

Twakasarata: Recognize the Influence of First Impression

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Abstract

Sara is a one-of-a-kind notion revealed in Ayurveda. It is a fundamental or exceptional component of Dhatu (tissues). Sara Parikshana (Examination) is critical for ruling out Dhatu's Bala (strength). The skin is the body's biggest organ. As a result, skin care can have a direct impact on our general health. Skin serves as a protective shield and is the most sensitive to environmental factors. It is influenced by many elements than we may realise. As a result, skin care is essential.

Rasasara is defined as a Twakasara by Dalhanacharya since the activities of the Rasa Dhatu are best carried out through Skin. Twakasara's physical characteristics are entirely focused with skin on body hair. Physical beauty makes such a strong first impact on the mind that we may go well beyond appearances and begin making assumptions about a person's prosperity, position, parenting, and intellect, even if these beliefs turn out to be false.

To grasp the strength or weakness of our appearance, we must recognise the power of first impressions, i.e. Twakasarata. It has an impact on how we see and treat people. It takes a lot to modify our opinion of someone once we've formed one. We would be able to preserve the skin's health by using skin knowledge and Twakasarata.

Keywords: *Twakasara- Characteristics, First Impression, Dalhanacharya*

INTRODUCTION

The main principle of Ayurveda is Dosha-Dhatu-Mala since these are the primary elements of the human body¹. They are regarded as the body's foundation, similar to the plant's root. Everyone has the same fundamental entities as described above. Aside from that, we discovered structural and functional differences in Sharira components. Dosha Dhatu Mala is in a state of flux. There is balance in health, and vitiations contribute to illness development.

Among these entities is Dhatu, which offers support to the body. They carry out Dharana and Poshana² functions. It is critical to understand the strength of these vital bodily supports. Charakacharya recommended a tenfold test to evaluate the Bala of these Dhatu, namely Prakruti, Sara, Samhana, and so on³. Sara Parikshana is one of them. We may evaluate Dhatu's qualitative and functional status by evaluating Dhatusarata.

Rasa Dhatu is vital according to Dhatu Poshana since it is the first and gives birth to all Dhatu. In other words, it nourishes all of the remaining Dhatus.

Aim & Objectives:-

1. To study Sara & Its Types.

2. To study influence of Rasadhatu on Twakasara.
3. To understand characteristics of Twakasara in different samhita.
4. To study importance of Twakasara.

SARA

Sara is Sthiransha, while Bala is Bala (strength). Sara is the Ayurvedic term for the Vishuddhatara Dhatu. Sara is excellence, essence of part or best part, the supreme quality, superb functional aspect of Dhatu⁴. If Dhatu is Uttama Sara, little fading or vitiation has no effect on its duties.

Types

Individuals have been divided into numerous groups based on the amount, quality, and roles of certain Dhatu Sara in their bodies. Acharya Charak⁵, Sushruta⁶, and Vagbhata⁷ all described eight different kinds of Sara. Twak, Rakta, Mansa, Meda, Asthi, Majja, Shukra, and Satvasara are among them.

Kashyapa has introduced another form of Sara, Oja Sara, making a total of nine types of Sara⁸.

On the basis of Bala (strength), Dhatusara Purusha is divided into three types: Pravara, Madhyama, and Hina Sarata⁹.

Twaksara Purusha Vivechana

'Twak-Sara' translates as Twaksara Purusha are people who have a high level of Rasa Dhatu in their skin and Loma, i.e. they have well-nourished, beautiful skin and Loma. The name 'Rasa Sara' is not utilised in any of the Samhita descriptions of Dhatu Sara kinds; it is characterised as Twak-Sara. Dalhana stated that the name 'Twak-Sara' refers to the Rasa underneath the Twacha¹⁰. Probably because the

activities of the Rasa Dhatu, i.e. the Prinana¹¹, are best exposed by Twak. Twaksara features are thoroughly detailed in several Ayurveda Samhita-Charaka Samhita, Sushruta Samhita, and Kashyapa Samhita. These traits can be divided into two categories:

1. Physical characteristics
2. Other characteristics i.e. psychosomatic characteristics

Physical Characteristics

Body Part	Lakshnani	Charaka-	Sushruta-	Kashyapa-
Twaka (Skin)	Snigdha	+	-	-
	Slakshana	+	-	-
	Mridu	+	+	-
	Prasanna	+	+	+
	Sukshma	+	-	-
	Saprabha	+	-	+
	Twak-Rog-Rahito	-	-	+
	Sadyah-Kshata-Praroh	-	-	+
Loma	Sukshma	+	-	-
(Body Hair)	Alpa	+	-	-
	Gambhira	+	-	-
	Mridu	+	+	-
	Prasanna	+	+	-

