



METHODOLOGY TO EVOLVE STANDARDIZED TOOL FOR RAKTA SARA PARIKSHA

DEEKSHA D SHETTY^{1*} PRASANNA N MOGASALE² NAVEEN CHANDRA N H³ NAGARAJ S⁴

^{1*}Final year PG Scholar, ²Associate Professor, ⁴Professor and HOD, Dept. of PG and PhD studies in Roga Nidana and Vikriti Vignana, Shri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi.

³Senior Research Officer, SDM Centre for Research in Ayurveda and Allied Sciences, Kuthpady, Udupi.

Corresponding Author Email: deekshashetty9739@gmail.com Access this article online: www.jahm.co.in

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ABSTRACT:

Background: *Dasha Vidha Pariksha* (tenfold assessment) assesses *Ayu Bala* (lifespan), wherein *Vikrititaha Pariksha* (examination of illness) assesses *Vyadhi Bala* (strength of illness) and the remaining examination assesses *Atura Bala* (strength of diseased). It is conducted to know the *Pramana* (magnitude) of lifespan, strength and *Dosha* (functional energy) of patient, because the medicine is administered accordingly for successful treatment. Based on the excellence of seven *Dhatu* (tissue) and *Satva* (mind), seven *Sara* (essence) have been explained, each characterized with specific parameters. *Acharya Chakrapani* has described it as '*Vishudhatarodhatu*' meaning best quality of the tissues. Among eight *Sara*, *Rakta Sara* is distinctive since *Rakta* endows *Jeevana* (sustains life activities), generates *Varna Prasadana* (complexion) and nourishes *Mamsa Dhatu* (muscle tissue). It is the reflection of state of *Rakta Dhatu* in that individual. Physician should not be tempted to decide by appearance of body structure, just like "*Pippillika Bhara Haranavatsiddhi*" denotes that small ants can carry much more weight than their appearance. Hence an attempt is made to develop standardized parameters of *Rakta Sara Pariksha* described in Ayurveda texts for assessing *Deha Bala* of an individual. **Aim and objective:** To study the various parameters of *Rakta Sara Purusha* and develop standardized parameters to assess *Rakta Sara* as described in classics. **Methodology:** A proforma is developed based on the *Rakta Sara* features described by *Acharya Charaka* and *Susruta* in *Samhita*. Due to practical difficulties, characteristics related to the genital organ are excluded from the proforma. Therefore, a total of 36 features are included for the assessment. **Result:** The assessment was prepared under 2 domains objective and subjective parameters. **Conclusion:** References from *Samhita* are amassed to evaluate *Rakta Sarata* by developing standardized parameters considering the *Lakshana* that *Acharya Charaka* and *Susruta* outlined.

Keywords- *Dasha Vidha Pariksha, Ayu Bala, Sara Pariksha, Rakta Sara Pariksha*

INTRODUCTION:

In Ayurveda, *Pariksha* (examination) is used to comprehend the disease and plan the management effectively. As explained by *Acharya Charaka*, examination of patient is carried out by *Pratyaksha* (visual), *Anumana* (inference), *Aptopadesha* (knowledge)^[1]. To gain insight on the disease, afflicted body must be evaluated before planning treatment ^[2]. This is carried out by 2 ways i.e., one by substantiating that an individual is afflicted by the illness ^[3] and the other one is by considering the patient as the framework of the act. The patient is examined to determine their life expectancy, level of strength, and morbidity^[4].

The importance of *Sara Pariksha* is stated in (tenfold assessment) by *Acharya Charaka* and asserts the evaluation of *Ayu*, *Bala* and *Dosha Pramana*. There are 10 folds in the examination: *Prakriti* (constitution), *Vikriti* (morbidity), *Sara* (essence of tissue), *Samhanana* (compactness), *Pramana* (measurement of body), *Satmya* (suitability), *Satva* (state of mind), *Ahara Shakti* (food ingestion and digestion capacity), *Vyayama Shakti* (exercise capability), and *Vaya* ^[5] (age). As a part of examination, *Sara Pariksha* is profoundly significant in *Rogi Pariksha*. The conceptual framework of *Sara* offers as a

useful mirror to analyse the attributes of tissues.

According to *Acharya*, judging an individual's strength or weakness by their outward appearance, whether they have a plump or an emaciated body or a large or little frame is deceiving. Therefore, one should assess the person in light of *Sara* or the calibre of his *Dhatu*. Thus, it becomes apparent that a person's intrinsic strength cannot be measured by the size and mass of their body but must rather be established by the *Sara Pariksha*^[6]. Depending on the quantity and quality of a certain *Dhatu* in the physique of an individual, *Sara* has been divided into eight types^[7].

