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Kauṭilya's Taxonomy of Pedagogy for Governance and Leadership

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ABSTRACT

The Arthaśāstra of Kauṭilya (*circa* 4th Century BCE), the encyclopaedic work on economics, governance, administration, diplomacy, military strategy and state policy, has been a fountainhead for many kinds of research in the past several years. However, its pedagogical relevance has remained a less explored area. The current study examines the first chapter of *Arthaśāstra- Vinayādhikaraṇam* to derive the ideas on governance and leadership in education by reflecting on the foundational philosophy of Indianness (*Bhāratīyatva*) in it. Drawing on textual analysis of the text and its famous commentaries, and comparing it with Bloom's Taxonomy of Pedagogy, the research aims to propose a taxonomy for governance and leadership. The results suggest that Kauṭilya's taxonomy of pedagogy is based on the four pillars of *indriya-jayaḥ* (for winning over one's sense organs), manas (*ari-ṣaṭ-varga-tyāgaḥ*), buddhi (training one's intellect by following the eight-fold ways), and śarīra (performing prescribed duties such as association with the experts, etc.). In Kauṭilya's pedagogical framework, we find a complementary symbiosis of methodological plurality and hybridity for knowledge acquisition. It emphasizes that the idea of education as a continuous process. By following *Kauṭilya*'s pedagogical path, a *rājarṣi* (a sage-like king) will be prepared who will always be involved in the welfare of his people and state.

Keywords: Education, Governance, Leadership, Pedagogy, Taxonomy

Introduction: The Real Character of the Vedic Gods

Kauṭilya, also known as Kauṭalya, Cāṇakya or Viṣṇugupta, is traditionally regarded as the author of the text Arthaśāstra. He was the first and foremost political thinker of ancient India and remains one of the most influential political philosophers worldwide. He is considered the first great political realist. His unique work, *the Arthaśāstra,* is not only a treatise of governance and statecraft but also a wonderful pedagogical rulebook that highlights how rulers, administrators, spies, and public functionaries should be educated, trained, managed, and morally grounded.

Considered as an *Upaveda* of *Atharva-Veda*, the text *Arthaśāstra* (4th Century BCE) is the oldest extant text on the duties of a king. First translated and published by Dr Shama Sastri in 1909 (Shamasastry), later translated by Pandit T Ganapati Sastri of Trivandrum in the two parts of his *Śrimūla* commentary in 1924 (Sastri), and edited by Dr Jolly and Dr Smidt with an insightful introduction in 1923-1924 (Kane 85). The text Arthaśāstra has been the subject of much debate regarding its authorship, authenticity, and age. However, it is unanimously agreed upon the fact that Kauṭilya, a Brahmin of the contemporary Mauryan Empire, educated in Taxila (in current Pakistan)- the famous centre of learning during that time, not only in sciences and arts, but also in military strategy (Altekar 110; Mukerji) adept in the medicine and astrology, single-handedly brought the downfall of the Nanda dynasty, at Pataliputra in the erstwhile Magadha country (modern Bihar state),[1] bestowing the responsibility of the Mauryan Empire (*circa* 322-185 BCE) on the young, *Vaiśya* Candragupta Maurya (circa 321-297 BCE) after mentoring and training him in the righteous duties of a king.[2][3]

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[1] URL: https://www.britannica.com/biography/Chanakya (Last accessed on 12th April, 2026 11:25 IST)
[2] URL: https://www.worldhistory.org/Arthashastra/ (Last accessed on 12th April, 2026 11:00 IST)
[3] URL: https://southasia.ucla.edu/history-politics/ancient-india/kautilya-and-arthashastra/ (Last accessed on 12th April, 2026 11:30 IST)

The Sanskrit term *Artha* is a multifaceted word with a range of meanings. In Arthaśāstra, it is used in the sense of material well-being (KAS. I.7.6-7), livelihood (KAS. XV.1.1), economically productive activity (KAS. I.4.3), particularly in agriculture, cattle rearing and trade; and, in general, wealth.[1] In Hinduism, the term *Artha* (material wealth) refers to one of the four *puruśārthas* (ends or goals of human life) and also to aim, purpose, or goal. *Arthaśāstra* is thus both the *science of politics* (KAS. I.1.1, I.4.3) and an art of government in its widest sense. Its three objectives follow one from the other: promotion of the welfare of the subjects leads to the acquisition of wealth, which, in turn, makes it possible to enlarge the territory by conquest (Rangarajan).

