MARMA STIMULATION DURING DAILY WORSHIP IN DIFFERENT RELIGION

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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 beneficials for healthy life. In different religions with different style of worship many Marmas are stimulate daily.

KEY WORDS: - Marma, Vital energy, Ayurveda, Marma Chikitsha

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), Santosha (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 *Sithana* (locations) used for *Marma Chikitsha* 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 numbers, 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 Talhridya, 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, Kurchshira, 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: talhridya kurch, Kurchshira, 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: -


