



Emerson's philosophical ideology about Man, God and Nature

*¹ Mudasir Bashir, ² Abdul Rashid Teli, ³ Asrar Amin Khan

¹ Department of English, SSL Jain PG College, Vidisha, Madhya Pradesh, India

² Department of Chemistry, Govt. Science and Commerce College, Benazir Bhopal, Madhya Pradesh, India

³ Department of Zoology Applied Aquaculture, Barkatullah University Bhopal, Bhopal, Madhya Pradesh, India

Abstract

We can feel the divine presence within us with the help of our own intuition. Intuition is, for Emerson, like religion, matter of actual, present personal experience. Spiritualism to Emerson is the consciousness of God and not the concept given by religion. According to Emerson, the 'intuitive' power of man is the most important factor to feel the divine presence within us. Intuition enables the observer to see through the remoteness or ambiguity of words and things to the unifying source of all in the universe thought. So, through this intuition we can feel the 'soul' or 'spirit' present within us. In all the chapters of the thesis, the various aspects of Emerson's life and works and also his ideas have been discussed. This ideas and thoughts were regarded to his eleven essays have been discussed in detail. In the first chapter of the thesis, the accounts of Emerson's life and works have been discussed. The introduction brings out the relationship between his life and works. This chapter discusses the emergence of Emerson as Transcendentalist writer and thinker. Ralph Waldo Emerson was born on 25th May, 1803 in Boston. His father was Reverend William Emerson and mother, Ruth Haskins Emerson. He was the second child of eight children. His father died when he was only eight years old and he was brought up by his mother and aunt, Mary Moody.

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Introduction

Behind the diversity of existence, there is Unity; behind individual souls, there is the Self. All beings are unified in that One Self. The ultimate Reality is called Brahman (to grow, to expand). Guru Nanak described it as "Ek Omkar, Sat Naam"-One Reality, eternally True. The ancient teachers (the Rishis and Gurus) taught that the One Reality and Consciousness is beyond number, gender and definitions. They taught that this reality is seen in the cave of one's heart, and they described it as Sat, Chit, Ananda. Your own inner being, then, is an authentic path to enlightenment. Hindu thought, based upon inner experience, avers that we can say little constructively about the reality unknowable to the mind: we can say that it exists, that it is conscious, and that its nature is delight Sat: The one reality is beyond all time and space as a supreme transcendence. What it manifests, whether the macrocosm or the microcosm, is necessarily within its own being, much as an object floats in ethereal space. Sat is absolute, primal existence. As a manifestation, we can say that the One Reality is self existent without a cause. It just is. Chit: The One Reality is fully Conscious Power. It is not inert or dead matter. It possesses all knowledge about the past, present and future. It is the source of all knowledge. It is the eye of the eye and the ear of the ear. The One Consciousness is not a passive reality. It is accompanied with Power. It is Chit-Shakti. Ananda: The One Reality lacks nothing; it contains all and encompasses everything. As it lacks nothing and possesses all, its nature is one of delight. The state of bliss is an integral part of the One Reality.

God is complete in Himself/Herself. He/she lacks nothing.

God is not compelled to create. God creates for joy. Creation is an act of Ananda. God fulfills himself in his creation, just as an artist fulfills himself in his creative work. As God contains all, the creation is more accurately described as a manifestation. God becomes the creation. The creation is His Lila, a play. But we should not conclude that it is whimsical. There is a purpose in the cosmos which is both earnest and joyful. God dwells in each article of his creation He is in us, and we are in Him. Krishna says in the Bhagavad Gita that the universe is strung around his neck like pearls on a string. By me is this entire universe pervaded. All things are in me, and I in them. Know that as the mighty wind blowing everywhere rests in the sky, all created beings rest in me. I am the Father, the Mother, the Supporter and the Grandsire of the universe. (BG 9:4, 6, 17) God is not diminished by his creation. He is full and complete before creation and full and complete after creation. A Sanskrit verse says: Om Purnamadah Purnamidam Purnat purnam udacyate Purnasya purnamadaya Purnameva vasisyate Om. That (God) is complete. This (Creation) is complete. From the complete springs forth the complete. If the complete is taken from the complete, the complete remains. A fundamental Hindu principle is one of Unity of all created things. Behind diversity, there is unity. Behind individual souls, there is the Self, one with the Divine. Not only human life but all created life including animal life is a unity. We spring from one source. Differences and divisions are unreal. The belief that we originate from one common source has ethical implications: it leads to a kinder and a gentler world. By its very nature, Hinduism is not a religion of a chosen people or an appointed community. It rejects the approach

