



MARMA STIMULATION DURING DAILY WORSHIP IN DIFFERENT RELIGION

Dr. Anish Chouhan ⁽¹⁾, Prof., (Dr.) Rajesh Kumar Sharma ⁽²⁾, Dr. Dinesh Chandra Sharma ⁽³⁾

1. M.D. Scholar, P.G. Department of Kriya Sharir, PGIA, Jodhpur

2. Prof. (Dr.) & HOD, P.G. Department of Kriya Sharir, PGIA, Jodhpur

3. Associate Professor P.G. Department of Kriya Sharir, PGIA, Jodhpur

ABSTRACT: -

According to *Ayurveda*, *Marma* is one of the crucial factors that has a substantial clinical impact and may be associated with acupressure or acupuncture. *Marma* are the vital sites on the body that are connected to many organs and nerves. The use of *Marma* therapy for a variety of disorders is described in *Ayurveda*, along with the identification of *Marma* points that need to be treated because damage to these *Marma* points may have major negative effects. At the *Marma* point, many types of muscles, veins, bones, ligaments, and joints converge, acting as a physiological junction. This article highlights numerous *Ayurvedic* viewpoints on *Marma* and their regular stimulation of *Marma* is very beneficial for healthy life. In different religions with different style of worship many *Marmas* are stimulate daily.

KEY WORDS: - Marma, Vital energy, Ayurveda, *Marma Chikitsa*

INTRODUCTION: -

The three great *Ayurvedic* classics of *Charak*, *Sushruta*, and *Vagbhatta*, which provide a wealth of knowledge on their location, function, and application, the five *Yamas* (social ethics) and the five *Niyamas* (personal observances). *Ahimsa* (nonviolence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (abstinence), *Aparigraha* (non-accumulation) constitute the five *Yamas*, whereas *Soucha* (internal and external cleanliness), *Santosh* (being happy and content), *Tapas* (penance), *Swadhyaya* (self-study) and *Ishvarapranidhana* (surrender to the higher power) constitute the five *Niyamas*. In *Ishvar Pranidhan* (daily worships) many types of *Marma* are stimulate daily.

According to *Ayurveda*, certain body areas are thought to be *Prana Sthana*, or the "place where life resides," and are known as *Marma*. While *Marma* treatment is used to treat various medical disorders, the main benefit of *Marma* therapy is that it is a non-invasive therapy. Injury to these *Marma* points may result in significant effects. The 107 *Marmas* points were detailed in the traditional *Ayurvedic* book.

Ancient descriptions of *Marma* include *Sadhyopranhar*, *Kalantarpranhar*, *Vaikalyakar*, *Vishalyaghna*, and *Rujakar*.

The *Sthana* (locations) used for *Marma Chikitsa* are *Dhamani*, *Sira*, *Asthi*, *Mamsa*, *Kandara*, *Sandhi*, and *Snayu*. These are where *Abhyanga* (massage) and *Mardana* (acupressure) are carried out.

Ayurvedic Marma types and their stimulation during worship: -

Ayurvedic sages from the past, including *Charaka* and *Vagbhata*, among others, have all described *Marma*. However, *Sushruta*, the "father of surgery," provides the greatest explanation in the *Sushruta Samhita*. In this treatise, published centuries ago, he discussed a wide range of anatomical and surgical topics. *Marma* points are the seats of life, according to *Sushruta*. The three *Doshas*—*Vata*, *Pitta*, and *Kapha*—as well as their subtly manifested qualities—*Prana*, or life energy, *Tejas*, or inner brilliance, and *Ojas*, or essence of life—are all found in *Marma*. Along with these three, there are the three *Gunas of Satva* (beingness), *Rajas* (activity), and *Tamas* (darkness). The 107 *Marma* points reported by *Acharya Sushruta* and found in the majority of the ancient *Ayurvedic* writings.

The following sorts of *Marmas* are listed in *Ayurveda* depending on the impact and prognosis of the trauma.

1. *Sadhyapranahara* (Unexpected death)
2. *Kalantarpranahara* (Death in a Short Amount of Time)
3. *Vaikalyakara* (Trauma-related Deformity)
4. *Vishalyaghna* (Person survives until foreign body is removed)
5. *Rujakara* (ongoing pain brought on by trauma)

These bodily locations are both visible and deeply seated, and they involve.