In a total of fifteen books (*Adhikaraṇa*s), it prescribes the training of the kings and the princes (Book I), different activities of the heads of the departments (Book II), judicial administration (Book III), suppressing the criminals (Book IV), different conducts of a king during different times concerning variety of states (Book V to XII), the *Maṇḍala* theory (Book VI), and management of the kingdom and the fort (XIII- XV). The subjects covered include administration, law, order, and justice; taxation, revenue, and expenditure; foreign policy; and defence and war. There are several subjects mentioned, such as (philosophy), (the three Vedas), (economics), (science of governance), the life of a saintly king, creation, characters, duties and training of ministers and spies, and administrators, division of land, construction of forts, determination of legal disputes, protection against different enemies, conduct of courtiers, source of the sovereign state, six-fold policy of state, protection from natural and manmade calamities, characteristics of enemy and friend, act in peace and war, reward, punishment etc.

After a careful consideration of the entire European tradition of political thought, Boesche's visit to Indian and Chinese political theories led him to call Kauṭilya *the first great political realist* (Boesche). The author has equated the text with the works of Aristotle owing to their similar ideas of socialist monarchy, as the text suggests judicious taxation and the prevention of the misuse of public property. He also derived similarities with Plato's *Republic* and *Phaedrus* with the equivalent idea that people, in general, come to resemble their leaders, thus a wise man must control his desires, acting like a charioteer holding back and channelling his spirit and desire (Boesche 38–39). Many other modern scholars, including R Shamasastry (Shamasastry) and Max Weber, have regarded the text *Arthaśāstra* as analogous to Italian statesman and writer Niccolò Machiavelli's 16th-Century political treatise '*The Prince*', suggesting it is a radical *Machiavellian* treatise on political theology based on the text's firm foundation of a 'ruler's philosophy' with the idea that '*a ruler is harmless*'.[2]

As the text mentions itself, the purpose of the text is to prescribe means for securing and preserving power over the earth with a sense of benevolence of all living beings, thus redefining the term kingship suggesting the subordinate character of a ruler's own desires and ambitious planning and execution to the good of his people using the seven vital elements (the *Saptāṅgas*) beneficial for a ruler, *viz.*, *rājā* (king himself), *amātya* (ministers), *janapada* (farmlands/ countryside), *durga* (fortress), *daṇḍa* (military), *kośa* (treasury) and *mitra* (allies). The text also deals with human nature, if not explicitly, by reflecting on different values, morals, ethics, and ethos to avoid the effects of sensory urges and mental fluctuations on decision-making.

The current study identifies yet another contribution of *Arthaśāstra* to pedagogy, with special reference to governance and leadership. It is well established by the earlier writings that the ancient Indian system of education bases itself on personality development through training one's mind (*manas*) and intellect (*buddhi*) by practising several mental, cognitive, and general daily-life activities (Chatterjee; Altekar). It reiterates the important role of compassion (*dayā*, *maitrī, karuṇā*) (Maheshwari), altruism (*sevā, dāna, paropakāra*), and humility (*vinayaḥ*) by letting go of one's ego in one's intellectual journey (J. A. Gajjam, "Philosophy of Humility in Ancient Indian Pedagogy"). For India, the idea that a person's character traits overrule their cognitive abilities is not new. It aims at reclaiming the epistemic focus on one's intentions than one's skills and talent (Jayashree A. Gajjam) for inner-directed leadership.[3] Similarly, a good leader is supposed to have an ideal character that is based on ethics, proper decision-making, and long-term benefits of the society (Kumar et al.). It is stated that a person must have cognitive flexibility, self-confidence, open-mindedness and agreeableness, which allows him to monitor his decisions in the face of crisis (J. A. Gajjam, "The Upanishadic Way of Pedagogy: Ideas Derived from the Guru-Shishya Parampara Embedded in the Chandogya Upanishad"). Some qualities of a great leader are articulated by Anil Maheshwari in his work on *quantum leadership* (Maheshwari 67–68), as follows: deep connectedness of a leader allows him to realize his goals

[1] अर्थ एव प्रधान इति कौटिल्यः; अर्थमूलौ हि धर्मकामाविति । 'Material well-being alone is supreme,' says Kautilya. For, spiritual good and sensual pleasures depend on material well-being. (III.6)

[2] URL: https://www.britannica.com/topic/Artha-shastra (Last accessed on 12th April, 2026 11:10 IST)

[3] "*durjanaḥ parihartavyo vidyayā'bhūśito'pi san*" (Bhartrihari's Nītiśataka)

with a clear vision, unbounded aspirations that are not limited by any physical or resource constraints, probabilistic paths leading him to use the available resources, and fearless, extreme engagement to achieve the growth of one's mission.

