

KĀLIDĀSA ON RELATION AND CONDUCT TO NATURE AS DEPICTED IN THE SIMILES OF RAGHUBAMŚAM

Devendra Nath Tiwari*

Abstract: In the present time of utilitarianism our strength of collecting more and more civilizational height and imperialistic power, ethical relativism, and pleasure-seeking ideologies that believe in minimizing human rationality and maximizing emotions and passions for maximizing pleasure are defining the rationality. Power of exploiting civilizational progress more and more has created restlessness and misbalance in human societies is keeping the humans engaged in enhancing balance sheets even at the cost of lowering human existence and the values, The argument of Ethical perspective we are discussing here in this paper with reference to Kālidāsa's famous epic Raghuvamśam is that human rationality cannot be defined in terms of imperialistic power of a man or a nation but with our venerable conduct to the global communities. All richness of wealth and qualities meant for helping others. The term 'other' in broader sense is used for nature/environment outside responding to human nature inside. Defining the ethical relation and conduct that exist between man and nature, Kālidāsa establishes a spiritual perspective for which all have existence value that is, all are divinities. Nature responds and shares our conduct to it and our conduct to the other must be venerable for our well-being.¹

Introduction

If Bhagavad-Gītā is a complete analysis of the karma (duties and responsibilities) then there is no exaggeration in saying that Kālidāsa's *Raghuvamśam* is an encyclopedia about our relation and conduct with environment. Both follow the Vedic organic theory for which the belief that each and every particle in the universe is a system of divinities having interconnected existence and function, the view that opens the gates to spirituality about existence, thought and conduct. If the meaning of one's being is derived from the rhythm of nature, then the nature becomes alive and its beauty attracts the philosophers and poets to reflect on it with love and conduct venerably to it. It is that for picturing which similes flows in Kālidāsa. Defining the ethical relation and conduct that exist between man and nature, he establishes a spiritual perspective

* Dr. DEVENDRA NATH TIWARI, Professor of Philosophy & Religion, Banaras Hindu University, Varanasi -221005, India. Email: dntphil@rediffmail.com.

¹ The strength of the king Aja was to remove the fear of the fearing people; his learning and skill were to respect the sages, scholars and all. It is not only his wealth but his qualities and character that were directed to help others. R. 8/31. In R. 1/22 he writes the qualities of keeping silence at wisdom, forgiveness at strength, longing no appreciation at donations, these qualities were with the king like his own brothers. He was made by all the five elements of creation namely Earth, Water, Fire, Sky, and Air, because very like them his qualities were for assisting others (R. 1/29).

for which all have existence value that is, all are divinities and our conduct to all the other must be venerable. If it is otherwise, we cannot get out of the conflicting ideologies and conduct based on the narrow human centric disguised perspectives that are the cause of moral crisis. A careful reading of *Raghuvamśam* shows its present relevance in giving perpetual value to existence of inside humans and outside nature or environment and our venerable conduct to it as well.

I. Metaphysics Basis of Environmental Perspective of His Literary Works

In the beginning of almost all his epics Kālidāsa has written verses in the praise of the lord Siva and therefore the scholars admit him a devotee of Śiva. A reading of only some verses abstracted from *Raghubanśam* one may evaluate him is a monotheist believing Śiva as the ultimate reality qualified with the lordly characters of God as pictured in great religious traditions. However, if I intend to specify it, the lord is there in the form of nature or environment and its entities all over the universe of which he devotes his all literary excellence of similes. The great impact of Puruṣasūkta of Vedas and Śrīmad Bhāgvatpurāṇa that is followed by different sects of Vedanta in different ways and is the popularly in faith and practice of Sanātānī Hindus. It can well be observed if we swim in the current of thoughts of his epics. We find very beautiful verses in the chapter tenth of *Raghuvamśam*² there he pictures a meeting of the seers and deities including Indra with lord Viṣṇu. They prayed lord Viṣṇu to protect them from the demonic torchers of the Rāvaṇa, the villain of Rāmāyaṇa. While praying they address the lord as indivisible, the immanence and the transcendence, an undivided whole the sense of difference of forms of spacio-temporal universe are ascriptions of the individual minds. In reality, he is in all forms and can be viewed if the sense non-difference is cultivated.

Similarly, at many places where Kālidāsa compares the creativity of nature he has beautiful mentioned the Brahmā, the lord of the creator of the universe. Thus, Trinity of Gods in Kālidāsa Scheme of creation, preservation and destruction of the universe is based on a message to people for the maintenance and welfare of the earth. Even in destruction caused in the form of earthquake and like there is divine attitude of welfare that will be discussed in due course of this presentation.

Kālidāsa views divinity of all forms and each individual of the universe. The lord can appear in any form, anywhere as a shelter, a savior for one earnestly needs its help and also for those who meditate and surrender to themselves, the lord appears in the forms fit for helping them fearless from the evil forces and helplessness. It can incarnate in any form to make the people fearless. Kālidāsa is a visionary figure who like Vedic seers realizes the existence value of all that exists in the environment and accordingly put his perspective of nature fit for viewing it divine and conducting venerably to all communities on the Mother-Earth and sky. He writes “O Lord! you take the form of the enjoyer of all the five categories of the objects of senses namely expression (śabda), touch, form or color, taste, and smell, the form of he who

² R.10/24.

practices rigorous sacrifices for the welfare of world, the form of him who practices serving, loving and caring people and the form of him who live disinterestedness”.³ Let us point out his metaphysical background of environment and our relation to it through a verse from *Raghuvamśam* that reads ‘like all different currents of the river Ganges merge in the ocean, different views and ways of life inscribed in different scriptures and followed by different traditions of experience (Āgamaiḥ) are means for a union with you (lord).’⁴

The concepts of trinity of great divinities, divinity of every individual in the universe, the concept of incarnation, identity of Śiva and Śakti or the identity of the principle of diversities of divinities, giving importance to it as the principle of Ṛt and Sat, means and practices of puruṣārthas, inborn debts to pay off and venerable conduct to all taken by him in his epics point to a unique presentation of the essence of all our ancient thoughts in a unity of spiritual living of the Vedic and Āgmic traditions. His depiction of ultimate consciousness that is indescribable but is described as having all qualities, impersonal but personal for serving our causes and alike is so rich that one can evaluate that all subtle and great thinking about the ethical conduct in Indian tradition beginning from the Vedas and culminating in Gīta and thinking about highest reality as determinate-indeterminate impersonal and personal, infinite and finite culminating in Śrīmadbhāgavatam, are infused in his metaphysical vision of a unity of divinities. The same existence and qualities in an organic system are observed by him as outside nature and inside intellect of the humans and non-human living and non-living communities. In the organic theory all elements, institutions are having interconnected existence, function and value and an ethical perspective of our venerable conduct to all others based on this system can be experienced in his similes. Kālidāsa’s view does not project any utilitarian relation in nature as beneficiary and benefactor and that does not exist in his similes. He goes deeper and highlights the same divinity that exists in one and all. I think the conduct - aspect of spiritual thinking of “all as divine” is highly attractive and lively presented in his poetic skill of similes.