The core objective of *Rakta Dhatu* is *Jeevana* (sustain life activity). By evaluating *Rakta Sarata*, one is able to assess the efficacy of *Rakta Dhatu*. According to *Acharya Charaka*, *Rakta Sara* person is characterized by *Snigdhatata*, *Rakta Varnata* and *Shrimadh Bhrajishnu* in *Karna* (ear), *Akshi* (eyes), *Mukha* (oral cavity), *Jihwa* (tongue), *Nasa* (nose), *Oshta* (lips), *Panitala* (palms), *Padatala* (soles), *Nakha* (nails), *Lalaata* (forehead) in addition they are endowed with *Udhata Sukham* (elevated happiness), *Medha* (intellect), *Manasvitva* (attention span), *Soukumarya & Anatibala* (delicate), *Akleshahishnutva*

(distress intolerance), *Ushna Asahishnutva*^[8] (heat intolerance). It is clear from the explanation above that *Acharya* held extremely scientific principles regarding the direct detection of state of *Rakta* in individuals. In the physical examination of *Rakta Sara*, they specifically highlighted the organ eyes, tongue, oral cavity, lips, palms and soles.

It also implies that *Rakta Sara Purusha* have an appealing appearance, in addition to happiness, intelligence, attentiveness, delicate features, intolerance to stress, and an abhorrence of heat. *Rakta Sarata* analyses *Rakta Dhatu's* efficacy. Qualitative traits of *Rakta Sarata* have been addressed in our literature. Therefore, it was necessary to create procedures that were in line with our traditional understanding of *Rakta Sarata* and to evaluate them using quantitative standards as well. The intention of this current endeavour was to establish the utmost objective conditions possible for the evolution of *Rakta Sarata* and to demonstrate our core understanding of *Rakta Sarata* in terms of

contemporary science without compromising basic principles.

Materials and Methods:

A. Criteria for Assessment:

A proforma is developed based on the *Rakta Sara* features described by *Acharya Charaka*^[9] and *Susruta*^[10] in classics [table no 1]. Due to practical difficulties, characteristics related to the genital organ are excluded from the proforma. Therefore, a total of 36 features are included for the assessment of *Rakta Sarata*. Out of these features, 30 are purely physical and should be evaluated through physical examinations. The remaining 6 features are a combination of psychosomatic and psychological aspects. These features are assessed through responses to researcher-administered questions and completion of a questionnaire. Personal inquiries can be made regarding happiness, intelligence, attention, distress intolerance, and heat intolerance to assess these features. A scoring method is used to categorize these features into three groups.

Table no: 1 *Rakta Sara Lakshana*

| Objective Parameter | |
|----------------------------------|---------------------------------|
| <i>Karna Snigdghata</i> | Oiliness Of Ear Pinna |
| <i>Karna Rakta Varnata</i> | Redness Of Ear Pinna |
| <i>Karna Shrimadh Bhrajishnu</i> | Radiant Appearance of Ear Pinna |

| | |
|-------------------------------------|---|
| <i>Akshi Snigdhata</i> | Moistness Of Eye |
| <i>Akshi Rakta Varnata</i> | Redness Of Eye |
| <i>Akshi Shrimadh Bhrajishnu</i> | Radiant Appearance of Eye |
| <i>Mukha Snigdhata</i> | Moistness Of Oral Cavity [Buccal Mucosa] |
| <i>Mukha Rakta Varnata</i> | Redness Of Oral Cavity [Buccal Mucosa] |
| <i>Mukha Shrimadh Bhrajishnu</i> | Radiant Appearance of Oral Cavity [Buccal Mucosa] |
| <i>Jihwa Snigdhata</i> | Moistness Of Tongue |
| <i>Jihwa Rakta Varnata</i> | Redness Of Tongue |
| <i>Jihwa Shrimadh Bhrajishnu</i> | Radiant Appearance of Tongue |
| <i>Nasa Snigdhata</i> | Oiliness Of Nose |
| <i>Nasa Rakta Varnata</i> | Redness Of Nose |
| <i>Nasa Shrimadh Bhrajishnu</i> | Radiant Appearance of Nose |
| <i>Oshta Snigdhata</i> | Unctuousness Of Lips |
| <i>Oshta Rakta Varnata</i> | Redness Of Lips |
| <i>Oshta Shrimadh Bhrajishnu</i> | Radiant Appearance of Lips |
| <i>Panitala Snigdhata</i> | Unctuousness Of Palms |
| <i>Panitala Rakta Varnata</i> | Redness Of Palms [Digits] |
| <i>Panitala Shrimadh Bhrajishnu</i> | Radiant Appearance of Palms |
| <i>Padatala Snigdhata</i> | Unctuousness Of Soles |
| <i>Padatala Rakta Varnata</i> | Redness Of Soles [Digits] |
| <i>Padatala Shrimadh Bhrajishnu</i> | Radiant Appearance of Soles |
| <i>Nakha Snigdhata</i> | Unctuousness Of Nails |
| <i>Nakha Rakta Varnata</i> | Redness Of Nail Surface |
| <i>Nakha Shrimadh Bhrajishnu</i> | Radiant Appearance of Nails |
| <i>Lalaata Snigdhata</i> | Oiliness Of Forehead |
| <i>Lalaata Rakta Varnata</i> | Redness Of Forehead |
| <i>Lalaata Shrimadh Bhrajishnu</i> | Radiant Appearance of Forehead |
| Subjective Parameter | |
| <i>Udhata Sukham</i> | Subjective Happiness Index |