Other characteristics

Sr. No	Characteristics	Charaka-Samhita	Sushruta-Samhita	Kashyapa-
1	Sukha	+	-	-
2	Saubhagya	+	-	-
3	Aishwarya	+	-	-
4	Upbhoga	+	-	+
5	Buddhi	+	-	-
6	Vidya	+	-	-
7	Arogya	+	-	-
8	Praharsha	+	-	-

Characteristics of Twakasara Physical Characteristics Twak (Skin)

1. **Snigdha:** Snigdha moisturises and smoothes the skin. It produces unctuous, greasy skin with a calming appearance. Apya Mahabhut makes up Snigdha Guna. It increases the body's Bala (strength) and suppleness throughout.
2. **Slakshana:** Means skin that has the attribute of smoothness. It has the sensation of talcum powder. The smoothness attribute provides wound healing properties (Ropana).
3. **Mridu:** Mridu is a word that means gentleness. A person's skin is soft, giving the impression of a velvety fabric. This feature (Mrudu) results from the preponderance of Jala and Akash Mahabhuta.
4. **Prasanna:** Means blossoming; a person who is healthy, lively, and appealing, and who gives the spectator a sense of delight. For example, attractive male/female models. They have a long-lasting freshness that lasts throughout the day.
5. **Sukshma:** The individual has thin skin. Because the thickness of skin varies depending on its location as well as the amount of subcutaneous fat. Individuals from Twaksara have Sukshma Twak in comparison to others.
6. **Saprabhev Twak:** The skin has a natural shine about it. Apya is Rasadhatu, and Dravyanusari is Rasadhatu (fluid in nature). Because of its fluidity, it nourishes peripheral tissue and improves Prinana Karma. Rasadhatu's functions are physically represented over the skin, which is why Saprabhev's skin appears without any artificial cosmetic make-up.
7. **Twak-Rogarahito:** It denotes freedom from skin disorders. Rasa Dhatu gives the skin strength, growth, and nourishment (body). Rasa Dhatu Sara people have Vyadhi Kshamatva (excellent resistance to skin diseases). If an illness arises, it may be short-lived and readily cured in comparison to a Hina Rasadhatu sara individual.
8. **Sadyahchhatpraroh:** It denotes a person with strong wound healing abilities. When a Twaksara person encounters a wound or trauma, the recovery time is less than for a Rasa-Asara person. It is owing to

Rasadhatu's Slakshna property¹⁵ and Prinana Karma.

Loma (Body Hair)

1. **Sukshma:** It means very fine hairs. It is silky in appearance.
2. **Alpa:** This suggests that such a person will have a lot of hair all over their body. Because the amount of hairs varies according to age, gender, and anatomical region.
3. **Gambheer:** It refers to firmly rooted hairs. Rasadhatu provides nourishment to the skin and its appendages (hairs and hair follicles). Twaksara people do not have a history of Lomashatana (hair loss) like Hina Rasa sara people.
4. **Mridu:** Rasasara people have Mridu Loma, or smooth and silky hair that produces velvet-like emotions.
5. **Prasanna:** The person has glossy hair, lucid hair, and maybe dandruff-free hair.

Other Characteristics

Other qualities, such as physio-psychological traits, have only been stated by Acharya Charaka.

Sukha: It signifies that a person is happy after doing an act or accomplishing some activity. Happiness in Rasa Sara people may be found in food ingredients as well as substances used to improve skin condition. They are frequently overjoyed when they receive a tasty meal or a high-quality cosmetic product. All of these acts will help Twaka's Prinana Karma.

Saubhagya: It means person bless with good luck/ fortune. It also means beauty, charm and grace.

Aishwarya: It denotes prosperity. Aishwarya thrives in Twaksara people owing to his/her charm and beautiful looks (skin and hairs).

Upbhoga: It refers to the enjoyment of accessible items. Twak Sara people enjoy the pleasures of several delectable diets and cosmetics.

Buddhi: It denotes intellect (power of understanding). It is a measure of decision making power of the person during tough situations. They can make sound decisions in a short amount of time. Rasasara people are intelligent and may be measured using intelligence quotients. (I.Q.test)

Vidya: It demonstrates comprehension of the text. Rasasara people may be knowledgeable in a variety of subjects such as sports, business, and politics.