II. Beauty of the Similes of Kālidāsa

The specific feature of similes in epics for which there is no parallel to the excellence of Kālidāsa lies in giving primacy to divinity of nature in comparing human qualities, character and functions. Like Vedic sūktas the nature in Kālidāsa responds our conduct. There is sharing from both the human and the nature sides. It is perhaps because ordinarily human mind and body move with changing desires and emotions, their intention are subjective, attitude is relative to relations and judgment is more based on likeness and dislikeness than on the state of affairs and so its functions are dominated sometime by sāttvika, some other times rājasika and still some other

³ Ibid.R.10/25

⁴ Bahudhāpyāgmairbhinnāḥ panthānaḥ siddhihetvaḥ. Tvayyeva nipatantyayodhā jānhavīyā ivārṇave. R.10/26.

times by tāmasika qualities. Unlike humans there is steadiness in the creativity and response of the nature and a simile is formed in comparing the human divinity with that of nature if any instance of stability, consistency and harmony in human persons is perceived alike. Such a comparison as that of similes of Kālidāsa is not possible in anthropocentric or human centric views that accept humans as the only existence value and everything other in the nature outside or the nature itself is only a utility-value or use only.

Do we transform nature centric? Definitely, laws of nature do not change unless there is evil human interference and exploitation. Nature survives, adopts the changes for survival, but that is again the laws of nature that maintain its fitness as its specific character. It never permeates us to feel it like humans who want to change their nature as per their convenience. Human skill is trained and cultivated, and this training and cultivation are purposive that varies person to person and time to time in the same person. If we ominously bring changes in nature as per our desires it will be deformed. Even in case of human nature we often use the proverb nature and signature do not change but we in practice always try to change others as per our evil design. However, human desires to change all others as per their likeness and dislikeness are products of their ignorance about interconnectedness of the nature inside and outside and that harms their own mental, social and cultural environment and the surroundings.

Human nature is formed by the environment he lives, and it is by cultivation in some cases that it excels to the level of standard of comparison with what is observed excellence beforehand in nature outside. It is because of it that human life is defined as the process of transformation. That which is under process cannot be the thing comparable because it needs yet to be accomplished itself. Potencies, qualities and function of the Nature are the standard of comparison and the human qualities fit to be compared or liked (upameya) are compared with that standard of comparison observed beforehand in nature (upamanam). Thus, Similes work in a way as standard of comparison where the nature stands like definition and the human qualities and characters as things to be defined in comparative manner on the former basis.

III. Human Relation and Its Conduct to All Others of the Nature

Regarding the human relationship with the environment and our conduct to it different world views are there in practice among the human communities out of which anthropocentrism, biocentrism, cosmocentrism, deep ecology, dark blue, and spiritual ecology are worth mention.⁵ According to the ontological and methodological approaches of them these ideologies about our existential position and conduct with nature are chiefly divided into three: first providing nature outside humans as having only utility value, second as having only existence value and the third as having utility and existence values both. Some of these perspectives are based on the alternatives of giving highest importance to human beings not only as superior

⁵ Spiritual Ecology and Environmental Ethics, by Devendra Nath Tiwari, *Cultura: International Journal of Philosophy of Culture and Axiology*, Vol. XIII, No. 1, pp.49-69, 2016.

to environment, not only as custodian of nature and its Steward but as masters also who decide its fate as well. Some others evaluate both as having same value with a difference of one who cares and the other as cared. This finally returns to a refined form of the utilitarian view. The third perspective views all have existence value and that nature is not to be utilized at its cost of losing existence or extinction with a logic that if it is so, there will be no life, no environment worth living. No doubt classical texts in Sanskrit give proper place to all these values and perspectives about our relation to the surroundings and define our obligations and responsibilities to it in a way that culminates in spiritual ecology that has been well pictured by the great Sanskrit poet Kālidāsa in his epics. Not only the elements of nature but our conduct to it and vice-versa as well are depicted with great excellence and care by him in shaping of the resemblance. He provides us a sound vision that helps us to observe about the causes and our responses to the environment crisis. Existence, survival, maintenance and progress towards a healthy and blissful living in nature can well be observed in Raghuvamśam in the light of which the present work is perhaps first attempt of its type. Kālidāsa gives utmost importance to the nature as evidenced by his similes though out his epics. The nature/environment is not to be enjoyed only but to be entertained also (rājā prakṛti ranjanāt anvarthaḥ- Mallinātha, Sanjivīnī commentary on R 4/12, 2018). For him, there is no difference in between the nature inside and outside so far spiritual outlook about ultimate value to the nature and our respectful conduct to it are concerned.

Popular world theories of environmental ethics are the counter arguments the present article values for reviewing Kālidāsa. In “Spiritual Ecology and Environmental Ethics,” published in the *Cultura: International Journal of Philosophy of Culture and Axiology* (Vol. XIII, No. 1, 2016), reviewed by Kewal Nayeck in his dissertation, he also found my perspective of the article under reference suitably fit to a study of Kālidāsa’s ‘environmental ethics’. Different World views categorized under anthropocentrism, biocentrism, Cosmo centrist, synchronic theory and spiritual ecology followed by different Indian and Western Environmental views are elucidated as counter to point out Kālidāsa’s environmental awareness. Spiritual environmental ethics is well settled in the Vedic and Agamic texts where the worship of nature is given high importance. Following the Vedic tradition Kālidāsa has given a concrete shape to this view. We observe that all-round cultivation, welfare and progress of humans are based not on the collection of achievements of mundane property and prosperity but on our conduct that treats all other in nature as venerable.

Even in conduct we find more stability in the functioning of the nature. The functioning of nature is always for the welfare for humans, and similarly, great human persons also sacrifice their lives for the welfare of others (Ādānam hi visargāya sattām vārimucariva (R. 4/86, similar to its sense “paropakārāya satām vibhūṭayaḥ” is popularly used to refer to the great quality of exercising giving power. All the merits, qualities, functions for which we coin adjectives and adverbs are understood by us on our observation of the nature outside and then seeing the same excellences in human persons we compare the human nature, conduct and welfare with their matching part in nature.

