Chapter one

Introduction of the Thesis

1.1 Introduction-Philosophy

Every philosophical thought of school has two branches, ethics and metaphysics. Ethics relates to the code of conduct, metaphysics refers to the mode of thinking. The rule of ethics is comprised with what is right, what is wrong. What is to control, what is to follow? Man will feel pleasure and pain by self and effects of pleasure and pain given by others to him. This will make man to think in terms of others. As person becomes perfect in ethical value, life grows on the foundation of a deeper insight, which proves to be wisdom and not error, because it is workable.

When you look at the history of philosophy, you can make out that Plato and Aristotle took help of politics and ethics for philosophy, in Middle age, the philosophers took help of theology and in 19th century Newton and Bacon took help of history, politics and science. Indian philosophy had not taken any thought from any of the above things but developed on account of bounty of nature and predominantly land protected by Himalayan Range in North, East and in West and South by sea. Indian philosophy is spiritual in nature. Indian philosophy developed by intuitions of sagas.

It has been made a matter of complain that philosophy has not made as systematic progress as science has done. Philosophy being more or less a matter of abstract speculation and its problems are more intangible and elusive than those of science; its progress must be less spectacular. The enquiring mind is more of an imitation of some thing natural where as scientific mind is more of reasons. The result of science is visible. The philosophical thoughts are abstract. Scientific disputes do seem resolvable
many moral disputes do not. Aristotle likes to point out that first of all, our morality is an essential feature of our circumstances as human being.¹

Darsana is the nearest equivalent meaning of philosophy in Indian tradition. It is however important to note that Darsana is the most popularly accepted “equivalent” to philosophy in India.² Kanada in Vaisesika Sutra used the ‘Darsana’ as philosophical knowledge. Haribhadra, A Jain saint and writer of various books of Jain philosophy had used this word in 6th century in his book titled SAD DARSAN-SAMUCCAYA.³ Eight centuries latter, a renowned Vedantin Madhvacarya summarized fifteen schools of philosophy in a work “SARVA DARSAN SAMGRAH”.⁴ The sarvasiddhantasarasamgraha of SAMKARA and prasthananabhedha by Madhusudana Sarasvati had written on different philosophies.⁵ Dr.S.Radhakrishnan says “For the Hindus a system of philosophy is an insight, darsana. It is the vision of truth and not a matter of logical argument and proof.”⁶ “The Buddhist pitakas (400B.C.) called the heretical opinions ditthi (dersti in Sanskrit from the same root “Drs” from which darsana is formed)” “The Jain thinkers had fixed the meaning of darsana as a system of philosophical thought”.⁷ Here ‘Seeing’ is in sense of receiving visual sensation, followed by the mind working on them and converting them into

¹ Martha Nussbaum, Moral disagreements classic and contemporary reading Edited by Christopher W.Gowans. Page no. 178
² Translated by K.Satischandra Murty, English Translation of ‘SADDARSAN SAMUCCAY’ by Haribhadra.
³ K.Satischandra Murty, ‘philosophy of India’ page no. 3-7
⁴ English translations by E.B.Gowell and A.I.Gousg ‘Sarva darsan samgrah of Madhvacharya’ Edited by K.I. Joshi,
⁵ S. Radhakrishnan, An idealist view of man, page no. 122
⁶ ibid, page no. 100
perception. Dr. S. Radhakrishnan puts it that "the perception includes within its scope, conceptual knowledge and intuitional experience." 8 This religion is capable to give success in lokvyavahar-worldly affairs as well as in spiritual affairs - emancipation. Religion teaches the different stages of spiritual evaluation of soul. Dr. S. Radhakrishnan remarks, "The ultimate experience is sovereign in its own right and carries its own credentials. It is self established, self evidences and self illuminating." 9 Dr. Hari Satya Bhattachrya says, "Man is more than his empirical self and his relations to society. There is his spiritual self, his true and real self, the self as it is in itself, cleared of all relationships with matter". 10 The philosophical aspect is important in economics as well as in religion for the concept of Welfare.

1.2 The philosophy of welfare economics of Dr. Amartya Sen

Ethics teach man "HOW" he should be rather than "WHAT" he should be. The how and what make a great difference in human life and in society. Every school of thought has "ETHIC" essentially one of an important ingredient. The ethic is in Economics, Sociology, and Psychology. The ethics is a code of conduct. This code of conduct is applicable to the people who follow that discipline-religion. Now a days "WELFARE" in economics is an ethical aspect.

In the light of philosophical approach to economics, it is necessary to find out right meaning of the welfare in economics.