| | |
|----------------------------------|--|
| <i>Medha</i> | Mini Mental Scale Assessment |
| <i>Manasvitva</i> | Attention Span Test |
| <i>Sukumarata and Anati Bala</i> | Core Endurance Assessment by Wall Sit Test |
| <i>Aklesha Sahishnutvam</i> | Distress Tolerance Scale |
| <i>Ushna Asahishnutvam</i> | Heat Tolerance Assessment |

B. Score Method:

A score method will be employed to assess the *Sara* features. Based on the proforma and questionnaire, the subjects will be categorized into three groups. Every *Sara* feature will be allotted score of 3, 2, 1 and 0 as absent respectively. Total score will made for each individual subject by adding score of each *Sara* feature. Based on the proforma and questionnaire, these subjects were graded into 3 groups of *Avara* (low), *Madhyama* (average) and *Pravara* (best) *Sara*.

Methods Followed For Assessments Of *Rakta Sara* features:

1. *Snigdha* (unctuousness):

It is opposite to *Rookshatva* (dryness). *Snigdha* substances have the ability to soak, moisten or make dry surface wet. It also has the ability to bind particles together. Hence when dried, solids tend to disintegrate. Body being watery may tissues have varied degrees of *Snigdha*. Oil is very *Snigdha* in nature. Hence fat of body is *Snigdha*. Hemadri has mentioned that

unctuous substances have the ability to soak^[11].

According to *Susruta Samhita*, *Snigdha* causes oily nature, softness, complexion and strength^[12].

In the context of *Rakta Sara Pariksha*, *Acharya* explains about assessment of *Snigdha* in various areas of body. According to areas mentioned the method for assessment was planned as follows:

a. *Snigdha* of *Karna, Nasa, Lalaata*:

- "*Snigdha*" is interpreted as "oily" according to Monnier-Williams. It is assessed on the ear pinna, the tip of the nose, and the forehead of the individual, respectively using oil absorption sheet.

b. *Snigdha* of *Akshi*:

Here the word *Snigdha* is interpreted as "moistness" according to Monier-Williams. And it is assessed in the eye by Schirmer's test which is used to determine whether the eye produces enough tears to keep it moist.

c. *Snigdha* of *Mukha, Jihwa*:

- The word *Snigdhata* is interpreted as “moistness” according to Monier-Williams. And it is assessed in the oral cavity- buccal mucosa and tongue by using filter paper to determine whether the oral cavity is adequately moist.

d. *Snigdhata* of *Oshta*, *Panitala*, *Padatala*, and *Nakha*:

- Here the word *Snigdhata* is interpreted as “smoothness” according to Monier-Williams. And it is assessed on the lips, palms, soles and nail surface of the individual respectively based on the nature of surface of the above-mentioned areas.

2. *Rakta Varnata* (red colour):

Prasasta-paada asserts that the visual sense faculty is integral to sensing colour. It is present in earth, water, and fire, three different elements. It facilitates the perception or recognition of compounds. It links to the eye's ability to perceive. The colour of the cause determines the colour of effective substance. [For instance, a cloth made from blue threads will also be blue in colour.] Only when the substance that the attribute depends on is destroyed can colour be lost^[13]. *Acharya Charaka* when explaining *Rakta Sara Lakshana* has attributed *Rakta Varnata* in

various areas of body. *Acharya Susruta* in the same context has explained about *Tamra Varnata* (copper colour) in different areas of *Sharira*.

