



Tagore's Sadhana and Emerson's Over Soul- a Comparative analysis of Spirituality

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Introduction

The word "spiritual" has been derived from the late-Latin and middle- English word *spiritus*, which means 'to inhale' or 'to breathe'. So, spirituality can be defined as that which inhales life and vitality into a man and inward breath is essential for every human being. Fresh oxygen moves through the blood and it restores the cells with each inhalation and restores the cells so that they can work and live. Cells can no longer work without oxygen and due to absence of it die of oxygen deficit can be seen. This analogy of oxygen to the cells is to the examination of the soul. When people are connected with their soul, they feel alive as opposed to existing. Hence, as breathing is vital for life, spirituality is essential for meaningful existence. "Spirituality" has been interpreted in the context of other worldliness and reliability in the nineteenth century.

The existence of human beings has been influenced by Spirituality ever since the ancient civilizations. It has a significant effect on day to day life of people. Modernization has brought in the latest technology and techniques into human life, but it is important to know that in the midst of all these developments and transformation, spirituality has played its important role in human's life. As we know, human wants are fulfilled from time to time but the need for tranquility, peace, contentment and balanced existence is increasing. Human efforts are made to fulfill their needs, but when it is peace and contentment and change. Spirituality needs Systematic approach is essential to meet these ends. Mitroff and Denton (1999) observed spirituality as one's effort to live an integrated, rather than compartmentalized, existence. Houston and Sokolow (2006) thinks that spirituality requires a person to make a concerted effort to go outside of the self

to locate that part of the human being that is more than material and that once found provides a connection to the infinite.

Every single ethnic gathering, country, and dialect has the capacity to perceive with the soul; however, their souls interact with their immediate environment. As otherworldly existence is an aspect of humankind that separates people on the basis of race and ethnicity yet binds them in a particular solidarity, spirituality is specifically identified with an inward knowing and the wellspring of quality that is reflected in one's being, signifying, and performing simultaneously. For example, Murray and Zentner conflated many subjects with a deep sense of being. They express that "spirituality" is:

A quality that goes past religious association which takes a stab at motivation, veneration, wonder, which means, and reason, even in the individuals who don't believe in any God. The profound measurement tries to be in congruence with the universe, and makes progress toward answers about the boundless, and comes into center when the individual countenances enthusiastic anxiety, physical disease or passing. (Narayanasamy, Aru. Murray and Zentner, 1993, 259)

Tagore's heart is delighted because he has a delicate love for God. He has communicated this affection for God in some wonderful melodies. A man needs an immaculate heart, an exhausted heart that can be steeped in God's affection. Tagore also advances the concept of adaptation of God and divinization of individuals. He conveys Godliness in terms of human experiences and raises human respect. He sees the likelihood for individuals to be joined with God. Finally, the most delightful thing about Tagore is his faith in solidarity in differences. It was unforeseen that he has born in India which is known for its wide ranging diversity. Tagore passionately certifies that institutional religions are false and opinionated.

While Ralph Waldo Emerson one of the unique and implicit American visionary has procured an all-inclusive status for his thoughts and convictions of Nature. Due to his massive standards, the greater a part of the individual who peruses depends thereon to hold on with a legitimate and upright life. One requires holding on with the lifetime of recluse also because the underlying sentence of Nature determines.

Beginning from this idea the entire proposition must study Emerson's mystical representation as full, where nature and humankind is corresponding key. It'll advance his collective concern in his reasoning of nature since, as an option of being disconnected separately, nature and society are as one critical in the refinement of a specific. Along these lines, by gazing the importance commonly, this theory plans to reveal that Emerson's mystical thought comprises not only in nature but additionally within the world and instead of just a mystical scholarly, he is also an unlimited achiever.

