

I: Emerson's Life and Works

The present research work is a study of Ralph Waldo Emerson's widely discussed vision of divine purity in nature, the greatness of the self or the human self, the value of faith as the means to achieve the divine vision or the pure and positive vision toward the nature and the natural phenomena which is stated in his essays "Nature", "Compensation", "History", "Spiritual Laws" and "Oversoul".

Ralph Waldo Emerson, an American essayist, poet and philosopher, was born in Boston, of a long line of dissenting clergymen. Father, the Rev. William Emerson, was one of the early leaders of the Unitarian movement in the United States. As a religious and philosophical thinker, Emerson carried the "purifying" spirit of his forebears to its logical conclusion in the transcendental movement by his wide reading of Greeks, Hindu, German, and English idealistic philosophy. He ranks as a leading figure in the thought and literature of American civilization. He brought together elements from the past and shaped them into literature that had an important effect in later American writing. He graduated from Harvard College in 1821. He taught briefly and returned to study theology at the Harvard Divinity School.

Emerson was Unitarian Minister in 1829 in Boston. He was dissatisfied with this profession and resigned in 1832. His voice and rhetoric sustained the faith of thousands in the lecture circuits. He served as a catalyst for such writers as Henry David Thoreau, Walt Whitman, Nathaniel Hawthorne and Emily Dickinson. As the principal spokesman for Transcendentalism, the American tributary of European romanticism, he gave a direction to a warm, intuitional, religious, aesthetic, philosophical and ethical movement that stressed a theoretical and practical way of life and combined ancient classical humanism with varieties of oriental

supernaturalism to support belief in an Over-soul and in the "infinitude" (spiritual potential) of every man.

When he set out for Europe in 1932, he had already been recognized for his literary works which consisted of 160 series. Here in his series, his struggles with inherited dogma to intellectual current faith and his own conscience are intimately revealed.

In Carlyle, he found kindred spirit in search of the truth of the heart rather than of the mind.

His first published volume *Nature* (1836) contains the seeds of his later writing. Philosophically, this book presents the essential doctrines of Concord Transcendentalism: substitution of the 'oversoul' for a personal god; exact correspondence of the moral and natural laws, freedom for the self-reliant individual to choose the enlightened way by exercise of his infallible intuition, and faith that the regeneration of the race can best be accomplished by other than social reconstruction.

His theory, regarding poetry, was a divine revelation. Emerson's emphasis on faith in the divine principle and his own consequent positive vision, affirmation to purity of the self despite the skeptical vision of his contemporaries like Nathaniel Hawthorne etc., the reverence of many American people and others as a leading spiritual personality has put him in the position to consider his personality. For spiritual progress faith is taken as the initial procedure. Then only follow the other procedures.

Emerson, in his writings and speeches, is conscious of the presence of divinity in nature. Whether he is writing a poem, an essay or delivering a speech, his emphasis is, knowingly or unknowingly, dwelling on divine self. His vision of the self, of the natural phenomena, historical events, great personalities etc. is extra-ordinary. His

psyche at the moment is drenched in the nectarine description of the divinity. His feelings and sentiments are self evoking and the self is not seen as negative, impure (like that of Freud's description of the self as full of unfulfilled desires or 'ids') but great, positive, pure, eternal, universal, etc. He tries to draw our attention to whatever is positive in nature, and in this way we are aroused to react the natural phenomena positively despite the seemingly adverse situations which divert our faith from divinity to disbelief and distrust.

Emerson and his ideas are viewed differently and it is true, too, as he had studied various scriptures with varied religious backgrounds. Here, the focus is made on the importance of faith in divinity and the consequence of the faith in divinity.

Emerson's essays have been taken as the source to analyze his vision. The essays 'The Over-soul', 'Self-reliance', 'Spiritual Laws', 'History', 'Nature', 'Compensation', etc (which have been picked up as samples), contain ideas which help to read Emerson's vision. Whether the discussion is on nature, self, compensation, spiritual laws, etc., Emerson leads us to the inner essence, to greatness of the self, the divine omnipresence, the presence of the dualities where his adherence to nature and natural laws underlies his attempt to display to us of the divine law which surpasses all the other superficial or manmade laws. His vision of this divine presence can be supported with the help of various scriptural evidences, learned saints' words etc. that it is the consequence of his firm faith in divinity. And his vision is positive towards the natural phenomena. The positive vision can be termed as the vision of purity. Emerson talks of the purifying capacity in nature. This establishes him in the position to call his vision positive and pure regarding nature. When he talks of change in nature, he takes it positively and relates it with the divinity, with eternity and thereby summons us to see change in nature from spiritual perspective.

Emerson celebrates the self, the nature and the natural phenomenon with equal vision. He sees positive aspects in natural occurrence, greatness of the self, divinity that is beyond the limit of time, place and circumstances. Emerson struggles against the organized religious belief but clings more strongly unto that element called divinity that pervades the universe and consequently the self. His quest is of the freer self, of the divinity that cuts through the parochial definition of religion. His is the quest for the divinity that can be perceived by each and every person, everywhere and at every moment of life. His emphasis is to find that divinity within one's own self that corresponds to divinity outside the self .

Emerson's vision of nature, natural events, etc. is perfectionist. He sees everything as perfect in itself. This vision of self perfection lies in his vision of divinity since he aligns this vision with the divine aspect in nature. In the self also, he envisions divinity and perfection despite the lowliness of the self, rather than the lowliness of one's desires and instincts, according to Freudian psychology.

Emerson is inclined to observe the soul of an individual and the nature, non-different. He sees Nature herself within the soul. In *Bhagavad Gita*, nature is mentioned as the integral part of the Divine Supreme Soul. The nature and the soul or person are taken as without beginning. With the combination of prakriti and the purusa (nature and the soul), the creation proceeds forward.

The claim of the writer (Emerson) that the soul is limitless affirms his optimism. It reveals to us the fact that his attitude towards the soul, the self, is positive and his claim of the soul is pure and again this vision of non difference between the soul and nature shows his penetrative vision that transcends the gross mentality. He further enriches his claim of the limitlessness of the soul, of the immense treasury of the soul, when he says that man is a stream whose source is hidden. To Emerson the

soul is everything. Whatever we see outside are only the expressions of that eternal soul which pervades the body but is invisible. He says that we are nothing but light is all.

Emerson ascribes divine or Godly attributes to human beings. The divine presence reduces the time dimension into present only and sees everything from divine perspective. If the world, worldly phenomena, the play of time etc., is seen from the divine or spiritual perspective, the time dimension, the place etc. dissolved into one single time and place and we see the whole phenomena as a single series with only the presence of divine light or the soul.

Emerson says that the soul can be known only by the soul or the soul knows only the soul. The power of reason or the attempt to know the spiritual with the help of reasoning power or rationality is thus challenged. His emphasis on faith in the divine principle gets feedback thereby with his claim of incapability of the reason to ascend the divine. The ultimate path seems to be the simple faith which discloses the divine treasure within one's own self. Only the omniscient can flow into the intellect and thereby only the intellect is called genius and therefore to be genius is to be religious, says Emerson.

The inspiration of generousness comes to one who is plain, true to oneself and simple. The faith in divinity as the prerequisite to know the self is again relevant here because he says, "Converse with the mind that is grandly simple"(The Oversoul, 148). To have faith is to be simple and innocent. So, Emerson's stress on sincerity, plainness, simpleness, trueness are synonymous with faith because in faith lie sincerity, plainness, trueness, simplicity etc. So, he stresses on faith in the divine principle in order to integrate oneself with the nectar of divinity.

Emerson ascribes the soul with the words like original, pure, innocent, perfect, sacred etc. These terms also are the windows through which we can see the type of vision and attitude he has towards the divinity, towards the self/soul. He sees the soul as pure. He sees even the history as pure and sacred. By this, (despite the factual history which is filled also with bloodsheds, treacheries, frauds, sexual mutilations and all the other profanities) we can safely say that his vision penetrates beyond the ephemeral truth, transcends the general sense perceptions and dwells on the eternal, spiritual realm. That truth can be perceived through simple faith.

II: Grounds of Faith in Divinity and its Consequence

Before we enter into the theoretical basis that supports the hypothetical statement, few terms and concepts need to be defined. Since we are dealing with faith, divinity, purity, transcendental and revelation, those terms and concepts are defined below.

The Harper Collins Dictionary of Philosophy defines faith in the following way:

Faith (from Latin fides, faith, trust, loyalty): An attitude or belief which goes beyond the available evidence.

From among many meanings one is selected which matches our purpose. One of the meanings of faith is steadfast belief and trust in God (usually one who has revealed himself and can be known). Another definition which fulfills our purpose is: Trust in the truth is something that cannot be rationally or empirically supported but which is presupposed by some form of empirical knowledge. There are both religious and non-religious forms of faith.

