

## **Economic Thoughts in Jain Puran**

Ashish Anand \*

There were about 62 religious sects which arose in the middle Gangetic plains in the sixth century B.C. Of these sects, Jainism and Buddhism were the most important, and they emerged as the most potent religious reform movements. In Jainism Jain Purans contains Vedas, Puran, Upnishad, Scripts, Jain Philosophy, Budha Philosophy, Vedanta Philosophy, Philosophical translation of Vedas, oral teachings etc. Not much is known about the first twenty-two tirthankaras except Parsvanatha (twenty-third and the immediate predecessor of Mahavira). The main five vows were non-injury (ahimsa), truthfulness (satya), non-stealing (asateya), brahmacharya (chastity for laymen and celibacy for Jain monks and nuns) and non-possession (aparigraha). In Jain philosophy, non-acceptance / decline ( can be food, service ) is considered one of the main courses of conduct and is an important act from the economic point of view also because it helps us to solve social problems prevalent even today. Economic development is related to the very context of human life, and it also causes multi dimension development such as social, cultural, political, technological and situational changes. In the period of Bharat Chakravorty bharmin, shatirya, vashnav and shudra were the 4 types of races ( varna) in the society and they means of popular livelihood. The varna-divided society, seems to have generated tensions during the sixth century B.C. The economy was purely agricultural and animal husbandry based. Peasant communities who appear to have become dominant did not approve the killing of cattle in the sacrifice. The non-killing or Ahimsa preached by both Jainism & Buddhism. The vaishyas being ranked third in the Brahmin society, indulged in trade and commerce.

**Keywords:** Jainism, Buddhism, Puran, Budh dahm sangh, Anatumwad.

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\* Asst. Professor in Jainism, Trilok Institute of Higher Studies & Research, Jaipur INDIA,  
info@aashishanand.com