Tagore thinks that there is a difference between genuine religion and false religion. Genuine religion is described by the characteristics of normal things and suddenness in it. It is free and unconstrained in each person and it has no boundaries around itself which is indicated by Tagore, genuine religion promotes opportunity, while religious associations make religions their very own slave establishments. Genuine religion subsequently should not be mistaken for institutional religions. Tagore wants to call genuine religion as a writer's religion on the grounds that an artist is a nonconformist. He added, religion for Tagore must be free from all perquisites and it must permit individuals to develop and create. The verse is Tagore's religion since it gives him free play to his soul. He commences with God through Nature. Consequently, Tagore had developed his own ideology in the light of writing and nature stimulated his numerous musings on reality. These examinations converged with the powerful urge to accomplish union with God made the abstract ability of Tagore stream out to frame the body of his considerable work especially *Gitanjali* and *Sadhana*. One will have the capacity on perusing these works to value the intensity and gravity contained in these books.

Emerson observes that God is an imminent and an indwelling property of human beings and his physical nature is not located in some other worldly reason. In the view of Emerson, knowledge of God in scholastic philosophy is maturing cognition, 'morning knowledge'. A believer, a mind whose faith is unconsciousness is never disturbed because other persons do not yet see the fact he sees. Emerson made books for his friends to make his knowledge more wider and read Plato, Socrates, Montagne, Machiavelli, Cardinal De Ritz and Adam Smith. He believed that he himself was only destroying 'Idoltrous propositions' which stood in the way of complete trust in God. In his Address to the Divinity School, he observed the man on whom the soul descends through whom the soul speaks alone can teach religious ecstasy. Emerson's ideas towards religion had increased to such an extent that the college authorities feared him and believed that he was insane. As he observes that Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. It appears to us and as it has appeared for ages, it is not the principle of the soul but an exaggeration of the personal, the positive the rituals. Emerson accepts that 'Jesus Christ belongs to the true race of prophets.' He saw with open eyes the mystery of the soul and God incarnates himself in man and ever more goes forth to take the possession of his world.

For Tagore, the working of God could be a genuine disclosure of his motivation. The proper movement is not any more drawn out purposeless, however, complies with laws of the way of God and these laws outfit a reason for ethical quality. The ethical life accordingly turns into the widespread life and to measure in flawless goodness is to know one's life in the All which drives a person to endless joy. Tagore's connection to the Celestial is generously idyllic and honestly musical. He writes in the Religion of Man: "Energy is the one rule of truth, and one knows when he has touched Truth by the music it gives, by the delight of welcome it sends forth to reality face to face". An existence without profound Sadhana is a bleak waste. An existence with otherworldly Sadhana is insightfully carried on with an existence that will prompt to

blessedness. It's a practice that achieves extreme flawlessness and makes the suspicion that God is dependable and wherever dynamic during this world. Along these lines, at each minute people are in reality with God who is dynamic in the world. Mohammed within the Al_Quran-says, "He who benefits a deed will get ten times its value; and he who does abhorrence will be required to an equivalent degree; and nobody will be wronged... Every spirit wins (what it wins), and no man might bear another's weight" (132).

Radhakrishnan says:

Spirituality is the learning which touches the inner voice and helps people to battle with abhorrence and corruption, spares people from insatiability, desire, and disdain, discharges moral power and gives mettle in the undertaking of sparing the world. (Radhakrishnan, Sarvepalli, 1959, p.132)

Emerson's concept of the soul developed in the 1820s and 1830s as he fused the Unitarian theory of self-culture with the spiritual and idealistic principles from several neo-platonic, oriental and European Romantic sources. His interest was also kindled in the new scientific discoveries of his day. His principle of the soul blossomed in a passionate and visionary expression of the premises of transcendentalism in key works of the late 1830s and early 1840s. Emerson gradually:

Modifies his religious stance during the 1840s and 1850s to accommodate the waning of his experience of ecstatic vision and to reflect his growing sense of the importance of moral action as the fundamental end of religious experience. (Joel Myerson, 2000, P.151-152)

TAGORE'S SADHANA

Tagore had faith in the truth behind creation, how activity and response hypothesis is connected to our day to day existence with view on the way of creation in the initial segment of the book. None other than adoration is the genuine bond amongst man and god. One can accomplish the effective feeling and extreme happiness during this world with adoration since the entire world is the formation of god. For Tagore, this unconventionality of force lies in person so his focus of reasoning is a person, not god since god is the image of human solidarity and flawlessness.