The current study examines the first chapter of *Arthaśāstra- Vinayādhikaraṇam* ('Concerning the Training') to derive the ideas on governance and leadership in education by reflecting on the foundational philosophy of Indianness (*Bhāratīyatva*) in it. Resorting to the textual analysis from the perspectives of thematic and hermeneutic aspects and carrying out a comparative analysis with Bloom's Taxonomy of Pedagogy, the research aims to identify, classify, contextualise and understand the pedagogical method of Kauṭilya.

Kauṭilya's Taxonomy of Pedagogy

The term Taxonomy is derived from two Greek words, *viz.*, *taxis* ('arrangement'), and *nomos* ('law').[1] It is the official method for categorising things into classes or types within a specific area. Broadly, it means the science of classification. Earlier, the term taxonomy referred to the classification of organisms based on shared characteristics. Over time, it was used for a general sense of classification. Now a days, a taxonomy is being used to organize theory, documents, videos or anything else. It shows the basic units and their structure that form a systemic approach towards any topic.[2] The creation of taxonomy leads to a correct understanding of the epistemological and ontological foundations of any discipline.

The Proposed Kauṭilya's Taxonomy of Pedagogy consists of seven aspects, as mentioned in Figure 1. By adopting this framework, individuals can develop into capable and effective leaders or administrators in academic and beyond. The following sections offer a detailed explanation of this taxonomy.

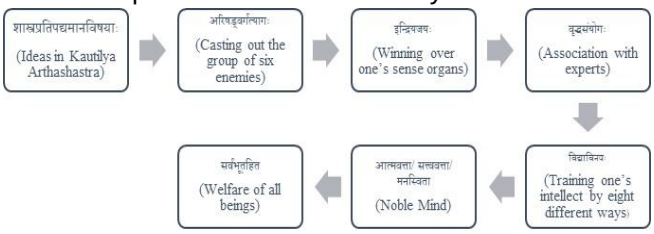


Figure 1: Kauṭilya's Taxonomy of Pedagogy

1. शास्त्रप्रतिपद्यमानविषयाः (Ideas in *Kauṭilya's Arthaśāstra*):

At the very beginning stand the topics covered in the text Arthaśāstra by *Kauṭilya.* The word *śāstra* here refers to the text itself. A person trained in all these has a correct disposition of how to lead his journey.

The Book I deals with training the king, ministers, spies, and other administrators through various means. It is prescribed for a prince to learn the alphabet and arithmetic after his tonsure ceremony, and the three Vedas (Trayī) and philosophy (Ānvīkṣakī) after his initiation into education by his preceptor. The topics such as economics (*Vārttā*) are to be learned from the heads of the departments, while the science of politics and governance (*Daṇḍanīti*) is to be acquired from persons who are adept in both theory and practise (KAS. II.4).[3] A student is advised to follow a strict schedule of learning the Vedas, tending the sacred fires, taking the ceremonial baths, and living on the alms. He is supposed to reside with his preceptor till the completion of his study (KAS. I.2).

This step serves as the foundation for a prince's training, equipping him with self-discipline and continuous training (*abhyāsa*), and inculcating in him a sense of duty and responsibility (*dharma*).