The standard and most durable relationship between faith and reason was elaborated by Thomas Aquinas. In this relationship faith and reason are held to be complementary, consistent and to a large extent, alternate means to an identical goal. Although reason can carry some much further than others, there are prepositions, the articles of faith, beyond the reach of the reason of any man. Faith helps one to pose the right questions, and so avoid false alternatives.

Faith and reason are autonomous, each being preeminent in its own sphere. Yet another meaning is also contextual which is in regard to ethics. According to it the meaning of keeping faith implies such things as keeping promises, being loyal, trust worthy, fair, reliable etc.

A renowned German philosopher, Immanuel Kant, defines faith as the acceptance of regulative principles or ideas that cannot be demonstrated theoretically or empirically but nevertheless are needed and used efficiently in scientific, practical, and moral affairs.

In his book *Journey to Self-Realization* Swami Yogananda has clarified faith and belief in the following way: Belief is a state or habit of mind in which trust, confidence is placed in some person, thing, or doctrine; such as a persuasion of the truths in religion. Belief is a conviction or feeling of the truth or reality of that, which is believed.

The elements of belief are assent, credence, assurance, reliance, persuasion, conviction and faith.

Belief, faith, persuasion, conviction are present singularly or in combination with the idea of assent. Belief and faith differ chiefly in that belief as a rule suggests little more than intellectual assent, while faith implies total trust or confidence – as in one whose persuasion or belief has ripened into faith.

Swami Yogananda in his book *Journey to Self-reliance* further provides comparative study of belief and faith, the relation between them. He says,

. . . What is needed is investigative belief with sincerity and reverence, followed up with persistence in true beliefs, at least in those beliefs that constantly manifest convincing results. Through the aperture of patience, drop by drop the chemical of truth enters and crystallizes such beliefs into solid faith. But unless belief is founded on truth, it will not sustain the conviction that progresses toward faith . . . (306)

Faith may manifest itself in many areas if there is truth inherent in one's sincere conviction.

-) Firm belief or trust (as in a person, thing, doctrine or idea) such as faith in God, faith in medicine.
-) Recognition of spiritual realities and moral principles as supreme.
-) Historical faith, as in the truthfulness and authority of scriptural narrative and teaching or practical faith – through the acceptance by the intellect, affection, and will – in God's favour extended to man through His divine emissaries.
-) The aggregate of that which is believed: a system of religious beliefs, as the Christian faith or Vedic authority. (*Journey to Self Realization*, 306)

The result of faith is the stable quality or state of faithfulness, fidelity and loyalty.

Swami Yogananda's definition of faith is that faith is intuitive conviction, a knowing from the soul that cannot be shaken even by contradictions (*Journey to Self Realization*, 278).

Religion is categorized into six dimensions: ritual, ethics, myth, social, doctrine and experiential. Experiential is a distinctive character of religious experience. In it are included the feelings of awe and wonder, the sense of approaching a mystery, the apprehension of some power or quality greater than oneself, all believed to be intimations of a supernatural power or reality. At the heart of religion is something distinctive, powerful and of greater importance in human experience.

There are four functional modes of religion. Among four functional modes of religion, the existential mode of religion emphasizes on daily experience and that in nature and also the faith that does not circumscribe one to organized institute but to the divine principle dominant in nature.

Divinity: It is a word meaning the essence of God, applied by theologians in various senses. It is commonly used as a synonym for theology in the sense of the science of divine things, including the nature and attributes of God, the principles of His government and the relations of man with God and his consequent duty to Him.

Divination: According to *Chamber's Encyclopedia*, the meaning of the term divination is: the act of obtaining information about unknown happenings or future of events from supernatural sources by means of signs and occult technique. Behind it lies the belief that the fortunes and destinies of earth are determined by the decrees of the eternal world and that human understanding is capable of comprehending divine thought through supernatural means. Thus its domain includes all that the human mind can apprehend by its own powers: in the first place, the future in so far as it escapes rational foresight, in the second, the past and present in so far as they are inaccessible to ordinary investigation (page no 561). Divination is found on faith.

'Transcendental' and its Derivatives. *Transcendentalia*. /*transcendentia* (Latin *Transcendentals*), both terms are used in medieval philosophy to refer to any idea (concept, notion) that applies to all the existence of whatever kind. The list includes *res* (thing) *ens* (being) *aliuid* (something), *unum* (one, unity, whole) *Verum* (true) and *bonum* (good, perfect). These ideas were believed to go beyond (transcend) Aristotle's categories because it was believed that they could not be subsumed under them.

The term 'transcendentalism' has been defined as the belief in the superiority of the intuitive or spiritual over the empirical and the scientific. The concept holds that there is an ideal, spiritual reality beyond the space time world of our experience that can be grasped and with which all things are infused. The term is associated with Ralph Waldo Emerson and his followers, who have been called transcendentalists.

In philosophy the term is related with truth that goes beyond (transcends) empiricism or what is experienced in order to ascertain the *A Priori* fundamental principles or structuring processes of all knowledge.

General concepts of purity and pollution are mentioned here in order to clarify the subject matter in hand.

Every culture has an idea, in one form or another, that the inner essence of man can be either pure or defiled. This idea presupposes a general view of man in which his active or vitalizing forces, the energies that stimulate and regulate his optimum individual and social functioning, are distinguished from his body, on the one hand, and his mental and spiritual faculties on the other. These energies are believed to be disturbed or "polluted" by certain contacts or experiences that have consequences on person's entire system, including both the physical and the mental aspects.

In general, the vital energies of man, nature, or the supernatural, as a consequence of pollution may become either hypoactive or hyperactive. The vital energies may tend to operate in a manner that leads towards decline, loss of potencies, fertility and death. They may also, however, tend to operate in an opposite manner that leads toward excess, increase and prevention of potencies, and chaos.

Purity and pollution may become incorporated into a religious morality system in which pollution becomes a type of sin and an offense against God or the moral order, and purity becomes a moral or spiritual virtue.

Since Emerson's emphasis and nature of expressions of words and vision is close to the definition of revelation, the term is included here with its definition and type.

Revelation is a religious term that designates the disclosure of divine or sacred reality or purpose to men. In the religious view, such disclosure may come through mystical insights, historical events, or spiritual experiences that transform the lives of individuals and groups.

In the prophetic religion revelation is primarily understood as the "word of God", enabling the prophet to speak with certainty about God's actions and intentions.

General Revelation: the Role of Nature

The Eastern religions, on the whole, differ from the western religions in that they place less emphasis on a special or exclusive revelation received by a "chosen" people and rather/speak of the manifestation of the Absolute through general order of nature.

Among the great living religions of the world, there is wide agreement that revelation cannot be fully communicated by books and sermons but only by an ineffable, supernatural experience. Asceticism is stressed here.

Wherever the reverence of the self occurs, it should be understood in the sense that the divine is present in the self, too. Wherever the words 'God', 'devotion', 'sincerity' appear, they should be taken as 'God' to divine and 'devotion' and 'sincerity' as synonyms for faith. The quotations are from various sources: From the eastern Hindu saint's statements to western scholars', and from eastern philosophical and religious scriptures to western philosophical books. All are conglomerated in order to reach to similar conclusion regarding faith in the divinity, its importance and the consequence.

A story is quoted in the Katha Upanishad in which a person called Vaja Srava has a son through sacrifice and when faith personified enters his son Nachiketa's heart when he is still a boy, his profound thought or wisdom begins and he yearns for

divine pleasure to the carnal pleasure, yearns for good than what pleases one.

Nachiketas chooses from the Death Personified the boon which enters into the hidden world.

When the promised presents were being given (to the priests), faith entered into the heart of Nachiketas, who was still a boy and he thinks.

Nachiketas asks the Death Personified about the great hereafter and he chooses the boon which enters into the hidden world.

The above piece of extract attempts to show the importance and also the consequence of faith in the deep self. The consequence is the quest for the divine within.

The Mundaka Upanishad explains to some extent the nature of the self or the Brahman and the way to achieve that state. The Upanishad states that by truthfulness, penance, right knowledge and abstinence must that self be gained. The self, whom spotless anchorites gain, is pure, and like a light within the body.

That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here. It is hidden in the cave (of the heart) among those who see it even there. He is not apprehended by the eyes, neither by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees Him, meditating on Him as without parts.

As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine person, who is greater than the great. He overcomes grief, evil, the fetters of the heart. And this is declared by the following Rich verse: let a man tell this science of Brahman to those only who have performed all (necessary) acts, who are versed in the Vedas, and firmly

established in (the lower) Brahman, who themselves offer as an oblation the one Rishi (Agni), full of faith, and by whom the rite (of carrying fire on the head) has been performed, according to the rule of the Atharvanas.

