

6.7 Six Obligatory duties of Jainism

1. <i>Dev Pooja</i>	Worship of the lord / Tirthankaras
2. <i>Guru Upasti</i>	Serving the Elders
3. <i>Swadhyay</i>	Study of spiritual literature
4. <i>Samayaka</i>	Self control.
5. <i>Tap Penance,</i>	Austerities
6. <i>Dan</i>	Donation, Charity

These are considered six obligatory (*Avashyak*) duties of a Jain House Holders. The detail follows;

1. Dev Pooja (Dev pooja is worship to supreme Lord)

It is necessary to pay our respect and regards to the supreme lord, who has shown us the way to liberation. We have to remind ourselves of His grace by devotionally praising him and offering our prayers in whatever way we can.

Dev-Pooja is prefared in two ways.

- (1) *Drava Pooja* - External worship with he help of material substances such an saffron, scandal wood, flowers, fruits, sweets etc.
- (2) *Bhav pooja* - Internal worship with he help of meditation and imbibing qualities to be one with Lord. One can attain better qualities life can change one's attitude to attain spiritual wholesome life.

Dravya pooja is an assisting cause of Bhav pooja. Dravya pooja is performed for a specific period of five where are *Bhav* pooja can be performed round the clock. Mind of the true worshiper remains always permeated with the devotion to the supreme soul. He there by destroys the mountains of *Karmās* He wishes to acquire absolute non-attach (*Vitragatva*) through Bhav Pooja and un till he reaches that stage, he request for birth as he devotee of he save supreme soul.

2. Guru - Upasti (Serving the Elders)

Mother, Father, Teacher, Family, Elders, Those advanced in knowledge and saints etc. are Guru. To serve there people with respect is Guru-Upasti We should with their hearts and secure from them knowledge and culture to enlighten our life. Mother and Father are he foremost Gurus. All scriptures command us to worship Mother and Father.

3. Swadhyay : (Study of spiritual literature)

Knowledge inspire to look within. Through Swadhyay, one gets an idea at religious matters, which build him to become a better person. It com transform Ones' life.

Besides Swadhya in Jainism, a penance has been considered, of high order. This is quite amazing. Considering it to be a form of austerity is glory given to austerity.

4. Saiyam : (Restraint and Discipline)

Saiyam is control over sense-organs, contract over mind, control over speech and thoughts, control over passions, desire, anger, greed. Saiyam has great potential to make our life happy, peaceful and blissful. Without saiyam no body can derive fine pleasure. Of course for the practice of discipline and restraint, proper atmosphere is also required. True regard for restraint, noble ideal, pleasure of creation, devotion to virtues conduct and proper environment-all together make it possible the practice of restraint and discipline.

5. Tap (Penance, Austerity):

The importance and glory of the austerities like fasting (Upvas) etc. depend on the noble purpose behind their observance. All attempts to purify soul and mind of the passions and vices come under the category of austerity. Besides, fast being beneficial to health, it is also useful in purifying mind and attaining spiritual benefit. During *upvas*, one is near one's own soul. Upvas also cultivates one's endurance.

Ayambil is also a penance, wherein only those items which have no spices, no sweetness, no juices of any kind including milk, curd, ghee etc. are to be taken any once a day. All the items are only boiled or baked. It is meant to control our desires for various relishing food, sweets and milk and milk products.

Ayambil is also good for health. It can easily control diabetes and cholesterol. Ekasana (taking only one meal a day - all items) is also meant for controlling our desire for food any now and then.

These are an external austerity. They can be practiced comparatively more easily than internal one. We find hundreds and thousands of Jains engaged in such type of austerity according to one's convenience and capability.

Lord Mahavir had also performed external austerity to an extreme extent. He wished to destroy the evil efforts on the soul for the evil acts done by it in past births.

But, without internal austerity (Abhyantar Tap), what the external austerity alone is worth? Internal austerity obviously is the direct and best austerity.

There are further sub-divisions of both the types:

5.1 External Austerity There are six sub-divisions:

- 5.1.1 Anasan : To give up food for one or more days.
- 5.1.2 Unodari : To eat little less than hunger demands.
- 5.1.3 Vriti Sankshep : To reduce greed in relation to various sorts of things.
- 5.1.4 Ras Parityag : To give up delicacies like ghee, milk, honey, butter etc.
- 5.1.5 Vivikta Sayyasanasamlinata : To reside in a lonely place free from all disturbances.
- 5.1.6 Kaya Kalesh : To place one's body under stress through cold, heat, diverse postures.

All these external penance are meant for cultivating the power of endurance, to purify the mind and to reduce the attachment and passions.

5.2 Internal Austerity (Abhyantar Tap)

This type is indeed superior to external one. There are also six sub-divisions:

- 5.2.1 Prayachita (Repentances) To make a clean sweep in connection with the defects in observing a vow.
- 5.2.2 Vinay : (Good Manners, Obedience) To hold in great regard to virtues, knowledge etc.
- 5.2.3 Vaiyavatch : (Service) : To render service through providing necessary items or through offering services wherever required.
- 5.2.4 Swadhay : (Study) To study sculptures/religious literature and acquire knowledge.
- 5.2.5 Vyutsarg (Renunciation): Renunciation of EGO/Pride.
- 5.2.6 Dhyan : (Meditation) Cultivating power of concentration.