which divides humanity into believers and non-believers, kafirs and heathens. It regards such divisions as spiritually untenable. It expresses man's seeking for truth; therefore, it belongs to all. Hinduism's reach is not limited to humanity; its compassion reaches out to all, human and animal. It teaches compassion for all beings, on all planes. Modern science perceives man as having evolved from animals. Hindu Dharma sees God and the power and presence of God reflected in animals. The Hindu perceives all life to be manifested from one source, and hence all life is sacred. Widespread vegetarianism among Hindus is a practical expression of this belief in the oneness of all life. Vegetarianism grows from ethical and moral considerations.

Ideology about Man, God and Nature

Emerson's idea of God and his other basic related ideas have been discussed in this thesis. The belief in the presence of soul in each and every individual is the basis of Emerson's concept of God. According to him, the 'soul' or the 'spirit' is present in every individual and God lies within our soul. For Emerson, God lies within our heart and we don't need to go to churches, or to any outside places. We can feel the divine presence within us with the help of our own intuition. Intuition is, for Emerson, like religion, matter of actual, present personal experience. Spiritualism to Emerson is the consciousness of God and not the concept given by religion. According to Emerson, the 'intuitive' power of man is the most important factor to feel the divine presence within us. Intuition enables the observer to see through the remoteness or ambiguity of words and things to the unifying source of all in the universe thought. So, through this intuition we can feel the 'soul' or 'spirit' present within us. In all the chapters of the thesis, the various aspects of Emerson's life and works and also his ideas have been discussed. This ideas and thoughts were regarded to his eleven essays have been discussed in detail. In the first chapter of the thesis, the accounts of Emerson's life and works have been discussed. The introduction brings out the relationship between his life and works. This chapter discusses the emergence of Emerson as Transcendentalist writer and thinker. Ralph Waldo Emerson was born on 25th May, 1803 in Boston. His father was Reverend William Emerson and mother, Ruth Haskins Emerson. He was the second child of eight children. His father died when he was only eight years old and he was brought up by his mother and aunt, Mary Moody. His aunt helped Emerson in his education and also in shaping his career. Emerson entered Boston Latin School in 1812, when Emerson reached college; he changed his name to Waldo from Ralph. Emerson got admitted to Harvard College in September 1917. In the Harvard library he studied many books which helped him in his career. Emerson got married to Ellen Tucker on September 30, 1829 but died of tuberculosis on February 1831. Again, Emerson resigned from his pastorate on December 1832 and travelled to Europe. He met Thomas Carlyle, William Wordsworth and Walter Landor. After returning from Europe, he started giving lectures and this will be his vocation till his age old. He married Lydia Jackson in September 1835 and settled in Concord. Emerson's famous and first book Nature was published in the year 1836. This book serves as a manifesto for American Transcendentalism. He also began to take part in the

