

TRIBHUVAN UNIVERSITY

The Cosmotheandric Experience in Emerson's Essays

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Supervisor's Recommendation

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Approval Sheet

The thesis entitled “The Cosmotheandric Experience in Emerson’s Essays”
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Abstract

The aim of this thesis is to install cosmotheandricism which marks its own tenement upon the vibrant literary works of Ralph Waldo Emerson, named *The Nature*, *Transcendentalist* and *Over-soul* respectively. Applying the philosophical idea of cosmotheandricism by Raimon Panikkar, this thesis experimentally investigates cosmotheandric effect on those three metaphysical essays which is to be experienced by the readers. The ideology of cosmotheandricism has been neglected to account mystical taste that every individual do possess. Cosmotheandricism juxtaposes three entities: God, Man and World (Nature) as of the ultimate reality. In this light, it is the synthesis of physical, psychical and spiritual dimensions in terms of depicting worldly phenomenon. It celebrates in undivided awareness of the totality that unfolds the horizon of consciousness. To validate the cosmotheandric approach, this thesis embraces three essays of Emerson as primary sources which essentially valorize the grandeur of human intuition. It is the only way to slap worldly experience and encounter final awareness.

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Chapter One

Cosmotheandricism and Emerson

1.1 Brief Biographical Particulars of Raimon Panikkar

Raimon Panikkar, one of the most influential man of letter of the post-modern era who remains between November 2, 1918 to August 26, 2010. He is born the son of an Indian Hindu father named Raimon Panikkar Amah and a Spanish Catholic mother named Carme Alemany Sabadell. He receives typical Catholic education from Jesuit high school in Barcelona, Spain. He then peruses his university studies in natural science, philosophy and theology accordingly in Madrid and Rome. After having his doctorate in those three themes, he initiates to establish the sustainability of his profound thought in the pattern of cosmotheandricism on perceiving the contemporary world as of the ultimate truth. He affluently advocates on what he grades cosmotheandric experience, according to which ultimate reality comprises of three interrelated truths: Nature (Cosmos), Man (Anthropos) and God (Theos). It is the combination among life, thought and universe yet again. He champions himself to propagate a new myth of the single reality.

He is of the multi-dimensional personality that arrests his reflections in the area of cosmotheandric metaphysics. He attempts to valorize the subjectivity of cosmotheandricism into the academic circle. His cross cultural nourishment opens up the new horizon to judge the existing opinions, visions, assumptions and proposals. Panikkar's cosmotheandric experience concludes being absolute idea among many, even if it claims combining all various traditions and beliefs. He manages to legitimate it as universal reality. He mostly pinpoints of himself as the creative student with a Catalan and Indian framework. Ignasi Moreta conjectures the exact words of Panikkar looking back on his life's journey: "I left Europe for India as a

Christian I discovered I was a Hindu and returned as a Buddhist without ever having ceased to be a Christian” (Moreta). The lines assert the true meaning of Cosmotheandric intuition. The ideology of Christianity for Panikkar along with its traditional progression starts as a Catalan folklore and disperse to the Indian world as well as Greek, Roman, obtaining along the way multiple cultural manifestations which have set out it a concrete form and character. It is the state of 'new innocence' or a new way of understanding according to Panikkar.

He externalizes the global view of existence into the unified whole. He safeguards the harmony among one and the other units. Man's connectedness with that of Nature and its vice-versa is intangible. He protects the sacredness of man's life as untouchable. It is the matter of sensitivity or sort of divinity. His absolute vision of cosmotheandricism contemplates upon the relatedness of Man along with its relationship with God, cosmos and the nature. Prof. Joseph-Maria Terricabras reiterates the true essence of Panikkar's cosmotheandric notion on the occasion of solemn academic ceremony of his investiture as Doctor Honoris Causa of the University of Girona such as:

Ecosophy is the new wisdom of the earth. That which is human, that which is infinite or divine and that which is material are not three separate realities but three aspects of a unique and identical reality. This is his cosmotheandric or the andropocosmic intuition which reveals the ambiguity and the limits of any strictly scientific or cultural question. (Terricabras)

These powerful lines brighten the hype of Panikkar's cosmotheandric motif in an actual sense. The massive unity between these three abstractions is inviolable philosophic speculation of Panikkar's quest for the whole reality.

Panikkar drags the attention of the world that three tireless belongings of life

get fixed as the entire reality. He blends alike elements such as air, earth and all surrounding forms the life of man. The venture of man in this world is not different from the adventure of the whole of the reality. It is a vigorous cosmotheandric celebration with the man, nature and divine dimensions of life being affirmed, revered and brought into an intense harmony. The three coexist, interdependent and are not apart from each other. It is the dissolving summation of actuality. These three intuitions cannot be coined distinctly. This is what for Panikkar is ultimate truth and so as to others.

