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Impact of Gitopanishads on transcendentalist Ralph Waldo Emerson

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Abstract: TRANSCENDENTALISM describes a straightforward idea where people, men, and women equally have knowledge about themselves and the world around them that "transcends" or goes beyond what they can see, hear, taste, touch, or feel. Transcendentalists saw physical and spiritual phenomena as dynamic processes rather than discrete entities. Transcendentalism emphasizes subjective intuition over objective empiricism. Hindu texts also strongly influenced the philosophy of the mind and spirituality, especially the Upanishads. Transcendentalism is a philosophy that began in the mid-19th century and whose founding members included Ralph Waldo Emerson. Emerson was considered the first American who read the sacred books of Hinduism. (Rehman & Ahmed, 2017/01/01). The Vedantic Philosophy influenced him; thus, he discussed Hinduism in his writings. This paper aims to examine the impact of the Gita on the writings of Ralph Waldo Emerson. The Bhagavad Gita is a mystical text about "the nature of things." It is among Hinduism's most important religious texts and is easily known. It is commonly referred to as Gita and was originally a part of Mahabharata great Indian epic. The Gitopanishads combine the concept expressed in the central texts of Hinduism- the Vedas and Upanishads- synthesized into a single, coherent vision of belief in one God and the underlying unity of all existence.

The Gita belongs to every individual, caste, group, school, sect, nation, or time. It is widely regarded as universal and practicable for the entire universe. It is for every religion, for every country, for every man, and every woman. It is that touchstone that indicates the substance of truth.

Ralph Waldo Emerson said this about Bhagavad Gita "*I owed a magnificent day to the Bhagavad Gita. It was as if an empire spoke to us, nothing small or unworthy but large, serene, consistent, the voice of an old intelligence, which in another age and climate had pondered and thus disposed of the same questions which exercise us.*"

The researcher wants to investigate the impact of the Gita on Emerson's writings with the help of concepts used in Indian Philosophy and Transcendentalism. The researcher wishes to examine the idea of Self-Reliance, Brahma, and Illusions. These are the following issues that the researcher would determine as they provide keen insight into Indian Philosophy and emphasize the laws of Nature.

Keywords: Bhagavad Geeta, Indian Philosophy and Transcendentalism, Self-Reliance, Brahma, Illusions, Waldo Emerson.

Introduction and Background

R.W. Emerson is, truth be told, a Vedic holy person and an 'incredible soul' who comprehended and understood the Vedas. He created and established Vedic ideas in Western culture in the current age. He was popularized into the world in Boston in 1803 into a recognized group of New England Unitarian Ministers.

For R.W. Emerson, the ideas and musings of the Hindus propounded in the Upanishads, the Bhagavad Gita, and other Indian Vedic sacred texts combined in his views of Nature, Soul, Truth, and Over-Soul, which will be explained further. He turned towards the Indian Vedic idea from the get-go throughout everyday life when he was a teenager. So the inquiries which practiced R.W. Emerson and the time were settled currently in the Bhagavad Gita. This considered R.W. Emerson is inspected further in The Transcendentalist. (Durga & Gupta, 2014/01/01)

Just an 'incredible soul' (considered the Bhagavad Gita idea of the manifestation in Self Reliance, Transcendentalist and Circles, for example, R.W. Emerson might have achieved this demonstration. R.W. Emerson's works impacted the making, molding, and thinking of nineteenth Century America and different masterminds. Indeed, his reasoning has impacted America forever. According to the researcher, it came to be that Bhagavad Gita is a part of current American and Western development down the progression of time. R.W. Emerson was the significant advance through which the Bhagavad Gita ideas turned into a piece of the American idea, impacting it.

The Bhagavad Gita is an otherworldly text about "the idea of things." It is among the strict primary texts of Hinduism and is effectively the most popular. It is usually alluded to as Gita and was initially essential for the incomparable Indian epic Mahabharata. The Gita consolidates the idea communicated in the focal texts of Hinduism-the Vedas and Upanishads-which are here orchestrated into a solitary, reasonable vision of faith in one God and the fundamental solidarity of all presence. The text or the shlokas on how one should raise the psyche and Soul to look past appearances-which fool one into having confidence in duality and assortment and perceive that there are deceptions, all people and parts of the presence of Divine which one will perceive once the features of fraud have been disposed of. Among the extraordinary sacred texts of Hinduism, the Bhagavad Gita is the most pre-famous, both from the significance of its idea and the practicability of its discipline. Here one observes the most attractive blossoms of the Vedas got free from the weeds and underbrush of customs, functions, and legends.

