

Dharma, Artha and Yogakṣema: Re-reading Indian Knowledge Systems through Śāstra, Upāya, Sāma and Dāna

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Abstract

The contemporary revival of the Indian Knowledge System (IKS) invites a re-examination of classical concepts that shaped ethics, governance and social welfare in pre-modern South Asia. This enhanced research paper draws on themes from traditional Indian knowledge—definitions of śāstra, meanings of artha, the cycle of yogakṣema, the upāyas or strategies of statecraft, detailed typologies of sāma (conciliation) and dāna (charitable giving)—and demonstrates their practical application in contemporary Indian governance and policy-making.

This paper reconstructs an integrated framework of Indian thought on prosperity and public order, analyzing how these ancient principles manifest in modern policies such as the National Education Policy (NEP) 2020, the Panchayats (Extension to Scheduled Areas) Act (PESA) 1996, and various tribal development initiatives. The research incorporates primary data from government reports, secondary data from academic sources, and extensive citations to demonstrate the living relevance of IKS in 21st-century India.

Keywords: Indian Knowledge System, Śāstra, Artha, Yogakṣema, Upāya, Sāma, Dāna, Statecraft, NEP 2020, PESA Act, Tribal Development, Public Policy

1. Introduction: Re-centering Indian Knowledge Systems

The term Indian Knowledge System (IKS) refers to the vast and diverse body of intellectual traditions that evolved on the Indian subcontinent—from the Vedas and Upaniṣads to texts on grammar, logic, medicine, architecture, law and statecraft. Far from being merely religious or speculative, these traditions engage concrete questions of political power, economic life, social order and personal fulfilment.

The Government of India's recognition of IKS through the National Education Policy (NEP) 2020 marks a watershed moment in the revival of indigenous knowledge systems. In October 2020, the All India Council for Technical Education (AICTE) officially established the Indian Knowledge Systems Division under the Ministry of Education, acknowledging "the rich heritage of ancient and eternal Indian knowledge as a guiding principle" (Ministry of Education, 2020).

This paper examines how classical Indian concepts—particularly śāstra (normative knowledge), artha (wealth and prosperity), yogakṣema (the cycle of acquisition-protection-expansion-distribution), upāyas (strategies of statecraft), sāma (conciliation), and dāna (charitable giving)—find practical expression in contemporary Indian governance and policy implementation.

2. Contemporary Policy Framework: IKS in Modern India

2.1 National Education Policy (NEP) 2020 and IKS Integration

The National Education Policy 2020 represents India's most comprehensive attempt to mainstream traditional knowledge within formal education. The policy explicitly states that IKS comprises "Jnan, Vignan, and Jeevan Darshan that have evolved out of experience, observation, experimentation, and rigorous analysis" (NEP 2020, p. 43).

Primary Data on NEP 2020 Implementation:

According to the Ministry of Education's official reports (2024-25):

- 8,000+ Higher Educational Institutions have integrated IKS into their curriculum
- 32 dedicated IKS Centers have been established across India
- 75 high-end interdisciplinary research facilities exploring ancient fields like metallurgy, town planning, water management, and Rasayanshastra
- 5,200 internships offered to undergraduate students in IKS-related fields
- 1.5 lakh traditional knowledge books digitized
- 50 faculty development programs and conferences conducted
- 6 crore+ citizens reached through outreach initiatives, primarily through the Dhara Conference series

Policy Mandates:

The University Grants Commission (UGC) has mandated that 5% of total credits in higher education must be related to IKS courses. AICTE has introduced mandatory IKS courses for first-year engineering students (AICTE Guidelines, 2023). This represents a practical application of the *sāstra* principle—that knowledge must be normatively oriented toward welfare and made accessible to all.

2.2 PESA Act 1996: Upāyas in Tribal Governance

The Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA) provides a remarkable contemporary example of how the classical upāyas—particularly *sāma* (conciliation) and *dāna* (resource distribution)—operate in modern governance.

Legislative Framework:

PESA extends the provisions of Part IX of the Constitution (Panchayati Raj) to Fifth Schedule Areas, covering 10 states with significant tribal populations: Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan, and Telangana.

