

## A STUDY ON EMERSON'S IMPORTANT ESSAYS ALONG WITH THEIR CONCEPTS AND THE BHAGAVAD GITA

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### ABSTRACT

*Research is conducted in this study on whether or not R.W. Emerson's ideas are similar to those found in the Bhagavad Gita. The Bhagavad Gita is often regarded as the most important literary work to emerge from Vedic culture. These "ancient concepts in a new age" are expressed by R.W. Emerson in his work "Transcendentalism," which can be viewed here. Because he was a "great soul," he was able to accomplish this; in fact, the term "great soul" itself is a concept that is shared by the Bhagavad Gita and R.W. Emerson. R.W. Emerson's introduction of Vedic ideas into Western thought has consequently benefited not just the entirety of Western civilization but also non-Western nations that have been influenced by Western thought. In accordance with the Bhagavad Gita, R.W. Emerson held the following opinions regarding slavery: Emerson is a devotee of the idea that the soul is one with Brahman, the realization of Brahman, and the law of karma. Dharma, Bhakti and Karm Yoga's.*

**Keywords:** Vedic, Literary, Brahman, Thought, Culture.

### I. INTRODUCTION

Ralph Waldo Emerson was known as the poet and prophet of the United States. He is mostly recognized for his efforts to improve the spiritual landscape of the American mind, and for this, he is revered. In the year 1803, Emerson was born in Boston, in the United States. He was just eight years old when he lost his father, and his mother brought him up on her alone. Emerson spent his entire life in Massachusetts, where he rose to prominence as the preeminent member of the intellectual movement known as the Transcendentalists. His ideas and beliefs can be

summed up by one of his own sentences, which asks, "Can anyone doubt that if the noblest saint among the Buddhists, and noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, M[a]nu in India, Confucius in China, and Spinoza in Holland, could somewhere meet and converse together, they would find themselves of one religion?" (Can anyone doubt that if the noblest First of the American intellectual movements to demonstrate genuine interest in Eastern philosophies was the transcendentalist school of thought. Between the

years 1820 and 1825, Emerson began to read articles about Indian philosophy and mythology that were published in The Edinburgh Review. His fascination with Indian philosophy began to develop while he was still a young graduate of Harvard, and it lasted right up until the conclusion of his career as a writer. The evidence of this may be seen in many of his articles, poems, letters, and entries in his diary. For instance, the idea of Brahma is extremely important to both his works and his views. [Citation needed] In addition to that, he has a significant fascination with the Bhagavad Gita. Some of his pieces, such as "Self-Reliance," deal with a subject that is somewhat similar to the idea of karma and shares many of the same characteristics.

## II. INFLUENCE OF THE BHAGAVAD GITA ON EMERSON'S ESSAY 'CONDUCT OF LIFE'- 'FATE':

In particular, Emerson's ideas regarding "Fate" and "Providence," as well as Emerson's explanation of the life of Abraham Lincoln as it relates to his concept of "Providence," and Emerson's development of the thought of Jesus. It is generally accepted, in accordance with the Darshan (philosophy) of Hindu Vedic scriptures, that there is a Law of Karm (Action), as well as a Yoga of Action (Karm Yog). (You may read more about this in the sections titled "Self-Reliance" and "Compensation." This information can be found in the Bhagavad Gita. A person's Destiny or Fate is determined according to the Law of Karm (Bhagya). Those elements of Destiny that can be altered with little to no work are referred to as "Adhriddh," while those that can only be altered with a significant amount of effort, or perhaps not at all, are referred to as "Dhrid." A person's actual actions (known as Kriya Shakti) and thoughts (known as Iccha