We infer that R.W. Emerson held Vedic idea to "contain each strict feeling, every one of the amazing morals which visit thus every respectable brain." Since in different religions, there might be things against the Vedic thoughts, which according to R.W. Emerson, will be against 'nature,' so they should be disposed of at a few phases on arriving at Nature and strict opinions, or they need to cease to exist. According to Bhagavad Gita, this idea of R.W. Emerson is upheld by the Bhagavad Gita, which considers everything in opposition to Dharma to be Adharmic or oblivion. Henceforth R.W. Emerson varies from different religious viewpoints. We find in Self Reliance that R.W. Emerson has confidence in 'dedication to divinity with the character.' We see there and around, and around this, the idea of Bhakti Yoga shrouded in Bhagavad Gita. We find in 'Deceptions' that R.W. Emerson puts stock in Vedic divinities' Yognidra' and 'Mother of the World' like Vedic Saints. In Compensation, R.W. Emerson believes the profound quality, everything being equal, to be according to the Vedic Law of Karma. Further in Compensation, R.W. Emerson states, "A plain admission of the in-working of them all and its ethical point. The Indian folklore closes in similar morals" subsequently, the 'ethical quality of everything is according to Vedic Dharma. Thus, according to R.W. Emerson, the parts of different religions that disagree with Vedic Dharma are disposed of.

The far-reaching, pervading, sweeping and rousing impact R.W. Emerson had on the changing American culture is prominent, in fact, integral. It is indisputable that Emerson was the prominent pre-head of the transcendental development of the mid-nineteenth century. Indeed R.W. Emerson was the foremost inspirer and trailblazer of the present-day western way of thinking. R.W. Emerson is the scholarly and otherworldly forebear of American Philosophy. His work, The American researcher (1837), lifted the American idea to another level-the autonomy and separateness of American distinction and personality.

R.W. Emerson was, without a doubt, the transcending character and motivation for visionary development. There is no question that R.W. Emerson turned into the leading voice of American insight and culture. He was nicknamed as the Concord Sage. Herman Melville was at first a pundit of R.W. Emerson and thought he had a deformity in the district of the heart' and a 'self-pride so strongly learned that at initial one wonders whether or not to call it by its right name.' Later Herman changed his perspectives and expressed that R.W.

Emerson was 'an extraordinary man. This shows resistance to R.W. Emerson eventually, through comprehension, advanced into esteem and motivation.

The Transcendentalist development became a rounder known and regarded as a worldwide movement after moving throughout American ideas and penetrating its way of life. However, R.W. Emerson might not have been alluded to or evoked in certain times of American culture, yet his ideas and thoughts are the pertinent topics in each period.

Likewise, R.W. Emerson states his ideas of 'eternal love,' 'personality to the deity,' 'devout motions of the soul,' 'genius,' 'nature,' 'divine unity,' 'compensation,' 'soul' and 'its relation with Over Soul,' 'aboriginal self,' 'great soul,' 'own work,' 'own thought' and others which the researcher has clarified as ideas of the Bhagavad Gita.

Particularly R.W. Emerson's idea of Compensation and its equivalence with the Bhagavad Gita's concept of the Law of Karma. Additionally, it contains the Bhagavad Gita ideas of Karm Yog, disposing of sensory delights, character, Brahman, prudence as Satva, Justice, and the futility of Last judgment. We see the 'ethical point' of all as per R.W. Emerson. According to Sanatan Vedic Hindu Dharma, all need to follow them mandatorily.

In Illegitimacy of Slavery, R.W. Emerson states, "Since the time I was a kid I have wished to compose a talk on Compensation; for it appeared to me when extremely youthful that regarding this matter life was in front of religious philosophy and individuals knew more than the evangelists educated." According to Bhagavad Gita, the idea of Compensation is associated with life necessarily and endlessly. R.W. Emerson knew this since he was extremely youthful. The Bhagavad Gita clarifies Emerson's information on 'Compensation' even in his youth.