However, humans can think and do for the betterment of them and of nature as well. Taking intellect as the nature of humans one thinks about a conduct that is venerable to himself, his community and to nature inside and out. The of divinity and venerability to all makes everything surrounding humans auspiciously free from conflict in their onward moving to welfare and spiritual living and therefore this perspective we call spiritual. Spiritual living is a living free from the dogmas of estimating all others as means, free from captives of his superiority to others and positively treating each as one likes to be treated from others. Spiritual perspective does not perceive a difference of the value of conduct to himself and to others, to humans and non-human communities.

Kālidāsa's concepts are consistent in using his similes mainly in two ways. Firstly, the quality, gender, number, form, time, space and communities of the nature outside in the environment, and the quality, form, character, action and so on of the humans that are compared to the former. Secondly, the response to environment from the luminous bodies (dyuloka) to the great five-elements globing the entire living beings - the plants and the trees, the rivers and the seas, skied, aquatic and wild communities (which are endowed with specific qualities and functions) and these are uncommon attributes, deeds and duties with which human qualities and conduct are compared. In the beginning of *Raghuvamśam*, King Dilipa's service by the instruction from the sage Vaśiṣṭha, the preceptor, to the Nandinī, the daughter of Kāmadhenu, the divine cow for the purpose of getting freedom from the curse of Kāmadhenu and begetting a son is very beautifully presented through significant similes. The secret of preceptor's instruction for serving the cow lies in the fact that once King Delia unknowingly showed disrespect to the mother cow. If the conduct of man towards animals are respectful, in return they respond the same way which would definitely be beneficial for human's relation to environment and the vice versa. And if one shows disrespect or ignores even to a cow, the person can be cursed by the cow to be childless till the curse is effective. Cow can be taken to stand for all animal community and the particular cow Nandinī in the reference here below as well. 'Being ignored by the king Delia, Kāmadhenu, the mother cow bounced back to him 'since you have shown disrespect to me, you are being cursed that after paying respect to my offspring only, you will get a child.'⁶ This example shows that man always benefits himself by respectable conduct to animals, birds and each and all the surrounding communities of the nature. Even in a curse there is a hidden blessing. Disrespect to nature may ruin naturally and create havoc to human's and other species, their development and progress to their wellbeing –individual and collective. Contrary to it a venerable conduct to other's in nature is blissful. There is no limit to respect, because in respecting nature the ego does not act, and in that circumstance, one identifies oneself with the service to, or more accurately with, the thing in nature one worships as a devotee. One contemplates on the conduct until his aspiration is satisfied. The King, the Lord of the earth followed the cow Nandinī like his own shadow, served in way that he halts after the cow halted, moves after her moving, sits

⁶ Avajānāsi mām yasmādataste na bhaviṣyati. Matprasūtimanārādhyā prajeti tvām śaśāpa sā. R. 1/77.

down after she fixes in the sitting posture, drinks water after she quenches her thirst and alike.⁷ It shows about the respectable conduct of any towards the others. One's inner self be cultivated to the conduct in the same way to others outside as one expects the others to behave or conduct towards him/her.

IV Countering Sustainable Development Ideology

Antagonists raise the issue of conflict of economic growth with feeding the hunger of the huge population and preserving the environment. The suggestion to combat the conflict coming especially from moderns even is that one has to eat little less all the times and keep fasting at least once a week. The point which is being made here in Kālidāsa is that if a plant is being cared and watered with respect to its life and nourishment then in return the plant will produce enough fruits, flowers, medicines, wood, leaves and so on needed for meeting out the problem of hunger. Kālidāsa has projected the awareness of nature, mutual respect and conduct to nature inside and out popularly practiced by the tradition since time immemorial.

Perspective of sustainable development about environmental ethics is a popular view of our time with its idea that this perspective be managed internationally for an economic growth. Peter Singer, living Utilitarian philosopher is now a most influential thinker of the sustainable development. He talks about Utilitarian responsibility about environment with the growth of economy. Sustainability gives freedom to use the environment without it being completely destroyed. We should use methods and rules of practicing that may save us from destroying natural resources so that they can continue for a longtime use. Kālidāsa's perspective is spiritualistic, and he has less faith in utilitarian care of the natural resources. Love and care to environment is not for a utility sake but for the same elements we are made of are there in the environment as well. Environments form our existence outside and not only the essence that we separate at any time. In fact, spiritual perspective of environmental ethics is a mutual sharing of the giving power. Humans serve the need of environment and in response the environment feeds the needs of humans. One can say that there is no insight of development in such an outlook of sharing of needs reciprocally. In this regard we can say that Kālidāsa perspective of environment is global and the purpose of development is the welfare and not creating fear and force. All are interconnected in a system. The nature has fulfilled our desires and aspiration, it is, and it will fulfill in future too. It becomes always new by our care to it and produces its resources in proportion to the labor done by us. Our relation is not only managerial like sustainable development theory but to love and conduct venerably and feel passion and affection for the environment and for this perspective sustainable development and other methods are just protective precautions about its use

The question arises if the relationship between man and nature is one of mutual respect and caring to maintain a balance between the human community and the rest

⁷ Sthitāḥ sthitāmuccalitaḥ prayātām niṣeduṣīmāsanabandhadhīraḥ. Jalābhilāsī jalamādādānām chāyeva tām bhūpatiranvagacchat. (R. 2/6).

on the earth. Why do humans have desire, greed, anger attachment, arrogance and jealousy? Unlike humans, there are no such evil attributes in nature. Is it because of the humans' ego generated desires that they fail to cultivate properly their respectful relation with others in nature? As such human nature is divine but it is due to his ego of being rational or super most of other fellows in nature that makes him/her imperialistic. Imperialistic behavior destroys not only what is sublime and venerable in oneself but also do away with all those others which are not submissive to the imperialistic desire and order.

An excellent and unparalleled picture of spiritual behavior based on the Vedic vision of perceiving that to which we indicate 'other' is presented in the verses 36-37 of II canto of *Raghuvamśam*. The lion catching hold of the Nandinī, the cow of the sage Vaśiṣṭha, speaks to the King Delia' who was in the service of the cow by the order of the sage 'Do you see the Devadāru tree (pine tree) ahead?' Pārvatī, the Goddess considers this tree like his very son. The tree is the knower of the taste of the water (rājasika), of the golden pots of the Goddess Pārvatī, as Skanda's own son is the knower of the taste of her milk coming out from her breasts.⁸ The story goes on that 'Once while rubbing the ears a wild elephant damaged the part of that tree. By that hurt, Pārvatī, the consort of the lord, got pained as much as if some demon might have wounded her own son by a dreadful weapon in the war.'⁹ One can line these verses only if he/she has a spiritual vision and respect for the life whether it is in an animal or in a tree or in you and me.