Shakti) have the power to change their destinies. Kriya Shakti refers to the power of one's actions, while Iccha Shakti refers to the power of one's thoughts. Sanchit Karm is the total amount of all Karm added together. As a result of this, the Karm that has become manifest for the current existence is referred to as Prarabdh. The ideas of the Vedic saint Sri Rama Krishna can be seen when he says, "The problem is that everyone must reap the result of his previous Karma." One must acknowledge the influence of inclinations, which are acquired from previous lives and are the results of prarabdha karma. In the following, we will examine the ways in which these ideas are comparable to those discussed in Emerson's essay "Fate." As can be seen on page 9, while Jesus was capable of understanding and teaching about thought about action, R.W. Emerson was the only person who was capable of understanding and teaching this along with the still higher aspect of Iccha Shakti, which can be translated as one's way of thinking or the constitution of one's thought. Also see "Compensation" on page 56. does not comprehensively address all things that are to be comprehended through the study of the Vedas and the Puranas.

The words of R.W. Emerson can be paraphrased as follows: "Everything is good which leads us home to add one stroke of faithful labor." Friends, books, photos, lower chores, abilities, flatteries, and hopes are all examples of diversions that might induce oscillations in our giddy balloon and make it impossible to maintain a decent stance and a straight line of action. You are required to choose your work; (Swadharm) you are to take what your intellect is capable of and abandon the rest. (The Jati Dharma way of life inherently includes capabilities.) Only in this way can the necessary amount of vital force be

accumulated to make the transition from knowing to action. Within the realm of 'Self-Reliance,' the concepts of 'Need to Act,' 'Pragmatic Efforts,' 'Discarding Lower Duties in Favor of Higher Duties,' and 'Own Work' have all been considered to be components of Swadharm and the Yoga of Action (Karm Yog). "Take what your intellect can handle, and leave the rest behind." According to BG 18.41–46, abilities are considered a component of Jati Dharma. One is able to move from a state of "knowing to action" as a result. This is a component of Karm Yog that is discussed in BG Chapters 2, 3, and 5. This is an application of Emerson's idea of 'principles,' which may be found in 'Self-Reliance.' This is brought forth in the sub head of 'Experience' on page 223, and it is essentially a part of the concept of 'own work' and 'own thought' as discussed in the section titled 'Self Reliance.' Chapter 2 of the Bhagavad Gita reveals that in order for Arjun to adhere to Swadharm, he must forsake his friends and give up any possibility of winning. Swadharm is comprised of both "own labor" and "own thought." As a result, Swadharm and Karm Yog are fundamental components in Emerson's conception of the term 'power.' The second substitute for temperament, according to R.W. Emerson, is drill, the force of usage, and habit. In the Mahabharata, we learn that Arjun and other characters had undergone rigorous training by performing drills and adhering to a set routine. This helped in generating the appropriate "temperament," as well. This is how Karm Yog explains it. Every effective army will have this component of their training. As a result, each one of them adheres to the teachings of R.W. Emerson and the Bhagavad Gita. This is also considered a component of Swadharm. These are essential components that are required of any successful man.

### III. EMERSON'S ILLUMINATING ESSAY 'COMPENSATION' AND THE BHAGAVAD GITA:

In particular, R.W. Emerson's concept of Compensation and the similarity between it and the idea of Law of Karm presented in the Bhagavad Gita. In addition, we can see that it incorporates the ideas presented in the Bhagavad Gita, such as Karm Yog, the rejection of sense pleasures, character, Brahman, virtue as Satva, justice, and the ineffectiveness of final judgement. We see that the 'moral objective' of all people, according to R.W. Emerson, is to adhere to the precepts of Sanatan Vedic Hindu Dharma, and that this is a requirement for everyone. The unjustifiable nature of slavery:

In his essay "A Discourse on Compensation," R.W. Emerson writes, "Ever since I was a youngster, I have longed to write a discourse on Compensation; for it appeared to me when very young that on this topic life was ahead of theology and the people knew more than the preachers taught." According to BG 13.22, the idea of compensation is inextricably linked to the concept of life throughout eternity. R.W. Emerson has this knowledge from an early age on in his life. The Bhagavad Gita verses 6.43 and 6.44 provide an explanation for how R.W. Emerson could have known about "Compensation" even when he was a child. The following is an excerpt from R.W. Emerson's essay: "It seemed to me also that in it might be shown men a ray of divinity, the present action of the soul of this world, clean from any vestige of tradition; and so the heart of man might be bathed by an inundation of eternal love, conversing with that which he knows was always and always must be, because it really is now." The idea of "Eternal Love" rules out the possibility of limited beings,

and as a result, it can only be applied to the Vedic Personal God. There are multiple references to Bhakti Yoga throughout the Bhagavad Gita, including Chapter 12. It describes love as Bhakti, which is eternal, and how it relates to the Personal God of the Vedas. There is no difference between this and R.W. Emerson's "Eternal Love."

A person can have a conversation with the personal God through the practice of Bhakti Yoga, as was shown by the Vedic saints including Sri Rama Krishna. The personal God exists forever. Because of this, "the heart of man might be bathed by an inundation of eternal love," and he could have a conversation with that which he knows has always been and always must be, because it really is now. Brahman realization can be attained through the practice of Bhakti Yoga. This is in accordance with BG 12.2 and 14.26. According to BG Chapter 12, 13.32, this level is outside of the realm of material manifestation and time. It is love that lasts forever. In addition to this, one can witness this in the lives of Vedic Saints like Sri Ramanuja and Sri Ramakrishna. This is why we say "because it actually is now." The 'present action of the soul' in this world is a part of Karm Yoga, as shown in 'Self Reliance' in BG Chapter 2, 3, and 5. Through these yoga's, men are able to glimpse 'a Ray of Divinity,' which we understand to be Brahman based on what we read in these chapters. According to R.W. Emerson, "to those vivid intuitions in which this truth is sometimes given to us," this is the reason. The practises of Karm Yog and Bhakti Yog are now being disclosed as "this truth." The concept of "truth" is said to be transcendental because it can only be known by "intuition." As a result, we can observe that certain types of yoga are transcendental. Because they are 'revealed' through 'intuition,' all individuals are obligated to adhere to them, and they are relevant to all

individuals at all times. To those who are deserving of them, their existence can be demonstrated without the use of proof or arguments because it is self-evident. In addition, this is what the Sanatan Vedic Dharma teaches. This is according to BG Chapters 2 and 18, respectively. On page 36 of 'Self Reliance,' we discover that both the Bhagavad Gita and R.W.Emerson agree that 'intuition and inspiration' give wisdom of Brahman, Dharma, and the Yogas, which are also referred to as 'truth.' This point is rehashed by R.W. Emerson in this passage.

#### **IV. EMERSON'S 'SPIRITUAL LAWS' AND THE BHAGAVAD GITA:**

In his essay "Belief and Love," Emerson writes that "a believing love will relieve us of a tremendous load of worry." My brethren, there is a God." This is the explanation of the Bhakti Yoga concept that can be found in Chapter 12 of the Bhagavad Gita, which is titled "Circles." Because there is a soul at the center of nature and one that presides over the will of every man, none of us can do anything to harm the universe. (According to BG 9.7, 10.39, 13.13,.16,.32, 15.7, and.15, this is the case) It has so thoroughly injected its powerful magic into nature that when we follow its counsel, we are successful, but when we try to harm the creatures who inhabit it, our hands either become stuck at our sides or they begin to beat their own breasts. (According to the Bhagavad Gita, Chapter 13, Verse 22, the Law of Karma states that we realize the soul and Brahman on following Dharma, which is the "counsel" of the soul. However, we become misled when we do not follow this advice, and as a result, we "beat our own breasts.") Everything that has happened up to this point has been a lesson in faith for us. (It is clear that Emerson