In the above statement, the importance of faith has been stated. Physical act performed with intangible spiritual thing as faith, raises a man to immortality. It just depicts the essence of faith.

In the *Bhagaved-Gita* the Divine Personality speaks that He cannot be known or seen by any other means such as penance, charity or study of the Vedic scriptures but by unalloyed devotion and faithful service unto Him. In devotional service to the divine, faith is taken as the initial necessity.

Now we will proceed to show again the importance or value of faith in the divinity and its consequences or outcomes. Both are presented and the sources are various and not quoted from the single theory, book or person.

Swami Yogananda provides a theoretical as well as practical definition of faith and discusses on its essence. He says that in every department of life there seems to be, in spite of our instrumentality, an inevitable Divine dependence without which we cannot get along with all our certainties, we still have to abide an uncertain existence. We do not know when the heart is going to fail. Hence comes the necessity of a fearless reliance on our true immortal self and on the supreme Deity in whose image that self is made – a firm faith that acts without egoism, and plods on merrily, knowing no trepidation or constraint. Karmic manifestations do not disprove the efficiency, the dynamic power of faith.

Yogananda further states to hold to the helm of faith, and not to mind buffeting of untoward circumstances. The more the faith works its dynamic influence,

the more our slavery to weaknesses will wane proportionately. Relating divinity with God, Yogananda claims that absolute surrender to God is the criterion of faith.

Faith not only produces results in healing or in other successes, it is also the power that reveals the out-working of spiritual laws that underlie all so-called miracles. Quoting Bible he says that faith is the substance of things hoped for, the evidence of things not seen. [Hebrews 11: 1 (Bible)] Hoped for impossibilities will be realized through the power of this faith which believes without seeing, which believes even in the face of all odds (*Journey to Self-Realization*, 308).

Faith is realization itself. It harbours no destructive element. Belief can be swayed or destroyed by contrary evidence and doubt, but faith is ever secure, because it is direct perception of truth. Faith cannot be contradicted, for it is the developed expression of the unerring intuition within us which brings us face to face with theretofore unseen realities. One may thus rightly refer to blind belief, but not blind faith.

The soul's realization of truth expresses itself to us through intuition, and the resultant knowing is faith. Intuition is that point wherein a conviction suddenly changes into the direct perception of truth of that belief. It requires no intermediary, no proof from the testimony of the senses or reason.

Intelligence directed to the outward world interprets phenomena; faith turned inwardly interprets, the intuitions of the soul. All things can be brought to light by the power of faith.

In regard to person's faith born of intuition, the Swamiji says that he whose breath, life and feeling are calm, can have faith born of intuition. It cannot be possessed by persons who are emotionally restless. He further suggests on the basis of his own experience that one should reject the destructive element in doubt and belief

and apply the constructive element. One must march on to the kingdom of faith. That is the way of development. In the calmness of meditation one's consciousness will be able to focus on truth and understand it. In that state faith develops. Through unfolding intuition one receives the evidence of things not seen. Swami Yogananda, who was renowned in the western world as the Indian scholar and sage, provides wide range of basis of faith and its subsequent result. For the ease and to take pleasure of his concept, ideas and vision, it is presented here as it is, though lengthy.

". . . you have a soul, but is your consciousness a pure expression of that divinity? Those who are of night live in darkness; those who are of the day live in the light. Only those who partake of the harmony within their souls know the harmony that runs through nature. Whosoever lacks this inner harmony feels also a lack of it in the world. The mind chaos finds chaos all around. How can one know what peace is like if he has never tasted it? But he who has inner peace can abide in this state even in the midst of outer discord . . ."(*Journey to Self-Realization*, 101)

The Lord is both law and love. The devotee who with pure devotion and faith selects the unconditional love of God, and who also brings his actions into harmony with divine law, will surely receive the purifying, mitigating touch of God.

It is easy to move Him (the Divine Being) with sincerity, persistency, concentration, devotion, determination and faith. Repeating a demand with deepening concentration and faith is not mechanical repetition, but a changing, progressive power and mental preparation which, step by step, scientifically, reaches God. If one prepares the mind by concentration, and then deeply with ever increasing faith and devotion, mentally affirms these scientific divine demands, one is bound to receive results (*Journey to Self-Realization*, 225).

"After sowing the demand seed in the soil of faith, do not dig it up now and then examine it, or it will never germinate to fulfillment, stand firm in your demands and you will regain your lost divine heritage, and then only will the great satisfaction will visit your heart" (*Journey to Self-Realization*, 225). He further adds, "The parasites of doubt on the prayer plants should be destroyed by faith, devotion to God" (*Journey to Self-Realization*, 227).

The divine man who loves God more than self finds that the attractiveness within himself is God. He then loses his attachment to the gross body. He, then, is a divine magnet.

Swamiji says that our soul is a vehicle capable of full expression of divinity. His claim is that faithful concentration is quicker and surer way to unite ourselves with the divine self and that the power of God (the divine) works through the mind wherever we apply it with faith.

So far as potentiality of the soul is concerned, it is the source of poetry, music, knowledge etc. The divine wisdom is infinite and our inner source is omniscient.

Swamiji says that beyond the external delusive forms lies the spark of the divine power waiting to be kindled. Quoting the Bible he tells that seeking the kingdom of God gives happiness. There is no doubt about it. (204)

As you develop true divine friendship, one day you will love all as Christ was the friend of all. Swamiji says that God is the storekeeper of the universe and when a person seeks Him, the whole store is open to him. Finding the divine within the self is finding Him in everything. The spirit is the reservoir of divine power.

The Swamiji says that we have a distorted perception of life because we see with eyes of narrowness and selfishness. When we open our inner eyes of soul wisdom, we behold the Omnipresent Light of God. Within this light is the

consciousness of Christ, the "son" or pure reflection of God present everywhere in the universe. This Christ consciousness [Kutastha Chaitanya], the infinite Christ, is God's intelligence. All we have to do is look to this light within and we shall see all ignorance and diversities vanish.

Seeing God as the underlying reality is the way to solve the problem of being caught up in the delusive distortions of our material experiences.

When we project our intelligence beyond limited delusive forms and examine the extent of our consciousness and mental perception, we realize that within us there is a spark of the divine power, that which is creating and sustaining all life, just waiting to be kindled.

To the extent of the inner spirit, the Swamiji says that it is blissful and omnipresent and the bliss of divine union is the final state. Once you find him within you find him everywhere.

One who loves God, lives in the soul, his true self. He does everything for God, nothing for himself. He loves everybody because he sees the world as the Lord's cosmic show. When you see God in everything you love everybody as a part of your love for God.

The soul within is taken as the beautiful, perfect temple where the divine personality resides and true seer of that personality can see both the dualities perfectly in the world. When the vision is guided by Divine power, there is no swerve in faith.

Faith has been taken as the sure way to succeed on the spiritual path. To know the divine, faith and unconditioned love is taken as the necessary tool. With the realization of inherent divinity, one loves all and sees completeness in all.

It is easier for a sage to love all because he beholds his self (spirit-united) in all creatures in the spirit (Gita,ch-6, text-29). It is suggested that faith in the divine is necessary to see the divine law work and to conquer troubles.

Swami Yogananda narrates his experience saying that the power that works for one, works as well for the others. He says he lives by faith in God and his power is God. He suggests that faith in the divine brings forth divine prosperity from within the self. Lack of faith in the divine cuts us off from all powerful divine help. He persistently reiterates on cultivating faith in the divinity in order to fully realize the self and all the natural phenomena.

Regarding faith in the divinity and the consequent result, Shivapuri Baba says that we can have victory over ourselves by gaining victory over the mind and similarly we can attain the supreme soul or the divinity, which never perishes, by the power of faith. In order to realize the supreme soul, the divine within, faith and reliance towards the supreme soul (the divine) should come naturally in a person (*Swadharna*, 25).

In many aspects, Emerson's description of the divine, the transcendental, eternity of the soul, of purity of the self, purity in nature, greatness of the self (all the attributes related to divinity) etc. are very similar to the eastern Vedic scriptures which describe the divinity, its attributes as pure, great and divine. And the cause of such vision is also pointed to as the faith in the divinity. The importance, consequence and miracle of faith are described in various scriptures and also by various spiritual personalities. They are further enumerated here.

In the Gita, faith is regarded as an essential element to acquire the divinity, the supreme soul. In it is stated that he who has mastered his senses, is exclusively devoted to his practice and is full of faith, attains knowledge. Having had the

revelation of truth, he immediately attains supreme peace (in the form of God-realization). He who lacks discrimination, is devoid of faith, and is at the same time possessed by doubt, is lost to the spiritual path. For the doubting soul there is neither this world, nor the world beyond, nor even happiness.