Transcendentalist movement which was sweeping America of that 206 time. In 1837, he delivered The American Scholar before the "Phi Beta Kappa Society" in Harvard. Next his controversial address The Divinity School Address was delivered in 1841. Again, his Essays, second series was published in 1844. He also began to give lectures during this year. In the year 1850, his Representative Man was published. In 1860, The Conduct of Life was published. Emerson's second collections of poems, May-day and other poems came out in 1867 Society and Solitude was published in 1870. His collection of works, Letters and Social Aims was published in 1876. Emerson died in Concord on 27th April 1882. Some of his other works were published after his death by his son. This chapter also gives the purpose of the thesis and that is why the eleven essays have been taken up for study. This chapter also studies some of the very important books on Emerson. The second chapter, Social and Literary Milieu is about the various influences on the life and works of Emerson. The chapter studies the influences that led to the formation and development of his basic ideas and concepts. His Aunt Mary Moody was very influential in his early life and education. Emerson college days and the book that he read in Harvard library also helped him in shaping his career. He read works of Wordsworth, Milton, Bacon, Shakespeare and Burke at Harvard. The puritans' background in which he was brought also contributed in shaping his spiritual ideas. Emerson was also greatly inspired by Plato and Montaigne. He was also interested in the book of science and read them a lot. The Neo-Platonists form another source for Emerson. He was interested in the works of Cambridge Neo-Platonists, Ralph Curd worth. Again, Indian literature and religion influenced him a lot Emerson was influenced by German idealists and also by the philosophy of Kant. The Kantian distinction of 'Reason' and 'understanding' also features prominently in the works of Emerson. Above all these, Nature had the most lasting impression on the works of Emerson. It was Unitarianism that paved the way for Transcendentalism in America. Transcendentalism left behind all the forms and traditions of the Unitarian church, placing its reliance on the conscience, intuition or "inner light." The transcendentalist also believes in the goodness of the individual, the self sufficiency of the human mind and the creative power of man. Emerson's concept of spiritualism is the third chapter of the thesis. Emerson's concept of 'soul' and 'spirit' is discussed in this chapter. His concept of spirituality based on his transcendental beliefs is the main theme of this chapter. A study of what Transcendentalism really is also studied. The basic ideas of transcendentalism, its reliance on intuition and instinct and its distinction between reason and understanding are studied in this chapter. The Transcendentalist also makes a sharp distinction between reason and understanding. So, if man looks at the world with his understanding only, then he will tend to believe in the absolute existence of nature where objects in the physical universe are seen as ultimate. If however man looks at the world with his Reason, he will see nature permeated with the higher knowledge of the source and cause of nature. Emerson also asserts that: Reason is the superior principle we belong to it, not it to us. Understanding on the other hand lives from the Reason, yet disobeys it. It commands the material world, yet often for the pleasure of the

sense. According to Emerson, divinity lies within the individual. The individual can feel God within their own heart through the 'soul' or spirit present with them. Again the importance of nature in understanding this divine presence within us is discussed in the chapter. The transcendental view of the unity between Man, God and Nature is discussed. Man can understand beauty, truth, and goodness when they can feel the divine forces in Nature. So, transcendentalism taught the idea of 'believing in the ability of man to govern himself and eventually to determine his own destiny.' Emerson's other basic ideas like centrality of man, individual freedom, primacy of the present and flux and transition are also studied. According to Emerson, we must not rely on traditions and other external authority to feel God. 'Religion is a creative quality of being; it underlies every deed we do, every occupation we enter.' So, every individual must be free from all constraints to feel the true God and realized true religion. Emerson also rejected the Christian tradition of God. He believed in the principle of divine immanence and held that divinity lies within man and the world is emanation from God. The Christian belief of worshipping Jesus Christ as God is false according to Emerson. For him, Jesus Christ was a prophet who most completely realized the divinity within every individual. Emerson blamed the lifeless preaching of the churches that relied on tradition. For him, It comes out of the memory, not out of the soul; it aims at what is usual, and not at what is necessary and eternal. Emerson also is against the Christian belief of salvation. Salvation according to him is available potentially to every man and not just some few chosen people. Salvation can be attained by any man who recognized the power of the divine immanent and implicit in his own soul. Prayer should be used as a contemplation of the facts of life rather than a means to get some private ends. For Emerson, if man can feel God within them, they will not beg or pray. Emerson also believes in the existence of both worlds, mystical and sensuous. Emerson reinterpreted the mysticism of the past naturalistically in terms of the active conduct of life in the present. As he describes the mystical as natural, he has been treated as a 'pantheistic' by some critics. Emerson also in his works asserts that all things emanate from the Supreme Being or "The One" in Plotinus term. The idea of the emanation is well illustrated in the essay. The poet: For, through that better perception he stands one step nearer too things, and sees the flowing or metamorphosis perceives that thought is multiform; that within the form of every nature is a force compelling it to ascend into a higher form; and following with his eyes the life, uses the forms which express that life, and so his speech flows with the flowing of nature. For Emerson, good is positive whereas evil is merely privative and not absolute. The Transcendental belief of placing the 'self' at the centre is also seen in the works of Emerson. The centrality of man is one of the most important concepts of Emerson which he discusses in almost all his works. Every individual must believe in themselves. They must believe trust their own instincts and intuitions. Only then he can become a self-reliant man. Emerson and other transcendentalists also stressed the importance of nature. There is a close relationship between Man, God and Nature. Man can realize the divine present within them when they are in close connection with nature. In a way Nature teaches man the proper use of nature –