Primary Data on PESA Implementation (Ministry of Panchayati Raj, 2024-25):

State	Villages	Panchayats	Blocks	Districts (Fully)	Districts (Partially)
Andhra Pradesh	1586	588	36	0	5
Chhattisgarh	9977	5050	85	13	6
Gujrat	4503	2388	40	4	7
Himachal Pradesh	806	151	7	2	1
Jharkhand	16022	2074	131	13	3
Madhya Pradesh	11784	5211	89	5	15
Maharashtra	5905	2835	59	0	12
Odisha	19311	1918	119	6	7
Rajasthan	5054	1194	26	2	3
Telangana	2616	631	72	0	4
Total	77564	22040	664	45	63

Source: Ministry of Panchayati Raj, Government of India (2024)

Application of Sāma (Conciliation) in PESA:

PESA embodies the five arts of influence identified in classical texts:

1. Ātmanivedanam (Self-Commitment): The Act demonstrates the state's commitment to tribal self-governance by devolving power to Gram Sabhas.
2. Guṇasamkīrtanam (Praise of Qualities): PESA recognizes and appreciates tribal communities' traditional governance systems and special developmental needs.
3. Sambandhopākhyānam (Recounting Relationships): The Act emphasizes the historical and cultural bonds between tribal communities and their ancestral lands.

4. Āyatipradarśanam (Projecting Future Gains): PESA creates hope by showing how present self-governance will lead to future benefits for tribal communities.

5. Parasparopakārasamdarśanam (Showing Mutual Benefit): The Act demonstrates reciprocal advantages between the state and tribal communities.

3. Case Studies: Upāyas and Yogakṣema in Action

3.1 Gadchiroli District, Maharashtra: Dāna and Minor Forest Produce

Background:

Gadchiroli district in Maharashtra, a Left-Wing Extremist (LWE) affected area, provides a compelling case study of how dāna (charitable giving/resource distribution) principles operate in modern governance.

Policy Intervention:

In August 2014, the Governor of Maharashtra issued a notification under sub-para (1) of Para 5 of the Fifth Schedule, modifying the Maharashtra Transfer of Ownership of Minor Forest Produce Act. This modification expanded the definition of Minor Forest Produce (MFP) to include high-value products like bamboo and tendu leaves, which were previously excluded.

Implementation of Yogakṣema Cycle:

1. Acquire: More than 100 Gram Sabhas in Gadchiroli exercised their rights over bamboo for the first time, and over 500 exercised rights over tendu leaves.
2. Protect: The Gram Sabhas established cooperative societies to manage these resources, protecting them from exploitation by external traders.
3. Expand: Through proper management and direct market access, the economic output increased significantly.
4. Enjoy/Share/Distribute: Individual Gram Sabhas earned income ranging from ₹10 lakh to ₹80 lakh, which was distributed among community members and invested in village development.

Impact Data:

- Revenue generated: ₹10-80 lakh per Gram Sabha annually
- Families benefited: 100+ per cooperative society
- Reduction in LWE activities: Significant improvement in peace and development indicators
- Employment generation: Direct stakeholder participation in resource management

Source: Maharashtra Governor's Office Reports (2014-2024); Ministry of Tribal Affairs Data

This case exemplifies the classical concept of dāna—not merely as charity, but as structured resource distribution that empowers communities while maintaining dharmic principles of fairness and sustainability.

3.2 Khamdhogi Village, Chhattisgarh: Empowered Gram Sabha

Context:

Khamdhogi, a village of 443 people in Kanker district, North Bastar, Chhattisgarh (a Fifth Schedule Area), demonstrates the practical application of sāma (conciliation) and community empowerment.

Challenges:

- Remote location with limited development
- Population living below poverty line
- Low community participation in governance
- Dependence on traditional, low-productivity livelihoods

Application of Sāma Principles:

1. Guṇasamkīrtanam (Recognizing Qualities): The intervention began by acknowledging the traditional knowledge and skills of villagers.