2. अरिषड्वर्गत्यागः (Casting out the group of six enemies):

In training in the disciplines mentioned above, a prince has to go through a phase of strict austerity, testing his mental composure and inner strength. To complete his journey successfully, he has to be mindful of himself and his mental fluctuations (*citta-vṛttayaḥ*). It suggests that one has to win over one's inner enemies (*ari*) to conquer the outer enemies. There are six in total, revolving around different levels of human existence, including emotional, mental, and physical. They are lust (*kāma*), anger (*krodha*), greed (*lobha*), vanity (*māna*), haughtiness (*mada*), and overjoy (*harṣa*).[4]

काम-क्रोध-लोभ-मान-मद-हर्ष-त्यागात्कार्यः| (KAS III.5)

To fulfil his real duty, i.e. abstaining from injury to all living creatures, truthfulness, uprightness, freedom from malice, compassion and forbearance, a king must not be a victim of his own enemies (KAS. I.2).[5] Kauṭilya says that the observance of one's own special duty leads to heaven and endless bliss in the end.[6] Thus, casting out the group of six enemies leads to the next step- winning over one's sense organs.

As it is mentioned in *Arthaśāstra of Kauṭilya* keep a watchful eye by means of spies, bring about security and well-being by (energetic) activity, maintain the observance of their special duties (by the subjects) by carrying out (his own) duties, acquire discipline by (receiving) instruction in

[1] URL: https://www.britannica.com/science/taxonomy (Last accessed on 12th April, 2026 13:10 IST)

[2] https://www.rep.routledge.com/articles/thematic/taxonomy/v-1 (Last accessed on 12th April, 2026 13:30 IST)

[3] वृत्तचौलकर्मा लिपिं संख्यानं चोपयुञ्जीत । वृत्तोपनयनस्त्रयीमान्वीक्षकी च शिष्टेभ्यः, वार्तामध्यक्षेभ्यः, दण्डनीति वक्तृप्रयोक्तृभ्यः ।

[4] तस्मादरिषड्वर्गत्यागेनेन्द्रियजयं कुर्वीत । वृद्धसंयोगेन प्रज्ञां, चारेण चक्षुरुत्थानेन योगक्षेमसाधनं, कार्यानुशासनेन स्वधर्मस्थापनं, विनयं विद्योपदेशेन, लोकप्रियत्वमर्थसंयोगेन, हितेन वृत्तिम् ।

[5] सर्वेषामहिंसा सत्यं शौचमनसूयाऽऽनृशंस्यं क्षमा च ।

[6] स्वधर्मः स्वर्गायानन्त्याय च।

the sciences, attain popularity by association with what is of material advantage and maintain (proper) behaviour by (doing) what is beneficial. (III.6) A king should identify, overthrow, abandon or destroy his enemy on time for his betterment.

3. इन्द्रियजयः (Winning over one's sense organs):

Not letting the group of six enemies take over oneself leads to winning over the senses from their respective objects. Controlling the sense organs entails absence of inappropriate indulgence in the pleasures generated by *viṣayas* such as sound, touch, colour, taste and smell by the senses of hearing, touch and sight, the tongue and the sense of smell.

विद्याविनयहेतुरिन्द्रियजय; काम-क्रोध-लोभ-मान-मद-हर्ष-त्यागात्कार्यः।

कर्णत्वगक्षिजिह्वाघ्राणेन्द्रियाणां शब्द-स्पर्श-रूप-रस-गन्धेष्वविप्रतिपत्तिरिन्द्रियजयः । (KAS III.5)

The role of *indriya-jayaḥ* also reflects in *Cānakya-ṇīti* ('*rājya-mūlaṁ indriya-jayahaḥ*'). The main goal of all sciences (*vidyā*) is the restraint of the sense organs. The king of reverse character, or whoever whose senses are not under his full control, will destroy the kingdom. It allows him to avoid another man's wife, property, doing injury to others, sleepiness, capriciousness, falsehood, wearing an extravagant dress, association with harmful persons and any transaction associated with unrighteousness or harm (KAS. III.6).[1]

Kauṭilya mentions that there are many examples of such kings in the *Rāmāyaṇa*, *Mahābhārata*, and *Purāṇas* who lost their kingdoms because their senses were not under their control. For example, King Bhoja (under the influence of lust), Janamejaya (under the influence of anger), Aila (under the influence of greed), Rāvaṇa (under the influence of vanity), Arjuna of the Haihaya dynasty (under the influence of haughtiness), Vātāpi (under the influence of overjoy) who not only perished themselves but also lost their kingdom and its glory. There were kings who enjoyed the earth by controlling their senses, such as Ambarīṣa and Nābhāga.