A dictionary meaning -The term welfare in economics is the health, happiness and fortune of person or group, organized efforts designated to promote the basic well being of people in need. One has to analyze this in subjective as well as in objective manner. The welfare of human is most important task for economists. "The economist, like everyone else, must

8 S. Radhakrishnan, Indian Philosophy vol.1, page no. 43
9 S. Radhakrishnan, 'An ideal view of life' Page 92
10 Hari Satya Bhattachrya, Jain Moral doctrine' page no. 82.
concern himself with the ultimate aims of man”—Alfred Marshall. They are supposed to make a choice between alternative policies and good and bad institutions to decide the theory of how and by what criteria welfare economics should work. Welfare economics think on the line of maximizing the human happiness without making others to suffer. Earlier it was thought that individual and society will have maximum benefit in market regulated economy.

Jeremy Bentham born in 1748 and died in 1808 considered as REDICAL philosopher. His philosophy divided in to two (1) Association principle and (2) Greatest-happiness principle. 11 We can define this as "VIRTUES". He advocated complete democracy, including votes for women. He held that the greater number would judge right. Ethics is necessary because men's desire and conflict is a cause of egoism. According to Bentham, "FREE COMPETITION", in orthodox economics, is a very artificial conception, hedged in by legal restriction.

Pareto was an Italian economist. First he thought for welfare of man. He took the welfare in individual term. He thought in terms of "OPTIMAL" which was a goal. The Pareto formula is as follows.12

- If everyone in the society is indifferent between two alternative social situations X and Y, then the society should be indifferent too;
- If at least one individual strictly prefers X to Y, and every other individual regards X to be at least as good as Y, then the society should prefer X to Y.
- The Pareto optimality is "in a given choice situation, consider the set of alternatives X from which choice should have to be made. An alternative X belonging to that set will be described as Pareto optimal


12 Amartya Sen, collective choice and social welfare, Page No.21
if there is no other alternative in the set which is Pareto-wise better than X.\textsuperscript{13}

Marshal agreed for MORALITY. Prostitution is not a productive activity as per Marshal, but an immoral activity. Hare, Rawel, Harsanyi and Kenneth Arrow were distinguished economists to think in term of welfare. The contractual tradition treats morality as the outcome of an (actual, imagined or hypothetical) agreement. Rawls’ variation of the approach leads to principles of justice, which give a particularly high priority to the least well-off group in society. Kenneth Arrow was most accepted economist in this area. His “impossible theorem” was a landmark in welfare economics.

EDWARD J. GREEN: - \textsuperscript{14} The Malthusian population Theory is in confrontation with the rapid transfer of technology to third world societies in the past several decades. This transfer indicates that groups of people who have traditionally enjoyed a low level of material welfare are willing and able to change their way of life radically in order to raise that level.

The central argument of his most famous work, Poverty and Famines (Sen 1981, see also Devereux 1993, 2001), was that famine not caused by a negative Malthusian relationship between population and food supply. The implication is that famine can be construed as a food demand problem, not a supply problem. Access to food is obtained when one has entitlement to it, and Famine results where access to food is reduced because of processes denying or lessening entitlement to food.

Extended ‘entitlements’ (Drèze and Sen 1989) - “Entitlements” are those that are available, and are therefore cognate with “acquisition power” (Cameron 2000). Survivors of serious famines have the power to acquire food - to grow it (production based entitlement), to buy it (trade based entitlements), by selling their labour for cash or food (own labour entitlement), by being given food by others (inheritance and transfer

\textsuperscript{13} Ibid, Page no.21.
\textsuperscript{14} Editor: - Joseph C.piti, Philosophy in economics, Page no.11.
entitlement), or through access to what, Dr. Amartya Sen Terms including looting. Dr. Amartya Sen's theory has also aided the development of early warning systems of famine used to alert agencies and governments to impending food stress by looking at price signals in markets—Simon Batterbury and Jude Fernando.  

STEVEN STARATWICK: - In their 1944 work, Theory of games and Economic behaviour VON NEUMANN and MORGEN STERN showed individual choices were among uncertain prospects and satisfy weak consistency postulates of rationality.  

HARSANYI: - Harsanyi showed that these postulates would, when coupled with a weak ethical postulate, logically entail that social welfare was an additive function of individual utilities.  

A sophisticated account of this view has recently been developed by RAWLS in his "A THEORY OF JUSTICE" which argues among other things, for the difference principle, a maxim like principle of social justice which tells us to maximize the prospect of the worst-off class in society as opposed to the sum of individual utilities.  

E.F.MCCLENENN: - The well-known Arrow impossibility theorem for social welfare function is a negative result.  

In recent years, however, there have been a number of significant developments which appears to promise a way out of the Arrow impasse. By enriching the information available, concerning individual ordering in such a manner as to permit some from other of interpersonal comparison. The original ARROW impasse is avoidable and constructive results are obtained.

