Chapter Two

The Humanism in economics and in Jain philosophy

2.1. Concept of Humanism

Humanism is to bring the intrinsic value of man. Humanism is more a tendency than a system. Here the physical and mental capacity of man has to blossom to the fullest capacity. Human capability is the key factor in welfare economics.

It is very essential to find out the right definitions of humanism from various dictionaries.

- As per Cambridge Dictionary: - Humanism is a noun. The meaning is "A belief system based on human needs and values and not on a god or religion."

- As per American Heritage dictionary: - Humanism means "The interest, needs and welfare of humans."

- As per the Penguin student dictionary-noun 1) well-being, aid in the form of money or necessities for those not able to provide for themselves, e.g. through poverty, age, or handicap.

- As per Oxford dictionary: - Humanism means (1) a system of thoughts that regards humans as capable of using their intelligence to live their lives, rather than relying on religious belief. (2) A renaissance cultural movement, which revived interest in ancient Greek and Roman, thought.

Humanism is an active ethical and philosophical approach to life, focusing on human solutions to human issues through rational ("reasonable") arguments, without recourse to a god, god's sacred texts or religious creeds.

On examination of the above definitions we can say that man and his quality is the outcome.
It is clear from the above that certain points are common in the above definitions.

(1) Needs of human
(2) Value and interest
(3) Not to rely on god or religious belief
(4) Human capability

2.2. Needs of Human

One has to think in terms of other sciences and not to only in terms of economics. Now a day's all sciences are interrelated and interwoven in each other. We have to think in terms of (1) Economic needs (2) Social and political needs (3) Psychological needs (4) Philosophical needs and (5) Environmental need

(1) Economical Needs

Basic needs of human are three (A) Food (B) Clothes (C) Shelter.

J. K. Galbraith counted fourth most urgent requirements of men (D) an orderly environment in which the first three might provide.¹

Economic theory has managed to transfer the sense of urgency in meeting consumer need that once felt in a world, where more production. It was a stage of industrialization. At present the affluent society is behind increasing output. They want to satisfy with more elegant automobiles, more exotic food, designer clothing, more exotic travel, and more elaborate housing and entertainment. This is the result of lethal desire to satisfy most modern things in life. It is illogical and in terms of degree, even dangerous. The population lives below subsistence in many part of world. The minimum nutritional requirements are not satisfied of these people for their survival. Even in any modern sense, most of those are living above the subsistence level do not enjoy a standard of living that one can call well.

(A) Food

¹ Prof. J. K. Galbraith, the Affluent Society. Ch. 21. page.no.234
Man requires food to get energy. This energy is the work force for him. The work can be of physical or mental nature. This is a basic need for human to survive.

Malthusian Theory of population and Reply to Malthus

Malthus in his book "Essay on population" says 'the number of people who can live in the world is obviously limited by the number that can be fed.' Any increase in supply of food would bring in, in Malthus view, an increase in the number of people to consume it. The Malthusian theory of population tried to prove that as population increases the food availability decreases. As a result, men will forever live on the verge of starvation.\(^2\) This will result in malnutrition, diseases, and death. The nature has limited resources. Malthus established direct correlation between food and population. This is a negative approach for economic development.

It is felt that due to improved seeds, fertilizers, pesticides and increased use of irrigated land, rotating crop pattern and more than one crop in a year has increased the food production. Over and above, fruits, vegetables, meat and seafood are available in sufficient quantity. Poultry and dairy products are also helping to reduce the starvation. Surplus food production of a country can be exported to the needy country. Empirically it is proved that food shortage is not the cause for starvation of population.

Dr. Amartya Sen's basic question AND Role of welfare state

Dr. Amartya Sen raises the question philosophically. What exist is not important but who commands what is important question. Dr. Amartya Sen looks the question of food in all together different perspective. Dr. Amartya Sen has found out that at the time of famine people are not having "Entitlements"- buying capacity. They died due to absence of entitlement-no buying capacity for food. The starvation is the cause of death. Who is responsible for this? Government agency should create opportunity for work

\(^2\) ibid page.no23
for food. The entitlement should be created by way of social services or employment allowance should be arranged. Food became costly in rich countries. People spend more on to maintain the social standard; as a result they spend less on food.