2. *Sambandhopākhyānam* (Emphasizing Relationships): Mandatory participation of one man and one woman from each household in Gram Sabha meetings strengthened community bonds.
3. *Āyatipradarśanam* (Projecting Future Gains): Training programs demonstrated how technical knowledge combined with traditional practices could improve livelihoods.
4. *Parasparopakārasamdarśanam* (Mutual Benefit): Formation of various committees showed how collective action benefits all members.

Outcomes:

- Initiation of forest produce collection, fisheries, and bamboo rafting activities
- Increased economic output through sustainable livelihoods
- Enhanced community participation in village governance
- Improved social cohesion and decision-making capacity

Source: Chhattisgarh PESA Implementation Reports (2022-2024)

This case illustrates how the classical arts of influence (*sāma*) translate into modern community development strategies.

3.3 Rarang Gram Panchayat, Himachal Pradesh: Traditional Practices and PESA

Context:

The Rarang Gram Panchayat in Kinnaur district, Himachal Pradesh, demonstrates the integration of traditional cultural practices with PESA provisions, exemplifying the principle that *śāstra* must guide both *pravṛtti* (worldly engagement) and respect for traditional customs.

Traditional Practice: Chilgoza pine nuts are a prized forest produce traditionally harvested according to customary laws in Kinnaur district.

PESA Integration:

According to Himachal Pradesh PESA Rules 2011:

- The Forest Department must consult the Gram Sabha before preparing any plan for harvesting forest produce
- Communities have the right to manage and utilize minor forest produce beyond their immediate village boundaries, as per traditional practices

Implementation:

- Sale of nuts to traders is equally divided among all households
- Every family provides labor for collection
- Forest plots are pre-allocated to individual households
- Families have complete control over their allocated plots

Outcomes:

- Preservation of traditional practices
- Equitable distribution of resources (*dāna* principle)
- Sustainable resource management
- Strengthened community institutions
- Enhanced tribal welfare and self-governance

Source: Himachal Pradesh Tribal Development Department (2023)

This case demonstrates how PESA enables the continuation of traditional practices while ensuring equity and sustainability—core principles of both *dāna* and *yogakṣema*.

4. Artha and *Yogakṣema* in Contemporary Economic Policy

4.1 Production Linked Incentive (PLI) Scheme: Modern Artha

The Government of India's Production Linked Incentive (PLI) Scheme, launched in 2020, embodies the classical understanding of artha as encompassing not just wealth accumulation but the complete cycle of *yogakṣema*.

Scheme Overview:

The PLI scheme offers financial incentives to companies for increasing domestic manufacturing across 14 key sectors, with a total outlay of ₹1.97 lakh crore.

Yogakṣema Cycle in PLI:

1. Acquire (Artha):

- Incentivizing companies to establish manufacturing facilities
- Attracting foreign direct investment
- Building productive assets (land, equipment, technology)
- Developing human capital through skill development

2. Protect (Kṣema):

- Safeguarding domestic industries from unfair competition
- Ensuring quality standards and certifications
- Protecting intellectual property rights
- Building resilient supply chains

3. Expand (Vṛddhi):

- Scaling up production capacity
- Expanding into global markets
- Diversifying product portfolios
- Enhancing technological capabilities

4. Enjoy/Share/Distribute (Bhoga/Dāna):

- Employment generation: 60 lakh direct and indirect jobs expected
- Revenue sharing through taxes
- Technology transfer to MSMEs
- Regional development through industrial clusters

Primary Data (Ministry of Commerce & Industry, 2024):

- Total investment committed: ₹3.5 lakh crore
- Production value: ₹9 lakh crore (projected by 2026-27)
- Employment generation: 60 lakh jobs
- Exports: ₹3.5 lakh crore (projected)

Source: Department for Promotion of Industry and Internal Trade (DPIIT), 2024

This scheme demonstrates that modern economic policy, when properly designed, naturally follows the yogakṣema framework articulated in classical texts.

4.2 PM-KISAN: Dāna in Agricultural Policy

The Pradhan Mantri Kisan Samman Nidhi (PM-KISAN) scheme exemplifies the principle of dāna (giving) in contemporary welfare policy.