R.W. Emerson states, "There is a more profound truth in the spirit than Compensation, indeed, its inclination. The spirit isn't remuneration yet a day-to-day existence. The spirit is under a running ocean of situations, whose waters recurring pattern with wonderful equilibrium, lies the native chasm of genuine being" This is according to the Bhagavad Gita, a perspective on Soul and Brahman being past Karm. This is clarified in "Over-Soul," 'Self Reliance' and 'Nature.' It is brought out in Chapter 2 of the Bhagavad Gita. The 'aboriginal self' has been found in "Self Reliance" and "Over-Soul" as Brahman. We see in "Over-Soul" that indifferent Brahman is past and unaffected by "situation" along these lines; it lies 'under this huge amount of Running Ocean of the situation.' This is according to Bhagavad Gita. The Soul being indistinguishable from Brahman and past material sign 'is.

Emerson states, "Conviction and Love, and accepting adoration will set us free from an immense heap of care. O my siblings, God exists". This is the idea of Bhakti Yog as given in the Bhagavad Gita and clarified around and around. "There is a soul at the focal point of Nature and over the will of each man, with the goal that not a single one of us can wrong the universe. It has so imbued its solid charm into Nature that we succeed at the point when we acknowledge its recommendation, and when we battle to wound its animals, our hands are stuck to our sides, or they beat our bosoms. (According to the Bhagavad Gita Law of Karma expressed in Bhagavad Gita 13.22, Chapter 2, we understand the Soul and Brahman after Dharma which is the 'guidance' of the spirit, and become swindled on not paying attention to this guidance thus 'beat our bosoms.') The entire course of things goes to show us faith. (We see that Emerson's idea of 'faith' is in the setting of Soul and Brahman, Dharma, and Bhakti Yog. This is according to Bhagavad Gita (Along these lines, all need to submit to Dharma. This is according to Bhagavad Gita). There is a direction for every one of us, and by humble listening; we will hear the right word. Why do you need to pick your place and occupation so horrendously and partners and methods of activity and amusement? Unquestionably there is a potential that blocks the need for equilibrium and resolves political race. There is a reality, a suitable spot, and social obligations for you. Place yourself in the stream of force and insight that invigorates everyone it floats and you are actuated to truth, right, and ideal satisfaction without exertion. Then, at that point, you put all gainsayers off base. "This draws out the ideas of Brahman, its connection with soul, Dharma, own work,

own nature, swadharm, Karma Yog as found in the subheads of 'Oversoul,' 'Self Reliance,' 'Circles,' 'Experience' and 'Nature.'

Particularly R.W. Emerson's ideas of virtuoso, God inside, incredible soul, the uselessness of despondency over death, Secularism and their similitude and equivalence with the Bhagavad Gita ideas Swadharm, own work, own tendency, and Karm Yog. R.W. Emerson is viewed as a Vedic holy person because of his musings.

R.W. Emerson states, "Ah, our Genius was somewhat more of a virtuoso!" Here, we see that virtuoso is inside us, thus a piece of 'Own Nature.' We find in 'Self Reliance' or more that Genius joins us to all-knowingness or Brahman and God; consequently, the longing to build 'Genius' is to perform Swadharm progressively. It additionally shows enthusiasm for information. This is clarified in Bhagavad Gita. According to Gita, considerably under deception and restricted information, 'own inclination' (or virtuoso) guides one to act accurately according to the above assertions of R.W. Emerson.

R.W. Emerson states, 'Nature prefers not to be noticed and loves that we ought to be her numb-skulls and close friends. Henceforth R.W. Emerson utilizes 'nature' to portray the Bhagavad Gita idea of Maya clarified in and underneath. "Dream conveys us to dream, and there is no limit to illusion." This is the idea of Maya in the Bhagavad Gita. This is clarified in "Conduct of Life-Illusions." This is clarified in Bhagavad Gita. "Each one is compelled to act vulnerably as per the characteristics he has gained from Prakriti (Maya)." Gita says, "The whole manifestation is deluded by the three Gunas (Maya)."