It is a duty of welfare state to provide minimum entitlement to every able working human. Alternatively, state can distribute cash entitlements to the unemployed people, who are below the poverty line. The welfare state can provide the food on subsidized rate and see that it goes to the real needy people. Welfare state has to make immediate arrangements to bring in the food grain from distance places by arranging rail and road transport in case of famine. In India—the Maharashtra state had very effectively put the scheme “food for work”, in the times of famine. In democratic government system, Centre and State take care that no one is without food due to effective opposition and media.

(B) CLOTHES

21st century has arrived on the threshold of universe. Man requires clothes to cover his body. Decency comes from the clothes which man puts on. It is culture and moral obligation on the part of human to cover the body in the society due to opposite sex. He should have clothes for all seasons to save him from seasonal effects. Children and old age people must get full protection from heat, cold and rain. Men should have surplus entitlements after buying food to buy cloths for his family. Many a times, the poor people in cold countries, suffer from cold in winter season and lost their lives.

(C) SHELTER

The availability of land on the earth is limited. Dwelling is another important on the agenda of welfare state. India is lagging behind in this matter due to population explosion. The urbanization has added the fuel to the question of residential space. The wasted interested groups of builders are having the hand in hands with politicians and administrator to take the benefit of the situation. The prices are sky rocketing and it is difficult for a poor or middle
class person to have house to live. State can make compulsion to builders to construct some economic class tenements for poor.

The insufficient accommodations breed the unauthorized slum areas. The residents do not have sufficient space for various types of daily usages. No proper roads, streetlight, drinking water and sanitation facilities are very meagre and the system is under heavy pressure for usage by higher number of persons. There is no enough air and ventilation in dwelling. Health hazards will be on very high scale. The social and Political GOONDAS are ruling the area. All types of exploitations and Safety of people, particularly of women, is a big question mark.

The Welfare state should build minimum standard tenements and give to the economically needy people on ownership or give them on rent to them. It should not be a VOTE BANK policy in the democracy. State should pass laws to acquire additional land under land ceiling act or reclaim the land from sea to solve the residential space problem. State should release state reserved land area for residential purposes, especially for POOR. State should change the rule of F.S.I. (Floor space index) or allow T.D.R. (Transfer of dwelling rights) to create more residential area for people.

Social and political needs

It is universally known, in past the great philosopher, Aristotle said, "Man is social animal". Man lives in society. The cast, creed and religious belief will create a checker pattern in society. He should be useful to other man in all respects. He should fulfil his duty faithfully and respect others rights. The natural good is an inborn tendency in every individual to assert him with limit. He should be alert against enemy of his country. The political will and social atmosphere have to create so that man can enjoy life fully, without any regrets. The man is not a slave of political, religious or social system. Democracy is the best cradle for humanity.

The elected members should be through person and are ready to serve the people. The honesty should be the prime principle. They should be patriotic by heart and in their deeds. The muscle power should be made limited with
the help of judiciary. Judiciary is the third important pillar of democracy. The political parties should work for the sake of country and humanity.

**Psychological needs**

It is a basic ground from where the plant of good mental attitude will grow in such a way that it's' shed and fruits will be enjoyed by mankind. The psychological change will bring a long-term effect and chain reaction in society for benefit of man. The behaviour, attitude, motivation, emotion and feeling; thinking will play a great role in society.

**Philosophical needs**

Man came out of primitive stage to recent refined stage. Man acquired knowledge from experience. Man can have answer through science. Where science fails, shastra-religious texts give the answer. The metaphysical elements are important in men's life. Men have to search for reality. Testimony is elevated to a status as a source of knowledge. Greek, Egyptians and Indus valley people tried to get knowledge of reality by way of intuition. Indian Philosophy has divided knowledge in two sections (A) Worldly knowledge – Para Vidya (B) Spiritual knowledge–Apara Vidya-

*Worldly knowledge* means the materialistic approach, wellbeing of human to live happy life. The crude theory of materialism which denies future life is inconsistent with the emergent view of self. If the self is not produced by the body, it need not be ended when the body is destroyed. Spiritual knowledge means to understand the reality. Man should have ultimate freedom from all miseries and make his soul free from cycle of birth and death.