1.2. The Ideology of Cosmotheandricism

Cosmotheandricism, propounded by Raimon Panikkar basically incorporates the interconnection and interdependence among God, Man and World (Nature) as of the ultimate truth. So, it is the amalgamation of physical, psychical and spiritual dimensions in terms of depicting worldly phenomena. It is of the commemoration with the unbroken realization of the totality, which makes journey from experience to consciousness. In this regard, Cosmotheandric vision is a tripartite unison of reality among cosmos, divine and human because it believes that the heaven and the earth share the same destiny. Panikkar justifies the ultimate reality stating; “There are not three realities: God, Man, and the World; but neither is there one, whether God, Man or World. Reality is cosmotheandric” (Panikkar). It is the Trinitarian reality that has collapsed within. In this regard, it is the advancement through a change of consciousness to a new innocence and awareness in terms of experiencing the ultimate reality.

The cosmotheandric instinct is the wholeness understanding of package that stitches triplex facets of the solidarity. It offers to retain harmonious communion with three. It looks forward to experience further transcendental as well as inexpressible

wanting of consensus juxtaposing three relationships of divine, man and cosmic reality. This vision accurately reveals the acquaintance with unitary comprehension of the truth in which three are immersed. Panikkar fantastically endeavors the new insights of cosmotheandric notion in the public sphere as:

The cosmotheandric intuition expresses the all-embracing indissoluble union that constitutes all of Reality: the triple dimension of reality as a whole: cosmic-divine-human. The cosmotheandric intuition is the undivided awareness of the totality. (Panikkar)

These metaphysical ideas display the true and virgin perspective of the integrated factuality. It is the underrated consciousness that needs to be found by all. It is a dashing manifestation beyond the level of transcendence. In its true sense, cosmotheandricism is the fullness of the unexplored convention and experience.

Cosmotheandricism crystallizes the primal and mystical vision of veritably which arises in dissimilar traditions in the universe. It alienates the dynamics of the reality and accepts the form of human responsiveness as the undivided sight of the integrity. So, it is the metaphysical reproduction distributing the foundational basis of all of the other themes such as the theology of religions and human interactions along with the world. For instance, the human subject understands through a symbol that is Christ for the Christianity in that ground as of the reality. It drags the whole human experience in one integral vision bringing together various themes like the grand role of human and its other relatedness.

Panikkar's Cosmotheandricism is of the synthesis that demands the new awareness presenting constitutive spirituality. It wishes to be transformed and assessed spiritual happening which is the genesis of human religiosity. This sort of new awareness originates from an experience that is innate custom of diving into the

bottom of the man's psyche. It at the same time claims to be inevitability of cosmos that assists to sense the intrinsic transcendent of divinity. It is intertwined with the concern of the new innocence that attempts to provide a recent and ample declaration of the intuitive Trinitarian vision. It further believes to discover human invariant in each society which mingles the treble nature of reality as a cross-cultural structure that is realized in multiple approaches in various cultures. So, cosmotheandric vision creates the normatively of integrity visualizing all of reality in terms of three worlds is a constant of human culture.

Cosmotheandricism concerns with the question of instinct and the new consciousness that deals with the vision of reality is part and parcel of reality. It brings about profound anthropological transformation of variation that treats the entire humankind. These constituents of new anthropology are thus to be found in the original human experience that is glazed in the classical traditions, but then is threatened with extinction behind the fragmented knowledge of the modern era. It is because cosmotheandric spirituality exists in primordial traditions. In this regard, Josheph Prabhu presents the Panikkar's cosmotheandric ideology that ratifies as; “There is no matter without spirit and no spirit without matter, now without world Man, no God without the Universe, etc. God, Man and World are three artificially substantivized forms of the three primordial adjectives when describe Reality” (Prabhu, 3 and 4). It operates the intrinsically extensive and relational understanding of personhood into one conviction. It is the close connection of its ontological idea of cosmotheandricism. It fuses the three various modes of cognition, attitude and consciousness that grounds as the furthest reality to be understood.

To its certainty, Panikkar maps out the reality of cosmotheandricism fixtures the supposition that reality is generalized to existence. Not only that there is also

nothingness, chasm, stillness and mystery as well. He further insists that consciousness cannot be totally recognized with reality into whole. There should also be included matter and spirit. He forwards three assumptions in the process of verifying cosmotheandric insight. Out of three, the foremost belief is that reality is eventually harmonious. It is neither unitary idea nor absolute variety and multiplicity. Secondly, reality is wholly, associative as well as linked because of that every reality is constitutively attached to all other realities. Each and every entity is nothing but there is approximation. If we wish a sort of organic unity and dynamic process where every bit of the whole, it partakes in or reflects the whole. It becomes in tune with the primitive concept that every reality is a microcosm of the massive universe. In third, reality is symbolic that manifest and participates in something beyond itself. We cannot distinguish God separate from the globe, the world that is no more than material nor man that are reducible to their own thought processes or cultural expressions. While it is significant to recognize the symbolic variance among God and the Earth, as between one religion or tradition and another, Panikkar's insist is that all of the cultures, religions and people are relationally and symbolically entangled with each other, with the world in which we sustain that is an ultimate structure.