R.W. Emerson states, "Life itself is an air pocket and a suspicion, and a rest inside a rest." This is likewise because life in the material world must be risen above to arrive at the changelessness of Brahman. This is according to Bhagavad Gita. This is the idea of Maya found in the above Gita Shlokas and in 'Conduct of Life-Illusions'

R.W. Emerson states, "I know not to guarantee any fulfillment for my image, I am a piece, and this is a section of me." This is seen from the above assertions. This is according to Bhagavad Gita. All are fragments of Brahman.

R.W. Emerson states, "The principal thing we need to say regarding what is called new perspectives here in New England, right now, is that they are not new; however, the exceptionally most established of contemplations cast into the shape of these new occasions." This is according to the Bhagavad Gita. Sri Krishna lets Arjun know that he trained this (Bhagavad Gita) Yogic information, which is enduring, to the Sun God Vivasvan, and from him through Manu, the begetter of humankind, this information was submitted disciple progression. We see here that Yogic information on the Bhagavad Gita is perpetual. Just it is uncovered to the world through 'Great Souls' on various occasions, similar to the ones referenced previously.

R.W. Emerson believes these 'new perspectives to be planted by 'extraordinary man' and 'loners' as seen. I have disclosed 'hermits' to be R.W. Emerson's and the Bhagavad Gita's idea of 'incredible soul.' Bhagavad Gita states, "The incomparable Yogic information was gotten in disciple progression and comprehended by regal sages. Be that as it may, over time, the progression was broken and consequently seems, by all accounts, to be lost". Gita states, "I am disclosing that equivalent Yogic information to you." Both R.W. Emerson and the Bhagavad Gita consider 'New perspectives in this manner to be hands down the most seasoned contemplations cast into new occasions. Master Vivekananda additionally communicates a similar view. "It's (the Vedantic religion's) authorize is the everlasting idea of man, its morals depend on the timeless profound fortitude of man" and "Our first rule is that all that is vital for the flawlessness of Man and for accomplishing unto opportunity is there in the Vedas. You can't find anything new. You can't go past ideal solidarity." We find in 'Compensation' that R.W. Emerson considers Indian folklore to accurately communicate "A plain confession of the in working of the All and its ethical point." R.W. Emerson's idea of 'Over Soul' is Brahman, and his 'Ethical point' is communicated in Dharma, Karma, and Bhakti Yoga; this is brought out in this paper in 'Self Reliance,' 'Circles,' 'Over Soul' and somewhere else. R.W. Emerson's 'Moral Aim' can be viewed as equivalent to his 'standards.' Vedic thoughts being everlasting are past time and usable in unsurpassed. The Bhagavad Gita is a store of Vedic studies that entered American culture as 'New perspectives through R.W. Emerson.

R.W. Emerson could accomplish this simply because he is an 'Extraordinary Soul.' This idea of R.W. Emerson ('Great Soul') is clarified in 'Self Reliance' and 'Circles' as a Bhagavad Gita idea. It is according to Gita.

Gita shlokas clarify that Brahman manifests as an 'incredible soul' to build up Dharma in each age. Manifestation is not quite the same as and better than Jiva or a typical person. Further, according to Gita, any place we see an indication of additional customary richness, magnificence, and greatness, especially in a 'hermit-like R.W. Emerson, we ought to consider it to address a piece of the plushness of Brahman. 'Incredible Soul' is an idea of R.W. Emerson, and this is according to the Bhagavad Gita. This necessity of reworking 'most seasoned idea' into 'new occasions' is an explanation because R.W. Emerson needed to work out and thoroughly consider his ideas, life, works, talks, articles, and diaries as an 'incredible soul.' Hence the affected and coordinated society forever towards Sanatan Vedic ideas. Subsequently, a simple expression of the Bhagavad Gita would not accomplish this (as attempted by certain people). I appear in the paper that R.W. Emerson's ideas are the ideas of the Bhagavad Gita. This is according to Vedic Culture. R.W. Emerson assimilated the Bhagavad Gita according to his exceptional and uncommon capacities. While ordinary individuals can measure up to rocks, R.W. Emerson can be supposed to be a Mountain. His works were invigorated by the Bhagavad Gita. R.W. Emerson created and established Vedic ideas in Western culture, changing them from the inside. Accordingly, America assimilated Vedic ideas from Emerson.