*Worldly knowledge*

This knowledge is necessary to live the life. There are number of thinkers, scientists and educationalist, who work day in and day out in every corner of planet to have more and more knowledge. This knowledge will bring all round prosperity and happiness in all sense for mankind on the planet.
Knowledge of reality

Man started thinking deeply in the deeper and deeper structure of reality of thought. He thought that from where he has come. Where will he go? Is there any other world beyond this world? Is there any thing other than birth and death? Which is the element that keeps body active, alert, conscious, makes thinking and acting for good and bad deeds? This philosophical questioning of man has tried to find out the answers. The search for right answer is still going on. The prophet, Messiah or the great seers have given answer for the inner reality of man and suggested how to follow the ethical and moral rules.

Environmental statistics

Already almost 90% of world's rain forest annihilated. Every five years human causes 1, 00,000 plant and animal life forms to become extinct through deforestation. The havoc which have created environmentally through violent and exploitative behaviour in last 40 years, will take 10 million years to undo according to the scientists.\(^3\) The materialism has ushered in unparalleled prosperity, While the weakness of human beings is, it is not been evenly distributed. Out of total world population, 25% of world population living in highly developed countries of North enjoys 83% of world income, 70% of worlds' resources, 85%of wood, 75% of metals and 60% of fuel. The rate of growth in the North is being 2.7 times greater than in the South.\(^4\) Hence, the urgent need to make an earnest beginning by forging an emotional bond between nature and human.

Environment and U.N.O. report

The report of the world commission on environment and development titled “OUR COMMON FUTURE” has pointed out in 1987, lapses of environmental neglect and degradation of the perils of developmental

\(^3\) N.P.Jain, Ahimsa-ultimate Winner. Page no. 28.

\(^4\) Ibid page no.83
failures. It pointed out that each year some 6 million hectares of productive dry land was turning into worthless desert and more than 11 million hectares of forest had destroyed.

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Number of victims of cyclone and earthquakes also increased. The tolerance limits of benign nature and the dangers are clear and present. As the U.N. commission had concluded, the environmental crises, the development crises and the energy crises are all one and the crises is global. ⁹

2.3. Value and Interest

The human value is most important ingredient. Human is wealth of nation. Human should provide proper education, medical care and job opportunity by state. The philosophy of humanism is to protect, preserve and to make progress of human in any condition. Welfare state should see that human being should not be exploited in any way. The women, children and old people should be protected by welfare state. The welfare state should adopt such a policy that make human to think in "OUGHT TO BE" position and not purely selfish way or power hungry ruler. Our material progress is much ahead than our ethical progress. Our ethical nature has not made a corresponding progress. Human is tending to ignore and even forget human values.

⁵ Shri L. M. Singhvi, A tale of three cities, Page no.60.
Freedom in democracy

Another important point is, allowing man to live his life freely. The person should be free to live his own life. This is only possible in democracy. In past, Gantantra-democratic system was existent in India. Confucius was the first philosopher, who advocated for democracy. Democratic form of government first established in the west in recent past. Democracy has come back to the east now. Many countries are choosing democracy as a form of government. Impartial judiciary is the only hope in democracy to have proper justice.

The socialist theory of Karl Marx, Engle, Lenin and Mao does not exist any more. Socialist countries cannot withstand the pressure of market mechanism. More and more countries are now turning to democracy. Dr.S.Radhakrishnan says, “Democracy requires us to respect and develop the free spirit of man, who is responsible for all progress in human history.” 6

Democracy is a method by which human attempt to raise the living standards of the people and to give opportunities to every one to develop his personality. Dr. Amartya Sen goes further to the root of this thing. He says capability of a person should be developed by welfare state.