As a poet, Tagore had a wide- ranging point of view for humankind, which was spread nationally for thriving and accomplishment in civilization. Apart from striking a part of Tagore's thought and idea was his statement that the acceptance of unfairness and discrimination was as repulsive as complete injustice in it. In the book, *The Philosophy of Rabindranath Tagore* it's stated about Rabindranath that his reasoning of life is the reestablishment of antiquated intelligence that satisfies the necessities of present day time. He truly remarks on the Upanishads of present eras' people as to whom this impact is being made upon. The spirit of antique India is reflected in them in an authentic manner.

In Tagore's opinion, Man and nature are like friends and relatives of cooperation and flawlessness. This closeness or otherworldly union as a problem encourage down if recognized is the experience of energy, self-assurance, and reverence. Tagore is of opinion that despite the actual fact that a person guarantees and perceives his relationship with the creation, he is on the earth as a custodial room whose dividers and every one other things of nature are new for a man. As soon as someone experiences the unending soul altogether substances around him at that point he discharged for without even a second's pause he decides the entire significance of the realm into which he is natural; then he involves realize the inconsistent reality, and his intelligibility with everything which is being perceived.

In the first essay, "The Relation of the Individual to the Universe" Tagore recognizes the Western thoughts of the relationship amongst nature and man, with those of the Indian ideas. The west consistently had faith in the acting of nature on the grounds that to them nature comprised of lifeless things and the monsters. This sort of deduction originated from the feeling of prevalence that man stood first in the size of creation that he is destined to administer over the universe. In this day and age circumstance, this demeanor of man has prompted to assorted issues between man and nature as well as amongst man and man. The accentuation of the west on man as a prevalent being has brought about the separation and decimation of our surroundings. Though in the Indian setting, ideal from the antiquated times, India trusted that the backwoods/nature was the haven to the Rishis, a place where the very soul of a man discovered reconciliation with the spirit of the world. Tagore says, "For India, additionally man is incomparable being however comprehended that" predominance is not in the force of ownership but rather in the force of union".

Tagore looks at the circumstance to the pilgrims' control of the American terrains when they had no respect for nature, the timberlands, and the earth that offered sustenance to the locals. As Radhakrishnan suitably calls attention to:

... Rabindranath advocates life in nature and in the open as the best method for other worldly advance, for in nature the religious eye will see the unending lying extended in noiseless grinning rest. As indicated by him an ideal approach to infer motivation is to lose oneself in the consideration of nature...
(Radhakrishnan, Sarvepalli. 1918, p. 21)

In the second essay titled "Soul Consciousness", Tagore plays accentuation on man's hunt down a framework in facilitating his regular issues of the world:

This hunt down framework is truly a hunt down solidarity, for blend; it is our endeavor to fit the heterogeneous many-sided quality of outward materials by an internal alteration. In the inquiry we bit by bit get to be mindful that to

discover the One is to have the All; that there, in reality, is our last and most noteworthy benefit. (Tagore, Rabindranath 1952, p.25)

It is necessary to know oneself, is to comprehend the world around. Subsequently, when we comprehend something, it implies that we find in it something of our own. Tagore draws outlines from the family, where the guardians adore their offspring. It is only the way that whomsoever a person adore, he finds in him or her, his own spirit. He has a tendency to understand that the same preeminent soul in him is too in his offspring. The Upanishad shows that in achieving awareness of one's soul, one accomplishes vast cognizance or God-awareness. As a matter of first importance, man must know how to isolate his spirit from self.

