



PRAHARSHA: AN EXCESSIVE JOYFUL STATE OF MIND/HAPPINESS W.S.R TO. TWAKSARATA

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Abstract

Ayurveda is a science that refers to keep healthy people well and to treat the illnesses of diseased people, also health is physical as well as mental health state of individual. Since happiness is a crucial component of health, Ayurveda places a high value on it. The concept of happiness has been described in ancient Ayurvedic literature using terms like Sukha, Praharsha, etc. In Twakasarata there is mentioned of lakshan prahrash which an excessive joyful state of mind. The present review describes relationship between twaksarata and happiness, concept of twaksarata with happiness or excessive joy which is special psychological characteristic described in twak dhatu sarata in form of lakshan praharsha.

Sara is a special idea that Ayurveda illuminates. It is the centerpiece or essence of Dhatu (tissues). For the purpose of excluding Dhatu's Bala (strength), Sara Parikshana (Examination) is important. One of the largest organs in the body is the skin. As a result, taking care of our skin has a direct impact on our general health. Skin serves as a barrier against the elements and is most susceptible to them. There are more influences on it than we might realize. As a result, skin care is essential. Due to the fact that the activities of the Rasa Dhatu are best performed through the skin, Dalhanacharya characterized Rasasara as a Twaksara.

Keywords: Sara, Twaksarata, Praharsha, Happiness.

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1. INTRODUCTION

In Ayurveda, *Sara Pariksha* is one among the ten types of methods to examine a person or a patient, which is described as *Dashvidha Pariksha*. *Sara Pariksha* primarily determines the strength of a person. On the basis of excellence of *Saptadhatu* and *Sattva*, eight types of *Sara* have been explained by *Acharya Charaka*. *Acharya Chakrapani* has described *Sara* as '*Vishudhataro Dhatu*', which means the essence of all *Dhatus*. Every particular *Sara* is characterized by both physical as well as psychological parameters. These parameters and characters are helpful in deciding the strength of a person.

The fundamental idea of Ayurveda is *Dosha-Dhatu-Mala* since these three elements are main component of the human body. Those are regarded as the body's foundation, much like a plant's root. Every single human possesses the same fundamental elements as those listed above. In addition to what we have discovered, *Sharira's* constituent parts vary structurally and functionally.

Dhatu is one of these entities that is crucial since it supports the body. They carry out the duties of *Poshana* and *Dharana*. It is important to understand how strong these significant bodily supporters are. Ayurveda is evidence base of science, and *acharya sushruta* has described that person said to be healthy when *dosha, agni, dhatu, and mala* stays in equilibrium state, also healthy state of *atma, indriya* and *mana* considered as healthy individual. Physically as well as psychological equilibrium is also important. *Charakacharya* suggested a tenfold evaluation, including *Prakruti, Sara, Samhana*, etc., to evaluate the *Bala* of these *Dhatu*. *Sara Parikshana* is one of these. We can assess *Dhatu's* functional and qualitative state by looking into *Dhatusarata*. *Rasa Dhatu*, according to *Dhatu Poshana*, is significant since it is the first *Dhatu* and the source of every subsequent *Dhatu*. In other words, we might say that it nourishes every last *Dhatu*.

Every human has been fascinated by the pursuit of happiness since the dawn of time. Ancient spiritual philosophers and researchers from a variety of professions have worked to find a road to pleasure. However, because happiness

has many distinct dimensions, there are also many diverse ways to interpret it. Every living thing on this planet is searching for the enigma known as happiness. Being happy is something that permeates many aspects of life, not just those who are fortunate.

It is connected to different degrees of dimensionality in all spheres of life. *Sukha*, also known as happiness or quality of life, is regarded by Ayurveda as a basic right of every living organism. A variety of physical, psychological, and social aspects of life play a role in happiness. It can be described as a happy mental state that is unaffected by danger or distress. It is a drive that safeguards and upholds a person's bodily and mental welfare. There are numerous definitions of happiness since it can be felt in many different ways. Happiness is commonly understood to be a state of contentment or joy. A nice or fulfilling experience is happiness. Another definition of happiness is a feeling of general well-being. An all-encompassing science, ayurveda covers both the physical and metaphysical facets of existence. In many Ayurvedic definitions of health and sickness, the term happiness, or *Sukha*, is extensively used. Ayurvedic research on happiness shows that it might have two different dimensions. This *Sukha* is a state of happiness that is *aloukika*, abstract, or on a higher plane. The second type of happiness, as described by Ayurveda is the *Sukha* that is obtained at a much more delicate level or the *Sukha* that is sensed by the *Manas* through *Indreeyas*, or our senses. This is the subtle nature, or *loukika*. Since *Atmendreeya Manoartha Sannikarsha*, or the union of *Atma, Manas, and Indreeyas*, and their *Arthas*, feels this *Sukha*, there are several ways to reach it.