The Divine Personality is described as pure, possessing all divine qualities and omnipresent (present in every atoms).

The Divine Personality says Himself in the *Gita*: 'I am equally present in all beings. There is none hateful or dear to me. They, however, who devoutly worship Me, abide in Me; and I, too, stand revealed in them.' (*Bhagavad Gita*, ch.9, 93).

'Established in identity with Brahma (Who is Truth, Consciousness and Bliss solidified), and cheerful in mind, the Sankhyayogi no longer grieves nor craves for anything. The same to all beings, such a yogi attains supreme devotion to Me.' (*Bhagavad Gita*, ch.18, 177).

People having no faith in this dharma (the *Saguna* and *Nirguna* aspects of divinity), failing to reach the Divine, revolve in the path of the world of death.'

'He, who sees the Universal Self present in all beings, and all beings existing within the universal self, and , never loses sight of the Divine self, and he never loses sight of him' (*Bhagavad Gita*, ch.6, 65).

In the book *Great Treasury of Western Thought* is included some thinkers who have something to say about faith in the divinity, soul, etc.

John Locke, in his *Letters Concerning Toleration*, says, 'Faith only and inward sincerity are the things that procure acceptance with God.'

'Faith does not, in the realist, spring from the miracle but the miracle from faith' (Dostoevsky, *Brothers Karamazov*).

'Man, by the fall, lost at once his state of innocence, and his empire over creation, both of which can be recovered even in this life, the first by religion and faith, the second by the arts and science' (Bacon, *Novum Organum* II 52).

'Just as faith teaches us that the supreme felicity of the other life consists only in this contemplation of the Divine Majesty, so we continue to learn by experience that a similar meditation though incomparably less perfect, causes us to enjoy the greatest satisfaction of which we are capable in this life' (Descartes, *Meditation on First Philosophy* 1409).

'Faith, indeed tells us what the senses do not but not the contrary of what they see. It is above them and not contrary to them' (Pascal, *Pensees*, IV, 265).

'...But these saints lived in faith' (Pascal, *Pensees*, ix, 613).

Augustine refers to faith as 'Pious faith' (Augustine, *City of God*, V, 14).

'Divine faith itself, when it is kindled in the soul, is something more than the opinion, and depends not upon the occasions or the motives that have given it birth, it advances beyond the intellect, and takes possession of the will and of the heart, it makes us act with zeal and joyfully as the law of God commands. Then we have no further need to think of reasons or to pause over the difficulties of argument which the mind may anticipate' (Leibniz, *Theodicy* 29).

It was the firm conviction of Swami Bhaskarananda that spiritual progress is not possible without faith. Faith and belief are the major steps to ascend the path

towards the divine soul. There isn't any positive effect of any good instructions on the person who possesses no faith (in the divine or divinity). He regards the reason as unsuccessful means to reach the divine. Merits are created with the association of faith. We can attain the divine through the path of faith. Faith is the only eternal rest for those who are in the quest of the divine (*Ideal Saints*, 42-43).

Swami Vishuddhananda Saraswati, a renowned saint and a learned person of India, known for his extraordinary capability to predict the day of his death, emphasized on the need of faith in the scriptures which subsequently lead one to divine path and in the modern age, the lack of faith in them is harbouring chaos, spiritual chaos in the people. Those who possess faith and willingness, along with self-control, character, renunciation, achieve the divine, self illuminating knowledge (*Ideal Saints*, 33-37).

In *Thus Spake Zarathustra* compiled by B.S. Surti, where Ahura Mazda is given the meaning in *Avesta* as the life giving, great giver or the Great Creator, it is said, regarding faith, that faith in Ahura Mazda gives meaning to existence, lends color to life, and gives us peace of mind that passes all understanding. Faith is the belief in the unknown as belief is faith in the known (56-57).

Life loses its luster when it loses faith (*Thus Spake Zarathusara* 58).

In another book *Thus Spake Prophet Muhammad* by the same compiler, Muhammad is quoted regarding faith. He says that the person who has faith equal to a single grain of mustard seed in his heart does not enter hell. Again faith is taken as a tool to reach paradise. He says that you will not enter paradise until you have faith (44).

Desire, anger and greed are taken as the triple gate of hell which bring ruination of the soul. We can say that hell and these triple gates are synonymous and paradise as synonymous to eternal bliss, pleasure, purity of heart, mind and vision.

All of the above statements on faith can be concluded that faith is related with spiritual aspect, with existence itself, with the unperceivable by our senses, with the life itself (luster of life).

Richard Tarnas in his essay 'The Post Modern Mind' has taken faith as a open-ended factor carrying life enhancing, most valuable consequences. He adds that factors like faith, will, imagination, hope and empathy participate profoundly in creating reality.

Clifford Swahney, in his book *The World's Greatest Seers and Philosophers* describes the supernatural, divine revelation to Swami Ramkrishna Paramahansa and quotes the Swamiji's words in regard to faith. The Swamiji says, ". . . Remain always strong and steadfast in your own faith, but eschew all bigotry and intolerance" (104).

Although the word 'faith' is related with the religious sect, the words 'strong' and 'steadfast' call for firmness in ones conviction concerning the faith in the divinity.

Sawhney writes of Viveknanda: 'Appealing for universal tolerance, he said that what counted was man's faith, not which faith he belonged to' (*The World's Greatest Seers and Philosophers* 110).

Hanuman Prasad Poddar, in his book *Path to Divinity*, writes: "Have faith, fill the heart with softness, simplicity and confidence. Then raise the cry. Your cry will not go in vain" (*Path to Divinity* 24).

The writer sounds confident in his conviction that faith leads ultimately to divine, transcendental joy.

Jay Dayal Goyandaka, in his book *Sure Steps to God-Realization* writes on faith in the divinity: "Belief in God stimulates a desire to know his virtues, loving nature and greatness and endeavour to repeat His names, to meditate on his nature, and to hear of, and dwell, on his virtues, whereby ones sins, weaknesses, and afflictions are eradicated and supreme bliss is attained" (16).

Shree Chaitanya Mahaprabhu is considered the incarnation of the God Himself. In the book *Shree Chaitanya Charitamrita* is discussed the essence and consequence of faith in divinity.

He who hears the narration, the pastimes and any other topics about 'Lord Chaitanya with faith and devotion and accepts them as true and correct attains the treasure of love of Godhead. The narration of the Lord are considered uncommon and transcendental. Hearing the narration and pastimes of Lord Chaitanya with faith destroys all miseries pertaining to the body, mind and fills the person with ecstatic love for the Lord. False arguments lead to unhappiness only and not to divine pleasure.

In *Shrimad Bhagavatam*, one of the most sacred religious scripture of India is described the nature of transcendental itself. This state is attained after a person clings to faith in the divinity.

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the supreme personality of Godhead, one is situated in the consciousness of liberation.

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine" ones mind becomes purified. In that pure state he transcends the stage of so-called material

happiness and distress. At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size. In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully on him.

The supreme personality of Godhead is the supreme soul, and He has no beginning. He is transcendental to material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Krishna consciousness, can catch the supreme soul, who is equally present everywhere. Such a perfect devotee offers respect to every living entity because he is under the firm conviction that the supreme personality of Godhead has entered the body of every living entity as the super soul or controller.

The personality of Godhead is pure, being free from all contaminations of material lingers. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all pervading, without beginning or end, and without rival.. The great thinkers can know Him when completely freed from all material hankerings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

We can thus affirm faith in the divinity (devotion), pure nature of the Divine Self, omnipresence of the divine personality, and thus the person who surrenders to

that supreme soul sees the natural phenomena in the right perspective. He is cleansed of all negative, evil thoughts. So his vision is filled with purity and with positive ness.

We can also interpret Emerson's vision of divinity from psychological perspective. Although critical of western forms of religion, and especially of Christianity, Carl Gustav Jung, a follower of the psychologist Sigmund Freud, believed that religion had an important part to play in developing a healthy and balanced personality. Whilst Freud saw religion as a symptom of disease, Jung regarded absence of religion as an important source of psychological problems. Jung claimed that psychiatric disorders among his adult patients were 'never really healed' unless the patients regained a religious outlook on life. He developed the theory of a 'Collective Unconscious ' in which are present ideas similar to those found in folklore and mythology, the ideas to which he gave the name 'archetypes'.

