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Comparative Study of Ancient and Modern Economic Thought

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Abstract

Through this research paper, an attempt was made to conduct a comparative study of economic thought in India, both ancient Indian economic thought and modern Indian economic thought. How has the relationship between ancient Indian and modern economic thought changed? Through this comparative study, the researchers attempted to identify the following: The economic thought of ancient times is still valuable, as this paper has attempted to show. In this context, although the Vedic economic thought of ancient times, Kautilya's economic thought, Jainism's economic thought, and Buddhism's economic thought were presented from the religious perspective of that time, they were guides for economic development. In ancient times, an attempt was made to study how economic matters were presented in the Ramayana, Mahabharata, Gita, Rigveda, and Yajur Veda. Simultaneously, in modern thought, an attempt has been made to present this paper by studying the economic thoughts of some economists, such as Dr. Babasaheb Ambedkar, Dadabhai Naoroji, Mahatma Gandhi, and Amartya Sen. Kautilya, the father of ancient economics, and Adam Smith, the father of modern economics, believed that foreign trade is important to enrich the nation, which helps in the rapid progress of the country. Even today, these thoughts are considered guides. This study conducts a brief comparative study of ancient and modern economic thought.

Keywords: Ancient, Modern, Economics, Religious, Comparative, Thought, etc.

Introduction

This study attempts to conduct a comparative study of ancient and modern economic thought in India, which has been neglected. While studying ancient Indian economic thought, detailed information is provided on the cultural, social, economic, traditional, and national aspects of India. The main sources of economic thought in ancient India were the Vedas, Ramayana, Mahabharata, Kautilya's Arthashastra, Manusmriti, and other religious texts. Many scholars have presented economic thoughts in their own ways. In which thoughts are clear, objective and impartial. The characteristic of ancient Indian thought is that there was clarity in those thoughts; even though it was viewed from a religious point of view, there was the development of an economic perspective. Through this, the progress of society and the nation is expected to improve in the future. Simultaneously, modern thought is also important for the progress of the country, and this can be highlighted today. Kautilya's Arthashastra comprehensively analyzes economic matters and factors. Their economic policies, politics, foreign policy, tax structure, and urban planning all seem to be important for national progress. This is still useful to us even today. Simultaneously, in modern thought, Dr. Babasaheb Ambedkar's economic thought is still seen as a guide for national development and progress. Dr. Babasaheb Ambedkar presented economic thoughts through foreign currency and the problem of the Indian rupee. Similarly, Mahatma Gandhi presented valuable ideas for the progress of the nation, adopting the path of village cleanliness, visiting villages, independence, self-sufficiency, and nonviolence. That through which the country will be perfect, Dadabhai Naoroji had clearly expressed his opinion regarding the economic exploitation of India during the British period. He stated that the main reason for India's poverty was British rule or colonization. Similarly, Dr. Amartya Sen, who was awarded the Nobel Prize in 1998, while giving economic thoughts, has also tried to explain through his thoughts what things or problems there are for the progress of the country and how they need to be solved.

This study attempts has been made to compare the economic thoughts of ancient and the economic thoughts of modern times. This paper attempts to explain the importance of ancient thought is to us even today and how it strengthens modern thought.

Objectives:

1. To Study Ancient Economics Thought
2. To Study Modern Economics Thought
3. To Study Comparative Both Of Thought

Research methodology:

Secondary sources were used to prepare the research papers for this study. Examples include books, papers, articles, and websites, among others. Information was collected and analyzed. This information was based on secondary data. The remainder of this paper is organized as follows. Based on this, ancient and modern economic thoughts have been presented, and a comparative study has been conducted.