bases his idea of "faith" on concepts such as soul and Brahman, as well as Dharma and Bhakti Yoga. This is according to BG Chapter 2, 12 as well. In the Bhagavad Gita, the concept of faith is discussed in verses 4.40, 6.24, 10.7, 17.17, and 18.71, respectively. It is enough for us to obey. (As a result, everyone is required to obey Dharma. According to BG Chapter 2, this is the case. There is direction for each one of us, and if we are humble and listen carefully, we will catch the correct word. Why do you feel that you have to make such a difficult decision regarding your location, profession, circle of friends, activities, and forms of entertainment? There is no doubt that you are entitled to a potential right that does not necessitate a state of equilibrium or the exercise of free will. There is a reality, a good place, and pleasant responsibilities waiting for you. When you position yourself in the center of the stream of power and wisdom that animates all those upon whom it floats, you will find that you are effortlessly propelled to the truth, to what is right, and to a perfect contentment. Then you prove everyone who doubts you to be incorrect. This elucidates the ideas of Brahman, its connection to the soul, Dharma, one's own labor and nature, swadharma, and Karm Yog, as can be seen in the subheadings "Over soul," "Self-reliance," "Circles," and "Nature." Pg. 75 According to what R.W. Emerson has to say, "Every man has his own calling. The talent is what brought them here. There is one path that he can take in which he will have access to the entire available space. He possesses faculties that are subtly urging him to engage in never-ending activity. He is like to a ship sailing down a river; on all sides but one, he encounters impediments, but on that one side, all impediments are removed, and he sails calmly through a channel that gradually deepens into an infinite sea. This ability and this calling are dependent on his

organization, which might be thought of as the manner in which the universal soul incarnates itself in him. He has a tendency to engage in activities that come naturally to him, are satisfying when completed, but are impossible for other men to carry out. He has no rival. Because the more really he consults his own powers, the more distinctively his work will stand out in comparison to the work of any other artist.

#### **V. R.W. EMERSON, SLAVERY AND THE BHAGAVAD GITA:**

R.W. Emerson once went to St. Augustine and attended a gathering of the Bible Society there while a slave sale was going on in the yard outside the building. He penned the following: "One ear consequently heard the pleasant tidings of great joy, and the other was regaled with 'Going, gentlemen, going!'"<sup>1</sup> This reveals his personal objection to the legitimacy that was granted to slavery. This is also a contrast between how Jesus did not interfere in the legitimacy of the institution of slavery as a part of society and how R.W. Emerson thought it to be illegitimate. Jesus did not interfere in the legitimacy of the institution of slavery as a part of society. After more investigation, we find that R.W. Emerson's viewpoint is consistent with that of the Bhagavad Gita. In particular with regard to the matter of slavery, R.W. Emerson has a position that is distinct from the Christian and Islamic cultures and is instead informed by the Vedic ideal. Slavery, along with other forms of genocide, tramples on a variety of human rights. Slavery is an institution in which people's lives are controlled by others and they are treated as their property. Slaves are able to be held against their will from the moment they are brought into servitude. Slaves can be taken captive, bought, or even have their children born into slavery;

however, they are unable to refuse employment and do not have the right to wages or time off. In some cultures, it was acceptable for a slave owner to take the life of their employee. It is against the law for a slave to run away. For more than 18 centuries, various kinds of slavery were practiced in Christian communities. The Bible both condoned and enforced the institution of slavery. On occasion, the Bible even endorses the practice of enslaving other people. Early Christian cultures were characterized by the prevalence of slavery as a normal and acceptable institution. For many years, the Church was an integral element of society's practice of holding slaves.

Cardinal Dulles asserts that Jesus "did not say a word against slavery," and that both Peter and Paul encourage slaves to be submissive to their respective masters. <sup>2</sup> In doing so, they support the continued practice of slavery. Dulles also asserts that the authors of the New Testament did not view slavery as wrong and that they did not condemn it. In spite of the fact that slavery was widespread and socially sanctioned in all of the nations that surrounded them at the time, the Church continued to uphold it as a legitimate form of social organization well into the middle ages. In point of fact, Popes themselves were owners of slaves. Emerson is quoted as saying, "The fatal characteristic is the dissociation between faith and morality." [Citation needed] Religions and churches that forbid intellect are examples of the following: know-nothing faiths and churches; scortatory religions; slave-holding and slave-trading religions. Therefore, according to R.W. Emerson, Christianity and Islam are not moral religions because their leaders and adherents either do not denounce slavery or consider it to be an acceptable kind of labor. As we can see in this passage, R.W. Emerson, much like the Bhagavad Gita, thinks that slavery is