Elements of the environment are nurtured for the welfare to the whole universe without any discrimination of value, existence, and utility. So far, the question of utility of others in nature concerned Kālidāsa, who was of the view we should use whatever different communities in nature provide us for the care and services we render to them. Here is an example of this conduct which makes the conduct a value. Trees give (bear) fruits, medicines, shade, in proportion to our care for them. We can use only what a cow gives us as a return of our services and care to it. We cannot kill and eat the cow and calf. We cannot end its existence for any reason, but we can happily use the milk, dung, and calves for so many reasons like carrying the loads, plowing the field, and other labor. Only after its death can we use its flesh, skin, bones – this is what we mean by 'utility of the existences'. Utility in any way must not work to harm but to care and nurture the others' interests. Utility works with need and interest that cannot be healthy world view based on sharing with respect of exercising giving-power. Awareness, response, and the respect of nature are the specific characteristics of *Similes of Kālidāsa*. Our environment responds in the same manner as we treat it.¹⁰

The nature deserves not to be exploited and destroyed but that is possible only by our respect to its existence. Preservative methods of environment can be time framed program and is not a steady measure if it is practiced in a polluted environment. In other words, our ethical conduct prevails' be based on our venerable relation to it. By

⁸ Ibid., 2/36

⁹ Ibid., 2/37

¹⁰ See Ibid., 2/60-65.

doing so it is not that our ethical conducts are exchanged into human values only but that the nature responses also in the proportion of our care to it.¹¹

V. Kālidāsa's Perception of Organic Theory of Environment and Our Conduct to It

Everything and its functions are connected with each other in an organic whole and thus have existence -value; every idea about other's is for welfare, Nature is a community inseparable from human community; it the asylum of inspiration and expectations. The ideals of humans if they cultivate and realize the nature can be distinguished and honored Man can control and command over the nature by getting its response. If any part of nature is polluted or diseased the other elements, institutions of it will be diseased automatically in the same proportion. For example, if water and air are polluted or if it rains acid no plant, no life can survive, rather pollution of any of the great five elements can destroy the life on earth. Air pollution may cause suffocation and the pollution of the fire or sun can be a heat burning the lives on the earth. Kālidāsa in several similes has mentioned the Deity Sun, moon, ocean, Air, earth and other communities with the reason why we worship it. One cannot think of life on earth without sun. Indians even today worship the sun bestowing the respect of a father at some corner and mother at some other.

VI. Four-Fold Values of Life (Puruṣārthas)

Kālidāsa reveals a profound respect to the Vedic Dharma manifested through his *Similes*. Life is of utmost value. The term "dharma" stands for duty and responsibility (karma), Human desires may be a value or may be a vice. Desires can be exchanged through duties in a way they are satisfied and thus they are transformed into values. The concept of comic moral law (Ṛt), to pay off the inborn debts (Ṛṇa) one borrows from the surroundings, obligations to family, public, even enemies and all other sentient and insentient beings on the earth, system of duties and responsibilities of four stages of human life (ashram system), four-fold goals of human-life (puruṣārthas) namely artha (prosperity), kāma (sensual satisfaction) and mokṣa (freedom from all desires) have been specifically mentioned by him. He writes 'The wise King Delia practiced both the desires for wealth (artha) and the sensual desires (kāma) as his dharma (duty and responsibility). Punishing culprits to maintain discipline and order and marrying a woman for begetting a child were practiced by him as his duties and responsibilities (dharma).¹² Our desires in order to be satisfied by duties and responsibilities are grossly under these four categories. Very much like Vedic and Āgamic traditions, Kālidāsa has described the four puruṣārthas as Dharma, Artha,

¹¹ Ibid., 4/11, 8/31

¹² Sthityai danḍayato danḍyānpariṇetuḥ prasūtaye. Apyartakāmau tasyāstām dharma eva maṇiṣiṇaḥ. (R. 1/25).

Kāma, and Mokṣa; demonstrating that all four puruṣārthas should be treated similar to Rāma's showering his love and affection to all his four brothers equally.¹³

The seers of the Vedas identified and classified all the humans desire into four categories and made a point that humans can get liberated by satisfying gradually all these desires. A desire is so if it is not satisfied and then it gives rise to a series of endless desires connected with that. It becomes puruṣārtha when that sort of desire is satisfied. Let us take an example of the desire of earning wealth more and more; it when satisfied is transformed as (Artha puruṣārtha). For example, we find persons everywhere who lived a life of ninety years and even more but even while dying their desires of earning more and more capital and enjoying sexual gratification are not satisfied. This means they could not transform even a single sort of desires after living a long life. Now, we are getting examples of this virtue even from the western countries. Being satisfied by earning money Bill Gates, and others donated a major amount of their hard-earned money for welfare at a global level. Transforming the wealth and desire into puruṣārthas is called Dharma. About the final puruṣārtha, that is, Mokṣa, Kālidāsa very like Vedic concept of puruṣārthas accepts it as a renunciation of all desires that is liberation or freedom from all desires.¹⁴ Artha (desire for wealth) and Kāma (desire for family life and sensuous gratification) are puruṣārthas and are concerned with a happy empirical life of household (R. 1/26), it can be extended till early wanderer stage where one practices the disinterestedness from these desires. Yet, the final puruṣārtha one has to practice renouncing all sorts of the desires.

In Chapter 8 verses 17-18 he beautifully describes how puruṣārthas are practiced gradually by men in different areas of their life (even in family and society). Surrounded by counselors in his own palace, King Aja used to discuss good governance since he was a King; while King Raghu his father, being a practitioner of spiritual realization, used to discuss immortal freedom with wise philosophers and realized persons (Tattva darśins). In same palace the King Aja was sitting on the throne of justice to look into the cases of his subjects, while Raghu was meditating the profound by sitting on the mat made of a sacred grass (Kuśāsana) to enable the concentration of the mind. This is the way of a royal family having faith in the spiritual beauty of life.¹⁵

VI. Four-Fold Institutions of Life (Āśramas)

Kālidāsa has clearly defined the conduct of the kings of the Raghu dynasty who followed the four-fold life of Vedic institutions.¹⁶ 1. The beginning institution (Brahmacarya Āśrama) comprises the early twenty-five to thirty years as student life,

¹³ Pīturniyogādvanāvāsamevam nistūrya rāmaḥ pratipannarājyaḥ. Dharmārthakāmeṣu samām prapade yathā tathaiāvārajeṣu vṛttim. R. 14/21.