Economic Thought In The Vedic Period:-

The word veda represents all divine literature on humankind. These include the Vedas, such as the Rigveda, Samaveda, Yajurveda, Arthaveda, Brahmana, Aranyaka, and Up In the Vedic tradition, Dharma, Artha, Karma, and Moksha are the paths of men's spiritual progress. Of these four elements, Dharma's goal is morality or right behavior. Simultaneously, it is considered more important than social, economic, or wealth-related factors. Artha was also an idea of material prosperity. It should not be understood as material wealth, but it should be understood in terms of many types of wealth, such as knowledge, friendship, and love. Artha is the second quality of life. Work is physical or emotional pleasure, and Moksha is liberation. In Vedic literature, wealth is considered a source of happiness and satisfaction. Therefore, it is important for every human. It is the quality of compassion, ability, impartiality, and desire to see the welfare of others, which is a sign of a good person. The Vedas' economic development tools are the equitable distribution of food and wealth. The Rigveda describes a person who eats alone as a sinner; thus, equality is shown here. According to Vedic literature, wealth should be used for the welfare of all, personal issues, and the welfare of society. Some important sources in the Vedas also suggest that it is necessary to distribute wealth and create equal opportunities to promote equality among people. Similarly, the Gita condemns a person who thinks of himself without considering the needs of others, who does not allow others to take away their wealth, and who does not allow it in the Gita. In other words, acquiring wealth through wrongful means is considered a crime. Even when viewed from a religious perspective, these thoughts are observed at times when they are important from a human perspective.

That is, the idea of equality is the truth behind reducing the gap between the rich and poor. At the same time, agriculture was the main means of living in ancient times. Trade was important for increasing the wealth of the states. To fulfill the wishes of the people for the security of the state and to achieve the desired goal of expanding the state, people helped carry out planned works. Through taxes, the state collected money and used it for social welfare. Simultaneously, it was considered important for the upliftment and progress of society. Food is a very important requirement for a person to live, and it is stored in the body. This was considered important at the time because the Vedic society was a perfect society in all respects. People engage in agriculture, animal husbandry, weaving, construction, and mining for their livelihood. The Economic institutions and resources available in the state were used thoughtfully at that time. Attention was paid to development and to how many works would be strong and of quality nature. During this period, policies were adopted according to the social situation, moral values, spiritual activities, and changes over time. This was a means of economic progress during the Vedic Period.

Economic Thought Of Buddhist:

Buddhism is a scientific religion. From an economic perspective, a person's income, consumption, and savings are important. In other words, they are useful for a person to live a satisfactory life. Buddhism focuses on achieving financial stability. An attempt is made to convince every person of the importance of establishing a peaceful and stable world. Buddhism depends on three economic elements: For income, investment, and savings, a person should use one-fourth of their income for consumption. Half of it should be used to generate further income, that is, for investment, and the remaining half should be used as savings to overcome future crises or problems. According to Buddhism, workers must be truthful and ambitious. At that time, the economy was closed, and agriculture, trade, services, and skilled services were considered sacred. Once a person earns an income, the next challenge is spending it. According to the theory of Buddhist economics, a person is expected to spend their income properly. Thus, the needs of each family member are met, and there are no disputes or conflicts among members. This is an ideology. It is evident from this shows that Buddhism has given importance to the economic aspects of life.

Jainism Mahavira's Economics:

Mahavira's thoughts are based on the value of non-violence. Mahavira did not differentiate between the two basic political and social systems in society: capitalism (that is, outside society), socialism, and later capitalism. Mahavira did not distinguish between the two systems. Since both of

these were determined by materialistic logic, Jain ethics were completely opposed to materialistic logic, which encouraged the protection of living and non-living things. In Jainism, non-violence is a belief in itself; it is not just a part of the religion itself. Non-violence plays an important role in Jainism, and Mahavira's ideology was based on it. According to Mahavira, desires such as superiority, anger, and corruption, and people are responsible for violence. Therefore, freedom from desire is a principle of Buddhism. He said that caste, or the feeling of existence, made life feel sacred. He advocated the philosophy of coexistence. All living beings should be considered equal, and the exploitation of inanimate beings should be avoided (Karma). Mahavira stated that no one could object to economic development in society. However, this should be achieved through moral means rather than violence. Not through immoral means. Jainism advocates moral performance, shows interest in wealth, and accumulates it in the right way, but uses it for the welfare of society. Everyone's basic needs must be fulfilled. Economic prosperity should not be linked to the welfare of the poor; rather, it should be used to help them improve their welfare. Thus, Jainism promotes comparative economics based on a moral path. Comparative economics and the philosophy of non-violence can help achieve sustainable economic development in Africa. Therefore, he stated that spiritual and internal awareness are important for achieving sustainable economic development. Moral religion plays an important role in controlling excessive property ownership. Jainism argues that the role of moral religion is important. Through this, social and economic progress can be achieved, and this is the technique of life, as Mahavira said..

