PREFACE

The researcher is Jain by birth and lived with Jain surrounding in the state of Gujarat and lives with Jain surrounding in the state of Maharashtra in India. The researcher has deep rooted Jain culture in his blood. The Jain philosophy was taught to him from the age of five and received the preliminary and intermediate knowledge by the age of twelve. The grown up age, higher education, marriage and family responsibility kept him away from religious study and activity for major period of life span. In Mumbai, researcher studied the courses in Jain philosophy from university of Mumbai. Researcher took intensive interest in Jain philosophy for more than three years after completing diploma course in Jainology. The idea of research work was result of keen inquisitive nature and to make use of educational qualification of master degree in economics and study in management courses. The welfare of human in material term and spiritual term is supreme priority in this miserable world to day. Dr. Amartya Sen gave a new presentation to economic fabric by weaving the new idea of welfare in it. Earlier the economics was considered as science. This thinking changed with incorporating dependence on the social sciences philosophical approach in it. It is understood that HUMAN has to change himself rather than the law of science. This was most challenging task for researcher to highlight the welfare term in economics and welfare term in Jain religion.

Researcher selected four concepts of Dr. Amartya Sen which are concern most for the welfare of human. The concept of choice and welfare were the basic thing regarding how the human makes a choice in economics. The right and wrong notion about choice and ultimately the benefit of choice to human with the help of agency in his well being and welfare by way of planning and policy in governing system with the help of elected representatives at all level.

The second concept is regarding capability and development as freedom. Here Dr. Amartya Sen has considered the development of capability of person
is the sole welfare for human and its development is the freedom. Ultimately every human being wants the freedom and not slavery. Development in terms of freedom is the true welfare of human.

The existence of disparity in world is the root cause of unhappiness in the masses. The heterodoxy in the society, high and low class in the society, cast and creed, power in terms of politics, economics and deeply planted idea of superiority and inferiority are the hurdle in the way of welfare for human in this world. The inequality is the perfect point to discuss and find out the solution. Dr. Amartya Sen had discussed the subject very elaborately and given the remedies for the same.

Dr. Amartya Sen was moved by the very scene of communal conflict where a labourer had gone for daily wage earning was stabbed in riot. The poverty and hunger exit in this world from the beginning and no one is able to eradicate it from the world due to various reasons. The poverty and famine are related to each other in different sense. Poverty is the result of lack of entitlement and famine is the natural calamities. Entitlement can be arranged and famine can be prevented with advance information and timely measure for prevention of it. In both the cases poor is the sufferer. The governing agency has to decide proper policy and implement it whole heartedly in benefit of people, who are below poverty line. The welfare of these people is the concern of economics. Dr. Amartya Sen has studied the cause and effects of famine and the six great famines of world accrued at different time.

I have selected four concepts of Jain religion, which are the most appropriate and relevant for the welfare of human in material as well as in spiritual term.

AHIMSA PARMO DHARMA- Researcher believes that dharma means to follow the right thing in life. Non-killing is the supreme religion. Jain religion believes in this principle. This is the mother of all virtues. Non-killing is the centre from where all the good things thread starts and weaves a nice fabric.
Non-killing is the main blessing to get control on all psychological activities. This saves human from doing all physical activities. The karma existence will be negligible. No karma or negligible karmas become rapid course of action for emancipation. Human is having lot of benefits by adopting the vow of non-killing. Lord Mahavir practised non-killing through out in his life and preached his followers to follow the same. Non-killing will bring peace in the world, makes human to understand the situation better, crates brotherhood. Non-killing gives birth to non-stealing, not to speak lie, observe celibacy and not to hoard than necessacity things require for life.

The second concept is related to karma. All the activities of body and mind attract the karma as per Jain philosophy. You have to experience the effect of karma as you are the doer of it. Karma gives you pleasure and pain. The karma is the main cause of transmigration of living beings. The good karmas can give you possibility to have birth as Tirthankara. The auspicious karmas will result in the form of birth as celestial body and infernal and tiriyananch body due to inauspicious karmas. You can emancipate your soul only in human birth. You can stop karmas coming to the soul. You can even burn them. You have to get rid of all eight types of karma for emancipation of your soul. Emancipation will give eternal bliss and no rebirth.

The third concept is of non-possessiveness. Possessiveness is the root cause of all quarrels. Possessiveness is the root cause of inequality. Possessiveness is the root cause of degradation of environment. This bad habit gets converted into greed. Person does all sorts of wrong things in greed. Human does not acknowledge the existence of other human. The universe turns into hell. Peace will be no where in this world. Human has no limit for his desire. This spoils the entire atmosphere of spirituality. The Moral and ethics are kept at distance.

The fourth concept is of Anekantvada-many-sidedness. This is a part of logic and a part of pramana in knowledge. Here lord Mahavir has given a magical
formula to human, how to respect others' view and cultivate the habit of seeing negative and positive points in the same thing. This is very useful in today's atmosphere of conflicting world. This will give a key to human to avoid the situation of conflict and create a peaceful atmosphere. This has many other benefits as you transform it in to a predication form. The many-sidedness works at all level and in big as well as small enterprises, institutions and departments. This works in industry as well in service sector. This works in government as well as in private sector. It has literary application in which you can travel from general nature of a thing to particular nature of a thing by way of application of nayas.

All four concepts are the pillars of Jain philosophy and logically explain the religion to human. The world can experience peace and prosperity. The Jain religion talks about present, past and future birth of a person. Jain religion gives satisfactory explanation about every thing including the birth, death through karma theory. Jain religion shows the way to get out of the cycle of birth and death for one who desires. Jain religion shows the way for emancipation of soul as ultimate goal of human and free from pleasure and pain.

I would like to express my appreciations of general guidance; I received in discussion on the structure of the thesis and valuable, important suggestions on each and every chapter from my beloved guide Prof. Nitin J.Vyas. I acknowledge with deep gratitude the constant assistance and co-operation I have had from Dr. (Kumari) Utpla Mody and to read final version of the manuscript. I have been very fortunate for the comments and suggestions made by my friends. I am thankful to Federation of Jain Association in North America known as JAINA of U.S.A., Jain Academy, Shri Kunthunath Swami Jain Foundation, and Shree Vardhman Sthanakwasi Yuvak Mandal Charitable Trust, all from Mumbai for helping me financially to complete my thesis in three years time. I could complete this works with the great help and continuous encouragement from my beloved wife Harsuta and my enthusiastic younger
son Vikas at London. They gave me full support, co-operation and mental peace to work.

The style of writing is of research work but my guide wants it to be on the map of world as a critical study book. I am sure that my work will be well received in the circle of intelligent and critical study group of society.

K.R.SHAH