4. वृद्धसंयोगः (Association with experts):

By overthrowing all six, a saintly king should be associated with the aged or experts of different subjects to cultivate his intellect (वृद्धसंयोगेन प्रज्ञां). A king cannot win alone. He must resort to proper mentors and trainers. It is stated that a king should recruit a group of good ministers and preceptors who follow the path of *dharma*, so that they can exercise their power to retrain the king in times of indecisiveness or harmful activities.[2]

Leadership is practised only with the help of associates. Just like only one wheel of a chariot cannot run it, a king alone cannot perform his duties properly. Therefore, he should appoint ministers and listen to their opinions.

सहायसाध्यं राजत्वं चक्रमेकं न वर्तते । कुर्वीत सचिवांस्तस्मात्तेषां च शृणुयान्मतम् ।।

5. विद्याविनयः (Training one's intellect by eight different ways)

The term *vidyā-vinayaḥ* refers to training in different disciplines or disciplining itself. It is said that discipline is twofold: acquired (can also be called Nurtured with the environmental stimuli) and inborn (the innate, genetic qualities that come with birth and are developed with proper triggers at certain ages). The training can only be imparted in someone who already has suitable qualities within him. It can be imparted only to a person whose intellect has the qualities of the desire to learn, listening (to the teacher), learning, retention, thorough understanding, reflection, rejection (of false views) and intentness on truth, and not to any other person (KAS. II.4).

कृतकः स्वाभाविकश्च विनयः । क्रिया हि द्रव्यं विनयति नाद्रव्यम् । शुश्रूषा-श्रवण-ग्रहण-धारण-विज्ञानोहापोह-तत्त्वाभिनिविष्टबुद्धि विद्या विनयति नेतरम् ।

A student or a prince should observe celibacy till the sixteenth year. Thereafter, he should follow the cutting of the hair and marriage. However, the association with experts and studying different topics should be followed daily as they are root cause of discipline or training.[3]

During the first part of the day, he should undergo training in the arts of (using) elephants, horses, chariots and weapons. In the latter part, he should engage in listening to the *Itihasa*. The Puranas, *Itivrtta, Akhyayika, Udaharana, Dharmasastra and Arthasastra* these constitute Itihasa. During the remaining parts of the day and the night, he should learn new things, familiarise himself with those already learnt, and listen repeatedly to things not yet learnt (KAS. II.4).[4]

Only from such continuous and rigorous training and study one's intellect is refined, from it comes the practical application, and from the practical application, one can retain self-possession and efficacy in sciences (KAS II.4).

श्रुताद्धि प्रज्ञोपजायते; प्रज्ञाया योगो योगादात्मवत्तेति विद्यासामर्थ्यम् ।

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[1] एवं वश्येन्द्रियः परस्त्रीद्रव्यहिंसाश्च वर्जयेत् । स्वप्नं लौल्यमनृतमुद्धतवेषत्वमनर्थसंयोगं च; अधर्मसंयुक्तमानर्थसंयुक्तं च व्यवहारम् ।

[2] मर्यादां स्थापयेदाचार्यानमात्यान् वा । य एनमपायस्थानेभ्यो वारयेयुः । छायानालिकाप्रतोदेन वा रहसि प्रमाद्यन्तमभितुदेयुः ।

[3] ब्रह्मचर्यं चाषोडशाद्वर्षात् । अतो गोदानं दारकर्म च । अस्य नित्यश्च विद्यावृद्धसंयोगो विनयवृद्धघर्थ तन्मूलत्वाद्विनयस्य ।

[4] पूर्वमहर्भागं हस्त्यश्वरथप्रहरणविद्यासु विनयं गच्छेत् । पश्चिममितिहासश्रवणे । पुराणमितिवृत्तमाख्यायिकोदाहणं धर्मशास्त्रमर्थशास्त्रं चेतीतिहासः । शेषमहोरात्रभागमपूर्व ग्रहणं गृहीतपरिचयं च कुर्यात् । अगृहीतानामाभीक्ष्ण्यश्रवणं च ।

A recent work in the IKS has reflected upon Bharata's episode in Rāmāyaṇa and proposed ideas on the ethical governance and awakened leadership during the times of the crisis (Kumar et al.).