2.4. Other important points of definitions

The present age is an age of humanism. Philosophical interest has shifted, rightly or wrongly, from god, matter and science to men. Men are subject and not object. An Object will make man mindless, rigid and routine.

These are some most important conditions. (1) Not based on god or religion (2) Rather than relying on religious beliefs.

RUSSELL says, “Philosophy is meant to suggest and inspire a way of life. The value of life is lasting importance.” 7

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6 S.Rdhakrishnan, Indian Philosophy, Vol.1.

7 S.Radhakrishnan, The concept of man
SOCRATES says “KNOW THY SELF.”

The Indian philosophy said “ATMANAM VIDDHI”.

Humanist revivals occur when religion disintegrate and fail to attract men’s attention. As against religion, humanism contends that this world is our chief interest and perfection of humanity is our one ideal. To humanist, the belief in god is blind thinking. If you rely on god and do not act, in that case, you will starve.

Man has the power to change his environment through action. Jain religion says that PURUSHARTHA can change the way of life and karma too. Aristotle agreed with Agathon that even god could not change the past; he did think that the future was ours to make-by bagging our choices on reasoning.  

Ancient age belief for god

In the Stone Age man was worshiping the light and clouds and other super natural elements than animals and there after he personified the god in form of divine things and started worshiping and adoring the symbols. People are constructing temples and huge monuments. They get mental satisfaction for doing these things even to day.

Unfavourable practice in religion

The oriental religions and other religions are also incorporating the young age boys and girls in their cult to make the religion to survive and continue to flourish. Any religion is based on good ethical and moral principles. The so called religious leaders misinterpret the religion and spread the wrong religion in society which ultimately harms the society. You need not to have religious dogma. Some time the religious beliefs are cruel and meaningless. Say for example- virginity in Christianity and sunnat-religious ceremony for boy in Islam. The “female circumcision” practiced in parts of Africa and

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8 Amartya Sen, Rationality and freedom. Page no.261
elsewhere actually a morally abominable genital mutilation. Female genital mutilation also known as female circumcision is a practice that dates back to Pharaonic times in Egypt. It is common in a band that stretches from Senegal in West Africa to Somalia on the east cost and from Egypt in the north to Tanzania in the south.

Religion should give education of good and bad things. Persons are loosing their faith in religion due to fanatic approach, more of rituals and no change in present life from bad to good position. The doctrine of humanism thinks only of a human. If we bring religion in humanity than our good ideas, plan and its' implementation will be in danger.

*Noble prize winner Gabriel Marquez has observed: “Accept nothing from the 21st century; it is the 21st century which expects everything from you”.*

We must utilize economic and political power for service to humanity. Dr. Amartya Sen belongs to 20th century and the definition of all above things has changed drastically. Though, Dr. Amartya Sen thinks in terms of man’s development with the inner value of soul. Dr. Amartya Sen emphasises improvement in present condition and value judgement in the behaviour of man.

2.5. Humanism in Jain religion

Importance of food in Jain religion

In Sraman traditions, Jain and Buddhist religion were in opposition to SACRIFICE OF ANIMAL as religious rituals. This gave a tremendous boost to vegetarianism. The food habit of Jain is quiet distinct. The limit of food consumption helps for health as well as to help save food for others. One of

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10 N.P. Jain, Ahimsa-ultimate Winner. Page no.56
the Jain customs is not to leave the food in the plate. In case of surplus food, very rarely, the same should be distributed among the hungry people.

The Jain religion has prescribed number of vows and advice to monks and householder to restrict the use of certain types of roots, vegetables and fruits. They advise to eat some less quantity of food than usually satisfying their belly. This practice is known as "UNODRI" vow. They all advised not to have attachment for taste; this is known as "RAS PARITYAG" vow. They are advised not to have food after sunset; this is known as "RATRI BHOJAN TYAG". Jain is restricted to make use of leafy vegetables in monsoon due to small insects on leaves. They have been prohibited to consume any type of vegetables and especially roots vegetable during religious festival known as 'PAJJUSHAN' for eight days. The Honey, Liquor and Meat are prohibitive for monks for lifetime. Householders are also advised not to consume these as far as possible through out the life.