Kautilya Arthashastra:-

Kautilya was the ancient father of economics. Kautilya combined economics and political science. The path of development of any country or state goes through a monarchy that requires financial support. Kautilya was a philosopher, political thinker, economist, teacher, advisor, and head of the court of Chandragupta Maurya. He has combined political science and economics. Kautilya's economics were based on the science of wealth and administration, economic policy, military policy and international relations. He has written guidance on how the king should run the state and how to do so. He provided information on the responsibilities and duties of the state. According to him, politics should connect the progress and welfare of society. He studied the small elements of the past and linguistically brought them together. His ultimate goal was social progress and harmony, which remain important to us today. Even today, his thoughts are considered to be ideal. Kautilya was inspired by Jainism, Buddhism, and the Vedas to develop his ideas. In

this regard, we can see his economic perspective. He told us how to solve economic problems after they arose. For this reason, he said that the organization and management of the state depended entirely on the country's economic strength and power. Simultaneously, he included elements such as cows, horses, and other domesticated animals. His ideas of wealth included money, private property, precious metals, and other goods. Wealth accumulates gradually; for this, he discussed its types, as well as how the king should accumulate and use wealth. He presented ideas regarding the tax system, interest system, financial management, and urban planning; therefore, Kautilya's economics is still considered a guide.

Economic Thoughts Of Modern Indian Thinkers:-

Dadabhai Naoroji's Thoughts :-

Dadabhai Naoroji's thoughts are reflected in his work: he said that the main reason for poverty in India was British rule. He firmly believed that the poverty rate in India increased tremendously during the British rule. During British rule, the British government financed a large part of the Indian economy. They took Indian wealth to their countries. To this end, he introduced the concept of drainage systems. The heart is also known as the brain of the body. Dadabhai Naoroji firmly stated that during the colonial period, the British took a large amount of Indian wealth into their country, and as a result, India's economic situation became very bad. According to Dadabhai Naoroji, during British rule, the British used Indian wealth only for the progress of their country. For this, they were taking money from India in large quantities in some way or another. The British policy was to use raw materials in India, convert them into finished goods, sell them in India at a higher price, and profit from them back to their country. Simultaneously, the British made several concessions to their officials. This money was given to them from the treasury of India, and they took it out. Thus, the British were seen as having taken Indian wealth from their country. Britain exploited India to a large extent during the colonial period.

Economic Thoughts Of Mahatma Gandhi:-

Mahatma Gandhi is known as the Father of the Nation. Mahatma Gandhi presented us with economic considerations: In Mahatma Gandhi's thoughts, it was said that real India lies in rural areas, so he said, let us go to the villages because real India lives in the villages. In other words, if agriculture in rural areas progresses, the development of the country can occur at a faster pace. As India is an agricultural country, it is clear that he gave importance to agriculture. Mahatma Gandhi's thoughts reflect self-reliance to a large extent. To become self-reliant, it is necessary to

improve basic resources. Therefore, he emphasized the importance of agriculture. That is, Mahatma Gandhi made valuable contributions to India's economic development. Mahatma Gandhi's main thoughts of Mahatma Gandhi were non-violent, humanistic, and socialist, and connected with principles and goals. Mahatma Gandhi rejected violent war and encouraged social and economic harmony. Gandhi's economic thought focused on rejecting physical conflict and promoting spiritual development and harmony in the economy. Mahatma Gandhi presented Gandhi's economic thoughts in Economics, which we can see, namely truth, non-violence, labor institutions, and simplicity. Gandhi's thoughts were based on simple and high-level thinking. Mahatma Gandhi opposed capitalism based on the exploitation of human labor; he said that moral progress is more important than material progress. Some of the main points of his thoughts are as follows:

