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### RESEARCH ARTICLE

#### TWAKASARATA: ACKNOWLEDGE THE POWER OF FIRST IMPRESSION.

**Sunil P. Nikhate<sup>1</sup>, Renuka B. Ikar<sup>2</sup>, Narendra D. Yadnik<sup>3</sup>, Vijay V. Bhagat<sup>4</sup> and Vaidehi V. Raole<sup>5</sup>.**

1. PhD (Scholar), Associate Professor, Dept of Kriya Sharir, Parul Institute of Ayurved, Parul University; Limda, Vadodara.(Gujarat).
2. Associate Professor, Dept of Kriya Sharir, SSAC &H, Panchavati ,Nashik (Maharashtra).
3. PhD (Scholar), Assistant Professor, Dept of Kriya Sharir, Parul Institute of Ayurved, Parul University; Limda, Vadodara. (Gujarat)
4. Associate professor, Dept of Samhita & Siddhanta, Parul Institute of Ayurved, Parul University; Limda, Vadodara. (Gujarat).
5. PhD Guide; Professor, PG Dept of Kriya Sharir, Parul Institute of Ayurved, Parul University; Limda, Vadodara. (Gujarat).

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#### Abstract

Sara is unique concept illuminated in Ayurveda. It is core or excellence part of Dhatu (tissues). Sara Parikshana (Examination) is very important to rule out Bala (strength) of Dhatu.

Skin is one of the largest organs of the body. Because of this, caring for skin can directly affect our overall health. Skin acts as a protective shield and is most vulnerable to outside elements. It's affected by more factors than we may think. So it is necessary to take care of the skin.

Dalhanacharya is described Rasasara as a Twakasara because of functions of the Rasa Dhatu is best carried out through Skin. Physical Characteristics of Twakasara is totally concerned with skin on body hair.

Physical attractiveness creates a powerful first impression on the mind, so in fact that we may go much beyond looks and simply start generating assumptions about a person's success, status, parenting, and intelligence, even if they prove not to be true.

To understand strength or weakness of our look, we need to acknowledge the power of first impressions i.e Twakasara. It influences the way we see and treat others. Once an impression is entrenched, it takes a lot to change our attitude about a person. By virtue of Knowledge of skin and Twakasara we would be able to maintain healthy status of the skin.

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#### Introduction:-

Dosha-Dhatu-Mala is the basic concept of Ayurveda as they are prime constituents of the human body<sup>1</sup>. They are considered as base of the body like root for the plant. Each and every person is having same elementary entities as mentioned above. Beside that we observed, there are structural and functional variation in components of Sharira.

**Corresponding Author:-Sunil p. Nikhate.**

Address:- PhD (Scholar), Associate Professor , Dept of Kriya Sharir, Parul Institute of Ayurved, Parul University; Limda, Vadodara.(Gujarat).

The state of Dosha Dhatu Mala is dynamic. There equilibrium is health and vitiations lead to development of diseases.

Among these entities Dhatu are very important, which provides support to the body. They perform functions of Dharana and Poshana<sup>2</sup>. It is necessary to know the strength of these important body supporters. In order to evaluate Bala of these Dhatu, Charakacharya mentioned tenfold examination viz; Prakruti, Sara, Samhana, etc<sup>3</sup>. Out of these, Sara Parikshana is one. By examining Dhatusarata, we can be evaluated Dhatu for its qualitative and functional state.

As per Dhatu Poshana, Rasa Dhatu is important as it is foremost one and it gives origin to all Dhatu. In other way we can say it provides nourishment to all remaining Dhatu.

### 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 & Bala (strength). In Ayurveda Sara “word is put for the Vishuddhatara Dhatu. Sara is excellence, essence of part or best part, the supreme quality, superb functional aspect of Dhatu<sup>4</sup>. Little waning or vitiations of Dhatu is not hampered functions immediately if Dhatu is Uttama Sara.

### Types:

Individuals have been classified in various categories, depending upon the predominance of particular Dhatu Sara in the body by virtue of its quantity, quality and functions. Acharya Charak<sup>5</sup>, Sushruta<sup>6</sup> and Vagbhata<sup>7</sup> have mentioned eight type of Sara. These are Twak, Rakta, Mansa, Meda, Asthi, Majja, Shukra, and Satvasara.

Kashyapa has added another type of Sara i.e. Oja Sara in this way, he mentioned nine types of Sara<sup>8</sup>.

Dhatusara Purusha is classified into three viz. Pravara, Madhyama and Hina Sarata on the basis of Bala (strength)<sup>9</sup>.

### Twaksara Purusha Vivechana

‘Twak-Sara’ means Persons possessing an excellent quality of Rasa Dhatu residing in the skin and Loma i.e. the persons having well-nourished attractive skin and Loma are known as Twaksara Purusha. During the description of Dhatu Sara types, the term ‘Rasa Sara’ is not used in any of the Samhita; it is described as Twak-Sara. Dalhana clarified that in the term —‘Twak-Sara’ the word ‘Twak’ means the Rasa underneath the Twacha<sup>10</sup>. Probably it is due to the fact that the functions of the Rasa Dhatu i.e. the Prinana<sup>11</sup>, is best revealed through Twak.