We all have the idea that "success makes us happy. being happy makes us more successful in all of life's endeavors. Happy people have a higher probability of facing problem and solving them in a better way. Furthermore, happiness makes us more productive. It has been proven that happy people tend to be less destructive because they always find a solution to compromise. Happy people live healthy and longer life because of low stress level and also maintain better physical health. Happiness is mentioned in *twaksarata* in the form of *Praharsha*.

Aim & Objectives

1. To study Sara & Its Types.
2. To study relationship between happiness and twaksarata.
3. To study concept of happiness
4. To understand features of Twakasara according to different samhita.

Concept of Sara

Sara represents power and sthiransha. In Ayurveda, the Vishuddhatara Dhatu is referred to as Sara. The best quality, best component, supreme quality, and most useful component of Dhatu is Sara. If Dhatu is Uttama Sara, even

minor waning or vitiations do not instantly impair functions.

Concept of Happiness

According to Ayurveda, a person should be Sukhayu, or living a happy, healthy life. According to the Sukhayu idea Sukhayu can be defined as having no psychological disorders, being physically and mentally capable of carrying out his tasks, possessing a healthy amount of Bala, Veerya, and Jnana, being successful, being unrestricted and free, and having all of these qualities.

Types of Dhatu Sarata According To Different Acharya:

SR.NO	CHARAK SAMHITA	SUSHRUTA SAMHITA	ASHTANG HRIDAYA	KASHYAP SAMHITA
1.	Twak sara	Satva sara	Twak sara	Twak sara
2.	Rakta sara	Shukra sara	Rakta sara	Rakta sara
3.	Mamsa sara	Majja sara	Mamsa sara	Mamsa sara
4.	Meda sara	Asthi sara	Meda sara	Meda sara
5.	Asthi sara	Meda sara	Asthi sara	Asthi sara
6.	Majja sara	Mamsa sara	Majja sara	Majja sara
7.	Shukra sara	Rakta sara	Shukra sara	Shukra sara
8.	Satva sara	Twaka sara	Satva sara	Oja sara
9.	-	-	-	Satva sara

Importance of Twaksara:

The term "Twak-Sara" refers to people who have beautiful skin and Loma, which signifies they have outstanding Rasa Dhatu qualities. These people are called as Twaksara Purusha. No Samhita uses the phrase "Rasa Sara" when describing the many varieties of Dhatu Sara; instead, it uses the name "Twak-Sara." Dalhana said that the phrase "Twak-Sara" refers to the Rasa that is beneath the Twacha Most likely, this is because Twak is the finest way to

understand the functions of the Rasa Dhatu, or the Prinana.

The Charaka Samhita, Sushruta Samhita, and Kashyapa Samhita are three Ayurvedic Samhitas that provide detailed descriptions of the traits of a Twaksara individual. These qualities can be divided into two categories as follows:

1. Physical characteristics
2. Psychological characteristics

BODY PART	KSHNANI	CHARAKA SAMHITA	SUSHRUTA SAMHITA	KASHYAPA SAMHITA
Twaka (skin)	Snigdha (moisture)	+	-	-

	Slakshana (smooth)	+	-	-
	Mridu (soft)	+	+	-
	Prasanna (bloom)	+	+	+
	Sukshma (thin)	+	-	-
	Saprabha (glow)	+	-	+
	Twak-Rog-Rahito (free from skin diseases)	-	-	+
	Sadyah-Kshata-Praroh (wound healing power)	-	-	+
Loma (Body Hair)	Sukshma (fine)	+	-	-
	Alpa (less)	+	-	-
	Gambhira (deeply rooted)	+	-	-
	Mridu (soft)	+	+	-
	Prasanna (lusture)	+	+	-

Psychological Characteristics by Acharya Charak:

SR NO.	Lakshanani	Psychological characteristics
1.	Sukha	Happiness
2.	Saubhagya	Fortune/good luck
3.	Aishwarya	Prosperity
4.	Upbhoga	Enjoyment
5.	Buddhi	Intelligence
6.	Vidya	Knowledge
7.	Arogya	Health/free from skin diseases
8.	praharsha	Execcive joyful condtion of mind,happiness and freshness

Different Meaning of Praharsha:

Praharsha:

- 1) “*vishishte harshakarake*” means excessive joyful state of mind.
- 2) To rejoice, to be gald or cheerful.

Acharya charak has seperatly mention sukha and praharsha.

Praharsha: It refers to an excessively happy mental state. It is a result of Rasa's Prinana karma. It nurtures a person's body as well as their mind. An individual appears joyful and

fresh because Rasa Dhatu's Prinana Karma manifests in these ways.