The archetype of Jung is a primordial image, a figure – either a human, a process or even a demon, recurring in the course of history as a creative force. Occurrence of archetypal situation in us causes us to be overwhelmed. At that moment we are not individual but the race and the voice of mankind resounds in us. The impact of archetype is that whoever speaks in primordial images speaks with a thousand voices; entralls and overpowers, evokes in all of us those beneficial forces which enable humanity to find refuge from every peril and outlive the longest night.

The archetype of Jung can be extended to mean the Brahmic cosmos which transcends the sense perception, is omnipresent and felt within each of us despite the change in time, place and circumstances. All people have the tendency to understand someone to be their supreme father and primal cause, and they will represent Him in different ways. The archetype, however, is the same.

There is another psychological explanation to the divine vision, vision of purity in nature and natural phenomena. Abraham Maslow has developed the terms peak experience for what we call spiritual, divine vision. His explanation of peak experience is given below:

The discoverer of peak experiences, Abraham Maslow, described them as rare, exciting, oceanic, deeply moving, exhilarating, elevating experiences that generate an advanced form of perceiving reality and are given mystic and marginal in their effect upon the experimenter. R.W. Lowry reflects the attitude and enthusiasm of the humanistic psychology that Maslow lathered, suggesting "there is really no way of succinctly conveying the richness, the spirit, the *je ne sais quoi* of Maslow's writings on the subject of peak experience" (Lowry 51).

Maslow's concept of "self-actualizing" and of Being cognition was sometimes used interchangeably with peak experiences. The 19 characteristics found in the original paper constitute, perhaps, the best available description of that oceanic, positive experience.

Those most pertinent may be summarized as follows:

There is an experience of wholeness, of unity, and in the perceptual process, the person attends fully. The perceptions are richer. Subjects asked to report such experiences select love experience; mystic, aesthetic, and creative experiences; and insight experiences. There is disorientation in time and space. The person loses the sight of the present environment. It is a positive experience; never an evil or negative one. The self-actualized person lives comfortably with polarities. The person at the peak is godlike, particularly in the complete, loving uncondemning, compassionate, and perhaps amused acceptance of the world and of the person. The peak experience chases away fear and there is a healthy childishness in the person's behaviour.

Maslow paid less attention to the entire range of positive experience but acknowledged the existence of "foot hill" or lesser, yet still positive experiences making their own contribution to the self-actualizing personality. Seven categories are often used to describe the positive experiences, divine experiences, conquest of a skill, excitement, human relationships, beauty, earned success, and completion. Supporting the propositions of Maslow as well as positive experience theory, studies by Winston Puttack and by Privette show a "Child like sense of humour" as being characteristic of self-actualizing persons, while Maslow concentrated almost exclusively on the peak positive experience. Stanley Lynch studied both sides of the continuum, intense positive and intense negative experience. He found that only a third of the experiences reported were positive. This suggests that the general pattern is for one to leave untapped a greater share of life's joyful intensities.

III. Pervasion of Divine Purity

In the essay 'Nature', Emerson speaks of world reaching its perfection, the air, the heavenly bodies and the earth, making a harmony. This vision of perfection, of harmony with air, earth, heavenly bodies, etc. is something extraordinary since generally a person cannot easily see harmony and perfection. He rather sees imperfection, disharmony, and incongruity in nature.

Emerson refers to the thoughts of the cattle as tranquil and great. Certainly cattle are not (most probably) absorbed in thoughts and what to talk of 'great' and 'tranquil'.

Similarly, there is reference to days as 'immeasurably long' of solitary places not 'lonely'. The immeasurability of time coincides with the eternity of time. The solitary places, though apparently quiet and lonely, are not lonely to Emerson. Seen from the biological viewpoint, there are obviously unlimited microcosms, creatures, swarming even within the handful of alluvial soil. If we see from the perspective of physical science, there is continuous motion of electron, proton and neutron in each atom. This is additional evidence that certainly there is motion, noise, vibration, another creation running beneath the apparent one. In order to see it our perception has to be very keen, sensitive to what is going on around us.

Emerson talks of sanctity in nature, natural phenomena as shaming our religions. His breakaway from the organized religious institutions and embracing of free, spontaneous feelings, spiritual experiences derived from observing the Nature receives its feedback to his idea of faith in the divine principle present in Nature. The proclamatory words in *Bhagavad Gita* of the omnipresence of the divine, and the vision of Emerson tune in many aspects. In another place of the same topic, 'Nature' Emerson refers to coming out of closed and crowded houses into a night and morning

and watching majestic beauties wrapping us in their bosom. Emerson is against the organized and routinised religious practices conducted mechanically and adherence to religious dogmatism. He is in favour of the daily revelation of the divinity in Nature. The transitoriness within Nature pertains the ability to sanctify every creature, every object giving it newness. Emerson's vision seems to have penetrated beyond the apparent transitory nature and dwell within that aspect which 'sanctifies' the nature and gives it daily freshness. It is duly accepted in the oriental scriptures with much emphasis that the divine power is omnipresent. It is the seed of life. Every creature, either moving or inert, exists with the energy derived from that divine power.

Night is equally positively treated as the morning. He does not seem to differentiate between night and day. In the Gita is stated that the divine is present not only as the birth but also as the death personified. Here Emerson's vision seems to have penetrated beyond what is apparently transitory and contradictory to unique, eternal and completely harmonious.

In the lines '...the anciently reported spells of those places creep on us. . . ' he admits that there is constant change but what is fundamentally eternal continues to exist despite the temporary or apparently changes in time, place and circumstance and in this way the nature maintains its purity through change, too.

To Emerson, nature is the divine sky itself and the time which wraps it is immortal and he stands in opposition of the organized history, church and state which rather interpolate: materialize and mortalize which is divine and immortal.

The writer draws connection between the positive and negative poles in nature by referring to cold water, wood, chilled traveler and again to fire, autumn and the noon. The undesirable or negatives also undulate in the mind of the observer (the writer) and he uses the weapon of positive vision which lies inseparably in nature. His

constant stand on the positive thought or positive vision is clear to us when he stresses on positive forces lying in nature.

The writer quests for and has faith in the best within a man that loves nature ('Nature is loved by what is best in us. . .'). His love for Nature is obvious throughout the essay 'Nature' and now he turns within the human beings pointing to the 'best'. To love Nature one's best has to be realized. A wise person has equal vision everywhere.

Emerson says that if there were good man, there would never be rupture in nature. It is from this statement that he admits the predominance of also the negative polarity in Nature, and therefore, in a man, too. But the challenge remains in a man to draw best from within and deal selflessly in nature and the writer sees nature as erect watching man whether he is able to cultivate the faith in the divine present within himself (divine sentiment).

The writer's calling for to pay homage to the 'Efficient' Nature is in tune with the ancient oriental practice of worshipping Nature as all in all. The Divine Personality is the source of all creation and every thing in the world moves because of Him. The need seems to be to concentrate on that divine presence in nature and the writer's constant emphasis on nature leads us to conjecture on his devotion to divine sentiment. The writer's mind dwells on that divine power which pervades nature and consequently nature becomes 'efficient' which is otherwise 'dead', 'unfeeling' to a so-called reasonable man on the rational ground.

The description of the nature as possessing two secrets: motion and rest, is justified in the *Bhagavad Gita*. The divine Personality is the origin (motion, creation) and rest (resting place, the end). The motion is somewhat similar to the travel of a person in search of identity and when he finds or realizes his identity, there is the rest,

the end of the journey or motion. A person has now found his identity and taken rest from the illusion of the world.

The nature being consistent, transcending her laws and not contravening suggest positive vision of the viewer. The viewer reiterates on the positive aspect in nature which needs to be captured and fostered. 'Transcending' the laws suggest us that within the apparent natural law lie yet another law that transcends the periphery of man-made law. He has faith in the divine law which is imperishable and which provides justice to all. The existence of both the material as well as the spiritual nature is mentioned in the *Bhagavad Gita*. Emerson's emphasis on the nature as if it were a being possessing her own laws and the reference of transcending the ordinary laws bring us the world where spiritual law works rather than the man made law.

Again, the trees bemoan their imprisonment as the imperfect man. The scriptures of the east mention of the lower and the higher species obtained by the same creature (of human beings, animals, plants, insects etc. as well). They head towards gradual process into higher species from the lower ones. Also, the mind of the viewer seems to have penetrated into the eternal, permanent aspect which dwells within the impermanent, temporary aspect of nature. The trees bemoan their imprisonment. Whether they bemoan or have the consciousness to feel their imprisonment or not but their condition of imprisonment into that state of trees is categorized as the creatures' imprisonment into the *mudha yoni*, species with preponderance of *tamas* or mode of ignorance. Those with *Tamasika* temperament sink down into lower species.

We can interpret Emerson's statement 'man carries the world in his head' in two different ways for the purpose in hand.

