THROUGH A SCIENTIFIC LENS IN DRAVYAGUNA STUDIES

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Studies.2024;1(1):13-15.**ABSTRACT:**

One of the most significant classical texts in Ayurveda studies, particularly in the area of Dravyaguna, is the Nighantu book, which serves as a lexicon of medications and Dravya, identifying synonyms and activities. The primary focus of Dravyaguna is the identification, characteristics, and application of herbal plants in various ailments. Less morphological information about plants was available in the Samhita's earlier times, but Nighantus's arrival marked a significant shift in the study of Dravyaguna Vigyana. The herbal Actually, nighantu is a traditional vocabulary of concepts with properties and functions similar to those of medicines. Unquestionably, the Nighantu is a dictionary that enumerates synonyms according to specific characteristics that resemble any other known living or non-living creature, according to development region, etc. Raj Nighantu claims that in order for Dravya identification to be used effectively, locals must complete it. It is crucial that a Vaidya identify medications appropriately. The initial section of this paper will explain the distinctiveness of Raj Nighantu.

**KEYWORDS:** *Dravyaguna, Raja Nighantu, Varga*



## INTRODUCTION:

Nighantu is a vocabulary or word glossary. An scholar without grammar and an archer without practice are analogous to a doctor lacking Nighantu. It has also been made clear that those who live in remote places should research all medications well before giving them out<sup>[1]</sup>.

Written in accordance with earlier Nighantus such as Madanpal Nighantu, Vishwaprakash Nighantu, and Bhojraj Kosha, Raj Nighantu mostly adheres to the Dhanwantari Nighantu pattern. This Raj Nighantu has significantly improved upon the shortcomings of the previous Nighantus. "Raj Nighantu" was written by Sh. Narhari Pandit of Kashmir, a direct descendant of the leaders of that region. Narhari Pandit, the son of Iswar Suri, was the ruler of Kashmir and a devout devotee of Lord Shiva. He was an excellent administrator, writer, doctor, and scholar who spoke eighteen different languages. Narhari himself described him in a number of locations using different slokas. Originally known as "Abhidhan Cudamani" or "Dravy abhidhan-gana-Sangraha," the writer changed its name to "Raj Nighantu" when he realized that, because of his labor, this Nighantu may be superior to all others. This Nighantu was said to contain numerous unique elements, such as a better layout and special extra chapters, and to have addressed the flaws in the previous Nighantu. In the food item group known as dhanya varga, Raj Nighantu also made a contribution. He separated the dhanya into three primary groups: shali, trin dhanya varga, and simbi<sup>[1,2]</sup>.

### Period of Time

A specific time period has not been indicated in Raj Nighantu. Several plant names from Maharashtra and Karnataki are listed in this Nighantu, indicating that he is from the Deccan, perhaps 12th or 13th century. According to Bapalal Vaidya and Acharya Viswanath Dwivedi, Raj Nighantu was composed either at the end of the 14th century or at the beginning of the 15th century<sup>[9]</sup>.

### MATERIAL AND METHOD:

The primary source of documentation for the various Dravya classification groups (varga) and the foundation for Dravya synonyms and basonyms dates back to Raj Nighantu in the fourteenth century. This documentation can serve as a link between the ancient system of nomenclature and the current system of botanical nomenclature<sup>[3]</sup>.

### Detailed account of Raj Nighantu

1. Narahari has listed 698 herbal drugs in eleven Vargas (classifications).
2. The categorization scheme for synonyms and basonyms is a special one that resembles the current classification scheme
3. Raj Nighantu made a significant contribution to the subject of Dravyaguna because the pharmaceuticals it describes in 23 varga are herbs, minerals, dhanya, paniya, and other substances that are utilized as food, medicine, or other supplements.
4. Synonyms for all drugs, Dravya in all places, and local terms that are common in Kannada and Marathi. What sets Dravyaguna Vigyan apart from others is the greater

input of Telegu, Sanskrit, and other regional tribal languages.

5. Four Varnas (castes) were used to divide the land, and each caste was taught which plant should be produced on which plot of ground. Nevertheless, there was no sound justification for the hypothesis.
6. In the 17th century, Jhandu Marigold was used as a decorative plant, but in the Raj Nighantu, it was associated with fever and psychotic diseases, known as jwara and manas vyadhi. Accordingly, Jhandu of Raj Nighantu might not be a decorative marigold<sup>[10]</sup>.

### Talk with Raj Nighantu

Dharanyadi and Anupadi, the first two Vargas, were obtained from the Amarakosha. The Anupadi Varga discusses the traits and varieties of Desha (region) trees as well as other kinds of trees. The Nighantu divides land (bhumi) into classes according to Panchamahabhuta, which includes Parthiva, Aapya, Tajasa, Vayavya, and Antariksha, in addition to other castes. Raj Nighantu places a high value on drug nomenclature that includes synonyms and basonyms. The four elements—Rudhi, Lancchana, Virya, and Svabhava—have been used by Raj Nighantu to name medications. In Raj Nighantu, there is a mention of 23 varga. Of them, nine are primarily made up of herbal medicinal plant groupings; Moolakadivarga, which deals with vegetables, and Suvarnadi Varga, which deals with metals and minerals, are two other groups. Groups that focus on the anna-paniya group (food items) include Paniyaaadi, Ksheeradi, and Shaliyadi, among others. The Sthavara Dravyas are classified into five types: Sthreelinga, Pullinga, Napumsakalinga and Vanaspathi, Vaanaspathya, Kshupa, Valli, and Oshadi. Chetana (Conscious). The Dharanyadi Varga discusses Nakshatra Vriksha, Prithvi, Jangla, and Parvat's synonyms. Chapters three through thirteen discuss varga, which are primarily herbal drug groups such as The names of the Vargas are Shatavhadi, Guduchyadi, Parpatadi, Moolakadi, Paribhadradi, Amradi, and Suvarnadi<sup>[5,6,7]</sup>. The chapters fifteen to sixteen are Ksheeradi Varga, Paniya Varga, and Shalyadi Varga. Chapter eighteen discusses Manushyadi Varga<sup>[4]</sup>. Simhadi Varga is the subject of the nineteenth chapter, which has animal and bird names. The topic of the 20th Rogadi Varga is pharmaceutical compositions and the naming of the roga. Three Gunas, three Mana, Doshas, Kala, etc. are discussed in the twenty-first chapter of Satwadi Varga. There is a class of therapeutic herbs called Mishraka Varga that is discussed in the 22nd chapter. Ekarthas and Anekarthas, who discuss the quantity of synonyms for a single word, wrap up the previous chapter<sup>[8]</sup>.

### CONCLUSION:

Raj Nighantu is unique because of its thorough treatment of Dravyaguna and the weight it places on providing information on medications, including their actions and synonyms. This lexicon, or Nighantu, is more well-liked for its ability to identify medications more accurately, lending it has a scientific bent and broadens the Ayurvedic practitioners' knowledge base. Ayurvedic literature's lexicon is referred to as "Ayurvedic Nighantu". A doctor must be

conversant with Nighantu, since Raj Nighantu established the requirements for synonyms and basonyms of numerous specific drugs. Raj Nighantu has mentioned almost every vegetable, grain, and herbal remedy. Analyzing this Nighantu will help with the research of specific ayurvedic drugs and their effects.

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