Different Opinion of Happiness in Ayurvedic Literature

1. Happiness as Ultimate Aim of Life:

The four main goals of life are dharma, artha, kama, and moksha. Dharma is concerned with the way of righteous conduct. Artha addresses the topic of money and income; Kama is the fulfillment of one's desires the ultimate goal of life. and Moksha addresses salvation. One of these goals is kama, or the accomplishment of one's wants, which brings about contentment. A person can only find satisfaction when his or her morally good desires are satisfied. Additionally, each of the other three goals in life can lead to happiness.

2. Happiness In Relation To Nidra

Nidra or sleep gives rest to the mind, its core important for daily healthy routine. It eliminates fatigue, tiredness and hence gives happiness to the mind. Proper sleep is the rest that the mind needs to perceive the state of happiness. A person without proper sleep often has an unhappy mind and will have difficulties in perceiving the happiness around him.

3. Happiness In Relation To Agni

Proper digestion is depending on cheerfulness of one's mind. having proper digestive power is ultimately happiness. agni is important for any kind of energy transformation in the body, and this energy is required for working of our body in a smooth manner.

4. Karma Is Sukha

When someone completes their karma, they feel relieved, cheerful, and stress-free. *Karma* may vary from person to person based on their profession, social status, family responsibilities etc .

5. Sukha In Context Of Good Dreams And Lack Of Bad Dreams

Dreams can provide insight into a person's daily actions. Dreams that are pleasant reflect a person's positive mental state, while nightmares are suggestive of a person's worry or misery. Similar to how happy dreams do, pleasant dreams also make the mind happy on a subliminal level. Happy dreams are a sign of a happier mind and body since they reflect a person's cognitive and subconscious processes.

6. Sukha As Bala

To do a task to the fullest extent, one needs to be physically and mentally strong. It takes a lot of bala to maintain the health of the body. To have the poise and temperament to be happy, one must also have the necessary physical and mental fortitude. People that are content have a strong desire and fervor for their tasks. People who are more prone to sadness are more likely to be weaker on the physical and mental levels.

7. Happiness In The Definition Of Health

According to Ayurveda, being healthy means having normal Dosha, Dhatu, and Mala conditions as well as pleasant Atma, Indreeya, and Mana states. This proves that having an upbeat mindset is essential for someone to be recognized healthy. Thus, someone who is persistently disappointed may be considered unhealthy.

8. Sukha With Relation To Proper Ahara

Food is credited with providing the body with sukha since it aids in the nourishment of all the dhatus, from Rasa to Shukra. Sukha, Peethi, and Tushti.

Some of the Dhatus' functions, such as Harsha and Preenana (satisfaction, happiness, passion, and sustenance), also denote various levels of contentment and happiness. Hence properly nourished *Dhatus* through the process of *Dhatuposhana* are required as a precursor of happiness.

Importance Of Twakasara Parikshana In Chikitsa

In Chikitsa, - understanding of Sarata is useful for determining the disease's severity, prognosis, course of treatment, and medicine dosage. People who are Twaka Hina Dhatusara, for instance, are more vulnerable to Twaka Vikara and Rasadhātu Kshaya. Dhatusara can be enhanced with rasayana therapy. Rasayana therapy is stated in Ayurveda as a way to improve Dhatu quality. Rasa Dhatu is the primary Dhatu and is in charge of the body's Poshana and Prinana (nutrition).

2. DISCUSSION

Ayurvedic practices such as proper diet, exercise, meditation, and lifestyle modifications are believed to help maintain equilibrium and promote happiness. These

practices can be personalized based on an individual's unique constitution (dosha) and specific imbalances.

The importance of treating the root cause of health issues rather than just the symptoms. By identifying and addressing the underlying imbalances, Ayurveda aims to not only alleviate physical discomfort but also improve mental well-being, leading to increased happiness.

By adhering to the Ayurvedic signs and path for happiness, a person can obtain happiness from a variety of perspectives. Happiness is more than just a tiny, insignificant face expression. Happiness includes every intricate aspect of the human being, including the intellect, body, actions, impulses, etc. We can conclude that Ayurveda recommends the following lifestyle choices and life guidance for a happy life based on the references mentioned above:

- To stay free of deceit and greed,
- To have a control over the mind.
- To be in present.
- To avoid addictions and *Prajnaparadhas* (willful overuse under use or improper use of senses).
- To involve oneself in his lawful deeds or *Karmas*.
- To respect ones *Agni* and *Ahara* and to have a diet in accordance with *Agni*.
- To have proper sleep in accordance to the body constitution
- To stay free of disease and to be happy by maintaining the balance of *Dosha Dhatu* and *Malas*

3. CONCLUSION

Happiness is a state of being free from disease, and health cannot be complete without happiness, so working towards a happier society may have the keys to a healthier society. The role of happiness in Ayurveda is immense because Ayurveda ultimately aims at giving happiness to each and every soul. By adhering to the regimens on happiness as mentioned above, a person can have greater happiness.

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