The characteristics of Twaksara person are well described in different Ayurveda Samhita-Charaka Samhita, Sushruta Samhita and Kashyapa Samhita. These characteristics can be grouped in to two as-

1. Physical characteristics
2. Other characteristics i.e. psycho-somatic characteristics

### Physical Characteristics:-

Body Part	Lakshnani	Charaka-Samhita <sup>12</sup>	Sushruta-Samhita <sup>13</sup>	Kashyapa-Samhita <sup>14</sup>
<b>Twaka (Skin)</b>	Snigdha	+	-	-
	Slakshana	+	-	-
	Mridu	+	+	-
	Prasanna	+	+	+
	Sukshma	+	-	-
	Saprabha	+	-	+
	Twak-Rog-Rahito	-	-	+
	Sadyah-Kshata-Praroh	-	-	+
<b>Loma</b>	Sukshma	+	-	-

<b>(Body Hair)</b>	Alpa	+	-	-
	Gambhira	+	-	-
	Mridu	+	+	-
	Prasanna	+	+	-

**Other characteristics:-**

Sr. No	Characteristics	Charaka-Samhita	Sushruta-Samhita	Kashyapa-Samhita
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 provides moistening and smoothening. Its results into unctuous, oily skin and having soothing look. Snigdha Guna is composed of Apya Mahabhut. It raises Bala (strength) of the body and produces softness in whole body.
2. **Slakshana:** Mean the skin which possesses the property of smoothness. It has feeling of talcum powder. The smoothness property has power of wound healing (Ropana).
3. **Mridu:** Mridu mean softness. Person is having a soft skin which gives a feeling like a velvety cloth. This characteristic (Mridu) is due to predominance Jala & Akash Mahabhuta.
4. **Prasanna:** Means blooming; Person who has a healthy, energetic, attractive look and creates a feeling of joy to the observer. E.g. good looking male/female models. They are having freshness which observes for long lasting persists for a whole day.
5. **Sukshma:** Person is having thin skin. Since the thickness of skin depends on its site as well as on the amount of subcutaneous fat. Twaksara individual are having Sukshma Twak as compare to other.
6. **Saprabhev Twak:** Skin having a natural glow over it. Rasadhatu is Apya, Dravyanusari (fluid in nature). Due to fluidity, it provides nourishment to peripheral tissue and enhances its Prinana Karma. Function of Rasadhatu are physically expressed over the skin that why skin look likes Saprabhev without any artificial cosmetic make-up.
7. **Twak-Rogarahito:** It means free from skin diseases. Rasa Dhatu provides strength, growth and nutrition to the skin (body). Rasa Dhatu Sara person are having Vyadhi Kshamatva (good resistance) against skin disease. By chance disease occurs it may possibly short lasting and easily curable as compare to Hina Rasadhatu sara person.
8. **Sadyahchhatpraroh:** It means a person having good wound healing power. Whenever Twaksara individual come across the wound or trauma, it's duration of healing is earlier as comparison to Rasa- Asara person. It's due to Slakshna property<sup>15</sup> & Prinana Karma of Rasadhatu.

**Loma (Body Hair)**

1. **Sukshma:** It means very fine hairs. It is silky in appearance.
2. **Alpa:** It means such a person will have numerous hair over the body. Since the number of hairs depends on age, sex, and the anatomical site.
3. **Gambheer:** It means deeply rooted hairs. Rasadhatu nourishes the skin and its appendages (hairs and hair follicles). Twaksara person do not have history of Lomashatana (hair fall) as compare to Hina Rasa sara person.
4. **Mridu:** Rasasara person possesses Mridu Loma i.e. soft and silky appearance of hair that gives velvet like feelings.
5. **Prasanna:** Person is having lustrous hairs, lucidity in hair & might be dandruff free hairs.

**Other Characteristics:-**

Only Acharya Charaka has mentioned about other characteristics including physio-psychological characteristics.