¹⁴ About the duties and responsibilities at different stages of life see R. 1/6-8.

¹⁵ R. 8/18-19

¹⁶ Śaiśave'bhyastavidyānām yauvane viṣayaiṣiṇām.Vārdhake munivṛttinām yogenānte tanutyajām. (R. 1/8).

dedicated solely for acquiring all skill and knowledge needed for shouldering the coming seventy-five springs happily, 2. Household (Gṛhastha Āśrama) where they earn money by honest labor, marry and enjoying sensuous desires to beget a child, 3. Moving wanderer's institution from household they practice Vānaprastha (wanderer) and 4. At the end they practice freeing themselves completely from the desires of earlier stages and enjoy Samādhi in the end. Like Vedic dharma, Kālidāsa has precisely pointed out these four Āśramas in relation to our conduct. He emphasizes the essential conducts of a Yogic practitioner - namely abstinence (yama) and observances (niyama) which culminate in Samādhi, of pure Vedic culture that forms part of the management of the whole organic system. Kālidāsa has not ignored to mention about the different four stations. Brahmacharya at the institute of the teacher (Gurukūla), Gārhashtya at house, vānaprastha at a place little far from the house and sanyāsāśrama at seclusion in forest are practiced at the four stages of human life that leads one to gradual development with the freedom from desires at the fourth level practice. King Dilipa handing over the kingdom to his young son King Raghu¹⁷ at the old stage left the palace and went to forest for practicing freedom from all the desires that is liberation, the final puruṣārtha.

VII. Duties and Responsibilities for Others are Innate Debts to Pay Off

The whole life of a sanātānī is a process of paying the debts and getting freedom from them. By the term innate debts, I mean the duties and responsibility we are indebted to perform as our obligation to the surroundings since birth. The obligations we perform lifelong to pay off the debts until salvation, the *summum bonum* of life are categorized grossly as three: Pitṛṛṇa, bhūta ṛṇa, and Ṛṣiṛṇa. Devaṛṇ and Nṛṛṇa are included in the scheme of those three an account of which flows (Pitṛṛṇa). Whatever one attains in life beginning from birth is the outcome of the sacrifices made by others for him or her. Birth itself is a debt we borrow from parents. In all stages: birth, existence, growth, progress, and decrease of our life in a family, in a society on the earth would not be possible without the debts we borrow from all others including five great elements namely air, water, fire, space, and earthly environment. It is obligatory on our part to pay off the debts we borrow from them even in this life. This is not an argument only about “why there is birth” or “why I am born” but a reason “why we have our duties and responsibility to all of them also.” In order to pay off the debts to our forefathers and parents, one has to get married and begets a child. What a beautifully pointed simile Kālidāsa has presented in picturing the happiness of paying off the pitṛṛṇa. Kālidāsa portrays¹⁸ King Dilipa did not have any prisoner whom he could feel happy in releasing at the occasion of the birth of his son, but he was the one only who got rid of the fetters of pitṛṛṇa (paternal debt).

Bhūta Ṛṇa- Kālidāsa clearly highlighted the fact that humans are indebted to the animate and inanimate communities like trees, lake, mountains, animals, and so on.

¹⁷ R. 3/70

¹⁸ Na sanyatasya babhūva rakṣiturvisarjayedyam sutajanmaharSītāḥ.
Rṇābhīdhānātsvayameva kevalam tadā pitṛṇām mumuce sa bandhanāt. (R. 3/20)

This shows that man need to have venerable conduct to the whole nature not only for his subsistence but for growth, progress and other prosperities. That is, just like the moon that gives happiness and the sun that gives heat similarly the King Raghu who by sporting with the soundness of each and every aspect of the nature or environment gives meaning to his name.¹⁹

Devaṛṇa and ṛṇa are taken separately by some while they by some other scriptures are generally included under debts to manes. One is indebted towards once forefathers, demigods, deities, guests and so on. Therefore, it becomes their duty to pay off the debts to them and to have a venerable conduct towards a guest who may be an enemy even.

Rṣi Rṇa-Humans are indebted towards their preceptors, teachers and all those from whom they learn something and enrich his knowledge and skill and for that he is responsible to pay of their debts. According to a narrative²⁰ after completing his education Kautsa, the penniless disciple of sage Vartantu asked his teacher about paying off the preceptor's debt (gurudakṣiṇā). His preceptor got annoyed and told him to bring fourteen trillion gold coins to pay off against fourteen braches of knowledge he has imparted to him. Kautsa went to the king Raghu to ask him to provide the amount as he has to pay off the honorarium (dakṣiṇā) to his preceptor. The query of the king Raghu to sage Kautsa (R. 5/1-15) was all his worries about the soundness of nature.

Humans learn the conduct to get rid of the debts in this world, achieve wellbeing (Abhudaya) and eventually to attain summum bonum (niḥśreyas) which Kālidāsa has mentioned specially in the context of the king Raghu.²¹ The clouds absorb water from sea after evaporation and eventually the water is given to this world in form of rain by the clouds. Kālidāsa's firm view²² towards human conduct is that just as trees, rivers and so on are regarded great for their giving power; they return more in form of food, medicines, fruits, water, etc., for the care and all that they are nourished. In the same way a cultivated person earns money only to return back in a manifold way. The kings collect taxes from his subjects for the welfare of the later.

IX. Sacrifice (Yajña) and Worship (pūjā)

For what reason a sacrifice (yajña) is to be performed? A very beautiful verse of Kālidāsa shades light on this issue. Through performing sacrifices King Dilipa used to milk the earth for sacrifice sake and the Indra, the Lord of heaven for safe and sound raining for sufficient production of fruits, medicinal serves, crops and grains, etc., to

¹⁹ Yathā prahlādanāccandraḥ pratāpāttapano yathā.Tathaiva so'bhūdanvartho rājā prakṛtiranjanāt. RV, 4/12.

²⁰ Nirbandhasaṅjātaruṣa' rthakāśryamacintayitvā guruṇā' hamuktaḥ.

Vittasya vidyāparisaṅkhyayā me kotīscatasro daśa cāhareti. (5/21)

²¹ R. 1/18.

²² R. 4/86.

maintain both of the worlds- the earth and the heaven.²³ Antagonists argue about pollution of the environment caused by the smoke the yajña produces. The simple response to them is that the smoke of a yajñas works hundred times more for purifying the environment and making it sound than polluting it. In Chapter Fourteen he writes the medicinal smell of the yajña dispels our rājasika and tāmasika ideas (these mental modes differentiate one to exploit and cause evil to others).