The head possesses the mind with its capacity to formulate truth, perceive truth and the intelligence with the capacity to interpret the truth as necessary. So a man is free to perceive the truth and interpret it on his own, as is acceptable to him or as he perceives or as he wishes. Collective unconscious, or archetype of the psychologist Carl Gustav Jung and the oriental philosophy of rebirth-when put side by side seem to match in the following sense: According to the Hindu philosophy, a person's soul never dies. It passes from one body to another carrying with it all the karmas (unconscious, archetypal image buried in the social memory) into the body which it takes or is embodied to. Jung's is the explanation of collective unconscious and archetypal image buried in the social memory. The viewpoint of the rebirth of a same soul infinitely into different species would be unacceptable but so far as the carrying of the memory from the past races to the present is concerned, it is somewhat concurrent with the widely accepted eastern philosophy of rebirth. With rebirth, a man carries unlimitedly all the past memories to the body he is embodied to. In this way, a man carries the world in his head.

In the essay 'Circles' Emerson mentions of himself that when the waves of God flow into him, he no longer reckons (considers, thinks, calculates) the lost time. Here, he himself expresses the feelings of the moments when he is filled with divine thoughts and feelings when he is absorbed in divine activities. Those experiences cut down the limit of time or the time dimension is cut down and the world is seen and felt as timeless. The Divine Personality is the beginning, the middle and the end of all beings. Emerson's statement that when he is swept away by the wave (thought?) of God, he no longer reckons the past can be interpreted that since the divine is timeless, if a person is truly observed in Him (His forms, names, etc.), he no longer sees the time dimension. The time dimension melts into the present.

Emerson refers to Nature as possessing untold secrets. His ideas are further justified by similar feelings of an English poet Gerard Manley Hopkins in his poem 'God's Grandeur' where he describes the greatness of God (the divine aspect present in nature) which refreshes the nature at every moment and thus unveils his secrets. The nature, the divine power, greatness within nature is never wasted, lost or finished, rather added and from nowhere but from Him only who is omnipresent. We cannot say how much and what kind is the secret. It is ever untold and ever a secret.

Emerson is extremely optimistic or positive about life when he describes the life of an individual as guided/escorted on hand by spiritual agents. He sees purpose in life and the purpose is beneficiary. The life, in the age of modern science and technology, seems to have lost its purpose and some philosophers have portrayed life as helpless, meaningless, and purposeless. In such a quagmire of modern definition of life, the definition or expression of such sentiments as the purpose of life, and that also escorted by spiritual agents, will certainly sound ludicrous. But, so far as the optimism about life is concerned, Emerson's vision helps construct a pavement, a quite safer way to walk on the road of life, and perhaps more successfully than with the modern view of purposelessness.

Emerson discusses on the soul or the universality of the soul with the help of an example. He sees the same soul in all which is in a workman. He compares the soul to the gravity, chemistry which attracts and combines different parts or pieces into a whole or one. So is the power of an individual's soul which has the power to attract the rest of others' soul and be united into a whole. The soul is not limited by time, space and circumstances. No harm can be attempted against it to destroy or disintegrate it. The individual, as well as the universal soul, attract each other and thereby maintain balance and unity in the universe. The unlimitedness, unboundness

of the gravity of the soul is termed 'fathomless' by the writer. The soul, pre-existing within us, illuminates us.

In the essay 'Focused Concentration Makes You Keenly Receptive to Wisdom,' Swami Yogananda says: 'Poetry, music, all knowledge come, without limitation, from the inner source, from the soul'. He calls our body mysterious where the infinitude of divine wisdom and that inner source is omniscient' (290). This statement further justifies or enhances the vision of Emerson of the universality and the illuminating power of the soul within us.

Regarding the presence of divine circulation in the universe, the Divine speaks in the Gita concerning the presence of the divine at the whole of this universe is permeated by Him as unlimited divinity.

Again, so far as the Nature as the incarnation of a thought is concerned, in the Gita this much is mentioned that all beings rest on the idea within the Divine. The difference is that Emerson talks of 'thought' and Gita says 'idea'. So, here also Emerson seems to have spoken or felt within the limit described in the Gita. There is no limit to the divine manifestation. Unlimited of the divine manifestations and the no rest of divine circulation can be put together to refer to the similar idea or meaning.

If we ask a student of science what is infused into every form or atom, he will most probably give biological, physical or chemical definition of an atom and describe its composition as a composition of electron, proton neutron, etc. But if we ask Emerson what is infused into every object, he answers that wisdom is infused into every atom, form or object. This statement can further be conjoined with a statement in the Gita where it is mentioned that the Divine is the universal self residing in the heart of all beings. The divine as the source of wisdom is further stated by Swami Yogananda that God is the foundation of health, prosperity, wisdom and eternal joy

(*Journey to Self Realization* 112). In this way Emerson's statement that wisdom is infused into every object and every form is thus preserved safe by the previous renowned personalities and religions scriptures.

In the essay 'Self-Reliance', Emerson's philosophy is universal harmony or unity. He states that what is true to a person in his private heart, is true for all men.

The individual and the mass or the whole are one in feeling. What is really true to an honest heart (feelings), applies to all creatures. This assumption of Emerson breaks down the artificial barrier amongst various class, caste and status of people and shows (and not propounds) that, fundamentally, all are equal, despite their apparent appearances of caste, class, status, etc. What is artificial cannot be universally applicable and what is fundamentally true knows no barriers and is equally present everywhere. This vision extends itself toward the vision of Yogi Swami Yogananda who has the same message or vision concerning the universal unity universal harmony. He says in his essay 'Cosmic Harmony Is the Pulsating Heart of God': "All human souls, the world, the whole universe, are attuned to the cosmic eternal harmony. Disharmony arises from ignorance of this divine unity which is the heart of God pulsating in every thing He has created. He is the love that follows through caring hearts and the bliss that expresses as joy in all souls" (*Journey to Self Realization* 105).

In the above statement, notable points for our purpose are these: (a) there is divine unity in everything (b) individual souls are attuned to the cosmic soul (the oversoul). Emerson also emphasizes on the universality of an individual soul and of divine unity. So, his vision of the world is positive (and pure, of course) in the sense that his vision does not create impurity in our thoughts and what was true in the past, that also runs amongst us.

The striking fact in modern genetic science is the uniqueness of each individual in the genetic quality as shown by their DNA. But, despite this uniqueness or difference, the statement of Emerson of oneness in the heart in true sense, is shocking, though. And how much truth is in his statement lies in the practical reality and the practical reality or pragmatic truth tells that feelings of sadness and joy or pain and pleasure is felt by all and Emerson's vision seems to have penetrated beyond the relativity of the fact since he claims the truth which is universally applicable. He has leaped up into what is called spiritual, beyond the dualism of happiness and distress and this is emphasized in the eastern philosophical scripture that this world is only the reflection of the world beyond the material layers where there are no relativities but absolute truth, absolute reality. So there seems to be a need to possess different kind of perception in order to perceive that truth and which, from our study of scriptures and from the statements of great personalities, is also possible with ones firm faith in the presence of divinity or the divine principle.

Emerson seems to have some inclination to meditation in which is experienced gleam of light from within flashing across the mind. The Romantic poets emphasize on such flash or realm of light flashing across. Some tell it as supernatural experience; some call it an idea that passes unheeded by the person who experiences. Most of the people do not pay attention to it. But Emerson's emphasis on it shows his insistence on spontaneity where lies light, knowledge and other positive consequences. Emerson refers to the light gleaming from 'within'. This 'within' could be either the individual talent or genius or taken from religious point of view, it must be the soul from where memory, knowledge, and the ratiocinative faculty (to remove the defects by the rationale power/energy) emerge. The Divine Personality is seated in the heart of all and from Him emerge memory, knowledge and ratiocinative faculty.

'Yet he dismisses', says Emerson after stating the existence or presence of gleam of light within. A person does not pay attention to the opulence of divinity (here, gleam of light or genius) which is within each of us. Swami Yogananda in his essay, 'As I Perceive, May You Perceive', says, " I have delivered His message to you and I see His great light in you. Well, in that light I bless you. The ethereal power of God flows through me: through my speech, my brain, my cells. Every wish of my consciousness, every thought is a channel through which His divine light is passing. Open your heart and realize that the Divine light is also passing through you...' (*Journey to Self Realization* 74).

The statement in the Gita mentioned above, the perception of the sage Yogananda and the statement of Emerson have similarities regarding the presence of extraordinary light within and people's ignorance in realizing that light and dismissing it or avoiding it.