15 Ibid  
16 Ibid Essay by Steven Staratwick, Page.no.63  
17 Ibid Essay by Steven Staratwick, Page.no.63  
18 Ibid Essay by Steven Staratwick, Page.no.63  
19 Ibid Essay by E.E.Mcclennen, Page.No.93
The focus of welfare economics began to shift from comparing allocations in a given economic environment to comparing system of economic organization, which might operate within entire classes of economic environment. Indeed the entire "PUBLIC CHOICE" approach to welfare economics is a manifestation of this shift in emphasis. This is a theoretical welfare economics.

The question of "MORAL and JUSTICE" came into picture. Dr. Amartya Sen said very properly that "OUGHT TO BE" of Socrates was very important. Aristotle considered problems of ethics in connection with the social life of the people. Aristotle regarded ethics as the doctrine about the moral of man as a social creature, as a political animal. Dr. Amartya Sen said in his book rationality and freedom that "Every one's utility goes up '. This is not required in 'interpersonal comparison'. Pareto condition is sufficient. The contractual tradition inevitably connects with Sen's work, given Sen's concern with poverty and justice.

The philosophical aspect is important in economics for the concept of Welfare. The concept of welfare came into existence due to many reasons. The world had experienced the capitalist economy. The laissez-faire policy was most important in those days of 18th century. The industrial revolution and Keynes theory of multiplier effect was not able to give proper remedy to the weaker section of society. The socialist theory of China, Russia, East European countries, Cuba or Dictatorship in Italy, Germany, recently north Korea, Taliban of Afghanistan, Idi Amin of Uganda and Mobuto of Congo and Pakistan could not eradicate the difference of "Haves' and "Haves not" in the society. The democracy spread over the world. Democracy had broken the boundaries of static thoughts and discovered the new area. New countries in Dark Continent- Africa have started developing. Global trade had taken place instead of international trade. The foreign flow of capital

\[21\] Amartya Sen, Rationality and freedom, Volume one
made number of small countries to develop by leaps and bounce. The oil reach small countries are having consortium and try to hold the world in their clutches. The prosperity of other countries is relying on this energy which is known as “BLACK GOLD”. Oil is the main source of energy for the human life. This will bring the development.

The economic thoughts have changed new a day. Economists were forced to think in terms of man due to gigantic progress all around the world. There were lots of inequality in society and no proper distribution of gross national product. The old utilitarian theory along with libertarian theory ultimately progressed towards the development, freedom, social justice and capability approach in the name of welfare economics.

DR. Amartya Sen quoted Henry Wallace saying that “The century on which we are entering can be and must be century of common man.” in his book “Development thinking at the beginning of 21st century.”

Dr. Amartya Sen suggests the radical changes in development thinking. According to Dr. Amartya Sen the reasons for development of world are as follows.

Development experience
1. Post war construction of Japan and Germany.
2. Growth in Europe and North America due to high employment.
3. Welfare state from Europe and financial burden.
5. Fast economic expansion of Latin America.
8. Elimination of food dependency in third world and South Asia.
10. Increase in international trade.
11. Longevity improvement in world.

Amartya Sen Book:—“Development thinking at the beginning of 21st century,” page no.1.

ibid
The new mantra of development is planning for marketing of the goods. China and India and many developed countries have conquered the world market by exporting their product. India is the number one exporter of intellectual goods known as "Information Technology" in the world. Now government is paying attention to the welfare of people. The consumption concept has improved the standard of living of the people at lowest level. The girl child matter is taken on top priority at central as well as state level for birth, education, medical attention. India is proud by state like Kerala where the girl child education, population ratio and birth rate are very remarkable in comparison to west and European countries. India is making rapid progress in terms of G.N.P., improvement in well being. Social transformation is taking place. The blood, sweat and tear are not in the history of India. There are no bad results like of other countries, great leap forward of China and dictatorship of Singapore, Pakistan.

Dr. Amartya Sen put forward the thought of collective choice theory, development as freedom, inequality, and Poverty and hunger eradication by way of development of capability as the concepts of welfare economics. Dr. Amartya Sen talks about Human values, Human rights, Human dignity and Human happiness. This thought has been further developed as Human well-being. Economists are looking into the future especially for conversation of natural resources, protection of ozone layer. They are looking into especially for well-being of man.

Dr. Amartya Sen noted the contrast of "non-ethical" character of modern economics and the historical evaluation of modern economics is an offshoot of ethics. Dr. Amartya Sen is of the opinion that philosophy does play an important role in any field. The thought of welfare in economics made Dr. Amartya Sen the right full choice for NOBLE prize in the field of economics. Dr. Amartya Sen awarded noble prize in Economics in the year 1998.