Arogya: It denotes health. Twaksara people have a high quality, quantity, and function of Rasa Dhatu and Twak. As a result, they have more resilience to the illnesses that these two share. They are largely free of skin illness. They are frequently unaffected by Rasapradoshaj Vyadhi, such as Pandu and Hridroga. If sickness arises, it will heal more quickly and easily. Rasakshaya or Vriddhi can be easily tolerated by a Twaksara individual. The symptoms of the same will be delayed in such a person. They can handle louder sounds, are not quickly fatigued, and can bear thirst and fasting. As a result of the preceding explanation, it is obvious that a Twaksara individual is relatively impervious to Rasa Kshaya, Rasa Vriddhi, or Rasa Pradoshaj Vyadhi, as well as skin illness.

Praharsha: It denotes an overjoyed state of mind. Rasa's Prinana karma is to blame. It nourishes not only the body but also the mentality of a person. An individual seems fresh and joyful because Prinana Karma of Rasa Dhatu is reflected in the form of freshness and happiness.

Importance of Twakasara Parikshana:-

Sara examination is important in various aspects. Some are elaborated here

For evaluation of Bala- We cannot draw conclusions about Rasa Sara based just on her appearance. Knowing one's Bala is necessary for both the goals of Ayurvedic science, which are to protect one's health and, if ill, to treat the ailment and return to homeostasis. Sara investigation informs us about the several varieties of Bala, such as Pravara, Madhayama, and Hina.

In Chikitsa- Sarata knowledge is useful in determining illness severity, prognosis, therapy pattern, and medication dosage in disease. Individuals with Twaka Hina Dhatusara, for example, are more vulnerable to Rasadhatu Kshaya and Twaka Vikara. Rasayana treatment can be modified to help with Dhatusara. Rasayana treatment is indicated in Ayurveda to improve Dhatu quality. Rasa Dhatu is the primary Dhatu and is in charge of the body's Poshana and Prinana (nutrition).

In Vyadhikshamatva- Sara is a three-dimensional Dhatu concept, presenting the Dhatu's qualitative, quantitative, and functional status. Twakasara individuals are more resist for any abnormal Vridhi (increase), Kshaya (decrease) or

Rasadhatu-Pradushtas Vikara (vitiation of that Dhatu). A person having Uttam Rasadhatusarata may easily withstand the symptoms of vitiated Dhatu and even heal from it. Rasa Dhatu Sara people may easily handle frequent fasting (Upavasa) without experiencing Rasadhatushaya symptoms.

For better progeny- Many variables impact Sarata of progeny throughout gestational periods. As a result, parents should be tested for Dhatu Sarata in order to produce superior offspring. Following an evaluation, we can recommend therapy in Hina dhatu sarata for its improvement. Sara examination is therefore important in the prevention of genetic illnesses.

In occupation- Sara testing is also required for the selection of a certain vocation. Each career requires well-qualified individuals in good physical and mental health. Rasa and Rakta Sara people, for example, have a gorgeous appearance but have a low tolerance for heat and physical effort, therefore they are best suited for modelling. In everyday life, it is seen that when a person is assigned a job that matches his or her physical and psychological capabilities, he or she performs better in that sector. Considering all of things, we can see how important

Sara examination is for choosing a specific vocation.

Discussion

A healthy skin represents the body's healthy physiological state, which is dependent on the excellent level of Rasa Dhatu¹⁶. Rasa Dhatu's principal function is Prinana, which is responsible for healthy skin and appendages. It also contributes to the body's nutritional status. Any disruption in Rasdhatua Formation and its Samhana (metabolism) causes aberrant alterations across Twak. As a result, Rasasara and Twaksara are used interchangeably. Twakarasarata is the outcome of Rasa Dhatu's excellent function, which is shown in its characteristics. The strength of Rasa Dhatu is determined by a rigorous evaluation of the characteristics described in Twakasara. The features are given in the old text in a very succinct manner. Every word has several meanings. Characteristics are given in this section based on context.

CONCLUSION

1. Sara is excellence, superb functional aspect of Dhatu.
2. Acharya Charak, Sushruta, and Vagbhata all described eight different kinds of Sara. Twak, Rakta, Mansa,

Meda, Asthi, Majja, Shukra, and Satvasara are among them. Oja Sara is a new variety of Sara introduced by Acharya Kashyapa.

3. The term 'Twak' in Twakaaara" refers to the Rasa underneath the Twacha⁸. Probably because the activities of the Rasa Dhatu, i.e. the Prinana⁸, are best exposed by Twak.
4. Twakasara examination is mostly beneficial for determining Rasadhatu's Bala, but it is also useful for Chikitsa planning, learning Vyadhikshamatva, obtaining better progeny, and determining vocation.

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