Psychological aspect in Jain Religion

Jainism truly thought in terms of psychological aspect.

The mind, speech and body are important factors and their activities affect soul. Jain religion has separated the mental activities from speech and bodily activities. The mental activities are BHAVA. This mental stage is of two types. First attachment and second is aversion. The mental activities are acutely relying on passions of a person. These two mental stage activities will bring good and bad thoughts. The thoughts will turn in to action by way of speech and bodily activities. The speech and bodily activities are DRAVYA.

The mental attitude is important to bind the soul with karma and make him to transmigrate in four gaties as per Jain religion. The soul will never come out of this cycle of birth and death. The mental attitude is reason for fall and rise of soul for final emancipation. Jain religion prescribes the rules of control on bodily and mental activities. The purity of thought will make man more accommodative, soft and compassionate.
Jain worldly knowledge

Jain religion is considering "SIN" for eight types of pride. The pride of high position is one of them. Jain avidya is as a result of karmic veil. This karmic veil sends human into transmigration. Person is interested only in worldly things and activities. He has the feeling of passiveness. He thinks in term of self only, as a result became an utmost selfish

Jain knowledge about reality

Jainism uniquely stands here in responding too many of the critical questions. It has always aimed certainly in the liberation of jiva. The faith of this eternity of position can be acquired by all souls universally. Jain religion defines this as keval jnana.

Jain's environmental approach

The challenge is enormous for propagating Jainism as universal welfare in the new millennium. Jain religion had foresighted environmental approach before 3000 years in the slogan of "Parasparopgraho Jeevanam". The living organism is mutually interdependent on each other. The meaning is that irrespective of the degree of their sensory perceptions or size, all living organisms are bound together by mutual support and interdependence. This covers earth, water, fire, air, vegetation, animals, birds and human. Jain ecological perception views growth of life and evaluation on our planet. Jain religion recommends use of all natural elements as per man's need and not beyond that. Man should not hoard or store the things more than the basic necessity. Lord Mahavir found the truth. Lord Mahavir said to make maitri-friendship with every living being. Human being would have been happier, if this maitri had seen in right prospective in term of environment. Jain religion has taken utmost care for environment in its preaching.

11 Edited by Dalsukh Malvania, Sthananag Sutra Page no.77

12 Sukhlalji Pandit, Tattvarthsutra of vacaca Umasvati, chapter no. 5 stanza no. 21, Sanskrit text page no.15.
Human development in Jain Religion

Lord Mahavir was in favour of man's full development in material as well as in spiritual term. Jain religion emphasises for welfare of man. Lord Mahavir had shown two ways. Vyavahar is the day to day conduct and Nischya is aloof from material objects, emancipation of soul. Lord Mahavir belongs to earlier time when the main lively hood was dependent on agriculture, dairy, small scale industries and trade and service in the society. The life was peaceful and man was equally concern for material as well as spiritual matters. Jain religion talks about universal peace and prosperity with human welfare. Spiritual development is dependant on material prosperity. Jain religion understands this concept very well.

Humanity in Jainism is through four-fold community. They are pillars on which edifice of Jain religion exists.

They are 1) Sadhu-Male Ascetic 2) Sadhvi-Female ascetic 3) Sravaka-Male laity-house holder 4) Sravika-female laity-house holder.

The rules for ascetic are MUNIDHARMA or ANAGAR-DHARMA. The rules for laity are known as SRAVAKA-DHARMA or SAGARA DHARMA.

The rules for householder dharma are some what liberal compared to ascetic dharma. The reason is that householder has to discharge worldly duty, family to look after, to take care of ascetics and other things. There fore he is not in a position to fully adhere the rules of Moral or Ethics. The householder union known as 'Sangha' is doing various activities in welfare for Jain followers. This is described in detail in chapter number one. Page No.18-19.