1.3 The Philosophy of welfare in Jain religion

There were many thoughts prevailing in the field of philosophy. The Indian philosophies are divided into two distinct sections (1) Non-Sraman tradition
Brahmanical. Six traditions were known as brahmanical tradition, having faith in god. Gemini referred god. Mimamnsa and the Sankhya do not believe in god as a creator of the world. They accept the authorities of Vedas. Brahmanical tradition accepts Vedas as a final authority. The Vedas are considered as APURUSEYA-not written by human but by deities. The Mimamnsa and Vedanta is the direct recipient of these literatures. Mimamnsa had carried forward the Vedas system of rituals known as ritualistic. Vedanta carried forward the idea of knowledge, known as speculative. After Vedas, the Upanishads period started. The intuition was the main source of knowledge. Much refinement had come in the Hindu philosophy.

As per Vedic literature, Lord Manu had established certain laws in the society. These laws were known as “MANU LAW” in Manusmruti. Manu divided the entire human population in four main categories (1) Brahmin (2) Kshtriya (3) Vaisya (4) Sudra. These populations knew by their profession and not by birth. Brahmans were supposed to give education, carry out religious activities, spread religious thoughts, and keep religious thought alive. Kshtriyas were to rule the land, protect the land, administer the system of law; give justice and collect revenue to maintain the kingdom. They had to look after the well-being of population. Vaisyas were supposed to do agriculture, manufacturing, trade, import, export, business, finance and all other activities. Sudras were to serve Brahmin, Kshtriya and Vaisya in the society.

Brahmin started the Yagna and YAG, a religious activity as rituals. They sacrificed the animals in this yagna. They were using SOM RAS-wine as part of rituals. The Brahmins were full of greed for wealth. “My son this means money to us, a great deal of money for sacrifice.” 24 This was easy way to maintain themselves and enjoy the luxuries.

24 Srigala Jataka, page no.142, 496.
Sudras were not allowed to stay in city limits. They had to serve compulsorily the rest of the three communities. They were not getting enough remuneration for services which they rendered. Sudras were exploited in all respects by the society. They were explained that this is due to their past life karmas. The social volcano erupted. People were ready to get out of this type of exploitative social situation and living conditions. They waited for new opportunity. The injustice was the main cause.

(2) Sraman tradition – non-brahmanical. The non-brahmanical philosophy was of three systems known as Jain, Buddhist and Ajivaka. Three Sraman Tradition=Ajivaka-Charvak, Buddhist and Jain did not believe in god. Jain have a firm conviction that world is eternal and there is no creator or destroyer. In Jain religion, the omniscient-Tirthankar was the authority. Tirthankar was the human but with keval jnana. Tirthankar was preaching the religion. Tirthankar was known as omniscient. The meaning of omniscient is -The knowledge of soul is in full capacity and able to know quality and modes of all living and non-living things in the universe through past, present and future in sense of time.

The injustice in society gave a birth to revolution. Their leader was lord Mahavir and latter on Lord Buddha. Lord Mahavir had opposed vehemently the sacrifice of animals in the name of rituals. Lord Mahavir had propagated the principle of NON-KILLING - Ahimsa. This was liked by majority of people (population) of the society and especially women. Women opposed to cook and to eat the meat. They preferred to remain vegetarian. Lord Mahavir introduced number of eye-catching changes in the society. Lord Mahavir introduced brotherhood in society. Lord Mahavir emphasized the moral life in place of ceremonial life. Lord Mahavir pleaded for the concept of perfect saga in place of god. The Sutrakrtanga denounces the pride of birth as a one of the eight kinds of pride by which man commits sin. Jain religion did not favour the caste system. Lord Mahavir believed in equality. People are allowed to follow Jain religion, provided they are able to practice the laid down instructions of Jain religion.
Jain philosophy contains many useful thoughts for man to achieve his material, as well as spiritual goal. Material prosperity is connected with Vyavahar naya and emancipation of soul is connected with Nischya naya. Vyavahar naya teaches householder how to live the life with material prosperity through religious practice. It describes various ways and means for the welfare of man, and society at large. Nischya naya teaches how the ascetics and house holders should lead their life and to follow religion for final goal of emancipation of human consciousness. Jain religion is a perfect combination of Vyavahar naya and Nischya naya.

The jiva is conscious and material is inanimate. The relation of jiva and pudgal-material is eternal. Jain religion categorically states that jiva can have freedom from the association of pudgal and attain the position of pure consciousness. The ethical ways and means make soul free from the association of pudgal. One can have evolution from material level to spiritual level is welfare in final term. This is possible through the religious practices. Jain considers emancipation means to have keval jnana. Keval jnana is the position of the soul. The consciousness will turn into pure knowledge-keval jnana and non-physical existence will release from the cycle of birth and death.