The cosmotheandric experience associates that the celestial, man and nature however are the three irreducible entities which constitute in as much as it is complete reality. What this intuition insists is that the three characteristics of reality are neither three manners of a rigid indeterminate reality nor they are triplets of the multiple truths. That is instead one, fundamentally tripartite tie-up which conveys the least charter of reality. Everything that exists in the form of any material being bestows such three-fold constitution revealed in three parts. This is not mere supposition that

everything is directly or indirectly related to everything else rather the progressive connectivity. My emphasis on this note is that this affinity is not mere constitutive of the totality, that it sparks into the open, but new and essential in every speck of the reality.

The Trinitarian structure of reality simply permits for endmost solidity. Nevertheless, this set of three is in one piece it is because the three extensions of reality in their interdependence do not scrap or break up into multiple parts. The viability of the Whole of the single truth undergo through each and every one of its manifestations. This is what Panikkar's new basis of the distinction, departs from other perception of reality. The single part of cosmotheandric motive standing for the whole makes no ride, because it is a part in the total. The expression as well as manifestation of the Whole in the part is of the Panikkar's motion of full-grown connectedness tries to capture. He bears to separate his holistic approach of reality from what he calls the totalitarian temptation. For him, to the perception of reality as a whole is not to speak of the whole of reality rather just the attempt to discern the unity that underlies the differentiation of three into sole. In this light, the cosmotheandric intuition is the awareness of the absolute reality of the whole. The three are all in one.

1.3. Theos, Anthropos and Cosmos - The Trinitarian Communion of

Cosmotheandricism

The divine aspect of reality does not simply reduce in importance of an article of human knowledge but it is the depth dimension to everything that is. The primordial thinking is of the idea with recognizing Divinity as to the Supreme Being that come out in God being curved into the human shelf. Panikkar further shifts beyond God-talk to speak of the divine mystery which has been at present celebrated in non-theistic provisions. This type of in effect Trinitarian muse holds of as its

indication of impression that Trinity is the character of an entire reality. He is chiefly insightful in the contemporary worldly account of traditional religions in their age bracket of a range of forms of isolation, pathology and skepticism. He prudently suggests that we humans could do with to restore the monotheistic mind-set with the new prototype specifically in order to liberate the divinity from the progressively more secluded, alienated as well as unrelated existence. The mystery of the heavenly is the mystery of the inherent inexhaustibility within a man endlessly transcendent, absolutely immanent, totally modest and certainly inexpressible. Jyre Komulainen simplifies this mode as:

This divine dimension is intrinsically connected with the relativity and dynamics of Panikkar's metaphysics: the radical relativity of reality means that every being opens out the whole. Since every entity transcends itself and includes the dimension of freedom the vital concept of spontaneous "growth" is warranted in Panikkar's model. This divine dimension of freedom enables participation in the cosmotheandric adventure. (Komulainen, 189 and 190)

The given enumeration of Komulainen regarding the endmost actuality of divinity is permanent truth of the cosmotheandricism. It does not follow its own aspect from cosmotheandric accumulation. Its dependency of final truth is merged within it is whole of the reality.

The celestial facet is detectable inside the pits of the human being. Humanity is not the congested scheme plus regardless of whatever forms of treatment as well as be in charge of are exercised, the part of divine autonomy remnants. Divinity, Panikkar proposes as of the invested adventure of the rationality resides within human life. It is the state of awakening. Because of such eternal possibility of human, that brings God into the alliance with the universe into its fullness. Mathew David Segall's

opinion decently gets match with this assumption in a way:

Because like, Matter of Life, and like Life for Thought, the Human provides the womb within which the Cosmos is able to turn in on itself again, gaining a deeper dimension of interiority (more vision, more feeling). Human consciousness (which in actuality is a collective phenomenon- in its full deployment is the No sphere, the planetary mind) is the birthplace... (Segall)

In the lines discussed above projects the mystical intuition of the human race. Human holds the inevitability of the consciousness to its far extent. In other sense, there is availability of godliness within man. But for this it demands the presence of cosmos yet if this has mainly been ignoring in modern centuries by excessively many cultures along with religions. It beholds the endless potentiality of human nature.