6. आत्मवत्ता/ सत्त्ववत्ता/ मनस्विता (Noble Mind):

Kauṭilya narrates the importance of *vidyā-vinaya* that the king, trained in the sciences, intent on the discipline of the subjects, enjoys the earth alone without sharing it with any other ruler, as he is devoted to the welfare of all beings (KAS. II.4)

विद्याविनीतो राजा हि प्रजानां विनये रतः । अनन्यां पृथिवीं भुङ्क्ते सर्वभूतहिते रतः ॥

Gajjam has reflected on the concept of humility in previous research, arguing that vinayaḥ, a personality trait, is in reality an epistemic trait which disposes a pupil with the right attitude of curiosity, intellectual tenacity, courage and confidence, and cognitive flexibility (J. A. Gajjam, "A Thirukkural Way of Intellectual Humility"; J. A. Gajjam, "The Upaniṣadic Way of Intellectual Humility"; J. A. Gajjam, "Philosophy of Humility in Ancient Indian Pedagogy"). by helping him learn and monitor his progress in his learning journey.

7. सर्वभूतहित (Welfare of all beings):

A well-educated and disciplined king does whatever is beneficial for his people as well as himself. Kauṭilya argues that the text *Arthaśāstra* is the means to attain control over one's sense organs by casting away the six enemies, such as lust, anger and so on. Such a person, when he comes into association with experts for training himself in different kinds of education, attains a noble mind (*ātmavattā*). He, referred to as *rājarṣi* (a sage-like king), will work for the welfare of the entire society, the very aim of human life.

As Kauṭilya mentions in the *Arthaśāstra*-

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् । नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ।। (KAS. I.19.34)

Meaning: "In the happiness of his subjects lies the king's happiness; in their welfare his welfare. He shall not consider as good only that which pleases him, but treat as beneficial to him whatever pleases his subjects."

Some Reflections on the Taxonomy

Unlike the pyramid of Benjamin Bloom's Taxonomy (Bloom) that discusses the educational goals for the first time in a structured manner, the taxonomy presented in this essay presents the procedural relation between different methods in one's training rather than a hierarchical relation between them. The sequential structure is inferred from the use of the ablative case in words such as '*prajñāyaḥ*' (purpose of), and words like '*mūla*' (a root cause or a prerequisite of) and '*hetuḥ*' (the reason for), stating the point of departure or source of something.[1]

Similar to the six aspects presented in Bloom's model, viz., Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation, the taxonomy of Kauṭilya focuses on the means for inner transformation as a prerequisite to the right kind of activities leading to social well-being. Unlike Bloom's idea that Knowledge must come first because one cannot acquire the skills and abilities necessary for Comprehension, Application, Analysis, Synthesis, and Evaluation without it, the taxonomy presented here starts with the ethical code of conduct. It has been well-established that in ancient India, whether the aim of education was attaining *ātma-vidyā*, conducting debates, learning medicine, surgery, archery, animal husbandry, or astronomy, the pupil (*a brahmacārin*, *śiṣya*, or *rogī, ātura*), along with their teachers (*Guru*, *upādhyāya*, monk, *vaidya, bhiṣak or paricāraka*), had to go through a long and strenuous process of inner purification.

In *Kauṭilya's Arthaśāstra*, we find a complementary symbiosis of the following pedagogical aspects:

1. **Different Knowledge Sources:** Knowledge must be acquired from the expert persons in different fields suggested by the term '*upayuñjīta*' (K.Artha.I.2.5). Alphabets and arithmetic may be taught by the experts in the field, *vārttā*/ economics by the chiefs, and the science of politics may be taught by theoretical and practical exponents.
2. **Plurality of Methods of Knowledge Acquisition:** Based on the nature and cognitive aim of the knowledge, the knowledge may be acquired by a variety of methods, such as listening to the theory (*pravacana*) and practising it (*prayoga*) (K.Artha.I.2.5).
3. **Emphasis on Mental Training:** Among the eight ways of mental training (*Buddhiguṇāh,* K.Artha. I.1.5), the technique of *śravaṇa* (listening) helps in knowledge acquisition, and *chintana* (mental repetition) helps for retention of acquired knowledge (K.Artha.I.2.5).
4. **There are a total eight ways through which one can train one's intellect**, known by the term *Buddhiguṇāh* (K.Artha. I.1.5). They are as follows: *śuśruṣā* (desire to learn), śravaṇa (listening to the teacher/ facts), *grahaṇa* (acquisition of what is heard), *dhāraṇa* (retaining of what is learnt), *vijñāna* (thorough understanding), *ūha* (power of inferencing from a sign), *apohaḥ* (rejecting false knowledge/ views),