2.5.1 Humanism through Donation in Jain religion

Definition: - (1) Suddha-pure dharma is a transcendental stage of soul. This is above ascetic and householder religion. As you are unable to practice "SUDDHA DHARMA, you donate in The ANAGAR dharma-society of ascetic and AGAR Dharma-Society of householders, for their causes.
The most important donation in JAIN RELIGION is to give "ABHAYA VACHAN"- to protect any living being. The person will protect the living being; who has come to take shelter under him. This is the most important in Jain religion. Jain religion believes in practices AHIMSA thoroughly. Earlier, kings of oriental states were following this vow very strictly. Here the compassion is more prominent than protection.

Another important definition of donation is—for benefit of yourself and for the benefit of others, you leave your own things irrespective of its value or usage to you.

Person acts with full sense and with a feeling to forgo his belonging, for fellow human, who are in need of it. The person is doing this even when he is capable and can enjoy worldly things, but offers voluntarily the part or full of his capacity for the benefits of others. This is a real donation as per Jain religion.

Mental situation for donation as per Jain Religion

In this process of donation, Jainism considers to whom you donate and what donor's mental attitude is. This will result as good or bad effects in a person who donates. This act of donation will transform in to good and bad karma. This will be a meritorious act or non-meritorious act and accordingly you will enjoy or suffer fruit of karma. Donation will have effects in society in spiritual sense.

Desire for donation is the result of Danantray karma. You wish to donate when the power of this karma is reduced. Person fails to act as per his wish due to strong resistance of the antray-obstacle karma. As a result, person unable to give donation and does not get benefit of his good thought.

Donation in Spiritual sense as per Jain Religion

The poor person will be able to use his hard earned minimum entitlements for more urgent needs, looking to the type of donation he receives. Donation is silent and important factors in transferring the income smoothly from rich to poor, without help of any law, in lieu of redistributing agency and absence
of government in between. Donation system is useful to some extant in a sense, person gets some relief form guilty conscious. The person becomes lighter in terms of bad karma. This is good for society as the criminal activities will be at lower level. It prescribed in every religion to give certain portion of one's income as donation. The donor and receiver are not feeling any thing unusual about it. Donor is earning meritorious act on his part, to have happiness in this or coming life. Donation will be a virtue in people. The act of donation gives happiness and peace of mind. Donation will increase the purity of heart. The meritorious act of donation will uplift his soul.

**Donation to ascetics in Jain religion**

The donation for ANAGAR-ascetic can be in four ways, (1) Food, (2) Cloths (3) Expenses for educational purpose and miscellaneous (4) Medical expenses. Many a time, ascetics are proposing a projects such as subsidized housing, education subsidy, hostel and medical facilities for the benefit of masses, Seminar and lecture series for spreading the general knowledge of religion in society, publishing the religious books, erect the religious temple, renovation of old temple and pilgrimage to the Jain religious places. These activities are supported whole heartedly.

**Donation to householder and Classification of donation**

Socially the donation can broadly classify in three ways (1) Financial Assistance (2) Physical Assistance (3) Establishment assistance.

(1) **Financial Assistance**: - Financial help extended to any good activities in society.

(2) **Physical assistance**: - The projects can run locally. One can include many services under one roof. Jain sangh gives the food article assistance, scholarship for study, medical assistance, legal assistance, employment exchange to their members.

(3) **Establishment assistance**: - Here we consider the projects in chain and at different geographical locations. The types of activities are for hospital
projects, student lodging and boarding for higher educations and repairs and maintenance of old religious places. These types of projects are run by either famous philanthropic Jain organizations or a part of big industry owned by prominent Jain family. Mahavir Jain Vidyalaya is running lodging and boarding facility for the benefit of student at various parts of India. Please refer chapter no. one as Chaturvidh sanqha. Page no.18-19

The technical terms for donation as per different religions

Donation can be defined yet another way such as (1) Saatvik (2) Rajshik (3) Tamshik.

Saatvik is above self. Here person thinks for others rather than self. Person does all good things for other living beings.

Rajshik is for pomp and show. Here person is interested to show his strength in all terms. People arrange the function for their own prestige and get flattery from the followers. Politicians, rich people and celebrities in all fields are coming in this category.