Awareness is the human faculty of realism that is, however, not reducible to humankind. Consciousness passes through each and every being to accept the cosmotheandric reality. It is because for Panikkar's divinity is of the dimension of freedom or spontaneous 'growth'. He does not rank 'God' and 'divine' with the parallel meaning in the pre-existed conventions. Rather, he loads this idea as 'abyssal dimension' of the understanding to be in the harmonious mechanism. From the other perspective, he insists divinity as 'infinite inexhaustibility' of the humankind. This is obviously the folder where human participates in the budding universe of which they are a piece. Jyre Komulainen inserts the idea of Panikkar to intensify the validity of divine dimension of reality in his writing:

In harmony with the great proportion of human traditions, I call this dimension divine but this does not imply that another name would not or could not do. The basic perception here is the infinite inexhaustibility of any real being, its ever-open character, its mystery... its freedom..... another language might

say..... (Komulainen, 190)

These lines exactly speak the intertwined status of divinity in terms of realizing the actual fact. It takes the completeness within the concept of cosmic unity.

Panikkar extends human experience seeing that the threefold authenticity: aesthetic, intellectual and mystical. His criticisms against technocratic culture designed for dropping human existence into two positions; the reasonable and the balanced, forgetting if not despising the third kingdom; the mystical. The third domain is not the lofty psychosomatic shape rather the additional deepness dimension contained by all human being wakefulness. Such spiritual length that comes to the frontage as a flash of realization which is the definite experience is exclusive, indefinable and no repeatable.

The absolute intention of Panikkar is to illustrate the indisputable human familiarity that involves the harmony of senses, intellect and mystical alertness in association amid matter, thought and freedom. Each act enacts the cosmotheandric mystery according to Panikkar:

Man discovers himself as Man, or rather as fully Man, as a center of the cosmos, fellow with the Gods, and partners of God himself. Between the two poles of reality Man discovers a link, an unbreakable relation, and the burden of this consciousness leads him to discover not only the laws of sacrifice, but also its nature. Man is going to lose his own life in the experiment, for the discovery that he too is God, that he may enter into the mystery of reality, not by an epistemic act of his mind, but by an existential and total involvement of his being, is going to consume his in the very fire of the sacrifice that he himself discovers and prepares. (Panikkar, 311)

These mystical lines of Panikkar mingles the entire reality emphasizing the beyond

possibility of human consciousness. If a Man strives to beat material experience, it offers the triad fact of the reality.

The cosmotheandric imminent emphasizes human identity through the sophisticated nature in addition to temporal nature of the cosmos. It too manifests the human sincerity towards the endless anonymity that as an inevitable result transcends human consideration. The basis of this affirmation is human experience itself that in some way says no to sever itself commencing the entirety of being. Mankind experience them to be something additional than sheer pawns of nature in the advancement of substance, fleeting egos with the flow of moment or momentary insertions in the extension of the space. It also has been the essential apprehension of all sacred custom.

The globe of material, liveliness, liberty and time is for better or worse, it is our house that is to nature. Such realities are eventual and irreducible. There is not any thought, plea or stroke that is not drastically vast in its basics, expressions also belongings. The world is holy as many a convention proclaims. Added to this, there is no purity with no the secularity of the world. Panikkar's voice of "sacred secularity" is the meticulous way where the divine and conscious scopes of reality are deep-rooted in the world and its cosmic processes. Here, Panikkar persists, for instance:

... for it implies an integral participation in a total act. The traditional name for this participation is "sacred action." No action is sacred, and thus real and effective, unless it is performed by the whole being and ultimately incorporates the entire reality. Not only Gods, Men and the world have to take part in it, but the whole Man has to be involved, his body not excluded. Furthermore, the participation the Gods, the mind, the body, water and earth, and the like are closely interrelated. (Panikkar, 34)

Additionally, discipline of science itself is on the line of attack to getting better a bit of this mislaid insight all the way through its respect of the indeterminacy of matter, the open-endedness of space, as well as the indefinability of point in time. According to Panikkar, there are no in the least intangible souls or disincarnated Gods, immediately as there is no material, no energy, no spatial-temporal world devoid of divine with mindful extent. Each solid reality is cosmotheandric, so as to a representation of the sum total. This is no barely God who reveals but the world has its own possession of revelations.

Matter, space and time moreover energy is subsequently co-extensive among both human realizations in the company of the godly secrecy. There is something beyond understanding, fantastic, weird or else bottomless that belongs to the world as the world. Its resources to the ultimate knowable of belongings are not only an epistemological trouble appropriate to the boundary of the intelligence except a primary to the extremely configuration of being. Further, several customs may label this dimension nothing, void or even nonexistence in so far as it is that which enables beings to be, to grow up, to transform and even to cease to be.

To reiterate, the cosmotheandric revelation of the cosmos is the mode of metaphysical state of mind that privileges the union of reality and divine transcendence to the loss of diversity as well as spiritual immanence. It is the interplay and symmetry between the Trinitarian poles of reality; God, Man with Nature thus to talk of one devoid of bond to the new proportions is to deform reality itself. In this light, Trinity is correct mark of every single one and all reality. So, Cosmotheandricism goes after that one is not possible to identify with natural world, the planet or human subsistence not including mention to the divine route. The whole thing is threefold together with the universe (matter, space, time), Man (intellect,

willpower, emotion) plus God (Father, child, Spirit).