In the third essay, "The Problem of Evil" brings about the way that agony and torment and insidiousness in the world are just impermanent however one envisions it to stop and accordingly misrepresent its nearness. There is reprehensibility in the world in different structures that one experiences in his regular day to day existence which is, however, a sign of a flaw in this world. People are compelled to take in the restricting shortcomings of human endeavors to survive. Man comprehends that "underhandedness can't out and out capture the course of life ... for fiendishness needs to pass on, it needs to develop into great; it can't remain to offer the fight to each of the" (Tagore, Rabindranath 1952, 52). Tagore recognizes goodness and delight and says that while joy is constrained to one's own particular self, "goodness is worried about the satisfaction of all humankind and for unequaled" (Tagore, Rabindranath 1952, 57). The very objective of life is to move from defect to flawlessness, as the writer sets up that:

This life procedure is going on—we know it, we have felt it; and we have a confidence which no individual examples unexpectedly can shake, that the heading of humankind is from wickedness too great. For we feel that great is the positive component in man's temperament, and in each age and each climb what man values most is his optimal of goodness. (Tagore, Rabindranath 1952, P. 53)

In the fourth essay, "The Problem of Self", Tagore examines how the self is in charge of the sufferings and sins that man confers. It is in a condition of obliviousness that one trusts that self I an end in itself. It is just dharmas that can convey man from his narrow-mindedness or conceit. "Dharma" as Tagore translates for us may be "the deepest nature, the embodiment, and the verifiable truth, for goodness' sake. It is a definitive reason that is working for ourselves ". The genuine nature or pith of our being is the Righteousness characteristic inside us. Such can be acknowledged just when childishness is doused from us. In the adventure from self to soul, the flexibility of self-will must be refuted, for which Tagore plays an awesome accentuation on adoration. Similarly, as God made the universe not out of need but rather out of euphoria and love, so ought to man endeavor to achieve opportunity from self through adoration. In real life one tends

to show his temperament. Man needs to dispose of his egotistical goals which hold tight to him as a second skin, appearing to be his extreme nature.

Tagore in the fifth essay, “Realization in Love” revolves upon the idea of the unending adoration for Brahma that shows itself through limited structures. It is said that however bound by the laws of the world, to lead a follower and good life, the human soul sets on its entry from subjugation in the law of flexibility in adoration. Tagore Insinuates Buddha’s concept of Brahma-Vihara, or the delight of living in Brahma. This thought involves the recommendation that the one, who beats pride, scorn, misleading, outrage, brutality, and enmity towards kindred creatures and kindred animals, develops the nature of adoration for all animals during the time spent practicing all inclusive goodwill, accomplishes flawlessness of cognizance . As he says:

...We can never have a genuine perspective of man unless we have affection for him. Progress must be judged and prized, not by the measure of force it has grown, yet by the amount it has developed and offered expression to, by its laws and directions, the affection for mankind. (Tagore, Rabindranath 1952, p, 111)

Rabindranath talks about finally the nature of love including that the world is conceived out of affection. It is love that empowers man to raise above all impediments as in the meantime it is his affection forever that urges him to proceed with his connection with this awesome world. No one but love can blend the restricting standards of creation that of solidarity and assorted qualities, misfortune and increase, individual and unoriginal, servitude and freedom. Love is not a result of impulse but rather of satisfaction.

In his sixth essay, “Realization in Action” Rabindranath has all the background of being talking from his own particular experience. As indicated by him a hermit who avoids the general public and carries on with an existence of separation can never achieve God separated from the universe of activity. As he says:

The more man acts and makes real what was inert in him, the closer he brings the far off yet] to] be. In that realization, man is constantly making himself progressively but then more unmistakable, and seeing himself plainly under more current and more up to date perspectives amidst shifted exercises, in the state, in the public eye. This vision makes for the opportunity. (Tagore, Rabindranath 1952, p, 120)

The spirit of man peers for flexibility from numbness or haziness, and so as to acknowledge itself particularly with the world-soul, it makes new fields of activity in order to set itself free in real life. In quote the Upanishad, Tagore highlights that, “God's temperament itself lies in information, power, and activity.