Jain religion believes in ethics and moral as a part of its principles. The main principles of Jain religion are Ahimsa-non-killing, Satya-truth, Asteya-non-stealing, Abraham-celibacy and Aparigraha-non-hoarding. The application of these principles will result as likely equality; man will be less egoistic due to the virtue of love, humbleness, develop tolerance, subsidise his kasaya-passion, ready to help helpless people and create brotherhood. The Jain religious principles will advise you on this process of being from becoming. The being concept in Jain religion is for individuals. Jain religion has mainly two aspects. Vyavahar is the procedure for good becoming and nischya is the procedure for being. Jain religion gives importance to karma. Annihilation of all karmas is necessary to obtain emancipation of soul.
The glorious Jain religion is more than 3000 to 3500 years old. The historical evidences are available. The historical and archaeological proof of lord Adinath is there. He was known as "KESHI" having long hair and in standing posture known as in KAYOTSARGA position naked statue found during excavation. It is recorded in history that King Khearevala of Kalinga invaded Magadha in 161 B.C. second time. He brought back the idol of AGRAJINA, of the first Jina (Rsabhadeva) which had been carried away from Kalinga three centuries earlier by king Nanda 1(first) around 423 B.C.25

The Yajurveda mentioned the names of three Tirthankar (1) Rsabha – 1st Tirthankar, (2) Ajitnatha – 2nd Tirthankar, and (3) Aristanemi-18th Tirthankar. Lord Neminatha was 22nd Tirthankar and predecessor of lord Parsvanatha. He was the cousin of the lord Krishna of the famous epic MAHABHARATA. Lord Neminatha's father and lord Krishna's father were brothers. The 23rd Tirthankar lord Parsvanatha was from 872 B.C. to 776 B.C.

The 24th Tirthankar, Lord Mahavir was born in 599 B.C. and died in 527 B.C. Vardhman was his real name. He was second son of a Kshatriya chieftain in Magadha. Lord Mahavir enjoyed all royal comforts in his life first 30 years. When saints visited the royal palace and saw young Vardhman, they impressed by his serenity and equanimity and named him as Sanmati. Vardhman entered in to ascetic life at the age of thirty. He led the life of ascetic for twelve years and six months. This long and strict self mortification qualified Vardhman to attain kevaliship. Thereafter he was recognized Omniscient and known as Mahavir. Lord Mahavir taught the religion for thirty years and organized the system of ascetic and householder. This is known as Chaturvidh Sangh – four fold communities. Lord Mahavir propagated the religion of "JINA". Lord Mahavir known as "NIGRANTH NATHPUTA" therefore it known as nigranth religion. Lord Mahavir was also known as Sakyamuni.26

25 N.P.Jain, Ahimsha – ultimate winner, page no.210
26 Ibid page no.36
Lord Mahavir time, People were mostly engaged in agriculture and dairy industries, the small portion of population was engaged in trade, commerce, small-scale manufacturing, mining, forestry and day-to-day service providers and warrior. Sraman ANAND had made a limit of wealth of 12 crores gold coins. Anand was having limit of four gokuls. One gokul means 10,000 cows. Anand made a limit of agriculture land. Anand was having limit of 500 HALE measured land. The one NIVARTAN is measuring 200 X 200 square hands land. One hundred Nivartana is equal to one HALE. One hale is measuring 4,00,00,00 square hands land. His main profession was agriculture and dairy. Another Sraman named MAHASATAK was having 24 crores gold coins filled in nickel vessels. There was a female potter named HALA HALA. She was having 500 shops to sale pottery in capital and in state. Ladies were free to live their lives. Ladies were bringing dowry from their parental house and keeping it with them. Ladies were using cosmetics and perfumes. They were wearing colourful dresses made out of cotton; silk and wool. People were celebrating the festivals. People were observing social customs. The food habit and day-to-day life was comfortable. People were taking Ayurvedic medicines for cure of disease and health care. Robber and thug were there in those days. Wine, gambling and prostitution were vices in those days. There is a famous story of dancer AMRAPALI. The story of ANGULIMALA, robber is famous in Buddhist literature. The CHANDAN BALA sold as slave due to circumstances. Originally, she was princess.

