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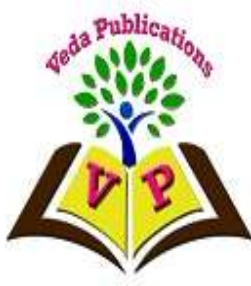


EMERSON'S INTERPRETATION OF THE HINDU LAWS OF KARMA

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ABSTRACT



The aim of this paper is to focus on 'Emerson's Interpretation of The Hindu Laws of Karma'. Emerson became widely recognized philosopher, Essayists, Poet and distinguished preacher of America. He represented America in a conflicting reign of mid-18th century. For this purpose he attempted to understand the importance of everlasting strength and materialistic earth. For this, he studied Hindu texts like *Vedas*, *The Upanishad*, and *Bhagavad Gita*.

Emerson's works reveal his primary philosophical and mystic thoughts. This is moral Idealism that God has ethical laws, that the sector is a discharge from God, that pupil has mysticism inside him and self-reliance is an ultimate detriment and the confidence of tendency is true.

Emerson's writings such as: '*Nature*', '*American Scholar*', '*The Divinity School Address*', '*Self – Reliance*', '*The Over- Soul*' etc. exhibit the thought of transcendentalism.

Keywords: *Moral idealism, Transcendentalism, Bhagavad-Gita, Laws of Karma.*

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**INTRODUCTION**

Transcendentalism was the primary American intellectual movement that confirmed accurate attentiveness in Eastern philosophy. Emerson started to have a look at Indian Philosophy and Mythology within 'Edinburgh Evaluation' amongst 1820-1825. His fascinate in Indian Thought grew when he became a younger Harvard graduate, and it endured till the edge of his writing career. This can be seen in his poems, letters, essays, and journals entries. Before intending to speak about Emerson's Hindu Laws of Karma, it's far important to take brief awareness at the movement called transcendentalism.

TRANSCENDENTALISM

A Multi-faceted enhanced transcendentalism and American transcendentalism movement brought 'unfastened thinking', 'intuitive idealism in philosophy', 'individualism in literature', 'new spirit in social reforms' and 'new optimism in human beings thoughts'. This New England motion flourished in a period between 1830-1860. Assembly held at 'George Ripley's home in Boston' within the fall of 1836. As a highbrow movement, transcendentalism turned into prompted via romanticism and put up Kantian idealism and its predominant exponents have been 'Ralph Waldo Emerson', 'Henry David Thoreau', 'Margaret Fuller' and 'Bronson Alcott'.

Transcendentalism's impact is actually seen in many American moves- is it 'religious', 'literary', 'political', or 'philosophical'. With regard to faith, it delivered loose thinking and reasoning and training faith. In fact, it changed into the primary rebel towards ancient Christianity because it rejected spiritual bureaucracy, creeds, rituals and literal explanations of scripture. Instead it aspired to attain for true non-secular revel.

Establishing an original dating with God and the universe was many of the foremost goals of the movement. Transcendentalism advocates religious experience totally based on intuition and an unmediated dating with the universe and its writer.

Transcendentalism brought the concept of idealism as well Orestes Brownson defines transcendentalism as "The recognition in man of the capacity of knowing

truth intuitively", and George A. Ripley defines it as "the supremacy of mind over matter". (Boller 34-35)

In addition to begin brand of intuitive religious revel in idealistic philosophy transcendentalism can be defined as a doctrine of reform. It became a movement of cosmic optimism all participants of this organization were profoundly constructive.

This new philosophy of transcendentalism after taking shape in New England, spread west ward and south ward till it encouraged a huge part of the country. The first transcendental membership or 'Symposium' was shaped in Boston 1836 and numbered among its member 'Emerson', 'Thoreau', 'Hawthorne', 'Channing', 'James Freeman', 'Clark' etc.

In literature transcendental deals with two subjects: (i) Nature and (ii) Man, the only being appeared as an open book of lord and the other as poor creature of the sense but as an immortal being these fundamental conceptions that the man or women soul is very best significance and that nature is however the symbol, the garment, the converting expression of the shades of heaven the whole romanticism movement in American literature.

In quick transcendentalism was the primary successful American movement that influenced American's faith, philosophy, literature, and attitude in the direction of lifestyles.