Consequently one must figure out how to function and give one totally to work instead of permitting it overwhelms us. (Tagore Rabindranath, 1952, p.133)

In his seventh essay, “The Realization of Beauty” Rabindranath repeats a straightforward generally accepted fact, that unless a person rejoices in the light of his work or activity, it winds up being troublesome. As Tagore indicated,

Everything in the universe is made and supported in adoration and happiness. Keeping in mind the end goal to fathom this rule in creation, man has separated the entire of creation as either delightful or non-excellent. He additionally interfaces magnificence with truth and sets the view that it is through one’s feeling of truth that he understands arrangement in creation while our feeling of excellence helps us perceive agreement in the universe. (Tagore Rabindranath, 1952, p.141)

The more one gets to be aware of this congruence in creation both inside and outside then his life is in itself a declaration of excellence that slopes towards the Brahma. At the end of the day, as Tagore quotes the expressions of John Keats, one comprehends that the point of his reality is to acquire information that excellence is the truth and truth magnificence. It is music, as indicated by Tagore, which is the most direct articulation of excellence in craftsmanship and in the meantime the most limited type of the appearance of the Awesome.

In the last essay “The Realization of the Infinite”, Tagore talks about the way of fulfillment of God. He expresses that God is not a material ownership like cash, or house or vehicle. All these natural items show however one truth and that is they have their significance not in themselves but rather just in their connection with the vast. Elegant for man is interminable yet once he understands that common belonging are not the end, but rather he needs to exceed his craving for them, then that exact second his soul takes to the way of the endless. Tagore further clarifies:

Brahma will be Brahma, he is the unending perfect of flawlessness but we are not what we really are; we are ever to wind up genuine, ever to end up Brahma. There is the unceasing play of affection in the connection between this being and the getting to be, and in the profundity of this riddle is the wellspring of all truth and magnificence that supports the interminable walk of creation. (Tagore, Rabindranath 1952, P. 155)

Tagore sees that the objective of spirituality is accomplishing union with the never-ending power. Knowing reality suggests a scholarly movement and its acknowledgment is religious action. As indicated by Tagore, reality can't be known by the mind. The everlasting power must be acknowledged by the person as far as he

can tell. Acumen is inadequate to decompress truth. Truths are exposed in instinct. God can't be known by gracious suggestions.

Emerson Over Soul

Emerson found an adequate expression about God and soul in his works. He also found a close relationship between God, Man, nature and individual freedom and God was not wholly visible in the structures erected by man. His presence was most felt in the world of his own creation – in nature. In the essays also, the main idea of Emerson remains the same and his main emphasis on the concept of over soul or intuition is present throughout.

He observes that we can feel God if we can differentiate between 'reason' and 'understanding'. If a man looks at the world with his understanding only, 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. Thus, man must live in a world of eternity, of the love of Beauty and Goodness.

The Christian tradition in which Emerson was reared held that the world was inert matter, bereft of spirit. God was distinctly separate from the world, transcendent God who ruled creation from his abode in Heaven. Rejecting this view, he adopted the principle of divine immanence. He felt that pure divinity lies in the spirit. As he writes:

The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the wisdom of one who knows the unity of things. As one diffusive air, passing through the perforation of a flute, is distinguished as the notes of a scale, so the nature of the Great Spirit is single, though its forms are manifold. (Emerson Edward Waldo (1903 – 04, P. 50)

Emerson does not believe in the traditional customs and beliefs of the missionary. He feels that God lies within each and every soul. He wished for salvation, but not one within a church which still held the principles of the sovereignty of God, original sin, predestination, election and revelation through the Bible. Emerson argued that 'the moral sentiments which are found in all human beings, is 'the essence of all religions'. Religion is to be found intuitively based on this moral sentiment. It cannot be taken from tradition, the church or any other external authority. By religion, Emerson 'means concrete, personal, religious feelings or experiences'

Thus, intuition is, for him like religion, a matter of actual, present personal experience. He feels that the intuition power of man is the most important factor to be with God. He wrote in one of his journals, 'The highest revelation is that God is in every man.' He wrote after he resigned from the second church of

Boston. This transcendental principle of the God within super ceded all the other principles prevalent during that time.