The whole chapter thirteenth is unique for a study of Kālidāsa perspective of environmental ethics. In the chapter Rama with Sītā his wife while flying back to Ayodhyā, his kingdom by puṣpaka and passing in the air through many hermitage of the sages and seers on earth where yajñas are continuously performed, he narrated the significance of those hermitages and the yajñas performed within. Kālidāsa picturing Rama's narrative to his wife passing through the hermitage of the sage Agastya writes "The smokes infused with the smell of offerings in three sorts of fire-sacrifices (Gārhapatya, Dākṣiṇātya and Āhavanīya) by the sage Agastya, who is having spotless glory, is arisen high to the Aircraft. Smelling the smoke Rama's soul is purified and his antaḥkaraṇa (a scheme of intellect, ego and senses) is now free from the conflicting qualities (Rajoguṇa) and Tamoguṇa." Consequently, he gets freedom from conflicts and experiences peace.²⁴

Now, a line on nature worship. Several places in Raghuvamśam the worship of nature and natural elements like Fire (agni 5/25,35, 7/20,24), Sun, Earth (prthivi 8/4), Mountain (sumeru 7/24), and many more can be observed. This shows Kālidāsa's perspective of viewing all as divine.

X. Ethics of Donation/Almsgiving

In almost all chapters Kālidāsa mentions about the ethics of donations and alms – giving to needy others. A popular verse of Kālidāsa supports the above argument which follows- sa viśvajitamājahre yajñam sarvasvadakṣiṇam. Ādānam hi visargāya satām vārimucāmiva.²⁵ That is, King Raghu performed the Viśvajīta sacrifice in which he sacrificed all of his treasury because the acceptance of the gifts (Dakṣiṇā) by good-conduct persons is for the cause of donation to others just like taking water by the clouds from the sea/ocean is for returning that in the form of rain.

Humans according to Kālidāsa learn the ethical conduct from the nature and that taking is for a giving back again. There is a story in Bṛhadāranyakopaniṣad²⁶ in which Budīla, being a knower of Gāyatrī Mantra was cursed to become an elephant. Once Janaka saw him carrying loads in the form of an elephant and asked him about the cause of his downfall. In reply to his question the sage Budīla said that he was the knower of the Gāyatrī Mantra but he did not know the mouth of Gāyatrī, and that was the reason for his downfall and consequent upon that today he is carrying the heavy

²³ Kimatra citram yadi kāmasūbhūrṇṛte sthitasyādhipateḥ prajānām. Acintanīyastu tava prabhāvo maṇiṣitam dyaurapi yena dugdhā. R. 5/33.

²⁴ Ibid., 13/37.

²⁵ Ibid., 4/86.

²⁶ Bṛhadāranyakopaniṣad, Jalan 1957, p. 1240.

loads of an elephant. King Janaka told him that to know the mouth of Gāyatrī is very easy. Taking alms, gifts, and donations, then offering the same in proportion to others, is the mouth of Gāyatrī. Kālidāsa has also, in the above verse, adopted the same principle and ideology in his similes, when he writes about the generous conduct of King Raghu. A good person takes something with the intention to give it back in the same form or proportion as the other.

XI. King's conduct about the Environment in Kālidāsa's Scheme of *Raghuvamśam*

A King is virtuous only if the environment is substantially sound to him. Kālidāsa writes:²⁷ "O King! You being always dedicated for the service of your empire that is not a matter of wonder if the earth is producing the things as per your will; it is because of your extraordinary power that you as per your will have milked even the heaven." His respectful and virtuous conduct to environment is the determination the nature works. We can find that whenever the King Raghu was facing any problem the environment shows her generous and blissful help to him. At certain adverse occasion the cow Nandinī puts her presence that helps the king Delia the way to get out of the adversaries. Another instance about Kālidāsa perspective is seen when he points out the beauty at the time king Aja was crowned. He writes "the world witnessed only two things auspiciously beautiful and shining - they are Aja possessing the richness of kingdom handed over to him by his father, Raghu and the next is the youthfulness of Aja possessing his humbleness."²⁸

XI. Ethics of Rule and War

Ancient Indian kings used to exercise four pillars of ruling the kingdom in a very skillful manner. These fourfold ethics of a nation were exercised as diplomacy against others kingdom for safety, extension of the kingdom and maintenance of the relation with others. They are Sāma, Dāma, Danḍa and Bheda with which a king administers his kingdom. Kālidāsa has compared the four polity of the kingdom with that of the four brothers of Rama. When four of them work together, the society functions peacefully in a harmony. The kingdom cannot operate using only a partial code. The society cannot function by using the Danḍa nīti only. The Kingdom needs all the four to be practiced gradually in a sequence. Kālidāsa observes Saumitriṇā sāvarajena mandamādhutabālavayajano rathasthaḥ. Dṛtātapatro bharatena sāksādūpayasaṅghāta iva pravṛddhaḥ. (R, 14/11), meaning thereby that while Rama with his brothers was entering into Ayodhyā, it resembled as if all the for devices of a king namely Sāma, Dāma, Danḍa, and Bheda were present collectively.

Kālidāsa ethics of Violence concerns with value of life. According to him to attack aggressively to a person who wants to live is proscribed and prohibited (R. 7/47) and the hostile people fight even in heaven too (R. 7/53). The idea of

²⁷ Ibid., 5/28, 33 and R. 8/6.

²⁸ Adhikam śuśubhe śubhamyunā dvitayena dvayameva sangatam. padamṛddhamajena paitṛkam vinayenāsyā nava ca yauvanam. R. 8/6.

annihilating and oppressing the others is caused due to the sense of one's feeling of desertion or nonexistence of his own and not of affirmation or annihilating of the others. Life for Kālidāsa is of utmost important and should be preserved at any cost. Even for battles, some weapons were available and manufactured that could win over the enemies without killing them. This ideology was mainly for the protection of the life, the divinity that is within is very much venerable as well. There are instances where Raghu, the king shot such an arrow which was made up of metal that hit a violent elephant named Priyamvada that was destroying his army, that shot did not kill the elephant rather the hit by the arrow it got its redemption from his curse of elephant form. Kālidāsa writes²⁹ "O friend! Take this weapon that has separate excellences of being shot at and being revert back; it's especially is that it can win the battle without killing the enemies." Another important fact Kālidāsa has introduced, through the mouth of Priyamvada' is that "O King! Do not feel ashamed of your hitting of arrow on me because even if you hit me your intension was kind and not of killing."³⁰ So there is a reason, a message for redemption from the evil even in destruction if a wise does it, is not for cruelty and terror. I remember a story³¹ of the Vīrabhadra who appeared by the numinous power of his will (mantra) of the Śiva who by the wrath of the insult caused by Dakṣa Prajāpati created Vīrabhadra. The moment Vīrabhadra appeared, without asking the lord about whom and what moved state forwardly, to the palace where Dakṣa was performing sacrifice. He unheard the sage Bhr̥gu who was rejoicing the insult of Śiva by stroking his beard and mustache, broke the teeth of the deity Puṣana because he was laughing, exposing his teeth at the insult and smacked the eyes of deity Bhaga who was hinting by the action of his eyes at insulting the Lord Śiva. This nicely points that there is a moral message, a divine will even, in causing destruction by lordly incarnations.