1. *Mamsa* (10 numbers, muscle)
2. *Sira* (41 number, vein)
3. *Snayu* (27 number, Ligament)
4. *Asthi* (8 nubmers, Bone)
5. *Sandhi* (20 numbers, joint)

The *Dosha's Marma* points, the 107 *Marma* points are broken down into the following categories based on a person's constitution, primary tissue, or physical matrix. The muscle tissue contains eleven *Marma* points. They are referred to as *Mamsa Marma*. In the blood arteries, 41 *Marma* points predominate. They're refer points *predominate* daily worship in his lifestyle God give them health as a prize.

In different religion with their own worship style, they perform the stimulate the many kinds of *Marma*. As a result, they become healthy.

IN HINDU RELIGION: -

- **Tilak:** -In Hindu worship style they perform **Tilak** on forehead than stimulate *Sthaphni Marma*
- **Tai Moli:** -*Tai Kalwa* (Moli) on hand than *Manibanh Marma* stimulate.
- **Bhajan:** -During the performance *Bhajan* clapping stimulating *Talhritya, Kurch, Kurchshira, Kshipra*.

IN MUSLIM RELIGION: -In Muslim worship style they preform five-time worship in a day.❖ **Vuzoo (wash hand mouth and feet)**

- a) 1 Handwash: - *Talahridaya, Kshipra, Kurcha, Kurchashira, Manibandha, Indrabasti, Karpur*.
- b) 2 Fill mouth with water and Gargal: -*Kantha, Neela, Matrika Marma*
- c) 3 Wash nose: - *Fana Marma*
- d) 4 Wash face: - *Shankh, Apang, Vidhura, Krikatika, Vidhura Marma*
- e) 5 Feet wash: - *talhritya kurch, Kurchashira, Kshipra, Gulpha Marma*

❖ **In Namaz**

- a) 1 Udara-Uras Marma: -*Nabhi, Basti, Hridaya, Stanmool, Stanrohit*
- b) 2 Janu
- c) 3 *Sthapani*
- d) 4 *Katikataruna, Aani Marma*.

IN SIKH WORSHIP: -

- ❖ *Sthapani, Katikataruna Marma*

IN CRISTIAN WORSHIP: -

- ❖ *Sthapani, Sthanarohita Marma*

DISCUSSION: -

One of *Ayurveda's* unique theories, the science of *Marma*, has been thoroughly developed via careful observation, particularly during surgical treatments. These superficial spots, which are quite distinct and important, are located all throughout the body. They are unique because these locations serve as the locations of "*Prana*" (life processes). Additionally, *Vishama Spandana* is one of these *Marmapoints'* most extraordinary qualities. These traditional descriptions by *Acharya Sushruta* in his *Marma Adhyaya*, *Acharya Charaka* in his *Trimarmiya Siddhi Adhyaya*, *Ashtanga Hridayam* in his *Marma Vibhaga*, and other authors shed light on every facet of *Marma*. The *Marmas* are crucial from a traumatological perspective. It has been noticed that any trauma at this stage is more dangerous but slightly stimulation of *Marma* are very benefit for health

CONCLUSION: -

Ishvar Pranidhan (worship) is very important when people do their worship daily, they become calmer and kinder they feel mentally strong and physically fit due to stimulation *Maram* so do your worship daily for healthy life.

Marmas are important locations and Prana centers. They can be used to promote health generally or specifically for the detection and treatment of disease.

REFERENCE: -

1. Acharya Y.T. Shareera Sthana chapter 6, verse 26 of the Sushruta Samhita with Dalhanacharya's Nibhandhasangraha commentary. Varanasi (India): Chaukambha Sankrit Sansthan; 2010.; p. 55. Reprint edition.
2. Sharma SP. Shareera Sthana, verse 24 of chapter 7 2nd ed. Varanasi (India): Chaukambha Orientalia; 2008; p.
3. Astanga Sangraha with Indu's Sashilekha Sanskrit commentary. Susruta Samhita, third 2010. Varanasi: Choukhambha Surabharati Prakashana, reprint of Dalhana Acharya Virachita Nibhandhasangraha vyakhya, Vaidya Yadavaji Trikamaji Acharya. page number 369.
4. Dr. Bhaskar Govind Ghamekar, Sushruta samhita, Ayurveda sandipika, Hindi, vyakhya, 3rd edition 1997, Meherechandre Lakashamendas (Sanskrit) 6/44. 5. Dr. Bhaskar Govind Ghamekar, Sushruta samhita, Ayurveda sandipika, Hindi, vy