To Emerson, God is to be found intuitively. The proof of the biblical miracles was therefore irrelevant to real religious belief. 'The exaggerated reverence for the person of Jesus Christ falsified religion'. (Joel Myerson, 2000, P. 161)

Emerson argued that Jesus should not be regarded as a supernatural being. He should be regarded as the prophet who realized the divinity within every individual. Thus he radically democratized Jesus' claim of divinity. He said:

I am divine, through me, God acts; through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think. (Porte Joel and Morris Sandra, 2001, P. 96)

Emerson is the spiritual representative of mankind, and he is the self-chosen one. He follows the universal voice within his own heart, and the voice is that of God. He considered universal love and divinity of soul as important requisites of religion. So, to him, each person using the method of transcendental introspection is a 'representative man'. The divinity of man was the central metaphor of him and the transcendentalists. In his essay, "The over soul", Emerson affirms, Ineffable is the union of man and God in every act of the soul.

R.W. Emerson's spiritualism is based on his keen observation of nature and man. His way of understanding the divine and becoming one with him lies in his spiritualism. Freedom of the individual is important for him. It is the most precious inheritance where Man has various faculties and must be given free scope to develop to the fullest extent and the soul must have a free play. He says that when the soul breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. Genius, virtue and love are manifestations of God. Thus, when the intellect connects with the soul, when the soul connects with his will and when the soul flows through his affection, we receive the divine and can understand him. Life is an extension of his aesthetic experience for him.

To develop a spiritual sense, freedom of the individual is important to Emerson. It is man's most precious inheritance. Man has various faculties; they must be given free scope to develop to the fullest extent. The soul must have a free play in the realization of the divine. In his lecture the American Scholar, Emerson asserts this freedom as:

In self-trust all the virtues are comprehended. Free should the scholar be free and brave. Free even to the definition of freedom, without any hindrance that does not arise out of his constitution. Brave; for fear is a thing which a scholar by his very function puts behind him. (Leary Lewis, 1980, P.34)

Emerson gives three properties of natural beauty: first of all Nature restores and gives simple pleasure to a man. Secondly, we must submit ourselves to nature's beauty and must allow it to react to us spontaneously. Nature also works together with the spiritual element in men to enhance the nobility of virtuous and heroic human actions that stimulate the human intellect. Lastly, the beauty of nature can help in understanding the divine order of the universe. Emerson wrote in chapter III "Beauty" of Nature. "The beauty of nature reforms itself in the mind, and not for barren contemplation, but for new creation." (Porte Joel and Morris Sandra, 2001, P.64)

Emerson's concept of spiritualism based on the concept of soul and spirit can be seen in almost all his essays of the first series. His basic concepts of self-reliance, his views on evil and virtue, and the importance he gave to the individual or self are all present in every essay. The four essays "Love", "Friendship", "Prudence", and "Heroism" of the first series are deeper probes into individualism which is probably the most important upshot of Emerson's Transcendental vision. Emerson's emphasis on the self can be seen in the essay Heroism:

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. ((Emerson Ralph Waldo, 1983, P.375)

Emerson believes that the soul gives positive commands. The over-soul being ethical, these commands are ethical. Thus, self-reliance for him means the religion of the spirit, the religion in which one is guided by the over-soul. A transcendental universal self is present in every individual. In this light; self-reliance can be treated as individualism. His individualism is not dogmatism. It means that each individual should be true to his individual self.