to transcend it. Through the use of nature, man also began to appreciate beauty, love and virtue. So, to Emerson, beauty and truth is one and the same thing. And also through the perception of the exterior beauty of nature, man becomes aware of the spiritual beauty of the universe. This happens when the senses in men are properly sharpened and harmonized with the inner self. Emerson throughout his work: Refers to the endless, circular connection of man, nature, and the Universe, no aspect of which cannot be isolated or divided from the greater whole. Emerson also asserts the freedom of the individual in his works. According to him, man must be free from all the constraints of the society and traditions. Man has various faculties and they must be given a free play so that they can develop their thoughts and ideas to the fullest. They must be free to feel the divine present within them. Freedom of the individual is the most precious inheritance of each and every individual. 'The ideal of liberty, or freedom, is so pervasive in Emerson's thought that it is hard to isolate.' The foundation of his individualism springs from this ideas. Every individual must be free and must have self-trust and self-reliance. In his famous lecture *The American Scholar*, Emerson called upon the people of America to free themselves from all the constraints and shackles of the past and societal conventions. Every person must realize the beauty of nature and must think and act freely. Emerson wrote in the lecture that a great soul will be strong to live, and to think. Men must not live in fear and must be brave enough to express his ideas and thoughts. In a democracy, freedom of the individual is a must. So, according to Emerson: Democracy, Freedom, has its root in the sacred truth that every man has in him the divine Reason ... That is the equality and the only equality of all men. So, freedom is important to the reasoning faculty of man to understand the divine. In the works of Emerson, the present is given a very important role in the life of every individual. Man must always live in the present and not brood over the past happenings and traditions. Emerson emphasized the primacy of the 'Here' and 'Now' in his works. In the fourth chapter, six essays of Emerson have been discussed. Nature, his first book which contains eight chapters has been discussed with regard to his concept of spiritualism. His other basic ideas related with his concept of Spiritualism also features in the discussion. Again, five essays from the first series of essays, namely "History," "Self-reliance," "Compensation," "The Over-Soul," and "Spiritual Laws" have been discussed. His idea of spiritualism and his other related ideas are brought out in all these essays. Emerson main focus in the essay "History" is on the centrality of the mind and of the 'Self' He writes in the essay: He should see that he can live all history in his own. He must sit solidly at home, and not suffer himself to be bullied by wings or empires, but known that he is greater than all the geography and all the government of the world; he must transfer the point of view from which history is commonly read, from Rome and Athens and London to himself, ... silent. So, every individual must believe in himself and must not rely on any external authority. The basic ideas of Emerson about nature, and its relation to man is present throughout the essay *Nature*. Nature is a manifestation of God and it nourishes life. It also reveals the divine in man and renders spirited service to mankind. Emerson in his book *Nature* wrote about the various uses of

nature. He saw nature as beauty, commodity, spiritual discipline and symbolic language. Nature also helps in the Revelation of the spirit. So, 'nature is essential for the moral and physical wellbeing of man.' Emerson also wrote in the essay *Nature*. There is the bucket of cold water from the spring, the wood fire to which the chilled traveler rushes for safety - and there is the sublime moral of autumn and of noon. We nestle in nature, and draw our leaving and prerequisites from her roots and grains, and we receive glances from the heavenly bodies, which call us to solitude and foretell the remotest future. Emerson sees nature as a moral manifestation of God and one can feel the divine when they are in close contact with nature. Emerson's assertion of the 'self' is seen in his essay "Self-Reliance." Emerson believed in the intrinsic value and work of man. Thus, a self-reliant man should learn to detect and watch 'that gleam of light which flashes across his mind from within more than the luster of the firmament of bards and sages. A self-reliant person always believed in his "soul or spirit" present within him. He relies upon the highest intuitions from the inner voice. This eventually leads to a very unique relation between man and nature. The natural world thus becomes a paradise. So, 'Self-reliance being true to one's nature, leads to the advent of the spherical man.' Emerson also wrote about: I suppose no man can violate his own nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of the Andes and Himmaleh are insignificant in the curve of the sphere. Compensation is about the balance which exists in nature. The over-soul is about the relation between God and the soul. In his essay, 'The over-soul, he describes the various aspects of the over-soul. Emerson found the word "God" inadequate and preferred to designate as the over-soul.' For the Supreme Being this is present in every man. This over-soul is beauty, love, wisdom, virtue, power and is present in nature. So, nature is a very important factor to be with God. Emerson describes the over-soul as the universal unity within which every man's particular being is contained. The over-soul is the very essence of our being and it inspires our thinking and actions. 'The over-soul is better conceived as a source of energy, an enabling power, of which each individual is a particular manifestation.' So the soul is communion with the over-soul perceives and reveals truth. The soul is not an organ but the perceiver and receiver of the eternal present in man. Emerson wrote in the essay "The Over-Soul": The soul in man is not an organ but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of backgrounds of our being, in which they lie, an immensity not possessed and that cannot be possessed. So, every individual must always 'exercise a mind of vigilant watchfulness and openness to the disclosures of the soul, or its revelations.' The essay "Spiritual Laws" is about the various laws prevalent in nature. The fifth chapter again analyses five essays of Emerson, four from the second series of essays and one from *The Conduct of Life*. The essays are "The poet," "Experience," "Nature," "politics" and "Fate" from "The Conduct of Life." "The poet" is about the various functions of a true poet. A true poet is described as the receiver of soul and he is an arch-transcendentalist. So according to Emerson, poets are directly inspired by the divine