1. Rural republic and Sarvodaya
2. On machinery
3. Industrialization
4. Decentralization
5. Bread work
6. The theory of trust

Dr. Babasaheb Ambedkar's Thoughts :-

Dr. Babasaheb Ambedkar is mentioned as the architect of the Indian Constitution, pioneer of modern India, and economist. Dr. Babasaheb Ambedkar expressed his views on the prosperity, progress, and problems facing the country. His views are seen from an economic perspective. In the Problem of Rupees, he presented his economic thoughts through the problem of the rupee, and he is seen as a great economist. Dr. Babasaheb Ambedkar's thoughts are seen in the context of a mixed economy, socialism, state ownership of industry, and industrialization. Dr. Babasaheb Ambedkar was a liberal thinker, but his inclination was towards socialist ideology. Dr. Babasaheb Ambedkar never agreed with Karl Marx's thoughts and found his thoughts and methods to be violent. Dr. Babasaheb Ambedkar's thoughts concerned Dalits, inequality in the social hierarchy, and the

harassment and exploitation of the exploited classes in all aspects, both economic and social. Simultaneously, he advocated a mixed economy or state society to exploit the landlords and capitalists. Dr. Babasaheb Ambedkar was a great economic thinker. He has always tried to explain how a country's economic progress can be advanced. Some of the main elements of his thoughts are briefly presented below:

1. Land Reforms
2. Currency Problems
3. State Management
4. Labor Problems
5. Economics of Caste System

Dr. Amartya Sen:

Amartya Sen was born in 1933 in West Bengal, in 1933. Sen was an Indian economist who was awarded the Nobel Prize in Economics in 1998. He was awarded the Nobel Prize for his contributions to welfare. Sen was known for his work on the causes of famine, which led to the development of practical solutions to prevent future food shortages. He helped create the United Nations' Human Development Index. He created a poverty measurement method (the Sen Index) that provides useful information for improving the economic conditions of poor people.

Comparison Of Ancient Indian And Modern Economic Thought:

This study shows a difference between ancient and modern economic thought. Ancient thought emphasizes economic growth, morality, and social welfare. However, modern thought often emphasizes personal self-interest and material gains. However, the importance of free markets, trade, and productivity is the same, as seen in Kautilya's Arthashastra, which outlines detailed rules for commerce and taxation, as well as in modern economic policies. An important difference is that ancient thought saw it as part of a larger social moral framework, while modern thought, which had its roots in the "classical" period, was different.

Feature	Ancient Indian Economic Thought	Modern Economic Thought
Goal	Ancient thought prioritizes well-being	It
The role of the state	The	The role of the state is debated, but it can range from inappropriate to regulatory
Taxation Methods	Taxation is seen not only as a means of generating revenue but also as a means of supporting public goods, welfare and state security. The "beehive" approach was advocated, where taxes are collected without harming the source	Taxation is seen as a means of funding revenue, public services, and managing economic

The Function of the Market	It recognizes	The market is the primary mechanism for allocating resources and creating wealth, often assuming rational agents
Scope of Economics	It is part	It is a

The above table shows the goals of ancient and modern economic thought, their role in the development of the state, the tax system of that time, and the economic scope of the market.

Conclusion:

The above research shows that the thoughts of ancient and modern economic thinkers are very similar. Both thinkers have put forward valuable ideas on the country's development. Kautilya's thoughts and policies still show their current direction. These include tax systems, financial management, agriculture, city planning, war strategies and foreign policy. Simultaneously, Mahatma's thoughts on villages are still considered to be valuable. Dr. Babasaheb Ambedkar, Amartya Sen Overall, ancient and modern thought is valuable for the development of the country.

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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