***Rakta varnata*:** red colour ***Tamra varnata*:** copper red colour

According to various areas explained in *Samhita*, the method of assessment has been modified.

i. *Rakta varnata* of *Karna*, *Nasa*, *Panitala*, *Padatala*, *Nakha*, *Lalaata*:

Adequate Lighting: Ensure that the examination area has sufficient lighting, preferably natural light or a well-lit room. This helps in accurately observing and assessing the colour of the skin.

Palpation: The method of assessment used in the aforementioned domains is Capillary refill time (CRT). CRT is defined as “time required for return of colour after application of blanching pressure to a distal capillary bed”. It is a rapid test used for assessing the blood flow through peripheral tissues. Normal CRT in a healthy adult is within 3seconds. In light of this, the subsequent procedure is carried out.

ii. *Rakta varnata* of *Akshi*, *Mukha*, *Jihwa*, *Oshta*:

Here, evaluation is done through the method of inspection of the specific areas that is eyes, oral cavity, tongue, lips.

3. Shrimadh Bhrajishnu (radiant appearance):

When evaluating *Rakta Sara*, *acharya Charaka* and *Susruta* expounded how *Shrimadh Bhrajishnu* is present in each of the ten area of *Sharira*. In this study evaluation focuses on the aesthetically pleasant appearance of skin surface considering structural and functional deformity. Where-in,

Structural deformity: a permanent structural deviation from the normal shape or size, resulting in disfigurement.

Functional deformity: a major abnormality in an individual that makes a part of the body function differently than how it is intended to. Without any abnormality, both structurally and functionally, is referred to as having a pleasant appearance. Accordingly, the assessment is prepared in this manner.

4. Udhata Sukham (elevated happiness):

According to Monier-Williams *Udhata Sukha* can be interpreted as elevated happiness. Happiness can be considered as the feeling of well-being and depends on the individual. The term *Sukha* in *Ayurveda* is used to denote health. *Tarka Sangraha* describes happiness as something known as agreeable. Anything conducive to the existence and maintenance of life is pro or agreeable to the individual. Hence, we desire to generate things that brings happiness to us.

To assess *Udhata Sukha* in this study, Subjective Happiness Scale [SHS] is used. The SHS is a 4-item scale of global subjective happiness. Two items ask respondents to characterize themselves using both absolute ratings and ratings relative to peers, whereas the other two items offer brief descriptions of happy and unhappy individuals and ask respondents the extent to which each characterization describes them.

5. Medha (intellect):

According to Apte 1980 Sanskrit English dictionary describes *Medha* as, intellect or intelligence in general. *Acharya Charaka* while explaining *Anumana Pariksha* has specified *Medha* to be assessed by *Grahanena* that is the ability to grasp information^[14]. Hence considering these aspects the assessment criteria for *Medha* is performed by Mini Mental Scale Examination [MMSE].

6. Manasvitvam (attention span):

Manasvitvam can be characterised as a person with a focused or unwavering mind. *Mano-artheshuavyabhicharena*^[15], or the absence of altered perceptions by the sensory organs, indicates the proper functioning of mana and should be taken into consideration while evaluating a person's steadiness of mind. The only way to do this is for someone to give one work their undivided attention. Therefore, the

current study includes the Attention Span Test as a factor.

7. Soukumarya and Anatibala (delicate):

According to Apte 1980 Sanskrit-english dictionary:

Soukumarya - delicacy

Anati+ Bala - Not very much + strength

In light of this, it is assumed that a person with delicate features is likely to have less strength. Therefore, when developing a tool for evaluation for the aforementioned attributes, a subjective standard - Wall Sit Test is applied including both aspects.

8. Akleshasahishnutva (distress intolerance):

Acharya Charaka has explained about *Akleshasahishnutva* as a feature of *Rakta Sara Lakshana*. Here, *Klesha* according to Monier-Williams can be interpreted as affliction or distress and *Sahishnutva* is endurance or tolerance.

Therefore, *A + Kleshasahishnutva* = unable to tolerate distress.

Considering this the individual is assessed using distress tolerance test where-in questionnaire is constructed with 4 aspects to determine distress that is, tolerance, appraisal, absorption, regulation. The individual is asked how much each description fits them.

9. Ushna Asahishnutva (heat intolerance):

Ushna Asahishnutva has been described by *Acharya Charaka* as one of the characteristics of *Rakta Sara Lakshana*. *Ushna* is explained as hotness and is innate in the existent fire. It is considered as potency and hot potency causes dizziness, sweating, thirst, burning sensation, and rapid digestion. Substance with hotness is fiery in nature and causes *Daaha* (burn), *Prakasha* (bright) and have digestive action. Hence, considering this question is prepared with presentations that are seen on exposure to increased heat scenarios, either season or food^[16].