One of the main themes in his essay, "The Over-Soul," is the nature of the over-soul and also contains a number of ideas that define his spirituality. The chief of such ideas are the nature of genius, the nature of revelation, insight and self-reliance. The over-soul constitutes the essence of all. The soul in communion with the Over-Soul perceives and reveals truth. This is a religious experience and it expresses itself in ecstasy. When we speak of a mystic's trance or the rapture of a mystic, we refer to the mingling of the individual soul with the universal soul or the Over-Soul. This mingling represents the highest progress that the soul can make. The soul is the perceiver and revealer of truth.

A very simple principle in man's life is that one does wrong only when one is subjected to suffering wrong or at least he understands the situation. Similarly, there is a phenomenon that originates in transcendent sources and ends in natural world including human life. This leads us to another principle that there is a soul 'at the center of the nature and it runs through all creatures in the nature including man; as a result none of

us can wrong the universe: Everything in nature contains all the powers of nature. Everything is made of one hidden stuff. (Joel Myerson, 2000, P.164)

Emerson accepts the notion that the universe is the manifestation of 'one mind', which he cultivates from the philosophies of the West and East. This gave him the impetus to forge a universal religion incorporating the truth of all ages. Everything in the universe represents the universe itself. Emerson accepts that everything in the universe is the manifestation of the supreme soul, the 'Over-Soul', and it is not possible for us to get detached from this universal, supreme soul. In his works, Emerson tries to emphasise the necessity of recognizing the transcendental sources and the ends of the universe and of human life as a whole.

Emerson, unlike other preachers and thinkers, took with profound seriousness the biblical conceit that man is made in the image of God, that he is only a little less than God. A significant aspect of Emerson's ideal view of man was his consuming interest in man's record, in becoming aware of how much of the ideal has already been achieved. For him, man is both, the object of fulfillment as well as the source of promise. Emerson points out the relationship between man and nature. Man masters himself as he masters nature by discovering his order, which is the order of the mind. He says,

...always the mind contains in its transparent chambers the means of classifying the most refractory phenomena, of depriving them of all casual and chaotic aspects, and subordinating them to a bright reason of its own, and so giving to man a sort of - yea, the very highest property in every district and particle of the globe. (Emerson, R.W., Collection of Critical Essays, 1962, p.6)

For Emerson, then, there is no antithesis between the practical and theoretical, between the humanistic and the scientific, between religion and science, between value and fact—as there is none between inner and outer, between man and nature, between character and event. There can be no such conflicts if a man is central and if it is he who generates the world—a world subject to laws, that has an order that the mind discovers as it discovers its own order and powers. Man is a single entity and in the same way, the mind, nature and the world are also single entities. In the process of creation they keep appearing as single with no duplicates. Man is one with the mind which in turn is one with nature and the whole world thereby.

Emerson stands for restoring to the common man that which in the name of religion, of philosophy, of art, and of morality, has been embezzled from the common store and appropriated to insular and class use. In doing so, he stands against creed and system, convention and institution; further he comprehends and declares how similar testaments make truth decline from its simplicity, and in becoming partial and possessed, become a puzzle of and trick for theologian metaphysician and litterateur—a puzzle of an imposed

law, of an unwished-for and refused goodness, of a romantic ideal flashing only from afar, and a trick of maniple skill, of specialized performance.

He traces in every sphere the spiritual laws of experience-compensation, continuity, the self-expression of the Soul in the forms of Nature and society until she (nature) finally recognises herself in her own creation and sees its beneficence and beauty. His constant refrain is the omnipotence of imaginative study; its power first to make the world, also to understand it, and finally to rise above it.