unethical; hence, Emerson's morality is in accordance with Vedic Dharma. R.W. Emerson writes on page 58 of Compensation that the moral purpose of all people should be according to Indian mythology (Vedic Dharma). Because I have demonstrated that Vedic Dharma believes slavery to be an immoral practice, adherents of Vedic Dharma are obligated to fight against the institution of slavery. Many Islamic legal schools upheld the legitimacy of the system of slavery. Slaves were possessed by Mohammad and his many companions, as well as captured, purchased, and sold by them; in many cases, they were also set free. By Islamic law, a Muslim slave owner has the legal right to sexually enjoy the company of his slave women. The idea of slavery does not exist in India's ancient history. Together, the Great Hindu King Chandra Gupta Maurya and his Minister and Advisor, Kautilya, founded an empire on the foundational tenets of Sanatan Vedic Dharma. According to the Arth Sastra of Kautilya, during the reign of Chandra Gupta Maurya, all servants and laborer's maintained some level of authority over money and property, as well as the right to recompense, wages for labor, and the right of redemption; it was a crime to deprive them of these rights. As a result, there was no institution of slavery. According to the Arth Sastra, many of the activities that were typical for slaves in the Western world—such as carrying the dead, sweeping the human waste, being served remnants of meal, stripping, keeping in nudity, hurting, abusing, and violating the chastity—were illegal and subject to punishment. The severity of the punishments for rape demonstrates the absence of the practice of slavery. In some of the available translations of Arth Sashtra, one can find references to slavery. However, as a result of the observations I made earlier, these are shown to be later additions and interpretations that are not founded on history or

facts, and as a result, they stand exposed and are rejected by the regulations and restrictions mentioned earlier.

The teachings of Vedanta and the Bhagavad Gita do not permit the practice of slavery under any circumstances. The Bhagavad Gita contains various lectures and precepts that are contradicted by the practice of slavery. This encompasses the ideas of 'own nature,' 'own mind,' and 'own effort,' among other related concepts. These ideas are attributed to Emerson and can be found in his book "Self-Reliance." Therefore, as a result of the Bhagavad Gita's influence on the aforementioned writings written by R.W. Emerson, an indirect and subconscious anti-slavery precipitation was reached among those who read such essays. This should be seen in the context of the fact that Christian and Islamic religious doctrines up until that point continued to condone slavery and even encouraged its use. R.W. Emerson took a more active position in resisting slavery after having indirectly developed this effect without making any overt efforts to do so. As a result of this background, his activities now have an exponentially bigger influence than they had before. The fact that he invited the abolitionist John Brown to stay with him is evidence of his active engagement in the movement. <sup>8</sup> John Brown had the goal of abolishing slavery through the use of armed rebellion. He was not successful in this endeavor, and as a result he gave up his life. Subsequently, R.W. Emerson voiced his admiration for John Brown and his tactics, referring to him as a national hero who had made the ultimate sacrifice for the sake of freedom by laying down his life. Therefore, Emerson believed that abolition should be regarded a component of freedom. In the election of 1860, R.W. Emerson cast his ballot for Abraham Lincoln. On the other hand, he was dissatisfied

with Lincoln because he seemed more interested with maintaining the Union than with abolishing slavery. <sup>9</sup> This further affected public sentiment against slavery; the antislavery principle must be enforced, which pressured Abraham Lincoln himself into taking the correct action of abolishing slavery.