Scheme Design:

Launched in 2019, PM-KISAN provides income support of ₹6,000 per year to all farmer families, paid in three equal installments.

Alignment with Classical Dāna Principles:

1. Śraddhā (Faith/Commitment): The scheme demonstrates the government's commitment to farmer welfare without conditionalities.

2. Pātra (Deserving Recipient): Direct benefit transfer ensures resources reach actual farmers.

3. Types of Dāna in PM-KISAN:

- General Giving (Sāmānya Dāna): Universal coverage of all farmer families
- Giving by Choice (Svecchā Dāna): Farmers can use the amount according to their needs

- New Gift (Nava Dāna): Represents fresh government commitment to agricultural welfare

Primary Data (Ministry of Agriculture, 2024):

- Beneficiaries: 11.8 crore farmer families
- Total amount disbursed: ₹2.81 lakh crore (as of 2024)
- Average per-beneficiary transfer: ₹6,000 per annum
- States covered: All states and Union Territories
- Implementation: 15 installments completed

Impact Assessment:

- Increased agricultural investment capacity
- Reduced farmer distress
- Enhanced purchasing power in rural areas
- Improved credit worthiness of small farmers

Source: PM-KISAN Dashboard, Ministry of Agriculture & Farmers Welfare (2024)

This scheme demonstrates how the principle of dāna—giving with faith to deserving recipients—translates into modern welfare policy.

5. Upāyas in Contemporary Governance and Diplomacy

5.1 The Four Primary Methods in Modern Context

Classical Indian statecraft identified four primary upāyas (methods): sāma (conciliation), dāna (gifts/incentives), bheda (division/differentiation), and daṇḍa (force/punishment). Contemporary Indian governance employs all four methods in various policy domains.

5.1.1 Sāma (Conciliation) in Inter-State Water Disputes

India's approach to resolving inter-state water disputes exemplifies sāma:

Case: Cauvery Water Dispute

- Gunasamṛkīrtanam: Acknowledging the legitimate needs of both Karnataka and Tamil Nadu
- Sambandhopākhyānam: Emphasizing shared river basin heritage
- Āyatipradarśanam: Highlighting long-term benefits of cooperation
- Parasparopakārasamdarśanam: Demonstrating mutual advantages of water-sharing agreements

Institutional Mechanism:

- Cauvery Water Management Authority (CWMA)
- Cauvery Water Regulation Committee (CWRC)
- Supreme Court monitoring

Outcome: Gradual reduction in conflict through dialogue and negotiated settlements.

5.1.2 Dāna (Incentives) in GST Implementation

The Goods and Services Tax (GST) implementation (2017) used dāna principles:

- Compensation to States: ₹2.75 lakh crore compensation paid to states for revenue losses (2017-2022)
- Capacity Building Grants: Financial support for state tax administration modernization
- Revenue Sharing: Equitable distribution formula ensuring all states benefit

Primary Data (GST Council, 2024):

- Total GST revenue (2023-24): ₹20.18 lakh crore
- State compensation paid: ₹2.75 lakh crore (2017-2022)
- States' share: 50% of IGST revenue
- Average monthly GST collection (2024): ₹1.68 lakh crore

Source: GST Council Reports, Ministry of Finance (2024)

5.1.3 Bheda (Differentiation) in Targeted Welfare Schemes

Modern welfare policy uses bheda (differentiation) to ensure resources reach intended beneficiaries:

Ayushman Bharat PM-JAY:

- Targeted coverage: Bottom 40% of population
- Differentiated benefits: ₹5 lakh per family per year
- Exclusion criteria: Government employees, income tax payers
- Inclusion criteria: SECC 2011 deprivation parameters

Primary Data (National Health Authority, 2024):

- Beneficiary families: 12 crore
- Hospital admissions: 6.5 crore+
- Hospitals empaneled: 27,000+
- Total expenditure: ₹70,000 crore+

Source: Ayushman Bharat Digital Mission Dashboard (2024)

5.1.4 Daṇḍa (Enforcement) in Environmental Protection

The National Green Tribunal (NGT) exemplifies daṇḍa as the final resort:

Primary Data (NGT Annual Report, 2023-24):

- Cases filed: 1,200+ annually
- Environmental compensation imposed: ₹5,000+ crore (cumulative)
- Closure orders: 500+ polluting units
- Restoration orders: 200+ environmental sites

Notable Cases:

- Yamuna River pollution: ₹500 crore compensation imposed
- Illegal mining: Multiple state-level bans enforced
- Air pollution: Graded Response Action Plan (GRAP) implementation

Source: National Green Tribunal Annual Reports (2023-24)

This demonstrates that daṇḍa (force/punishment) is used as a last resort, after sāma, dāna, and bheda have been attempted.

5.2 Subtle Tactics: Upekṣā, Māyā, and Indrajāla

Classical texts identified three subtle tactics alongside the four primary upāyas: upekṣā (strategic indifference), māyā (deception/strategic communication), and indrajāla (illusion/comprehensive narrative management).

5.2.1 Upekṣā (Strategic Indifference) in Foreign Policy

India's response to certain provocations demonstrates upekṣā:

Case: Strategic Autonomy in Global Alignments

- Refusing to join military alliances despite pressure
- Maintaining independent positions on international issues
- "Biding time" on contentious bilateral issues
- Non-reaction to provocative statements

Example: India's position on the Russia-Ukraine conflict demonstrates upekṣā—maintaining strategic autonomy while engaging with all parties.

5.2.2 Māyā (Strategic Communication) in Public Health

The COVID-19 pandemic response involved strategic communication:

Vaccine Diplomacy:

- "Vaccine Maitri" initiative: Supplying vaccines to 95+ countries
- Strategic messaging about India as "pharmacy of the world"
- Narrative management about indigenous vaccine development (Covaxin)

Primary Data (Ministry of External Affairs, 2024):

- Vaccine doses supplied globally: 29.3 crore
- Countries benefited: 95+
- Commercial supplies: 6.5 crore doses
- Grants: 1.5 crore doses

Source: Ministry of External Affairs, Vaccine Maitri Dashboard (2024)

5.2.3 Indrajāla (Comprehensive Narrative) in Nation Branding

The "Incredible India" and "Make in India" campaigns exemplify indrajāla:

Make in India Campaign (2014-present):

- Comprehensive rebranding of India as manufacturing destination
- Multi-platform narrative: Digital, print, events, exhibitions
- Symbol: Lion (representing strength and confidence)
- Tagline: "Make in India" (simple, memorable, aspirational)

Impact Data (DPIIT, 2024):

- FDI inflow (2014-2024): \$596 billion
- Ease of Doing Business rank improvement: 142 (2014) to 63 (2020)
- Manufacturing sector growth: 7.1% (2023-24)
- Global Perception Index improvement: Significant positive shift

Source: Department for Promotion of Industry and Internal Trade (2024)

These examples demonstrate that the subtle tactics identified in classical texts remain relevant in contemporary governance, though adapted to modern contexts.

6. Challenges in Implementing IKS Principles

Despite significant progress, implementing IKS principles in contemporary governance faces several challenges:

6.1 Standardization and Validation

Challenge: Lack of consistent methodologies for validating traditional knowledge and integrating it with contemporary research.

Data: Only 8 out of 10 states with Scheduled Areas have framed PESA rules; Jharkhand and Odisha still have draft rules (Ministry of Panchayati Raj, 2024).

6.2 Resource Constraints

Challenge: Inadequate funding for extensive research, documentation, and implementation.

Data:

- IKS Division budget allocation: ₹150 crore (2024-25)
- Requirement for comprehensive implementation: Estimated ₹500+ crore annually
- Faculty shortage: Only 2,000 trained IKS faculty against requirement of 10,000+

Source: Ministry of Education Budget Documents (2024-25)

6.3 Resistance and Skepticism

Challenge: Resistance from conventional academic circles skeptical about traditional knowledge systems.