through their reasoning faculty. Emerson called the poet, 'a newborn bard of the Holy Ghost.' He gives high esteem to the poets of genius who are inspired by the divine present in them. "Experience" describes the various factors which affect our perceptions and thinking. "Nature" is about the varied manifestations of nature. "Politics" describes the contemporary system of society and its implication to the individual. Lastly, "Fate" is about the limitations and circumstances that every individual faces in life. So, all these essays discuss Emerson's concept of God and its related ideas. Emerson in all his works asserts the goodness of the individual. He always maintains an optimistic tone in all his works. He believes in the positive power which exists in nature. Evil as such does not exist. He sees in nature truth, beauty, goodness and love. But in his later works we see a more pragmatic Emerson who has learned the hard facts of life. His assertion for the individual freedom and self-reliance was overshadowed by the experiences of life. His self-reliant man of the 1800s is less a visionary, a scene, than a master of life's economy. He writes about the limitations on the negative power or circumstance in life. Fate plays a very important role in the life of every individual. Emerson wrote: Once we thought, positive power was all. Now we learn, that negative power, or circumstance is half. But in spite of the limitations and circumstances, man must always remain optimistic and must do their duty honestly. There is always a balance in nature and man must try to turn fate's harm to his own good. Emerson also insists on the concept of flux, growth, change and melioration. According to him, everything in nature is always in flux. Life itself also is a process. For Emerson, life is a continuous quest for something new. It is an ever renewing and charging effort to reach beyond what had been reached and achieved before. Emerson also wrote that 'To create, to create... is the proof of a divine presence.' So, change is a part of life and every individual must follow the change and transition of life. Emerson has also been described as a mystic by some critics. According to the critics, underlying his transcendentalism and romanticism, optimism and American dream of freedom and democracy, lies the fundamental but vaguely defined idea of mysticism. He has been called a mystic for his insistence on 'intuition' and on unity of Man, God and Nature. But Emerson reinterpreted the mysticisms of the past naturalistically in terms of the active conduct of life in the present. But Emerson remains a true transcendentalist. He remains a staunch supporter of transcendentalism views and ideas. Donald Yonnella in the book *Ralph Waldo Emerson* wrote: He was and remains the principal spokesman for the Newness - Transcendentalism - which helpbreath life into American thought in the late Jacksonian period; modern scholars seeking the meaning and import of this key intellectual movement must turn to Emerson's writings. Emerson derived his transcendentalist ideas from oriental mysticism, Neoplatonic idealism and from the philosophy of Kant interpreted by Coleridge and Carlyle. But, transcendentalism as a movement gave the American people a new perspective in their thinking and life. The American people began to assert their self-identity and self-trust after the works of Emerson and other Transcendentalist like Thoreau. So, in all the works of Emerson especially his essays we can see some basic ideas. These ideas form the