Hinduism is among many of the Globalism the oldest dwelling tradition. Behind the range of existence, there is harmony, behind person soul there is the self. All beings are unified in that one self that closing fact is called Brahman. The one fact is past, all time and space as a perfect transcendence. What it manifests, whether the macrocosm or the microcosm, is always within its own being, a good deal is as an item that floats in ethereal space. The notion of bliss is a crucial part of the one truth. God is complete in himself he lacks nothing. God does not compel to create. Deity creates for pleasure. Creation is an act of Ananda. God satisfy himself in his creation simply as an artist fulfils himself in his creative paintings. As God incorporates all, the introduction is extra correctly defined as manifestation. God will become the introduction. There is a cause within the



cosmos that's each earnest and joyful. God dwells in every article of this introduction he's in us, and we're in him. Krishna says in the Bhagavad Gita that

"The universe is strung round his neck like pearls on a string. By me in this whole universe pervaded. All things are in me and I in them. Because the potent wing blowing anywhere rests in the sky, all created beings rest in me. I am the father, the mother, the supporters and the grandsire of the universe". (Bhagavad Gita, 9:4, 6, 17)

A necessary Hindu principle is one of the line-up moods of all created matters. Behind diversity, there may be solidarity. Behind person soul, there may be the self, one with the divine. Not the handiest human life but all created lifestyles together with animal lifestyles are a team spirit. We spring from one supply. Dissimilarity and divisions are unreal. The perceptions that we originate from one unusual supply has ethical implications. It split ends in a kinder and gentler world. By its very nature, Hinduism isn't always a faith of a designated human beings or an appointed community. It regards such divisions as spiritually untenable. It expresses pupil looking for fact therefore it belongs to all. Hinduism isn't humanity its sympathy reaches out to every individual and animal. It reaches sympathy for all beings, on each and everyplane. Modern technology perceives man as having developed from animals. Hindu dharma sees God and the power and presence of God reflected in animals.

THE BHAGAVAD GITA

Emerson especially struck by way of the teachings of Bhagavad Gita, "the first of books", (Buell 178) as soon as he referred to it. He wrote approximately the Gita that, "In England the understanding rules and materialistic truth, the becoming, the fit, the discreet, the brave, the advantageous but they could not produce such a book as the Bhagavad Gita".

The Gita is an ancient Sanskrit text comprised of verses decorated with many literary devices consisting of allegory, metaphor, and allusion. It is a document of verbal exchange among Bhagavan or God, inside the shape of Krishna and Arjuna, a human. Arjuna is a Kshatriya warrior of the

pandava circle of relatives and Krishna is his cousin and a driving force of his chariot. In the struggle subject Arjuna sees lots of his loved one within the opening force and being conquer with the aid of pity, he refuses to fight. Krishna then tries to make him comprehend the importance of preventing. He also reminds him of his duty to follow his dharma or duty and to disregard his non-public emotions. Krishna sends his message to the mankind through Arjuna as does Christ via his twelve disciples. Krishna says, "Though unborn, for the soul is eternal, though lord of all beings, yet using my own nature, I come into existence using own Maya". Krishna sends himself via people to store people from adharma, break of morality and justice. He says, "For whenever there is a decaying of dharma and a rising up of adharma, then I send myself forth". (Herman 146)

The concept resonates with Emerson's emphasis on intuition and feels of right and wrong. In the essay "Over Soul", he writes that we as an individual soul are elements of God. There is no need to go to church to be united with over soul because intuition can remove darkness from our religious world like the flashes of light. Here, Emerson appears to be prompted by using the lesson of the Upanishad and the Gita that Nirguna Brahman, or what Emerson calls the over soul, is manifested through human beings.

Ralph L. Rusk the editor of letters, comments:

"This reading of victor cousin's first volume, course de philosophic, 1828, was particularly significant because it was this book which gave Emerson his first taste for the Bhagavad Gita". (Letters I, 322).

Thus Emerson's letters along with his journal and essay imply that the Bhagavad Gita became an extremely good source of knowledge and inspiration for him.

LAWS OF KARMA

Karma is completely vital concept in Hinduism intently related to the idea of dharma and liberation. A vigorous study of the Upanishad suggests that the idea developed with the Upanishadic philosophy, progressively, as part of the ritual terminology and end up an imperative part of Hindu metaphysics. Generally speaking karma



reflects any movement. "Kar"- organs of movement and "Ma" - producing or developing. So, literally karma is that's created or produced by one's physical organs. However karma does not imply bodily moves. Intellectual actions also represent karma. Hindus consider that notion has energy to create things and impact others. Harmful minds directed at others have the ability to harm not only handiest but also the person that has unleashed them. Since historical Hindus used mantras which had wonderful strength and efficiency to make or ruin matters, the exercise of yoga have become essential to stabilize the minds and thoughts of those who had the knowledge of mantras, and the potential to apply them successfully. Ancient rishi's had the energy to materialize matters through their thought power. Their benefits were as effective as their curses and had to spend a notable deal of time to regain them via performing severe austerities and penances.

The karma incurred by a person via his movement determines the route of his existence upon earth and his development into the higher worlds. Karma is meant to educate and teach us a lesson. If an individual does a profound study of this theory of karma then it will increase his abilities towards perfection. If a person is unable to recognize his mistake and correct them accordingly he will not be benefited with the good deeds. Karma results in inner peace and happiness while terrible deeds bring about poor effects for us, and our structured souls. Since each movement and state of being inactive has results, the law of karma is equally reticent. Approximately what we do or not do in our lives deliberately, every individual is aware about the significance of state of non-activity or non-performance of positive movements in our lives. What is intentionally done in this existence is as vital for our future as what is not done intentionally.