Survey Data (NCERT Study, 2023):

- 45% of university faculty express reservations about IKS integration
- 60% cite lack of training as primary concern
- 35% question scientific validity of certain traditional practices

Source: NCERT Survey on IKS Integration in Higher Education (2023)

6.4 Implementation Gaps

Challenge: Disconnect between policy formulation and ground-level implementation.

PESA Implementation Data:

- Only 30% of Gram Sabhas in Scheduled Areas are fully functional
- 40% of PESA provisions remain unimplemented in most states
- Awareness about PESA rights: Only 25% among tribal communities

Source: Ministry of Tribal Affairs, PESA Implementation Assessment (2023)

6.5 Quality Control

Challenge: Distinguishing genuine traditional knowledge from pseudoscientific claims.

Concern: Proliferation of unverified claims about traditional practices without rigorous validation.

Response: Establishment of IKS Research Validation Committees in 32 IKS Centers to ensure academic rigor.

7. Recommendations for Enhanced Implementation

Based on the analysis of contemporary policy implementation and challenges, the following recommendations emerge:

7.1 Institutional Strengthening

1. Establish IKS Centers of Excellence: Create 100 specialized centers across India (current: 32) with adequate funding and faculty.
2. Faculty Development: Train 10,000 IKS faculty members through intensive programs by 2030.
3. Research Funding: Increase IKS research allocation to ₹500 crore annually through National Research Foundation.

7.2 PESA Implementation Enhancement

1. Capacity Building: Conduct training for 1 lakh+ elected representatives in Scheduled Areas (current: completed for 1 lakh participants in 2024-25).
2. Awareness Campaigns: Launch comprehensive awareness programs to reach 100% of tribal communities about PESA rights.
3. Monitoring Mechanism: Establish PESA Implementation Monitoring Committees at district level in all Scheduled Areas.
4. Technology Integration: Expand PESA-Gram Panchayat Development Plan Portal to cover all 77,564 villages in Scheduled Areas.

7.3 Knowledge Validation and Standardization

1. Validation Protocols: Develop rigorous scientific validation protocols for traditional knowledge claims.
2. Interdisciplinary Research: Promote collaboration between traditional knowledge holders and modern scientists.
3. Documentation: Complete digitization of 5 lakh traditional knowledge texts by 2030 (current: 1.5 lakh).

7.4 International Collaboration

1. Global IKS Network: Establish partnerships with 50+ international universities for IKS research.
2. Student Exchange: Create 10,000 IKS-focused international student exchange positions.

3. Joint Research Projects: Initiate 100 international collaborative research projects on IKS applications.

7.5 Industry Integration

1. IKS-Industry Partnerships: Develop 500 partnerships between IKS centers and industries for commercialization of validated traditional knowledge.
2. Skill Development: Create 1 lakh employment opportunities through IKS-based skill programs (Ayurvedic dietetics, traditional crafts, heritage technology).
3. Startup Support: Establish IKS Innovation Fund of ₹1,000 crore to support startups based on traditional knowledge.

8. Conclusion

This research paper has demonstrated that the classical Indian concepts of *śāstra*, *artha*, *yogakṣema*, *upāyas*, *sāma*, and *dāna* are not merely historical curiosities but living principles that find practical expression in contemporary Indian governance and policy-making.

Key Findings:

1. NEP 2020 and IKS Integration: The systematic integration of IKS into mainstream education, with 8,000+ institutions participating and 6 crore+ citizens reached, demonstrates the scalability of traditional knowledge systems.
2. PESA as Upāyas in Practice: The PESA Act, covering 77,564 villages across 10 states, exemplifies how classical strategies of *sāma* (conciliation) and *dāna* (resource distribution) operate in modern tribal governance.
3. Yogakṣema in Economic Policy: Contemporary schemes like PLI and PM-KISAN naturally follow the yogakṣema cycle of acquire-protect-expand-distribute, validating the timeless relevance of classical economic thought.
4. Upāyas in Governance: Modern governance employs all four primary upāyas (*sāma*, *dāna*, *bheda*, *danda*) and three subtle tactics (*upeksā*, *māyā*, *indrajāla*), demonstrating the sophistication of classical statecraft.
5. Measurable Impact: The case studies from Gadchiroli, Khamdhogi, and Rarang demonstrate tangible benefits: income generation (₹10-80 lakh per Gram Sabha), community empowerment, and sustainable resource management.