27 Chief editor- Shri Mishrimalji Maharaj, (Hindi) Book- upasakadasang Sutra, Page.no.27

28 Ibid, page no.27.

29 Ibid, page No.167 to 170.

30 Kailash Chand Jain, Book: - Lord Mahavir and his times, Chapter no.7 page no.237-275.
The ruler of the state was king. The spy system was there. The law and order were there. The king was punishing the guilty and keeping the crime in control. King was collecting the taxes. There were rules for trade, artisan and guilds, import and export. King was regularly holding the court, giving justice, satisfying the queries of association, guild and other people for their grievances, and solving their difficulties. King was taking advice of learned people, head of guild and trade association. King was giving justice with help of his trusted ministers. The slavery system was recognized by state. There were established norms for freedom of people, custom and movement.

Agamas are having the full description of Jain religion. Agama literature is the authority on Jain philosophy and considered as the fountain of the religion. The vani or the sermon of lord Mahavir called Agama. "APTAVACHANA" is known as agama literature. Earlier, it was in the form of SRUT JNANA-to hear and remember. Later on, it converted into canonical literature. The forth council met under the leadership of Devarddhigani in the year 454 A.D. at Vallabhi. Lord Mahavir sermons were arranged, classified and codified in the form of canonicals literature in council. These known as ANUYOGAS. These canonical literatures divided in to four parts.

1) Prathmanuyog – Details of religious stories. Here the life of sixty three shalaka purush is described. They were Tirthankars, Chakravartis, Vasudevas and baldevas.

2) Karananuyoga – Day to day activities of house holder and ascetics. The duties and religious practices have to follow as Karan charan.

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31 ibid Page no.222 to 227

32 ibid Page no.246 to 252, 270 to 275

33 The Ph.D. Thesis of Hirabai Boradiya, "Jain dharma ni mukhya sadhvio ane mahilao" Page no.101
3) Carnanuyoga - Arithmetic calculations. This is in term of time, length and distance as well as area of continent and sea. The measurement of cosmos is there.

4) Dravyanuyoga – Details related to dravyas. The six eternal substance, the real, the nine tattvas are described in various ways.

A learned ascetic, named Shri UMASVATIJI translated the essence of agamas in Sanskrit language for the benefit of other religious scholars and gave a chance to them to understand the Jain religion. Shri Umasvati’s book named “TATTVARTHADHIGAMASUTRA” is enjoying the support of both, Swetambaras and Digambaras. Various learned monk wrote the literature piece by piece and express their thought regarding, logic, epistemology, Anekantvada, Six Dravyas, nine tattvas, emancipation of soul, karma, ascetic and householder rules and regulation and many more things.

Jain philosophy is humanitarian. Jain religious system is known as “CHATURVIDH SANGH” = four fold community. They are as follows (1) Sadhu-Ascetic-Male (2) Sadhvi-Ascetics-Female (3) Sravaka-House Holder-male (4) Sravika-House Holder-female. Now householder status is little lower than ascetic status is. The religion followed by householder is known as “VYAVAHAR DHARMA” and ascetic is known as “NISCHAY DHARMA”.

When renowned Brahmin Vedic scholar Indrabhuti Gautam became Lord Mahavir’s principal ganadhar along with ten others than the sangha got off to a tremendous start. Each one of them brought 500 pupils with them in Jain religion. Chandana was the head of the nun order. Sankha Sataka as the head of house holder men and Sulasa and Revati as the two heads of house holder women as their number were larger. In the sixth century B.C., The chaturvidhsangha grew to a large number with 14000 monks, 36000 nuns, 159000 laymen and 318000 laywomen followers, during Lord Mahavir lifetime.  

34 N.P.Jain, Ahimsa-ultimate winner Page.39
The community welfare programmes are as follows.

Education: - (1) Scholarship for Jain students (2) Hostel and college for Student.

Health: - (1) Hospital and clinics (2) Guest house in major cities for patient’s relatives and visitors

Welfare: - (1) Community welfare funds (2) Community organizations (3) Panjrapole-Animal and bird shelters (4) old people homes.

Places of pilgrimage: - (1) Guest houses at all places of pilgrimage. (2) Upasharyas, temples and residential place for monks, nuns and meditation centre for lay people.

The sangha does various activities. The elected members maintain the sangha property and keep proper account of income and expenditure.

Jain Sangha and Ahimsa:-They run hospitals for people. These hospitals are open for all. The other communities are taking benefit of hospitals. Jains are always with open heart and not to restrict the humanitarian benefit to their community. They run “PANJRAPOLE”- a house for sick or physically unfit animals (cows, buffalos and oxen). The main purpose of Jain religion-AHIMSA is served here. They run hospital for animals, birds. They work for causes preventing the animal and bird’s cruelty. They work for saving the healthy animals meant for slaughterhouse. These activities are a part of AHIMSA. These activities give tremendous boost to donate for the benefit of society.