In regard to great works of art, the word 'spontaneous', connected with good humoured inflexibility, needs to be given attention to. The term 'spontaneous' has been followed by 'good humored inflexibility'. Spontaneous and also inflexible or fixed/rigid sound contradictory since spontaneous is inclined to flexibility/liquidity whereas inflexibility is inclined to rigidity/fixedness and sternness. With the selection of the defining adjective 'good' to 'humored inflexibility' he could be referring to works of arts that refrain from declining nature or arts avoiding that is unacceptable to human society (if he only means the human beings in common and not the rest of other creatures). But why inflexibility if spontaneity? Swami Yogananda, in his essay 'Judge Yourself Before God and Your Conscience', says that when our vision is guided by Divine power, we do not swerve at all. So our conviction, our faith in the divine law/principle working in nature is fixed ('inflexible' in the words of Emerson),

unaltered by emerging doubts. So Emerson must have been conscious of the rule of doubts in the divine presence and therefore to relieve it he suggests the artists to remain firm in 'good humored inflexibility' and 'spontaneity'. 'Inflexibility' of Emerson, 'do not swerve' of Yogananda and the statement by the divine person in the Gita that he who is firmly established in Him alone, is the divine himself (*Bhagavad Gita*, ch.7) can be interpreted as same since Emerson in other places also clings himself to the philosophy of firm faith in the divinity when he says 'for God in here within' (Self Reliance)and 'Let a man believe in God' (Spiritual Laws).

We represent the divinity. The divine idea within us ashamed us and it can be imparted with faith in the divine inner self which each of us represent, says Emerson. Putting ones heart into ones word and doing the best and achieving peace because of it and not otherwise, pulls us to conclude that the work of art or any work when done selflessly, without any fraud, cheating and at the end leads to peace of mind. It requires the cleanness in ones heart. And the heart is, of course, the residing place of the divine. And therefore Emerson seems to have realized much from the heart. He sees honesty, truth, selflessness, etc. in the heart and it must be said this much that he thinks innocently or he sounds innocent when he is confident about the heart and not the intellect. And how does a person's heart feel the best in ones heart? It is a person somewhat inclined to the philosophy that God or divine reality is true and to put ones heart into one's work is to reflect that divine presence into reality and every piece of work. This seems to be the theme of Emerson when he emphasizes to put ones heart into ones works in order to achieve true peace.

Emerson says that divine presence is absolutely trustworthy. Same divine was seated in the past in every body's heart and now also that same transcendent destiny lies equally within us. The Divine Personality has neither birth nor death. He

manifests Himself through His own divine potency (*Bhagavad Gita*, ch.4). So, He is beyond time and space. The limit of time and place cannot bind Him who transcends birth and death. As for the predominance of the absolutely trustworthy, transcendent destiny, Swami Yogandanda says, "When we project our intelligence beyond limited delusive forms and examine the extent of our consciousness and mental perception, we realize that within us there is a spark of the divine power, that which is creating and sustaining all life, just waiting to be kindled (*Journey to Self-Realization* 298).

So, Emerson has named absolutely trustworthy transcendent destiny to the divine power as we go on attempting to dig out some meaning from his essays.

Integrity of the mind described as absolving to no other authorities but by oneself (of Emerson) is mentioned in *Bhagavad Gita* that one should live oneself by ones own efforts and should not degrade oneself; for ones own self is ones friend and own self is ones enemy. One's own self is the friend of the soul by whom the lower self has been conquered (*Bhagavad Gita*, ch.7). Purgation of the self is possible not by organized religion's ceremonial act but by ones integrity with the soul.

The Vedas statements are 'aham brahmasmi' (I am that supreme Brahma). 'Tat-tvamsi' 'athato Brahma Jijnasa' etc, which appeal men to return to the self within and search for ones greatness there. Emerson also states of the greatness of the self.

Regarding the greatness of the self (and that of human beings), Clifford Sawhney writes on swami Ramakrishna paramahansa, a great sage of India; "He could approach men and women with the innocence and simplicity of a child. Declaring that human beings were the highest manifestations of God, he had an intense love for humanity.' '... It was an intense form of realization' (*The World's Greatest Seers and Philosophers* 105).

Emerson's statement seems not generally a statement but a vision that has been driven within into the pure self and has come out with the pure vision proclaiming the purity of the self, appealing to return to that pure and great self.

Emerson reiterates on the sacredness of one's nature. But, to the naturalists and the Freudian psychologists, by nature a man is animalistic.

Everything in the world is ephemeral and titular and if there is anything that transcends the titular or the ephemeral world is the man himself. The man, here, cannot be a man with the physical body since the body is ephemeral. So we have to drag the meaning as referring to eternal aspect within man, and that is the soul which is eternal, pure, and indestructible by any physical means (*Bhagavad Gita*, ch.2).

The prominent member of the Transcendental Club, Emerson, is aware of the existence of the opposite forces: good and evil when he says that when brute force grows religion and magnanimity should treat it godlike and avoid it as a trifle and of no concernment. Emerson sees in magnanimity and religion the power, the capability to fight the evils both external as well as internal.

The more effort we make spiritual progress to purge the self, the evils within us appear the greater. There is existence of both good or divine and evil or demoniac nature in the world and therefore in a man, too. The freedom lies in the person either to free oneself of evils within or be the victim of it and be lost. In the same chapter it is mentioned that one should lift oneself by one's own efforts and should not degrade oneself (*Bhagavad Gita*, ch.6). A saint from Bengal, writes in his poem that he is burning in the fire of materialistic desires and finds no other consolation but the divine shelter.

Emerson is very sensitive about the presence of vice and virtue in man that is inherent. He says that virtue and vice emit a breath every moment and not only by

overt actions. And therefore he reminds us that to be free or to have predominance over vice or evil, inclination to magnanimity and religion (not organized religion but divinity within the self) is needed and therefore we can't say that he was ignorant or unaware of or unwilling to hear about the evil aspect in the human creatures and in nature. We must win the evil by cultivating that divinity within us. He says '...for God is here within . . .' (Self Reliance 36)

The true man as the center of all things beyond time and place and the presence of nature within is supported by the Gita that the person who sees the universal self present in all beings, and all beings existing within the universal self (the divine), never loses sight of the universal self and the divine universal self never loses sight of Him (*Bhagavad Gita*, ch.6). Since the nature is non-different from the universal self (*Bhagavad Gita*, ch.7), the presence of the universal self in a man (true man of Emerson), is also the presence of the nature.

Emerson says that an institution is the lengthened shadow of one man. We can draw the instances of great personalities who could, can and do win the sentiments of millions of people who form into institutions/organizations. By stating that an institution is simply a lengthened shadow of man, he attempts to demonstrate the potentiality of a man (here, in spiritual sense).

For Emerson, the spontaneity, the instinct, the ultimate source in man is genius, virtuous and primary wisdom. In that deep source all things find their common origin. The deeper self, the instinct is filled with wisdom and not the nasty 'ids' of Sigmund Freud or other evils which his contemporaries portrayed in their literary works. By creating the boundary or limit of analysis or reasoning power, he sounds to have challenged the capacity of the reasoning power to portray truth. In that he emphasizes on faith to search the real truth, the real goal in life.

In regard to faith and reason, which contradict with each other or contradict each other, rather than creating lengthened disputes, some enlightened persons' words regarding faith and its importance, can be quoted for the purpose in hand.

Swami Bhaskarananda's firm conviction was that spiritual progress is not possible without faith. Faith and belief are the major steps to ascend the path towards the divine soul. There is no any positive effect of any good instructions on the person who possesses no faith (in the divine or divinity). He regards the reasoning power as an unsuccessful tool to reach the divine. Merits are created in association with faith. He summons us to attain the divine through the path of faith because faith is the only eternal rest for those who are in quest of the divine (*Ideal Saints* 43).

Another learned scholarly saint of India, Swami Vishuddhananda, who is known for his extraordinary capability to predict the day of his death, emphasized on the need of faith in the religious scriptures which subsequently lead one to divine path. In the modern age, the lack of faith in them is increasing. There is spiritual chaos in the people. Those who possess faith and willingness along with self-control, good character and renunciation, says he, achieve the divine self-illuminating knowledge (*Ideal Saints* 37).

When we have to talk about the instinct that of Sigmund Freud and that of Emerson, they both seem to contradict with each other. Freud describes that human instincts are animalistic while Emerson mentions that we, the human creatures, are virtuous and genius. Emerson sees wisdom in the primitive source, the instinct. In the *Bhagawad Gita* also, the existence of instincts in creatures are admitted but those instincts, 'ids', or desires can be purified by giving up those desires, freeing oneself from attachment. Then a person is said to have reached or attained Brahmic Bliss (*Gita* ch.2). Emerson's vision seems to have dwelled in that Brahmic state.