Significance:

The integration of IKS principles into contemporary policy is not about romanticizing the past but about expanding our conceptual repertoire. The data presented in this paper—from government reports, implementation assessments, and case studies—demonstrates that:

- Traditional knowledge systems can be validated and applied scientifically
- Classical principles of governance remain relevant in modern contexts
- Indigenous knowledge contributes to sustainable development and social welfare
- Cultural pride and economic development are mutually reinforcing

Future Directions:

As India moves toward its Vision 2047, the systematic integration of IKS principles offers a pathway to:

- Culturally rooted yet globally competitive education
- Inclusive and sustainable economic development
- Effective and ethical governance
- Preservation and evolution of indigenous knowledge

The challenge ahead is not whether to integrate IKS, but how to do so with academic rigor, practical effectiveness, and genuine commitment to the welfare (hita) of all citizens—the ultimate goal of śāstra as articulated in classical texts.

Ultimately, the Indian Knowledge System, as demonstrated through contemporary policy implementation, offers a vision in which material prosperity (artha), moral duty (dharma), and social harmony (lokasaṅgraha) are inseparable—a holistic framework urgently needed in the 21st century.

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Appendix A: Primary Data Sources

Government Databases and Portals:

1. PM-KISAN Dashboard: <https://pmkisan.gov.in>
2. Ayushman Bharat Digital Mission: <https://abdm.gov.in>
3. PESA-Gram Panchayat Development Plan Portal: Launched September 2024
4. IKS Division Portal: <https://iksindia.org>
5. Ministry of Education NEP 2020 Portal: <https://www.education.gov.in/nep>
6. GST Council Reports: <https://gstmouncil.gov.in>
7. DPIIT Dashboard: <https://dpiit.gov.in>
8. National Health Authority: <https://nha.gov.in>
9. Ministry of Tribal Affairs: <https://tribal.nic.in>

10. Press Information Bureau: <https://pib.gov.in>

Official Reports Consulted:

1. IKS Division Annual Reports (2020-2024)
2. Ministry of Panchayati Raj PESA Implementation Reports (2022-2024)
3. State-wise PESA Rules (Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh, Maharashtra, Rajasthan, Telangana)
4. National Green Tribunal Annual Reports (2020-2024)
5. GST Council Meeting Minutes and Reports (2017-2024)
6. NCERT Survey Reports on IKS Integration (2023)
7. Ministry of Agriculture PM-KISAN Implementation Reports (2019-2024)
8. DPIIT PLI Scheme Progress Reports (2020-2024)
9. Maharashtra Governor's Fifth Schedule Reports (2014-2024)
10. Ministry of External Affairs Vaccine Maitri Reports (2021-2024)

Appendix B: Glossary of Sanskrit Terms

Artha: Wealth, prosperity, material well-being; one of the four puruṣārthas (goals of life)

Bheda: Division, differentiation; one of the four upāyas (strategies) of statecraft

Dāna: Giving, charity, resource distribution; one of the four upāyas

Danḍa: Force, punishment, coercion; one of the four upāyas

Dharma: Righteousness, moral duty, cosmic order; one of the four puruṣārthas

Indrajāla: Illusion, comprehensive narrative management; one of the three subtle tactics

Kṣema: Security, protection, welfare

Māyā: Deception, strategic communication; one of the three subtle tactics

Nivṛtti: Withdrawal, renunciation, turning away from worldly life

Pravṛtti: Engagement, worldly activity, pursuit of material goals

Puruṣārtha: Goals of human life: dharma, artha, kāma, mokṣa

Sāma: Conciliation, persuasion, peaceful negotiation; one of the four upāyas

Śāstra: Normative knowledge, authoritative text, systematic treatise

Upāya: Strategy, method, means; particularly the four strategies of statecraft

Upekṣā: Indifference, strategic non-reaction; one of the three subtle tactics

Yogakṣema: The cycle of acquisition-protection-expansion-distribution; comprehensive welfare