Observation And Results:

The assessment was prepared under 2 domains objective and subjective parameters. Wherein objective parameter was outlined under 3 aspects *Snigdghata*, *Rakta Varnata*, *Shrimadh Bhrajishnu* assessed in *Karna*(ears), *Akshi*(eyes), *Mukha* (oral cavity), *Jihwa*(tongue), *Nasa*(nose), *Oshta*(lips), *Panitala*(palms), *Padatala*(soles), *Nakha*(nails), *Lalaata*(forehead) and subjective parameters included *Udhata Sukham* (elevated happiness), *Medha* (intellect), *Manasvitva* (attention span), *Soukumarya & Anatibala* (delicate), *Akleshasahishnutva* (distress intolerance), *Ushna Asahishnutva* (heat intolerance).

DISCUSSION:

Discussion on conceptual study:

Discussion on concept of *Rakta Sara Pariksha*:

Dashavidha Pariksha explained by *Acharya Charaka* serves the purpose of assessment of *Atura* before planning appropriate treatment. Other than *Vikriti Pariksha* all the other examination concentrates on *Sharira Bala Pariksha*. Specifically, *Sara Pariksha* serves as a marker of *Sahaja Bala* and a criterion for evaluating *Bala*. It displays the body's state of health as well as its resistance to ailments. Hence, assessment of *Sara* gives an insight to the current health status of an individual.

While assessing the *Dhatu Sara Lakshana*, the excellence in functioning of each *Dhatu* is to be examined. For assessing the *Sara* various factors are to be taken into consideration:

- Mainly the development and depletion of *Dhatu* occur at different periods of life. *Dhatu* is in an immature condition in children, however in adults, they are in an excellent state of *Dhatu Paripoorna Avastha*, and their depletion begins with ageing.
- Complexion of skin is one of the aspects that diminishes with successive decades and Varna varies according to Desha and Kala.

- Jeevana is the main function of *Rakta Dhatu*. The efficiency of *Rakta Dhatu* is known by assessing the *Rakta Sarata*. Assessment of *Rakta Sara* is much subjective and lacks objectivity. It mainly depends on reddish colour and unctuousness of skin at various body parts. Here the effort is to find an objective parameter for the assessment of *Rakta Sarata*.

Discussion on methodology:

Considering the importance of *Sara Pariksha* and lack of standardized assessment parameters, initially the assessment was prepared under 2 domains objective and subjective parameters. Wherein objective parameter was outlined under 3 aspects *Snigdhatata*, *Rakta Varnata*, *Shrimadh Bhrajishnu* assessed in *Karna*(ear), *Akshi*(eyes), *Mukha* (oral cavity), *Jihwa*(tongue), *Nasa*(nose), *Osta*(lips), *Panitala*(palms), *Padatala*(soles), *Nakha*(nails), *Lalaata*(forehead) and subjective parameters included *Udhata Sukham* (elevated happiness), *Medha* (intellect), *Manasvitva* (attention span), *Soukumarya & Anatibala* (delicate), *Akleshahishnutva* (distress intolerance), *Ushna Asahishnutva* (heat intolerance). After pilot study all tools are selected for the study. The *Rakta Sara*

Lakshana will be assessed and scores will be attributed accordingly. Case proforma also including individual consent and preliminary data along with brief general assessment.

CONCLUSION:

References from Samhita are amassed to evaluate *Rakta Sarata* by developing standardized parameters considering the *Lakshana* that *Acharya Charaka* and *Susruta* outlined. The phrases *Uddhata Sukha*, *Medha*, *Manasvitva*, *Anatibala*, *Akleshahishnutva* and *Ushna Asahishnutva* are attempted to explain, and a thorough proforma was constructed. Grades of *Pravara*, *Madhyama*, and *Avara* are assigned to each proforma point. Texts don't include descriptions of *Madhyama Sara* or *Avara Sara* characteristics. *Dhatu* is considered *Avara Sara* if the *Sara* characteristics are minimal, and *Madhyama Sara* is in between the qualities of *Pravara* and *Avara Sarata*.

Consequently, the study culminated with:

- During the process of development of tools for *Snigdhata Pariksha* in *Sharira Avayava*, it was noted that *Snigdhata* varies according to the various *Sharira Avayava*.
- When assessing *Rakta Varnata*, it's important to consider demographic factors that may influence complexion,

such as ethnicity, age, and geographical location. These factors can contribute to variations in skin colour.

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