1.4. The Cosmotheandric Resemblance on Ralph Waldo Emerson

Ralf Waldo Emerson is of the American philosopher, scholar also poet who chronicle unexplored reality during his lifespan in between May 25, 1803 to April 27, 1882. Emerson sets up a new way of paradigm as the crux of the intuition of man that is transcendentalism which propels radically high-yielding intellectual life of the human world. It is the manner of consciousness that creates a mystical way of understanding and life as a remarked fact of final reality. The presentation of the vision of Emerson paves the way for non-dual comprehension of the reality in the form of transcendentalism. It of course resembles the fundamental nature of cosmotheandricism. His transcendentalism mixes up an idealistic mode of conception which believes the indispensable unity of all creation, the inborn righteousness of humanity and the supremacy of man's insight upon argument that assists to experience the revelation of profound truth.

Emerson's wit upon final integrity gets notably attention of the world after his master's degree from Harvard Divinity School in 1825. His academic accomplishment intensifies thereafter of awakening spiritual experience and ethical living in him. It gradually makes him of having the revelation of faith in God, Man and Nature. This immense unity amid three structures inaugurates the inevitable bondage of transcendentalism. It same time reveals the philosophical and mystical speculation of cosmotheandricism. For Emerson, the quest of reality stops when man grounds beyond his mind and sense in the presence of nature. The nature of reality exists within man when he examines and analyses the process of cosmic consciousness. This idea of fusion holds a significant worth that the man is the part of universal reality as cosmotheandricism proposes.

Transcendentalism by Emerson projects nature of formation that blends the monotheistic view of reality in terms of merging the three different themes like divine, nature and man. It fundamentally offers to grasp inwardly strength of awareness to discover the deepest truth. It endeavors to excavate the present world as of the reflection of inward reality that is within the man. Cosmotheandricism too shares this mutual idea of single reality. Its conventional expression replicates the vision of determining the universal reality of God, man and nature advance beyond human experience in this cosmic world. It harshly emphasizes the intuition of man is a vital instrument that pulls out the entire factuality.

Emerson's attempt to throw fixation in building conclusive truth via transcendentalism trusts each and everything in this universe including man is the reflection of divinity. Whatever appearances and variations are visible in this physical world is just the external pathway of connecting with the God. It is the world of spirituality. Man is completely free to utilize his sixth sense that observes the God's revelation in nature or in his own soul. It celebrates the grandeur of ability in the man that easily experiences the truth intuitively. Not only that, it acquires the scientific cognition of existence surpassing the reach of the senses that any religion or creed cannot establish the eventual materiality. Such fact comes from within or at a time, it needs to be sought within the depths of man's soul that is the part of Over-soul or God. In this light, Emerson's transcendentalism favors the parallelism of cosmotheandric ideology with no any doubt.

The motion of ultimate consciousness in the form of transcendentalism keeps faith prioritizing the impulses of the man's nature of instinct as phenomenal. It can be conceived to identify this entire universe trying unity even though it is characterized by the varieties of multiple material manifestations. As it is the idealistic way of

understanding to feel the integral reality, it merely is possible through the mystical experience. It is a kind of belief that perceives the overall world is the divine product of God who covers into the single tie. Khagendra Sethi provides true justice to validate the recommendation of such exact solidity in a way that:

...in which soul transcends the limits of individuality and identifies himself with God and with his limits of individuality melting down, he feels himself a part of the whole. This experience leads to an eternal mode of existence crossing the bounds of space and time. The experience is also pantheistic in nature in which the experience of God in all and all in God is realized. The mystic feels that God is the universe and the universe is God. (Sethi, 50)

These powerful lines concern the basic and fundamental issues of cosmic totality. The universe is a miniature that holds into one including man. It is the realization of intimacy out of three. Here, Emerson's way of ultimacy merges absolutely with the cosmotheandric awareness.

Emerson, his way of Transcendentalism insists the potentiality of man's intense knowledge to join three forms into whole as of the unchanging reality. This intellectual strength is relative and to its rationality, it is eternal, uncreated and immutable. This facet of man is the inevitable component in recognizing the ultimate truth and validity. It assists to manifest itself as the phenomenal world. It is the only reason that is the self-reflection of the man. This is how it conjoins the true insights of cosmotheandricism.

Chapter Two

Emerson's Essays: Final truth

The essays of Emerson establish the validity of dynamic relations to ascribe ultimate reality through his prism of correspondence to an original relation to the universe. He believes in reconceived of divine the same as something great as well as noticeable which refers to Nature only there one can perceive the God with their body and there becomes unified with their surrounds. The entire prose summons for the visualization of the creation seeing that an all-encompassing total that embraces Man, Nature and Spirit as organized expression of God that is ultimate truth. This unity is dropped to as over-soul in Emerson's writings. He asserts: "the only prophet of that which must be, is that great nature in which we rest, as the Earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other" (1). The essays disagree the fragmented views of the world that cannot be perceived the common bondage among the Man, God and Nature. Rather, it insists an approach that one arrives at own vision of entirety when the sense of unifying spiritual element only if one detains Nature properly. So, works of Emerson emphasize analogous positions between Man and Nature as of the manifestations of the universal order.