When any thought and thinking concerning Environmental Ethics is theorized, confliction situation of peace and war, life and death, perpetuity and change, happiness and suffering are viewed from the same moral perspective. Usually scholars of Environmental Ethics think similar to that but about the adversity they are flexible they change their views and create a dichotomous position. For example-some theorists are always adopting a utilitarian perspective guided by benefits only but rarely find a similar way of their reaction to adversities. They talk much about Environmental pollution and also prescribe measures to follow at global level against pollution but at the core they have a utilitarian tendency of establishing more and more big factories, atomic weapons companies, markets, smart cities that lead to deforesting, polluting the environment, creating fear in the mind of the people, society, and nations. Their theories and practice about environment are not the same. Kālidāsa by the same Spiritual perspective of morality about environment infused

²⁹ Ibid., 5/57.

³⁰ For the favor of freeing from him from the curse, the elephant Priyamvada befriended the king Raghu and happily gifted to him weapons that can win over the enemies without killing them. Kālidāsa writes-Sammohanam nāma sakhe! Mamāstram prayogasamhāravibhakta mantram. Gāndharvamādatsya yataḥ prayokturna ca arihimsā vijayaśca haste. R. 5/57 & 5/58.

³¹ Viṣṇupurāṇa, translated by Horace Hayman Wilson, first edition 1840, p. 62.

there with his similes, responses all the dichotomous ideologies and the situations they create. Just like an ocean does not refuse rather welcomes the merger of hundreds of the rivers and ponds in it, King Aja conducted respectfully to all the people equally, without any discrimination in way that all persons have a sense that I am respected more by the king. He does not insult and abuse any of the persons of his kingdom.³² Here we find Kālidāsa very much consistent with his perspective that he pictures the King applies even for the enemy kings. Without getting his enemies dethroned the king Aja used to make the enemy kings submissive to him like a balanced movement of the air that does not destroy rather bows the trees only.³³

Kālidāsa in chapter seven of *Raghuvamśam* pictures the ethics of war in context of an occasion the enemy kings attacked the king Aja to kidnap Indumati, his newly wedded queen. King Aja fought bravely and finally by using the Gandhāra weapons given by Priyamvada made the entire enemy forced to sleep and he got victory (R.7/61-62). This is unique with Kālidāsa that he thought of a war where the victory is gained against a huge number of forces of enemy Kings' without killing any. For Kālidāsa's epics life is of the utmost value and respect and it must be preserved in both war and peace and this is the special characteristic of spiritual perspective of Kālidās

The question arises what does Kālidāsa wanted to establish by his spiritual perspective to moral duties and responsibility to others? The response is basically two-fold. The first is to observe and evaluate existence value of nature and its elements and to treat nature venerably. So far as the conduct is concerned the next is that it appears apparently in his similes that he does not perceive the existence inside and outside different. The philosophy here is if one is compassionate to nature and to others that revert back more in the same way. There are several verses in *Raghuvamśam* that the earth provides several types of jewels and precious gems, medicines, plenty of crops, fruits, woods etc., The giving power of the life asserting elements of the earth against the king's compassionate conduct to environment is that Kālidāsa³⁴ loves to picture through his simile.

Love and Compassion. In Chapter 9 Kālidāsa depicts a unique compassionate relationship that exists between the hunter and the prey. Even while hunting King Daśaratha was having a compassionate conduct which is perhaps unavailable elsewhere in Literature? Here we find a unique determination and resolve of a hunter balanced by the love and the compassion. The normal conduct of a hunter is to hunt the prey, but Kālidāsa illustrates³⁵ the conduct of King Daśaratha differently when a female deer comes to sacrifice her life for saving her beloved in front of the deer the king was pointing his arrow. This shows that the king gave due consideration to the

³² Ahameva mato mahīpateriti sarvaḥ prakṛtiṣvacintayat. Udadheriva nimnagāśayeṣu iva abhavannāsyā vimānanā kvacit. R. 8/8.

³³ Na kharo na ca bhūyasā mṛduḥ pavamānaḥ prthivīruhāniva. Sa puraskṛtamadhyamakramo namayāmāsa nṛpānanuddharan. R. 8/9.

³⁴ R. 8/28

³⁵ Lakṣmīkṛtasya hariṇasya hariprabhāvaḥ prekṣya sthitām saharācīm vyavadhāya deham. Ākarṇakṛṣṭamapi kāmitayā sa dhanvī bāṇam kṛpāmṛdumanāḥ pratisanjāhāra. R. 9/57.

sacrificing act of the female deer for her love for her mate. He did not shoot the deer although he had already arced up to his ear to hit the deer. This example demonstrates that the King was compassionate towards the animals, and he expressed due respect for the love of his prey.

XII. Law of Karma

Kālidāsa has given high importance to the law of Karma in view of his environmental awareness. He in the very beginning of *Raghuvamśam* writes that King Dilipa is blessed with a sound physic according to the fitness of his actions (ātmakarmakṣamam deham R. 1/13). It is due to law of karma that King Delia had to serve Nandinī the cow, Priyamvada became an elephant, King Daśaratha got Rama, the Lord incarnated as his son. And therefore, nature produces jewels, fruits, and agricultural products in symbiotic proportion. The king suffered his death by the same category of pain: by the separation from his son by the curse of the dying father of Śravaṇa kumar, whom the King Daśaratha shot his arrow confusing his with prey. Other instances also support the law of karma.³⁶

XIII. Venerable conduct is the wisdom kings practice

Kālidāsa writes “nirmamaḥ sansāram tīrṇaḥ” (R. 12/60) meaning thereby that disinterested wise transcends and gets freedom from the boundaries of the phenomenal world. In the Chapter 12 of *Raghuvamśam*, the quality of realized person has been depicted as one who possesses an unshakable intellectual equilibrium at the time of both the happiness and the sorrow. Here, King Raghu and King Rāma, the incarnated Gods, have been depicted as realized persons who, freeing themselves from the attachments of the worldly gains, ruled their kingdoms excellently. This ideology is very similar to that of Vedic King Janaka and Krishna of the Bhagavad Gītā with its concept of Sthitaprajña. It is only when a person gives up all sorts of desires for sumptuous lust that he stops exploiting environment.