Emerson subscribed to the neo-platonic concept that the Soul contains all knowledge. His idea of complete Universal man is someone who's mental and spiritual powers are so awakened that he is able to utilize the potentials of the Soul. In the pursuance of the ideal of the complete Universal man, Emerson put forth Kant's definition of Moral Conduct as a context within which to cultivate such completeness, — (Thou should)...act always so that the immediate motive of thy will may become a Universal rule for all intelligent beings.¶ (Mcaleer, John. 1984, p.157)

Emerson's concept of Over-Soul emerges as an answer to the apparent dichotomy of the phenomenal reality which is based on the past and present impressions and the liberated mind, all as one indivisible reality. Emerson was deeply influenced by the Bhagavad Gita and also had access to the knowledge contained in the Vedas through translations by the western scholars. The Gita discusses Adhyatma i.e., beyond the Soul and the celestial world, which became the basis of Emerson's philosophy. The concept of Over-Soul emphasises the basic unity as one reality which is the manifestation of its different aspects of the world. The shortcomings of a person's vision lie in observing these differentiations and fragmentations. Referring to the Over-Soul, he observes in his essay —The Over-Soul¶ that:

...we live in succession, in the division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. (Emerson, R.W., Collection of Critical Essays, 1962, p.10)

The whole universe is a manifestation of the eternal soul for Emerson. This eternal soul is present in each small fraction of matter and also in the huge structures, in living things, and in non-living things. This eternity is present in parts and also in the whole. It is the greatest wisdom and eternal beauty. All the elements and everything that exist in the universe are in a deep relationship with it. It is present in every entity; one only needs to realise it and become a part of it. This eternal power is Emerson's 'Over-Soul'. Emerson says that this eternal soul, the 'Over-Soul', is a source of energy and every individual is a specific manifestation of this eternal energy. In human beings, it is not an organ but its whole being is capable of operating all the other organs. The Over- Soul not only runs through man's powers of thinking, calculating, comparing, imagining rather it assists these activities while governing the whole being in the process of its

existence. The Over-Soul is not any faculty but a light that guides his action towards perfection. It is not intelligence or will in itself rather it is the power that governs the intelligence and will. He considers the Over-Soul to be the master of our whole existence governing each and every motion of life. It provides a background to our existence and supports our evolution towards divinity. It is not feasible to curtail the Over-Soul or hold it back from action. It cannot be controlled but one can only enhance his abilities to experience, feel and observe the disclosure of the soul. By a keen observation and hard practice, one can establish a connection between the Divine Mind and his mind. One can unite with the eternal soul only when he lives in harmony with nature and its principles. He says that life is a series of surprises where nothing is secure. He shows the path for the spiritual development towards energising spirit i.e. the Over-Soul. He suggests that by establishing a communication between his mind and that eternal mind, one can evolve towards eternity.

Conclusion

In this way, the theory of Tagore, as he introduces in his work *Sadhana*, is a far-reaching one that without a moment's delay incorporate the possibility of cheerful reconciliation amongst administration and renunciation, activity and confinement, amongst self and soul, the limited and the unending, the individual and the world.

Emerson's concept of Over-Soul emerges as an answer to the apparent dichotomy of the phenomenal reality which is based on the past and present impressions and the liberated mind, all as one indivisible reality. Emerson was deeply influenced by the Bhagavad Gita and also had access to the knowledge contained in the Vedas through translations by the western scholars.

In spite of the fact that *Sadhana*, is a gathering of all talks and discourses offered at different times regardless it speaks to the fine string of Tagore's logic that structures the associating join between every one of these addresses that of the motivation behind human life i.e., the acknowledgment of Brahma in our each idea, our each word and our each activity on this planet, this universe which is appearance of the unending, as far as bliss and love. Tagore himself is a fine case of this theory, for he has really been a man of the world

Emerson's spiritualism is based on the keen observation of nature and all concepts of his spirituality are predictions of his attitude towards nature. In the words of Robert C Gordon, Emerson's transcendentalism was concerned with the freedom from the rigidity of religion. The freedom from the doctrines and dogmas of religion form the basis of his concept of spiritualism. Emerson's spiritualism based on his transcendental beliefs in the words of Gordon:

His new faith freed him from the ascription of divinity to Christ alone, and insisted upon the immanence of divinity in every one. That God was within rendered unnecessary any mediator between humanity and God. The human

problem was simply to make actual what existed universally as perfect potential—identity with Absolute Spirit. (Gordon Robert C. (1993, P.81)

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