The three essays of Emerson advocate in due course the sensitivity of totality of the universal intact. He insists that Man and Nature share the singular relationship and declares both are the expressions of divine. To its justification, he pens in his notion named *Over-soul*:

We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deeper power in

which we exist, and whose beatitude is all accessible to us, is not only sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. (2)

His opinion vividly provides the acuity of God's manufacture and the straight relationship with God what is more that reinforces divinity inside Man. Man one time breathe in the upper air, being admitted to observe the supreme natures of justice and truth, one can gain knowledge of that man has entrance to the absolute mind of the Creator, is himself the creator in the predetermined.

2.1. Revelation of Ultimate Reality in *Nature*

Emerson's essay *Nature* is of the cosmotheandric projection. It propels that nature is the manifestation of God that is the means through which God connects with Man. Nature is the unified whole that absorbs Man's emotions. When Man conquers the sense of youthfulness, optimism and other clarity, he turns to be nothing. It is the exhibition of Man as eternal divine form. Nature offers God's spirit through him. The statement of Litcharts verifies that of the cosmic reality as: "Nature always wears the colors of the spirit" (Litcharts). So, Man can realize that he is the particle of the God. It is the connection to the divinity. In other words, it is the realization of final reality.

Man and Nature share a special relationship. It not only regenerates the plain contentment in a Man, it further enhances the spiritual element in the Man. In addition, out of the capability of natural magnificence, it stimulates human intelligence to which utilizes Nature to grab the divine order of the cosmos. Man arrests fullness in the large quantity of natural forms and transports those forms in their totality. To support it, Emerson's view appears in his essay called *Over-soul* as:

We know that all spiritual being is in man. A wise old proverb says, 'God comes to see us without bell'; that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. (3)

There is connectedness in everything. Nature offers unified vision as its final truth and goodness. In this light, no Man can be understood without Nature or Nature itself devoid of Man.

Nature by Emerson outlines with metaphysical perspective of Nature as integrated whole that stitches fundamental relationship of humanity with Nature. We, ourselves are connected through the nature that we come in contact with every day, it may be in the wind or it may be in the trees, it is in everything. Everything that is not any particular human being is nature, nature therefore embraces nature in ordinary intellect of the green world, art and all supplementary persons dragging own body. He emphasizes: "Philosophically considered, the Universe is composed of Nature and the Soul. Strictly speaking, therefore all that is separate from us, all which philosophy distinguishes as the NOT ME, that is, both nature and art, all other men and my own body, must be ranked under this name, NATURE" (Emerson). That is why it attaches the primacy of spirit and of human understanding over nature. It focuses in the unanimity of every manifestations of nature, nature's imagery and the continuous enlargement of all of nature's forms in the direction of the maximum expression as embodied in the man.

Nature presents the relevance of Nature to human existence. It systematically mixes up the significance of Nature that assists mankind to attain spiritual growth, gather their bits and pieces needs, achieve artistic sentiment, sense undoubtedly and accomplish order or discipline. It offers that Nature in all its prettiness and be in the

service of superior use for human beings. Emerson himself rightly explains in the essay that speculates the essence of absolute reality;

To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing. The sun illuminates only the eye of man, but shines into the eye and the heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and the earth becomes part of his daily food. In the presence of Nature, a wild delight runs through the man, in spite of real sorrows. Nature says, . . . he is my creature, and maugre, all his impertinent grief's, he shall be glad with me. (Emerson)

So, human race and Nature have got the well-built intimacy, it is because these two are creations of the God. If mankind develops their bond to universal integrity residing within them, then they make civilization and the world first-class. It is the harmony that exists between the natural world and human beings.

Emerson's essay *Nature* foregrounds the new way of enlightening the man's spirit which provokes the configuration of a tough linkage between man and the Universal spirit. It projects the idea of Nature as an inspiration for human beings to grip deeper understanding of the spiritual world. He claims that "God created Nature to liberate Man; it is because an ultimate function of Nature is to lead a person back to their universal spirit" (Emerson, 4). It is the only place which leads us inward to our soul. He trusts that all insights of the human character, that all understanding, that the rapport between God and humans transcends through nature. All tribulations as well as evils in the earth may be teachable to this lapsing away as of close up concentration to spiritual truths that comes from Nature. So, natural world is the encouragement all

the way through which humanity starts to be aware of not motive with the natural world.