Emerson is indicating that common source in nature which every creature shares is common to all creatures. He says that wisdom, possessing inspiration, is derived through piety and theism only. He announces something uncommon and therefore divine which pleases others' hearts and minds. His vision is divine in the sense of the infinity of life, of the acceptance of the divine piety and theism which enables a man to not only live life but give right fuel to life.

Divine wisdom is received by simple, sincere mind. The soul is pure as it is in relation with divine spirit. And all things which come in relation with that pure soul are made sacred. The soul is light. The eternal purity of the soul is stated in various scriptures. In the *Gita* the soul is described as taintless or which can never be affected by any materialistic taints with the association of the material. In *Ram Charitamanasa* of Tulasidasa, one of the characteristics of the soul is taken as pure, never influenced by the association of matter (*Manasa* 7/117/1).

From this we can generalize that the person who is established in that pure state of the soul, one who has attained that stage, sees everything as pure, as positive or even if he sees impurities, he can penetrate through those impurities and see purity within impurities.

Emerson's vision of perfection is also not meaningless when we refer to the Vedic statements which say that the whole creation and the creatures are perfect in themselves. Even if we examine from psychological view, the peak experience explained by Abraham Maslow is also extended to perfectionism. The person under spiritual, divine experience feels himself and the whole phenomena as perfect.

Self existence of Truth and Right, supreme cause working in nature for conservation and growth, self-reliance of the soul, self-sufficiency-all these visions can, therefore, be explained on the basis of both the views and categories: the

religious or spiritual and psychological though our focus is on the former. Emerson sees sanctity in faith and obedience. Faith is based on sincerity, simplicity, loyalty, etc. He also stresses on faithfulness of will.

The following lines show Emerson's vision as elevated, simple yet grand, positive and liberal.

'But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayers of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature . . .' (Self-Reliance,47)

Regrets are false prayers to Emerson. He is liberal because his attempt is at seeing God and divine purity everywhere which actually enables us to live this life happily and peacefully. This religion of seeing the presence of God everywhere, in every action of ours, is liberal, durable and practical vision.

Emerson ascribes more reality in faith than in other experiences. By faith we mean faith in the divinity. He sees the natural beauty within man and that which is good in man, expressed in nature. He affirms self, and that from spiritual perspective.

Emerson's vision is scrutinizing, reliable, divine, pure (because he sees the divine presence everywhere and at all times) and perfect since he sees balance in nature.

Emerson affirms that absolute law can be perceived by revelation and also it is the disclosure of the soul. As for revelation faith is a necessary means.

The vision of eternity of man along with the admission that there is transmigration of soul, contributes to the vision of perfection in man and in nature, too.

Taking obedience, love and fidelity in relation to the divinity, proclamation of existence of God, affirmation of simplicity, easiness and spontaneity as the means by which we realize our strength, the centrality of our self-effulgent soul, the vision of man himself as the measure of right, of truth and beauty and the need to obey and have faith in order to realize these things, places us into the position to admit that Emerson sees faith as the prerequisite to realize the truth, beauty and perfection within ourselves. Health and disease, or in other words perfections and imperfections are seen with equal eyes by him who is established on the transcendental stage.

Thus, Emerson's faith in divinity has provided him to see nature, natural phenomena and the individual from the perspective of divine purity. Faith in the divine principle dominant in nature has enabled Emerson to see nature as the integral part of the divine. There is constant change in nature. Yet, Emerson's vision transcends the transitory aspect in nature and envisions yet another aspect that is unique, harmonious, perfect, eternal and spiritually pure. Such vision is dominant in his essays like 'Oversoul', 'Spiritual laws,' 'Compensation' and 'Self-Reliance'. Faith, rather than only reason, in the divinity is emphasized here for such vision.

Psychological (and that of Jung's archetype) perspective helps us to see Emerson's vision of divine purity from wider perspective.

IV: Conclusion

Ralph Waldo Emerson emphasizes on faith in the divine principles. His vision and stress on faith in the divine principle, in the divinity in order to see the world from proper perspective, is based on and is accepted by various spiritual scriptures and saintly personalities. The vision Emerson has regarding nature, natural phenomena, the self, the soul, the divine justice, divine harmony or universal harmony, unity, eternity of the soul, perfection within imperfection, etc. is possible when one is faithfully established in the divine cause. The vision of purity, harmony, unity, perfection in nature and in the self is possible with what he has emphasized on, i.e. faith in the divinity.

Emerson ascribes more reality to faith than other experiences. Indeed, by faith we mean faith in the divinity. He sees the natural beauty, beauty within man, within the self from divine or spiritual perspective. Emerson's vision is scrutinizing, reliable, divine, pure and perfect because he sees perfect balance despite apparent disparity. His vision is pragmatic in the sense that he urges us to see divinity not only in the shrines but outside among the creatures, at every moment and walk of life.

This vision of divine presence in every atom, in every moment, within each creature and thus the greatness of the self, of each and every individual, is in one or the other way justified by Vedic literatures like *Shrimad Bhagavatam*, *Upanishads*, *Bhagavad Gita* and other learned personalities, saints, seers of both the East and the West.

Emerson does admit existence of dualities in nature as well. Emerson's request to cling to virtue, to goodness, to purity, to eternity, to the purity in the self and the nature is clear to us when he connects them all with the divine described in the religious scriptures, saintly and learned personalities as pure, perfect, eternal,

omniscient, omnipresent, etc. These attributes ascribed to nature, to each individual, is the consequence of Emerson's firm faith in the divinity.

The psychological description of the vision possessed by a person who holds faith in divinity is explained as perfectionist, holistic, harmonious and unique. Though the psychoanalysts do not have anything to say about faith, the symptoms and vision of the person described as extraordinary or as perfectionist by the psychologists is similar to the vision of a person who has faith in divinity and thus sees the divine presence in natural phenomena as perfect, positive, healing and concerned with self-discovery.

Thus, Emerson's vision of purity, perfection, unity, eternity and harmony in nature and the self is based on his faith in the divine principle and therefore is positive.

Works Cited

- Abrams, M.H. *A Glossary of Literary Terms*. New Delhi: Harcourt, 2001.
- Adams, Hazard. *Critical Theory Since Plato*. New York: Harcourt Brace Jovanovich, 1992.
- Angeles, Peter A. *The Harper Collins Dictionary of Philosophy*. New York: Harper Collins, 1992.
- Bishop, Peter, Michael Darton, Gen., ed. *The Encyclopedia of world Faiths*. London: Mc Donald and Co., 1987.
- Chamber's Encyclopedia*. England: George Newness Ltd. Vol. 4, 1959.
- Encyclopedia Americana*. New York: Americana Corporation, 1965.
- Goyandaka, Jayadayal. *Sure Steps to God Realization*. Gorakhpur: Gita Press, 2003.
- His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. *'Sri Caitanya Caritamrita*. US: The Bhaktivedanta Book Trust, 1975.
- - -. *'Srimad Bhagavatam*. US: The Bhaktivedanta Book Trust, 1975.
- Lohani, Shreedhar Prasad, Rameshwar P. Adhikari, Abhi N. Subedi, ed. *Essays on the Creation of Knowledge*, Kathmandu: Ratna Pustak Bhandar, 1996.
- Mortimer, J. Adler, Charles Van Doren, ed. *Great Treasury of Western Thought*. New York: R.R. Bowker Company, 1977.
- Muller Max, ed. *Sacred Books of the East*. Delhi: Motilal Banarasidass, 1962.
- Orisini, Raymond J., ed. *Encyclopedia of Psychology*. New York: John Willey and Sons, 1994.
- Poddar, Hanuman Prasad. *Path to Divinity*. Gorakhpur: Gita Press, 1999.
- Sawhney, Clifford. *The World's Greatest Seers and Philosophers*. Delhi: Pustaak Mahal, 2003.
- Surti, B.S. *Thus Spake Prophet Muhammad*. Madras: Shri Ram Krishna Math, 1978.

- - -. *Thus Spake Zarathustra*. Madras: Shri Ram Krishna Math, 1978.

Thakur, Sudarsan Simha. *Ideal Saints*. Gorakhpur: Gita Press, 2004.

The Bhagavad-Gita. Gorakhpur: Gita Press, 2003.

The New Encyclopedia Britannica. Chicago: The University of Chicago, 1990.

The Works of Ralph Wlodo Emerson, Vol. 1. London: George Bell & Sons, York
Street, Convent Garden, 1883.

The World Book Encyclopedia. USA: World Book, Inc., 1997.

Timilsina, Bishnu Prasad. *Swadharma*. Kathmandu: Sushila Timilsina, 2060 B.S.

Yogananda, Sri Paramahansa. *Journey to Self-realization*. India: Yogoda Satsanga
Society of India, 1997.