[1] According to the Pāṇinian grammar Aṣṭādhyāyī, the ablative case (pañcamī vibhakti) is used in the cases to denote a source of an action or a stable object in the point of departure. ('*dhruvam-apāye apādānam*' PA. 1.4.24, and '*apādāne pañcamī*' PA. 2.3.28)

and *tattvābhiniveśa* (valid and correct knowledge of the very nature of the things).

5. **Ethical Code of Conduct:** After mentioning the separate dharmic principles for different *āśramas*, Kauṭilya suggests the common ethical code of conduct to be followed by everyone (K.Artha. I.1.2) such as *ahiṁsā* (non-injury), *satyam* (truthfulness), and so on. One must cast out the six enemies, such as *kāma* (lust), *krodha* (anger), etc., to win over one's sense organs (K.Artha.I.3.6).
6. After mentioning the separate dharmic principles for different *āśramas*, Kauṭilya suggests the common ethical code of conduct to be followed by everyone (K.Artha. I.1.2). They are *ahiṁsā* (non-injury), *satyam* (truthfulness), *śaucam* (rightness), *anasūyā* (freedom from malice, *guṇapakṣapātaḥ*), *anṛśaṁsyam* (compassion, *aniṣṭuphuratvam*), and *kṣamā* (forbearance). He mentions that they are importance to attain the fulfilment in this life and in the life beyond.
7. **Idea of Continuous Education:** *Svādhyāya* (studying the Vedas), physical training (training with elephants, horses and chariots), learning Itihāsa and revisions are included in the daily lifestyle of a student (I.1.2). It is mentioned that in absence of one's preceptor, a student must study in presence of preceptor's son or a fellow expert student. It emphasizes the learning must continue.

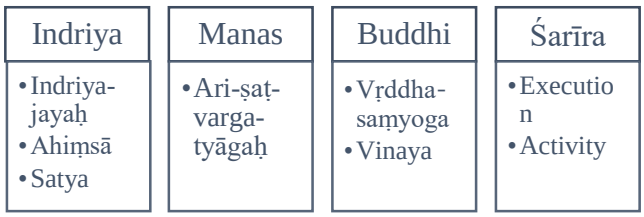


Figure 2: Four Pillars of Kauṭilya's taxonomy

Larger Impact:

(1) Is relevant for leaders, administrators and bureaucrats in contemporary times,
(2) Reclaims the lost techniques of pedagogy,
(3) Aims at the holistic and sustainable development of oneself and society,
(4) Adheres to NEP2020, aiming at futuristic societal harmony.

Conclusion

This research paper concludes that Kauṭilya's taxonomy of education is rooted in all aspects of human being-intellectual, emotional, and ethical, vital for governance and leadership, leading to the sustainable societal wellbeing.

This research paper demonstrates that Kauṭilya's model of education is not only for the acquisition of knowledge but also for planned mental and ethical training vital to governance. His pedagogical method combines sharpening the mind, moral restraint, and practical statecraft, which connects the development of the individual with the stability of the state. By emphasizing on *indriya-jayaḥ* (control over the senses), *ari-ṣaṭ-varga-tyāgaḥ* (abandonment of inner enemies), *vidyā-vinayaḥ* (disciplined intellectual training), and association with experts, Kauṭilya presents education as a transformative process aimed at inner purification and responsible action.

This taxonomy also emphasizes methodological plurality in the ancient Indian pedagogy, where *śravana* (listening), *manana* (reflection), continuous learning, practical application, and ethical conduct work together as complementary methods of knowledge acquisition for those who wish to learn.

This research also proposes a comprehensive framework for student and administrative education. It enables them to have focused attention on the ongoing issues, open monitoring of their decisions and their short-term and long-term impacts, where the king himself becomes both the actor and the spectator, and the automatic result as the benevolence of the society. Beyond its ancient context, this pedagogical model offers meaningful insights into righteous leadership, ethical governance, public administration, and decision-making for contemporary societal problems, which are highly relevant.

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