Tamshik is with feeling to get back. Here person is selfish. He wishes to get more than what he gives. Person always believes that what ever he gave, he should get back. Person spares no one in his activities.

Ishavashya Upanishad has beautifully framed the phrase that when it speaks of “TEN TETYAKTEN BHUNJITHA” means Person renounces and gives to others having pleasure of giving it. Here the feeling of sacrifice is supreme. Person does not think any thing for that particular moment of donation and donate what ever he has for the pain of others. After doing this act, person does not repent or have no indication of selfishness. He feels himself honoured doing this act. He had utmost pleasure doing this in his life with a feeling to do some thing better for others.

Other consideration for Donation

Donation is a distinct character of East, and its’ religious philosophy; in a sense that one who is capable or non-capable, will always spare some amount of his income –monetary or non-monetary for downtrodden people.
According to eastern religious philosophy, beggars are not beggars from economic point of view but from their past karmas point of view. They suffer due to their bad deeds in past lives. Second thing, donor always like to pay back the financial assistance or other relief received in kind which he had received in past lives, thinking that donor do not what to carry the burden of donation in next birth. They think that if they do not pay back in this life than they have to pay back in future lives. People believe in rebirth theory.

You donate in this life than you will get reward in this life or in future life. Donation is a kind of mental satisfaction and not a pride or ego but feeling to do some thing good. Some people take advantage of the good nature of other person by way of accepting donation. This is a dark side of a good thought. Donation is virtue as said earlier and worth to practice as moral principle.

2.5.2. Humanism through vows in Jain religion

Jain Religion is divided into two part; Vyavahar religion and Nischya religion. The economics comes in Vyavahar religion. The Vyavahar religion is working after taking into account the ethics and moral rules established by Jain religion. The ethics for Jain society is 1) Ahimsa-not to kill, 2) Satya-not to speak lie, 3) Asteya-not to steal, 4) Abrahma-not to act in wrong way for celibacy and lastly 5) Aparigraha-not to hoard. These basic vows are the pillars of Jain society. These are known as Maha Vratas-greater vows for ascetics. The ascetics are not allowed to act in any way, in any circumstances to transgress the above five vows. The householders are allowed some concession in light of their day-to-day economical and commercial activities. Five vows are known as ANU VRATAS-lesser vows for male and female householders.

AHIMSA-NON-KILLING

This is a small vow compared to ascetic for householder. Householder is bound to make some himsa-killing in his/her day-to-day activities. Therefore minimum HIMSA is the vow for householder. This vow will give and save life
to maximum number of plants, animals and humane. This is the humanism of householder. To allow living more number of plants, will help to have more oxygen in air, to control pollution, to bring good rain and greenery on the planet. The rain will benefit agriculture in turn give fodder and grain. This will help to survive the birds, animals and human. The increased food production will give satisfaction to people. It will solve the problem of drinking water, Industrial water and irrigation projects. The water will help to dieseline the land. It will be a "live and let live policy". There will be a maximum good for maximum number of human in society. Householder will control his activities and this will have minimum harm to nature. Householder is following this vow by two karan and three yogas. Two karan means (1) Not to give consent to do the act and (2) Not to encourage to do the act by others. Three yogas mean (1) Body (2) Mind and (3) Speech. Householder will control his activities therefore he will have less number of KARMAS. This will help him to annihilate past karmas and make rapid progress on spiritual path. The recent development in this is you should allow minimum killing in larger interest of society-example to apply pesticides in house by Municipal Corporation to stop the spread of diseases by germs, small animals.

SATYA-TRUTH

It belongs to Anuvrata (smaller vows) tradition compares to ascetic for householder. The householder has to speak truth only, but as he is in society and for survival, he may have to lie to some extent. He has to do this because he is in business, in political activities, in social relation or due to family affairs. As far as possible, he will speak in such a way that his speech is not harsh to others as well as not far away from the truth. This will develop a skill in him to be good to all persons as much as possible. This will develop his courage to face the wrong situation. Truth is a virtue. Truth is strength. It gives inner courage to men to face layer.