1. **Sukha:** It means person feels happiness after doing some act or work. Happiness in Rasa Sara person might be in dietary substances as well as for the substances used for improving the quality of skin. They usually become very happy by taking a delicious food or by getting a good quality of makeup material. As all these activities going to improve Prinana Karma of Twaka.
2. **Saubhagya:** It means person bless with good luck/ fortune. It also means beauty, charm and grace.
3. **Aishwarya:** It means prosperity. In Twaksara person, Aishwarya flourishes due to his/her attractiveness and good looking (skin and hairs).
4. **Upbhoga:** It means enjoyment of available stuffs. Twak Sara person enjoys the pleasure of different delicious diet and different cosmetics.
5. **Buddhi:** It means intelligence (power of understanding). It is a measure of decision making power of the person during tough situations. they can easily take good decision within short period of time. Rasasara person endowed with intelligence and can be assessed with intelligence quotient.(I.Q.test)
6. **Vidya:** It means knowledge of the text. Rasasara person may have knowledge of the different fields like sports, economics, politics etc.
7. **Arogya:** It means health. Twaksara persons are having a good quality, quantity, and functions of Rasa Dhatu as well as Twak. So, they are more resistance against the diseases shared by these two. They generally do not suffer with skin disease. They usually not affected by Rasapradoshaj Vyadhi i.e. Pandu, Hridroga etc .If disease occurs, it will improve faster and cure easily. A Twaksara person can easily tolerate the condition of Rasakshaya or Vriddhi. In such individual the symptoms of the same will be delayed. They can tolerate louder sound; they will be not exhausted easily and can tolerate the thirst and fast easily. Hence from the above discussion it is clear that a Twaksara person is comparatively immune for Rasa Kshaya, Rasa Vriddhi, or Rasa Pradoshaj Vyadhi as well as for skin disease.
8. **Praharsha:** It means excessive joyful condition of mind. It is due to Prinana karma of Rasa. It nourishes not only body but also mind of an individual. As Prinana Karma of Rasa Dhatu is expressed in the form of freshness and happiness, an individual looks fresh and happy.

**Importance of Twakasara Parikshana:-**

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

1. **For evaluation of Bala-** We cannot conclude Rasa Sara person just looking externally. For both aims of Ayurved science, namely, safeguarding of health and if diseased, to cure the disease and come back to homeostatic condition, one needs to know his Bala. Sara examination gives us idea about types of Bala whether it is Pravara, Madhayama or Hina.
2. **In Chikitsa-** Knowledge of Sarata is helpful to decide severity of the disease, prognosis of the disease, pattern of treatment and the drug dose in disease. e.g. Twaka Hina Dhatu individuals are more susceptible to Rasadhatu Kshaya, & Twaka Vikara. Rasayana therapy can be adapted to improve Dhatu. In Ayurveda, Rasayana therapy is mentioned to enhance quality of Dhatu. Rasa Dhatu is foremost Dhatu and responsible for Poshana and Prinana (nutrition) of body.
3. **In Vyadhikshamatva-** Sara is three dimensional Concept of the Dhatu i.e. it put forward qualitative, quantitative as well as functional status of the Dhatu. Twakasara individuals are more resist for any abnormal Vridhi (increase), Kshaya (decrease) or Rasadhatu-Pradushtas Vikara (vitiation of that Dhatu). Person with Uttam Rasadhatusarata can easily tolerate the symptoms of vitiated Dhatu and also easily cure from the same. Rasa Dhatu Sara persons can easily tolerate frequent fasting (Upavasa) without symptoms of Rasadhatukshaya.
4. **For better progeny-**In gestational periods, Sarata of progeny is influenced by many factors. So that, parent should be examined for their Dhatu Sarata to issue better progeny. After examination we can advise treatment in Hina dhatu sarata for its enhancement. In this way Sara examination is also useful in prevention of hereditary disorders.
5. **In occupation-** Sara examination is also essential for selection of particular occupation. Each occupation must need well qualified persons with physical and psychological health. e.g. Rasa and Rakta Sara individuals are having beautiful look, and intolerance for heat and physical strain so that, they are not able to hard work & will be best for modeling and so on. In day to day life it is observed that, whenever a person got a job according their physical and psychological capability, He / She do better in their field. By considering all this fact, we understand how much Sara examination is essential for selection of particular occupation.

**Discussion:-**

A healthy skin reflects the healthy physiological state of the body which in turn depends on excellence state of Rasa Dhatu<sup>16</sup>. The main function of Rasa Dhatu is Prinana and responsible for the healthy skin and its appendage. It further helps to maintain nutritional state of the body. Any disturbance in Rasdhatua Formation & its Samhana (metabolism) leads to abnormal changes over Twak. Hence Rasasara and Twaksara are used as synonyms of each other.

Twakarasarata is result of superb function of Rasa Dhatu and it reflects in the form of its Characteristics. Strength of Rasa Dhatu is assessed by critical examination of characteristic features mentioned in Twakasara. In the ancient text the characteristics are described in very concise manner. Each and every word has many meaning. Here characteristics are described depending upon reference to context.

**Conclusion:-**

1. Sara is excellence, superb functional aspect of Dhatu.
2. Acharya Charak, Sushruta and Vagbhata have mentioned eight type of Sara. These are Twak, Rakta, Mansa, Meda, Asthi, Majja, Shukra, and Satvasara. Acharya Kashyapa has added another type of Sara i.e. Oja Sara.
3. In Twakaaara'' the word 'Twak' means the Rasa underneath the Twacha<sup>8</sup>. Probably it is due to the fact that the functions of the Rasa Dhatu i.e. the Prinana<sup>8</sup>, is best revealed through Twak.
4. Examination of Twakasara is mainly advantageous for evaluation of Bala of Rasadhatu and also valuable for planning of Chikitsa, to know Vyadhikshamatva, for getting better progeny and for selection of occupation.

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