Nature discusses the customs in which human being employs Nature eventually to reach into the mechanism of the universe. It serves mainly the basic utilities of Nature for heat, food, water, shelter, transportation and so on. Even though, Emerson position these as low uses and says that they are simply the applications that nearly all human beings comprise for Nature. Moreover, human beings tackle Nature all the way through the practical arts, in that way enhancing its utility through their own wit. Nature is of the single reality that allows ongoing, vigorous comprehensive spiritual and divine growth within Man. It permits divine beginning with regular enlightenment of spirit in its fidelity and that is unconditional or absolute. Emerson vigorously explains:

We can foresee God in the coarse, and, as it were, distant phenomenon of matter; but when we try to define and describe himself, both language and thought desert us and we are as helpless as fools and savages. That essence refuses to be recorded in propositions, but when man has worshipped him intellectually, the noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it. (Emerson)

These dominant lines bind the basis and fundamental nature of final truth. It is of the spark, new conscious and command that drive the creator and its creatures. To perceive the spirituality and divinity is to have the sense of ultimate reality.

2.2 Revelation of Ultimate Reality in *Transcendentalist*

The Transcendentalist by Emerson is the ditto reflection of cosmotheandric reality that explicitly exhibits the dichotomy between materialist and idealist to blur

the historical idea of transcendentalism. He vividly deviates the two facets of it such as worldly experience and the way of thinking at higher level. An individual's moral code as Emerson states truly flows from self-sufficiency (consciousness) to its necessity for every one of the people to abide a parallel code of conduct. It is the only way that combines an individual with the divine is of the oneness. This becomes due universal reality. Barna brings out the relatedness of ultimate truth stating; "Acceptance of self is an important theme in the essay. The will of an individual can lead him away from the 'oneness' that is essential to the Transcendentalist ideology. Reliance on, and acceptance of the self are the keys to achieving that 'oneness', by way of trusting one's own thoughts" (Barna 67). These lines explicitly portray that the divine lies within Man. It is of the eternal ONE that unites the divine with the unity of cosmos.

Idealism measures populace and the whole things in the world on the root of their own values not on the foundation of the principles to facilitate society makes for the human race or for any other purpose and entity. Human beings confess all that the other commitments, admits the impersonation of sense, their coherency, their use and beauty. It is because idealist focuses upon the power of contemplation and of self-control, determination, on stimulation, wonder and individual culture. It is the only way that resembles Universal reality. This is the way that ultimate reality reins all of the entities that exists in the cosmic world. Warren's idea synthesizes with the essence of this ultimate truth. He forwards his opinion;

For progress as a true individual under the Transcendentalist way of thought to be possible, self-acceptance was paramount. This could occur only through complete trust in a person's intuition without influence from outside forces of tradition, religion or government. (Warren 208)

Man takes departure from his mere experience to the level of new consciousness and reckons the world as complete ONE. It is higher than our understanding which cannot be conceived by materialist. Man gets rid of when he observes a person as in the divine form regarding his existence from the single truth.

Idealists devalue the world of the senses it is because a person's moral values flow out in nature from an internal character. In this light, the perception of each person towards the world is different, that vividly sets out the meaning of no single reality. But human's survival, idealists suppose, is unified and final even if people are constantly determined to be familiar with what is ideal. Materialists, to whom Emerson depicts in the mask of a banker and a stockbroker, rely on mathematics it is because it is they become more factual and reliable than the thoughts. The chief insufficiency of the materialists' vision is not their success to account for faith, which is not physically or intellectually understandable, that is not the reality. The interconnectedness of Man with God in this cosmos is realized when one can identify own capacity to understand and judge the possibility of ultimate truth. There should be the attempt to go beyond constructed truth, norms and values and other pedagogies of the society and community as the established institutions. Only then, Man combines the real spirit and understanding of the world in the context of the ultimate reality.

For the idealist, mind is the only reality. He takes on the full tie of spiritual set of guidelines found in the lap of Nature. Nature is the source of spiritual contentment. Idealist lives a more spiritual life, accustomed to mind's eye and intuition. Materialist insists on the 'animal wants of man' so far idealist relies on 'individual culture'. Emerson himself plainly explains: "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own

thought that we perceive” (Emerson). It is his belief in sensation, in the lasting frankness of the human mind to new invasion of light and power. So, idealism is spiritual gauge of inspiration that is beyond the intensity of thought. The extraordinary profoundness and precision of person’s intuitive thought is what Emerson coins as Transcendental or the final truth.