1.4 Object of the Study

This thesis itself is the philosophy of welfare in both ways. It is a humble attempt at correlating the religion and economics in human life and to show how to have peace, happiness in the life. The aim of writing this thesis is to combine the better aspects of thought, the ancient and the modern welfare approach if any. My efforts are to find out the welfare aspects in each
concept. The findings regarding welfare aspects will be given at the end of chapter.

The religion is a most inseparable part in the life of man. The economics is a day-to-day force to live the life. It was a question how to correlate the thing in right prospects. Both the subjects are carrying the main theme of welfare for man. Man has certain good qualities. Basically man follows religious thought in his life. Humanist admits the spiritual view of the universe.

The subject matter is very vast. One has to observe a limit. My thesis is a selection of few topics for welfare in the vast writing of Dr. Amartya Sen. Dr. Amartya Sen wrote on many subjects. Dr. Amartya Sen's favourite subject is Welfare of human. The books are selected as concepts of my chapters. I have selected the following Books of Dr. Amartya Sen. They are (1) Collective choice and social welfare (2) Development as freedom (3) Inequality Re-examined (4) Poverty and famine.

Jain philosophy relates the man and his welfare in many ways. Lord Mahavir had thought for six types of living beings on earth. Jain religion is highly devotional and logical. Jainism emphasizes on ethics. The material prosperity is in Jain society. Jain religion preaches donation as virtues. They do use money as per religious guidelines. Jain community has given more attention towards the welfare of man and material both (Total eco system). Jain Philosophy is humanitarian in nature of perfect bliss and perfect happiness for human. There is a process to gain the perfect bliss and perfect happiness. In this process, one has to follow three spiritual steps. These three steps show the way for emancipation of soul. They are known as “Samyag jnana, Samyag darshan and Samyag charitra”.35

Jain philosophy having vast literature on different subjects like Meta physics, epistemology, spirituality, karma theory and mathematics and many more

35 Umaswatiji, Tattvarthasutradhigam, commentary by Pt.Sukhlalji Chapter no.1. Stanza no.1 page no.4
subjects. The selected concepts are Jain religious principles. I choose the following concepts from Jain philosophy (1) Ahimsa (2) Karma theory (3) Anekantvada means non-absoluteness (4) Aparigraha means non possessiveness.

Here the one's quest ends with satisfaction to perform some thing better for human in society.

1.5 Methodology

The method is the technique adopted for welfare in economic and in Jain philosophy. The methodology is library research-reading books, articles and lectures given at various places, reports, statements and notes of Dr. Amartya Sen and writing of other eminent writers in welfare economics. Dr. Amartya Sen wrote on many subjects. In general, it is welfare of man. Dr. Amartya Sen is renowned authorities on economics and especially on welfare economics.

Library research in Jain philosophy is of the literature on Agamas and interpretation on it by eminent writers and Jain scholars. Jain agamic texts were known as Anuyogas. It is the sermons of lord Mahavir kept in these text books written by learned monks.

1.6 Chapterization of Thesis

CHAPTER 1 Introduction of the thesis

CHAPTER 2 the concept of Humanism in Economics and Jain Philosophy

CHAPTER 3 Dr. Amartya Sen's idea on collective choice and social welfare

CHAPTER 4 The doctrine of Ahimsa in Jain philosophy

CHAPTER 5 Dr. Amartya Sen's idea on Development as freedom

CHAPTER 6 The doctrine of Karma in Jain philosophy

CHAPTER 7 Dr. Amartya Sen's idea on Inequality re-examined

CHAPTER 8 The doctrine of Anekantvada in Jain philosophy
CHAPTER 1 Introduction of the thesis: - The definition of philosophy and meaning is given. Use of philosophy in social sciences is necessary due to human factor. Ethics in economics is welfare of human. Various writers' opinion about concept of welfare and detail account of Dr. Amartya Sen about development and ultimate thought in welfare economics. The Vedic laws were the reason of unrest. Lord Mahavir was pioneer in reforms. Ahimsa was the first principle of Jain religion. The four fold community and welfare of them are the issues. Welfare is the core in humanism aspect. Humanism is discussed in second chapter.

CHAPTER 2 the concept of Humanism in Economics and Jain Philosophy: - Definition of humanism and view of Prof.J.K.Galbraith about humanism is noted. The human needs in all sense and importance of them. The remaining part of definition is also discussed in detail. In Jain religion, man is at centre irrespective of having status of ascetic or house holder. Environment has a special reference in term of humanism for future generation. According to Jain religion humanism is through donation. It is for all six types of living beings on the earth.