The uniqueness of Kālidāsa’s similes in picturing the responses of nature can be observed well when the trees, creepers, animals, and so on also display the same compassion as humans. This is equally present in his other epics and plays. In *Abhijñānaśākuntalam* he mentions at the time of departure of Śakuntalā to her husband’s house from the hermitage of the sage Kaṇva, the deer even dropped all the grass that they were having in their mouth.³⁷ In *Raghuvamśam* when Rāma was in search for Sītā, out of compassion the woods at that time even the trees were bowing towards the southern direction to point out in which way Rāvaṇa took away Sītā. The creepers were unable to speak, but lowering down their branches full of leaves, they were indicating the direction to which Rāvaṇa, the demon, had dragged her. Moreover, Kālidāsa also highlights this fact that even the female antelopes were

³⁶ Diṣṭāntamāpsyati bhavānapi putrasokādantye vayasyahamiveti tamuktavantam. Ākrāntapurvamiva muktaviṣam bhujāṅga provāca kosalapatiḥ prathamāparāddhaḥ. R. 9/71.

³⁷ Udgalitadarbhakavalā ...mṛgāḥ (Abhijñānaśākuntalam, 4/12).

hinting through the eyes towards the direction she was taken away.³⁸ He defines the relation between man and nature to that of a father and sons in an appealing manner (R. 13/46). The trees in the hermitage of Śarabhaṅga Ṛṣi served the guest in the surroundings with abound delicious fruits and thus removed the fatigue of the guests by offering their shade as if they are the sons of seer Śarabhaṅga. Kālidāsa writes “Chāyāvinītādhvapariśrameṣubhūyiṣṭhasambhāvyaḥphaleṣvamīṣu.

Tasyātithināmadhunā saparyā sthitā suputresviva pādapeṣu.” Kālidāsa depicts man kissing the lips of a beautiful woman, but the woman in return does not kiss the man. Kālidāsa projects this scene as the ocean kissing the rising waves of a river and in return river prudently kisses the sea as well, that is, reciprocal sharing of beauty in nature.³⁹ That is if a person perceives something as beautiful then nature finds it attractive. Moreover, in depiction of his environmental beauty, Kālidāsa has described that the earth sustaining two elements of mutually opposing nature. There are both the fire and the water at the same time on Earth and both do not oppose each other. There are both nectar and poison on this earth and poison sometimes can do the work of nectar as well. That is why one should have a venerable conduct, lead a virtuous life and give equal importance to all and this is the beauty of nature. The ocean is great; the sun’s rays absorb water from the ocean and pours on earth in the form of rain. The marine treasures that is, gems, etc., nourish even in its lap and the submarine fire, its enemy grows in its lap, and it gives birth even to the moon that lights the earth.⁴⁰ It is in the same manner simplicity of a great person treasures. In time of war and danger he can change into a wrathful form.

For Kālidāsa the family of the kings is like a tree family⁴¹ in which the King is at the root, the queens are the branches, and the brothers are the leaves. He establishes the same organic theory which has been described in Puruṣasūkta.⁴² It is true that in an organic whole each and every element of that system is equally important. Just like in a body the mouth cannot be replaced by the feet, and the feet cannot take the place of the mouth, but in an organic whole they all function for the body. The hand, feet all have the same importance, but some people do not understand the role of the system.

³⁸ Yato’panītā tam mārgametāḥ kṛpayā latā me. Adarśayanvaktumaśaknuvatyaḥ śākhābhīrāvajatapallavābhīḥ & Mṛgyaśca darbhāṅkuranirvyapekṣāstāvāgatījñam samabodhayanmām. Vyāpārayantyo diśi dakṣiṇasyāmutpakṣmarājīni vilocanāni. (R. 13/24 & 25)

³⁹ Mukhārpaṇeṣu prakṛtipragalbhāḥ svayam taraṅgādharadānadakṣaḥ.

Ananyasāmānyakalatravṛtīḥ pibatyasau pāyayate ca sindhūḥ. (RV. 13/9.)

⁴⁰ Garbha dadhatyarkamarīcayo’ smādvivṛddhimatrāśnūvate vasūni. Abindhanam vahnimasau bibharti prahlādanam jyotirajanyanena . R. 13/4.

⁴¹ In view of Kālidāsa depiction of the importance of nature we can understand the family view of kings with a simile of a tree of which the Kings are like the root, the queens are the branches and the brothers are like the leaves.

⁴² Puruṣasūkta ‘Brāhmanamukhamāsīt’ presents the creation of different parts of society according to their functions -the mouth (Mukha) of the virāt puruṣa is the Brahmins, the arms (Bāhu) is the warriors, the mid-part is the traders and legs are the śudra, the manual workers. Legs cannot functions that the mouth does and vice versa. They are different interconnected institutions that function in an organic theory. Puruṣasukta, Ṛgveda sūkta 10/90.

In an organic system all beings function interconnectedly and are of equal importance. The purity and impurity of gold is tested by the fire; likewise, the wise who discriminately know moral and immoral are the authority in the matter of conduct to others.⁴³

Conclusion

The perspective of relations and conduct as established by Kālidāsa cannot be categorized under anthropocentrism, biocentrism, cosmocentrism, deep, dark blue and Holocentric ideologies. Here the nature outside responds lively to human conduct to it. Spiritual outlook of Kālidāsa about our relation and conduct may be a way against present era of ethical and environmental crisis. Our conduct towards all beings -animate or inanimate must be venerable. So far conduct is concerned the nature as presented in similes of Kālidāsa is divine and respectable as we humans are. This is reason I evaluate it as an ethical perspective of our spiritual living and conduct. Divinity here is depicted for conduct to the nature unconditionally and without a sense of difference of inside and out. Kālidāsa is of the view that human conduct in relation with nature should be dealt with cultivated and not with dry intellect. Kālidāsa has beautifully captured and presented the beauty of the power inside and out that in an organic theory of all is divine is not divided but mutually related for existence, thought and conduct. It is due to such a venerable conduct based on divinity of the nature that naturally responses our conduct to it and that eventually culminates into global harmony, steady economic progress and everlasting happiness.

⁴³ Tam santaḥ śrotumarhanti sadasadvyakti hetavaḥ. hemnaḥ sanlakṣyate hyagnau viśudhiḥ śyāmikā'pi vā. R.1/10.