2.3 Revelation of Ultimate Reality in *Over-soul*

Emerson, in *Over-soul* displays availability of the God within a Man, whether he actively makes a quest of a personal spirituality or not. God resides in Man's soul, which in turn pays homage back to God. The relationship between the soul and the God is tangible that can be explored in nature. Sabindra Raj Bhandari explains the insights of *Over-soul* in an impressive manner:

...there is an essential unity among all creations that are guided and originated by a Supreme mind or Over-soul. He holds an unshakable faith in the essential unity of all creations with the Over-soul. More than that, the Over-soul is the cosmic entity where man, god and nature conjoin, mingle and merge. (Bhandari, 67)

It is innate since our step in to the Earth. It is the thought of not just the soul of the personage nevertheless the close affiliation of all souls to God. These are bounce to one another. As the Over-Soul unite all being’s souls, so it sticks together all of society. This sort of amalgamation reveals itself in the inspiration of a universal nature. While we refer to our common nature in conversations with one another, we do not mean to the societal correlation rather an impersonal one, in other words, a connection to God.

Over-soul presents the wholeness of the existence among God, Man and Nature as the complete truth in the form of eternal ONE within a Man. The eternal

ONE definitely echo the immortality of God constituted inside the Man. The analogous with the Over-soul mirrors the idea of cosmotheandric experience that resembles with the concept of Over-soul the Emerson exhibits. The speck of eternal ONE juxtaposes with the material existence and leads with the divine spirit, Over-soul. Emerson, whose crystal tenets of ultimate reality is seen in his *Over-soul*: “Ineffable is the union of Man and God in every act of the soul. The simplest person, who in his integrity worships the God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable” (Emerson). This statement vehemently suggests us to realize ultimate reality within us. It realistically explores the entire connectedness of absolute truth.

Emerson claims the soul manifests itself in the course of revelation that assist to find out the Over-soul. Revelation is the discovery of the soul. It is the strong belief that Man has an ability of confessing the highest truth intuitively. It certainly transcends the boundary of time and space and other cosmic manifestations and perceives the true reality. When the Man identifies the inner divinity or soul that governs us, it creates a sort of direct affinity with the entire truth. Emerson himself insists this in his essay named *Over-soul*: “The soul is the perceiver and revealer of truth. We know truth when we see it, let skeptic and scoffer say what they choose” (Emerson). Revelation appropriately understood is instead the “influx of the Divine mind into our mind,” and can be seen all across the cosmic sphere. While our soul merges with the universal soul in a moment of disclosure; we take delivery of a new truth. Those moments are packed with the transcendence which leads to obedience to and insight into the Over-Soul. This unites triple entity that is mere supreme reality. The essays of Emerson thus excavate the unexplored perceptiveness of Cosmotheandric experience. Cosmotheandricism drags three entities; God, Man and

Nature (Cosmos/Universe) into the melting pot as of the ultimate truth. It is the Trinitarian collocation of three manifestations confessing as the absolutely reality. The quest of cosmotheandric experience is for the universal truth that is exclusively displayed in those remarked essays. All the living beings attain their existence because of divinity that is within. There is universal connectedness which is single, complete and absolute. The world expresses the manifolds structure of that single One.

Chapter Three

God, Man and Nature as Integrated Whole

The Trinity (God, Man and Nature) is not to be considered the dispensation of the Godhead; rather this is the quality of the total veracity. Man in more than a few discourses along with articles to set off us to explore our accurate reality only in the presence of Nature. If anyone observes intimately, one begins to hold in the highest regard to Nature, such stunning house that nitrifies one also in which we are absolutely needy for our dreadfully existence. This kind of universality of the entire formation and how we can struggle to be in this world with stable and consistent, incorporated consciousness with the Divine becomes the ultimate experience. The idea of Satya Sai Baba justifies the entanglement of Trinity in a way that is: “What is Creation? Creation means the expression of the Will of God. It is called Nature. Everything that has emerged from Nature must necessarily have the quality of Nature. Man is born to express the quality of Nature. Creation refers to manifestation of thoughts” (1). So, to comprehend the connection stuck between God, Man and Nature, it reflects and shows the gratefulness for the heavenly manifestations of Nature, it is because Nature is the mirror image of God and its magnificence in addition to Divine derivation is evidenced in the least possible unit to the gigantic inter-galactic clouds of Man’s body.

God, Man and Nature are not distinctive bodies to a certain extent they are the true fused in one piece. In the act of observing Nature, we witness the divine manifestation of unity. Man annexes everything needed for existing from the Nature. There is no larger virtue than Truth. God, to who can be adopted the embodiment of Truth, all the way through perpetual and amorphous, manifests Himself in the Cosmos. When the Divine is acknowledged in this form, man will realize his exact

nature. Hence, the Man and Nature must be regarded as the manifestation of God.

Nature is the grand present of God to humankind but yet again significant. It is the attire of God. The last reality is that Nature is the manifestation of God. Each and every cell, every particle, every moment in the cosmos is permeated by mysticism that is be in love with itself. We all are indebted for our very existence with Nature.

Similar to a considerate mother, Nature nurtures us, sustains us and protects us by providing us foodstuff, water, space, air, terrain and innate resources so as to often are in use for settled. So, it is of the cosmotheandric experience that juxtaposes the threefold elements of the integrated reality.

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