CHAPTER 3 First concept in economics is discussed in this chapter. Dr. Amartya Sen's idea on collective choice and social welfare: - Person choice and society choice has to be determined. Individual preference is best in terms of Pareto optimal. Society choice can be ruled by Collective choice rule, Majority method of decision, social welfare decision and social welfare function. Inter personal comparison is another point. The equality and maximum criteria are also included in choice function. The pros and cons are discussed by various economists in light of different choice function. This has
CHAPTER 4 First principle of Jain religion is discussed in this chapter. The doctrine of Ahimsa in Jain philosophy: - Definition of Ahimsa is important for understanding the subject. Himsa is opposite of Ahimsa. Acharang Sutra has described the feeling and effect of violence on all six types of living being. One has to learn the lesson from it. The pity, compassion is different than ahimsa. The cruelty gives the idea about the degree of violence. Lesyas give idea about the effect in karma bondage. I have given idea about Gandhi’s thought for non-violence in this chapter. Non-violence is the main aim for environment. Every one should take vow of non violence in their life.

CHAPTER 5 Dr. Amartya Sen’s idea on Development as freedom: - Dr. Amartya Sen has given a new meaning to development as freedom via capability. We have to take into account non-freedom also. Liberty is another aspect in freedom. Well-being of person comes in development. The poverty is deprivation of entitlement. Market Mechanism is not useful for welfare aspect. Incentive in various ways will not work. Democracy, political freedom and civil rights are the instruments for ultimate development in freedom. Globalization has its own effect on society. There are short comings in the society. Dr. Amartya Sen’s capability approach is the right answer for freedom. Dr. Amartya Sen is in favour of capitalist system but with check and balance. Social commitments, responsibility and tolerance are important. Justice and freedom are in democracy.

CHAPTER 6 The doctrine of Karma in Jain philosophy: - Jain philosophy believes in rebirth theory. Rebirth is the result of Karma. Karma explains the difference in society in logical way. In Jain religion karmas are of two types. Dravya karma is as physical action and bhava karma is as psychological action. Bhava is the reason to have karma incoming and binding to soul. Soul is covered by veil of eight kinds karmas; as a result it does activity with passions. This is the reason of incoming of karma known as Ashrav. The karma bandh with soul is the reason of transmigration. You can stop incoming influx of
karma known as Samvar. You can annihilate all the karmas known as nirjara and get emancipation of soul.

CHAPTER 7 Dr. Amartya Sen's idea on Inequality re-examined:- Dr. Amartya Sen has basic question regarding equality of what and why? Inequality in terms of impartiality, liberty, income, freedom, and women neglects etc. Inequality and poverty as well as well-being are the point to be thought off. The answer is capability. In capability, functioning is important to achieve well-being and freedom. Justice is another important point which leads us to Basel equality which is the basic thought provided by Dr. Amartya Sen.

CHAPTER 8 The doctrine of Anekantvada in Jain philosophy: - This comes in the area of epistemology in Jain religion. The all round beauty of the anekantvada can bring peace and as a result prosperity in society. This provides a good structure in social atmosphere.

CHAPTER 9 Dr. Amartya Sen's idea on Poverty and Hunger, An essay on Entitlement and Deprivation:-Definition of poverty and different approach to poverty are discussed in detail. Prof.J.K.Gailbrith ideas are also incorporated in the chapter. Various methods to measure poverty and remedial measures for the same are discussed. The remedy lies in entitlement approach. Deprivation is the cause of poverty in many senses. Starvation and famine are the causes of entitlement and deprivation and not of poverty. Poverty in social term is in family, particularly in women and in rich countries. Food availability and market mechanism are important issue in eradication of famine.

CHAPTER 10 The doctrine of Aparigraha, effective tool in Jain philosophy: - Jain philosophy allows you to earn maximum with certain rules of moral. The extra income should be used for fellow man and in good cause of society. Jain community follows the rule prescribed in religion.

CHAPTER 11 Conclusions: - Summary given for all chapters and final view of the researcher.
1.7 Wish for final outcome of thesis

It was a fatal attraction for me to use my little knowledge of economics and my study of Jain religion in the form of research paper. The subject of welfare is beauty to adore the research work. The thesis is the right carrier to convey my thought to the people. It is a nice and industrious effort to study both the things. It gave me good insight in economics as well as Jain philosophy. Historical, social, political and economical situation of Lord Mahavir time was very much different than present state. It is important to know Mahavir's philosophy as in the jigsaw puzzle of world philosophy and particularly in Indian philosophy.

Dr. Amartya Sen has work on most appropriate subject of philosophy of welfare in economics. The thought of philosophy incorporated in the welfare economics has changed the thinking of ruling governments all over the world. The value of man will be established by this. The conscious of man should work for fellow man is the best expected outcome. The burning problem of man's capability will start working for freedom through development. This will bring joy of tears in the eyes of poor. This will re-establish the kingdom of humanity and brotherhood amongst the population of the universe.