Master Vivekananda could become well known in America during the Parliament of Religions because of this impact of Emerson, as he was viewed as a Vedic holy person. Just an 'extraordinary soul' (considered to be the Bhagavad Gita idea of the manifestation in 'Self Reliance,' 'Transcendentalist' and 'Circles, for example, R.W. Emerson might have achieved this demonstration. According to Swami Vivekananda, "And it is here that the investigation of various religions helps us. It shows us that the same considerations that we have been calling our own and our own alone were available many years prior in others, and some even in a preferred type of articulation over our own" This is according to the lessons of Bhagavad Gita. This is according to the perspective of R.W. Emerson above. R.W. Emerson further expresses, "The light is dependably indistinguishable in its organization; however it falls on an extraordinary assortment of articles, and by so falling is first uncovered to us, not in its structure, for it is shapeless, yet in theirs; in like way, thought just shows up in the items it characterizes. What is prominently called Transcendentalism among us is Idealism". In 'Over-Soul,' we have seen that it contains the idea of 'Formless' and henceforth 'amorphous light' alludes to Nirgun Brahman's idea of the Bhagavad Gita.

In Gita and in 'Over soul' and 'Nature,' we see that the material world, all life, and the Laws administering them exude from Brahman. Subsequently, it ('shapeless light') 'shows up in 'their' ('the items it falls on') 'structure.' This is the Bhagavad Gita idea of Maya. This is clarified further in Gita and 'Illusions.' According to Emerson's view, 'thought just shows up in the items it orders.' The Bhagavad Gita arrangement of Jati Dharm and Swadharm as found in the subhead of 'Self Reliance' and 'Caste System' depends on 'own idea,' 'own inclination' and 'own work' ideas of the Bhagavad Gita and R.W. Emerson. Individuals must follow it according to their capacities to arrive at enlightenment. Henceforth Emerson's 'thought' here alludes to and is according to the Vedic idea of 'thought' brought out above. Hereafter R.W. Emerson's 'Transcendentalism' and 'Idealism' contain and depend on these Vedic ideas.

R.W. Emerson states, (To the romantic) "Brain is the main reality, of what men and any remaining qualities are better or more terrible reflectors." According to Bhagavad Gita, This depicts that one should advance flawlessly with the assistance in total agreement. The brain can be both the companion and adversary of the adapted Soul. One who has conquered the psyche has effectively arrived at Brahman. Henceforth 'Psyche is the main reality, and according to perspective or constitution of thought (Sattvic, Rajasic, and Tamasic, clarified in Bhagavad Gita and seen as ideas of Emerson in 'Compensation' and 'Circles'), people are 'better or more terrible reflectors' of this. Emerson utilizes the words 'other qualities' to portray everything other than 'men.' Hence Emerson utilizes the word 'nature' here uniquely in contrast to his utilization of this word in his paper 'Nature.'

R.W. Emerson states, "That Transcendentalism is the Saturnalia or abundance of Faith; the presentiment of a confidence appropriate to man in his respectability, 'Overabundance of confidence' is the "God inebriated state" of R.W. Emerson which is equivalent to the idea of Bhakti Yoga of Bhagavad Gita. This is canvassed around and around. 'Confidence' is according to Bhagavad Gita. It is a piece of Bhakti, Dhyana and Karm Yogas. 'Overabundance of Faith' alongside 'respectability' seen above alludes to Bhakti, Gyan, Karma Yogas, and Dharma. We see here that 'integrity' is a transcendental idea. Emerson's idea of 'Integrity' has been covered as a piece of the Bhagavad Gita in 'Self Reliance.' 'Integrity' there is communicated as a strategy for living. This is following Dharma and the Yogas clarified in the Bhagavad Gita. We additionally see here 'Abundance of confidence' alongside 'Integrity' likewise alludes to 'claim characteristics' in the person, which is a piece of the person's 'own work' and 'own inclination.' These ideas of R.W. Emerson are a piece of Swadharma clarified in Bhagavad Gita. Swadharma incorporates 'own tendency', 'own work', 'own idea'. This is clarified in 'Self Reliance.' Consequently, these ideas of the Bhagavad Gita are 'Transcendentalism' according to R.W. Emerson.