Bosanquet writes “Truth is normal to mind and error is exceptions”. “If you can set the mind’s thought pure-that is, as it is in its’ own nature and free
from certain definite defects. You must possess in it a true characterization of reality."^{13}

**NON STEALING-ASTEY**

As against Mahavrata (greater vows), this is a small vow compared to ascetic for householder. Householder will not do the act of stealing. This means in business, he will count, weight and measure in correct proportion. Neither more nor less. In case, if there is any change than he will caution to public about it. The society will benefit by right weight and right measure. Society will pay right amount for just right thing. The householder will build his own prestige at the same time. It will fill his wish to observe vow. The state will have minimum control and minimum problems to face. This will create an atmosphere of faith in society. A chain of faith will establish between people, people and state. Indirect effect of this will be a benefit to state in terms of; to have minimum conflict, minimum court cases, and minimum police force and with minimum regulations, peace in society.

**CELIBACY**

This is an anuvrata (lesser vow) for householders compared to ascetics. Here the male member and female member have to observe certain restrictions willingly regarding their sexual life. First of all they have to take vow that they will satisfy their sexual urge by their own partner only. As per Jain religion, a householder is not to have sexual relation with animal, infernal or celestial soul. The family prestige will be the result of this vow. Womanize or gay partnership will be the cause of economic or social or mental disturbance. The venereal diseases will be on the rise. The exploitation of women and woman trafficking will be increased. This type of problem comes up in society due to unavoidable circumstances and beyond human control. This type of problem will be limited in a vow society. The benefit of this vow will reflect in control of child birth. It will not be a forced

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rape or seduction. Woman will have more freedom. Woman will have respect and say in family and society. Woman will be happy in celibacy vow.  

**APARIGRAHA= (NON-ATTACHMENT)**  

This is an anuvrata (lesser vow) for householders compare to ascetics. Householder requires number of things and in varieties. Householder can classify his need and accordingly he can control the number of items, control in weight, and size of thing, which he is going to consume daily and repeatedly. He can have limit of his wealth, number of foreign trips and items of wealth. This will be his welfare in terms of satisfaction, mental peace and away from pomp and show business. There will not be a tug of war between RICH and POOR.  

The environment will be protected from excessive burden of unnecessary consumption. Human and society will be saved from hypocrisy and demonstrative effect. The demand will be as per one's need. This will give equal distribution of goods and services at right price. The production of goods and services will be as per demand therefore it will save natural resources. The most important question of to day is to save mineral oil, water, forest, wild life and other scare resources.  

**2.6. Conclusion:-**  

Dr. Amartya Sen agrees to have economical activities for the benefit of people. Prof. J.K. Galbraith has discussed humanism. Definition throws much more light on the subjects with yes and no. Human development is humanism. State has to play an important role. Dr. Amartya Sen wants to increase the total benefit with a few changes in society through the democratic government.  

Humanism in Jain religion is keeping man at centre. It is thoroughly on donation and practice of vows. Voluntary control of wealth is an important point. In Jain religion, pity, protection and compassion are for all six types of living being.
We have seen the definition of humanism and related area, how they are important in present contacts. The welfare of human is the essence of religion and economics. Economics has to take care of the shortfall and religion has to wipe out the wrong thinking. It is not an easy and straightforward job, but certainly, I can say that it is not impossible at the same time. All religions have to think in this direction and economists have to bring the change in thought process to bring the human in centre. The profit, interest and exploitation have to be limited in the economic sense and people should be fearful to have excess of any thing and every thing. People have to have limit and control on desire and have to think in terms of other’s unhappiness. Religion can bring this change by way of giving right ethics and moral to the followers. The number of councils, divisions and organizations of U.N.O. are working under the able guidance of world-renowned experts in the right direction. Now it is the turn of all the faiths in world to unite and give proper guidance for ethics and morals.

Now onwards we will examine four concepts of Dr. Amartya Sen regarding philosophy of welfare economics and four main principles of Jain religion to understand the welfare of man.