Both produce superb and negative outcomes in keeping with the choices that are made. If evil action can be shun then desirable karma is earned. However, if pupil shuns specific actions additionally or if he no longer reply righteously or accurately to evil in our lives and environment for a few personal or selfish motives, then he may be afflicted by the effects of our passive complicity and cowardice. So

one ought to be very careful about their intentions and sincerity in the back of actions and inactiveness. The Bhagavad Gita touches upon this situation within the following verses:

"Certainly one should have a clear knowledge of what is action, what is inaction and what is wrong action, for mysterious are the ways of action". (B.G. Ch4: Verse 17)

"He, who sees action in inaction and inaction in action, is wise among all men. He is the accomplished yogi who has succeeded in performing actions". (B.G Ch4: Verse 18)

Which might be inherent in us and in the whole advent, particularly 'Sattva', 'Rajas' and 'Tamas' eachsoul is tied to the series of births and deaths in step with karma till it manages to discover a way out by use of completely and unconditionally attending to God and with the resource of appearing movements without desire and expectations. This is link up with the verses of Bhagavad Gita.

"He is free from attachment, whois liberated, whose mind is established in knowledge, whose action is but actions of sacrifice, only his actions are completely dissolved".

"His offerings are Brahman, his oblation is Brahman, his sacrificial fire is Brahman, and the sacrificer is Brahman. He certainly attains Brahman who finds Brahman situated in all activities.(B.G. Ch4: Verses 23&24)

With the concept of Karmic legal guidelines, Emerson emphasizes the best deeds of people. In 'Self-Reliance' he urges his readers now not to rely upon good luck. He also believes that we not have to take any piece of appropriate fortune as an amazing omen.

Emerson belief of Self-Reliance is very near to Karmic laws. The people who want to acquire something he can acquire it. The entirety is determined with the aid of our movement of Karma. References to the idea of karma is discovered copiously inside the scripture of Hinduism. Almost all of them identify dreams as the foundation purpose of our suffering and warning us in competition to which might be motivated via goals. Although the



Upanishad focus especially on transcendental reality and the nature of atma and Brahman.

“Accordingly as one behaves so does he become. The doer of good becomes good; the doer of evil becomes evil. One becomes virtuous by virtuous actions. Others become bad by bad actions”. (Brihadaranyaka Upanishad, Ch4, Brahmana4, Verse5).

Bhagavad Gita additionally deals with the venture of karma yoga or the yoga of movement. The scripture repeatedly emphasizes the binding nature of desire ridden movements and how we are able to unfasten ourselves from the outcome of such actions. In the scripture, Lord Krishna informs Arjuna, his disciple that our moves stands up from our goals, which in flip are resulting from the triple gunas or developments. The disciples have freedom of desire and he will achieve the godly traits that we have already got inside ourselves or we are able to select to be devilish by way of “our” karma. Emerson’s concept of liberty or unfastened will go hand in hand with the concept of karma due to the fact in line with each principle, thus everyone is able to reconstruct our destiny by the means of our actions.

If Emerson’s wondering ever contradicts with Indian notion, it’s far in his essay ‘Compensation’. He acknowledges the moral value of “the Indian mythology which ends up in some ethics and it would seem impossible for any delusion to be invited and get any substance which is not ethical” (174). However, he is now and then troubled due to the fact he can see now two simple facts of things, however also an inherent contradiction within the standards of desirable and evil. In ‘Compensation’ he appears to accept the life of evil when he assures his readers that God has created the entirety for the first rate. Emerson notion is that a union of our individual soul and the over-soul is the way of mukti. This belief resonates flawlessly with the idea of brahma

and atma, however his commentary of dualism in ‘Compensation’ paralyzes his religion. In brief even though a good deal of Emerson’s concept and writings corresponds with Indian philosophy and mythology, still a distinction is visible in his concept of dualism of nature and this dualism hinders the union among the individual soul and the over-soul.

Emerson’s notion is aligned with Indian philosophical and non-secular belief. The Bhagavad Gita, an account of communication between Krishna and Arjuna, is astounding supply of knowledge and concept for Emerson. Throughout his journals he praises this book. The Indian philosophical idea of karma paintings or motions by which people’s fate is decided is likewise dominant in Emerson’s writings. The legal guidelines of karma emphasize the motion of character and freedom of desire. In the behavior of existence and self-reliance, Emerson exploits the concept of karma, and urges his readers to be chargeable for their non-public deeds. Thus, the Indian philosophical and religious concept and the lesson had a fantastic effect on Emerson’s intellectual works. By exploring and making use of Indian spiritual beliefs and philosophical traditions, Emerson’s paved the manner for his successor who continued to dig into the richness of ancient texts inclusive of the Upanishads and the Gita. With this interest in Indian thought, Dale Riepe says that “there has been a continuous concern for Indian thought in the United States since Emerson’s early years”.(125).

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