R.W. Emerson states Nature is Transcendental'. We have seen R.W. Emerson's idea of 'Nature' as contained in the Bhagavad Gita in the subhead of 'Nature' and is according to Bhagavad Gita. R.W. Emerson states, "Yet virtuoso and righteousness anticipate in man similar shortfall of private finishes, and loftiness to conditions," We consider 'genius and virtue' to be ideas of the Bhagavad Gita in 'Self Reliance' and 'Compensation' individually. We see that 'prudence' is vicarious and 'virtuoso' is for the prosperity of society and humankind since they are a part of Dharma. Consequently, they block 'private ends.' We see in Bhagavad Gita that Dharma requires 'the shortfall of private ends.' Likewise, according to the Bhagavad Gita advantage of all life is a point of Dharma, Swadharma, 'own temperament.' In 'Self Reliance,' I have displayed that R.W. Emerson's idea of 'virtuoso' comprises Swadharma and 'temperament'; consequently, the 'shortfall of private closures.' We see here that these ideas of the Bhagavad Gita also are transcendental. In the setting, 'Private ends' here alludes to material longings of the restricted deceived personality, including a sense of satisfaction that must be discarded to follow Dharma and the Yogas. Henceforth, they need to be made 'missing.' According to Bhagavad Gita, Karm Yog must be performed with obligation for the good of obligation independent of the situation (triumph or rout or injury or demise) and want of the misdirected Soul. I have additionally shown this in 'Self Reliance' and 'Compensation.' This is according to R.W. Emerson's view 'nonappearance of private finishes, and loftiness to conditions.' Subsequently, these ideas of the Bhagavad Gita are 'Transcendentalism' according to R.W. Emerson.

Conclusion:

The researcher has investigated that R.W. Emerson's ideas are the ideas of the Bhagavad Gita. The Bhagavad Gita is a peak gem work of Vedic culture. Its unbiased and explicit shlokas (refrains) are upheld by the full results of the Vedic way of thinking like the Vedas, Puranas, and the Epic Mahabharata. Its ideas are forever and ageless. R.W. Emerson has communicated these 'old thoughts in another age' as found in 'Transcendentalism.' He could accomplish this as he was an 'incredible soul'; indeed, 'extraordinary soul' itself is an idea of both the Bhagavad Gita and R.W. Emerson.

Emerson has, in this way, embedded Vedic ideas in western culture and helped the whole western culture and non-western countries impacted by western culture. Master Vivekananda has precious R.W. Emerson and supports my above investigation on the impact of R.W. Emerson through his remarks which I have brought out in the paper. Explicitly I have researched the accompanying ideas of R.W. Emerson, which I have moreover demonstrated to be ideas of the Bhagavad Gita. I have investigated R.W. Emerson's ideas of Self Reliance, own work, Genius, own temperament, own statement, character, God inside, Great Soul, cause furthermore impact, truth, integrity, visionary, I, identity, thinker, instinct, Nature, Soul, over Soul, god, an abundance of confidence and Compensation are contained in the Bhagavad Gita. All need to obligatorily follow Dharma and the Yogas to arrive at the right idea. Ethics of all are required to be according to Vedic Dharma. R.W. Emerson's perspectives on Slavery are as indicated by the Bhagavad Gita. Emerson has confidence in the solidarity of Soul with Brahman, Brahman acknowledgment, Law of Karma, Dharma, Bhakti, and Karm Yogas. I have investigated Emerson considers these to be 'transcendental' ideas. R.W. Emerson's enthusiasm for going past the three Gunas, past Satva, Bhakti, or Eternal love for God with structure. According to Vedic ideas, I have explored Emerson's idea of the worthlessness of despair over death. We see R.W. Emerson's idea of Compensation and its equality with the Bhagavad Gita's Law of

Karma. According to Sanatan Vedic Hindu Dharma, we see the 'moral aim' indicated by R.W. Emerson. All need to follow them obligatorily. I have explored that, according to the possibility of Emerson and Swami Vivekananda, all need to follow the standing framework (Jati Varnashram) to arrive at the right idea. I have investigated that R.W. Emerson's concept of Fate, power, wealth, culture, behavior, worship, good or evil, beauty, identity, and illusions is as per Vedic concepts. R.W. Emerson puts stock in Vedic gods. There is a lot of extension for other examination understudies to deal with the directing light enlightened by me on utilization of the ideas of R.W. Emerson in different contemporary fields.

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