basis of his spiritualism. His transcendental views also contributed to his thoughts and writings. The ideas which we see prominent in the works of Emerson are: God as moral law; the world as an emanation from God, man as having divinity within himself; "Self-Reliance"; and a religion not of authority but of the spirit. The writings and ideas of Emerson also influenced other writers. His thoughts and writings made a direct impact on other important writers of America. Walt Whitman, the great American poet had no hesitation at all in admitting his debt to Emerson. 'I simmered, simmered Emerson bought me to a boil.' Emerson also influenced many other writers of America. Even philosophers of the twentieth century like William James appreciated the works of Emerson. Therefore, it is found that Emerson's spiritualism or his concept of God is deeply embedded in his idea of the "soul" and "intuition." The individual "soul" or "spirit" is the very basis of his concept of spiritualism. Emerson's concept of God lies in the belief that divinity is present within the individual. So, each and every individual can have a direct union with God if they can feel the "intuition" present with them. The belief of divine presence within is one of the basic principles of transcendentalism. The transcendental belief of the unity of man, God and Nature is also one of the basic ideas of Emerson. Emerson sees nature change with spirituality. So, nature forms another important basis of his concept of God. Emerson's concept of spiritualism which emphasizes on the concept of God within us is applicable when every individual in the society can feel their intuition. But in this modern society where men are materialistic and depend more on the machines, this concept of Emerson holds little value. And as man is a social being, he has to follow certain traditions and rules in order to live in this world. So, we also cannot altogether discard the past as it is the past which makes the present. Emerson's idea of self-reliance, history and compensation holds true to some extent only. So, his ideas are sometimes very vague and difficult for the modern readers to understand. Stephen E. Whicher writes: He taught self-reliance and felt self-distrust, worshipped reality and knew illusion, proclaimed freedom and submitted to fate. No one has expected more of man; few have found him less competent. Nevertheless, some of his ideas are very important and holds significance even today. According to Warren Staebler, even in this contemporary world, we find Emerson's relevance in these respects: In the extent to which his body of thought continues to be a stimulation to literary and philosophical scholars, drawing them to make specialized studies of its various features, as well as the degree to which beliefs of his turn out to be congenial to the convictions of certain speculative thinkers in biology and theology; in the relation of certain of his ideas and of his example to various issues of moment affecting our public well being and our national life; and in his perennial nearness to the needs and aspirations of ordinary men and women in their daily private life. His emphasis on nature has made the modern man too realize the importance of nature. This has given rise to the introduction of environmental studies in the modern world. This is a very important area of study in this day of global warming. The importance of nature and environment is felt in every sphere of human life. It is felt even in the study of literature. The relation between literature and nature has given

to the modern concept of Ecocriticism which forms a very important area of study in literature. Ecocriticism and Emerson's concept of nature will provide a new scope for further research works on Emerson.

Changing View of Nature

Nature is a word used in two major ways: Science and Metaphysics. They are inter-connected in a complex way. This complexity is due to the importance in the history of science and metaphysics particularly in western civilization. To modern scientific writing, "Nature refers to all directly observable phenomena of the physical or the material universe and it is contrasted only with any sort of existence such as spiritual or supernatural existence." (Stantly 150)

Historically nature does not include all things because it excludes the artificial or man-made. In this case, the unqualified term, nature generally means the same as wilderness or natural environment. Even the oldest meaning which is compatible to some extent with both of these is also common. Nature refers to the essential properties of any particular type. Nature is the external part of universe. The vision of nature is so high that it nourishes the body of all humans. It treats one like a mother who cares her children in every way, latin proverbs says, "Nature Genetic; which means nature is our mother." (Williams, 320)

Emerson understands nature in more wider sense from his boyhood. As Whicher Stephen quotes Emerson's words in his freedom and fate: An Inner Life of Ralph Waldo Emerson, "When I was a boy, used to go to the seas and pick up shells out of the sand which vessels had brought as ballast and also plenty of stones. Gypsum, when I discovered would be luminous when I rubbed two bits together in a dark closet to my great wonder to me." (Emerson, 129) Emerson puts nature to test in the spring walking thirty miles to North borough with William. They stayed at a farm house, near pond, wandered in the adjacent woods where they read books which they had brought with them. Emerson would not have understood nature at his young age if his Aunt had not coaxed him to understand Nature. She nurtured him because her own sensitivity to the beauty of nature was very sharp. According to Whicher, Emerson clarifies nature, "I thought, I understood a little of that intoxication, which you have spoken of but its tendency was directly opposed to the slightest effort of mind and body." (Emerson, 135) His love for Ellen was another reason to understand nature. When Emerson came in contact with Ellen, their love became so much high that they named the place, where they used to meet very often as 'Paradise'. Emerson was influenced by the Thoreau's ideas and he observed, "Mr. Thoreau dedicated his genius with such entire love to the fields, hills and waters from his native town that he made them known and interesting to all leading Americans to people all over the sea." (Emerson, 135)

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