#### **VI. R.W. EMERSON'S CENTRAL DOCTRINE AND THE BHAGAVAD GITA:**

When asked to provide a brief summary of his body of work, R.W. Emerson responded that his central doctrine was "the infinitude of the private individual." This is in accordance with the Shlokas found in BG 2.1 through 3. "Sanjay said: To Arjun, who was overcome with pity and sadness, and whose eyes were darkened with tears, Madhusudana (Krishna) spoke the words: O Arjun, I am sorry for everything that has happened to you. How did you get tainted with these impurities, which are not of the Aryan race and are embarrassing? Son of Partha, do not give in to the weakness of this unmanliness. It is not appropriate for you. Get up, O Scorcher of Enemies, and cast aside this insignificance of weakness. According to the verse in BG 2.7, "That which encompasses the entire body you should recognize to be indestructible." That indestructible part of you can never be taken away by anyone. Arjun's feelings of compassion and attachment made him reluctant to engage in combat. However, such compassion and attachment were not founded on authority or context; hence, according to the guidance of Krishna, such compassion and non-violence were indicators of weakness and Tamas, both of which should be abandoned. In order to accomplish this, Krishna reminded Arjun of his actual indestructible nature while simultaneously

advising him not to give in to his baser instincts and urges. According to BG 2.48, "Perform your responsibility in a balanced manner, O Arjun, letting go of any attachment to whether you will be successful or not. The practice that achieves such balance is known as yoga. The commentaries of Swami Vivekananda on BG 2.1–3 "As I always preach that you should not decry a man by calling him a sinner, but that you should draw his attention to the omnipotent power that is in him, in the same way that Bhagavan (Krishna) speaks to Arjun, he says, 'Thou art a hero, a Vira; this is unbecoming of thee.'" "As I always preach that you should not decry a man by calling him You are all-powerful; proceed, walk to the opening of the canon, and do not be afraid.... Avert thy gaze inward, for that is where the Paramatman resides. Declare with a trumpet cry to the entirety of the planet, "There is no sin in thee, there is no sadness in thee; you are the reservoir of all-powerful power." Arise, Awake, and make the Divinity that resides within manifest! These words highlight not just man's potential to arise but also his indestructible nature, omnipotence, and the fact that he possesses "God within." According to the research presented, R.W. Emerson was also responsible for these ideas. I have demonstrated that R.W. Emerson's ideas can also be found in the Bhagavad Gita in the essays "Self-Reliance" and "Over Soul," as well as in other places. When viewed in this light, these could be construed as constituting a portion of Emerson's "Central Doctrine." In addition, we need to consider R.W. Emerson's 'Central Doctrine' in the perspective of his other ideas, such as 'Over Soul,' 'Self Reliance,' 'Nature,' 'Transmigration of Souls,' 'Truth,' and 'Transcendentalism.' It has been demonstrated in other places that the Bhagavad Gita is the source of these ideas. Scholars generally agree that the second chapter of the

Bhagavad Gita, which is where these passages may be found, is the best place to summarize the Gita's overall message.

Lord Krishna is the Supreme God, and he is directing his pupil Arjun, who, despite having many unadulterated attributes, is nonetheless a conditioned soul who is being misled by Maya. Lord Krishna is the one who is doing the directing. Arjun renounces his independence and becomes Krishna's student. Krishna explains the fundamental distinction between the material body, which is impermanent, and the spiritual soul, which is eternal. He also explains the process of transmigration of souls, qualities of selfless service to the supreme God, and characteristics of a person who has realized their true nature. Finally, Krishna explains the concept of duty as both individual and societal, which is derived from the concept of dharma. Fighting is an obligation that falls on Arjun's shoulders. This obligation calls for acts of selflessness. A person who has abandoned all of their desires and is content with themselves is known as a "sthitapragna." This type of individual has achieved self-realization. He is unaffected by pleasure and pain, attachment, fear, or anger. He has no reaction to these emotions. He is the only one who is aware of the greatest reality. He has made a permanent home for himself in the state of Brahman. I have demonstrated in 'Self-Reliance' that R.W. Emerson comprehends and considers the attainment of Brahman to be the pinnacle of human endeavor. According to verse 9.32 of the Bhagavad-Gita, everyone has the opportunity to realize brahman, the ultimate possible aim. In BG Chapter 2, we are instructed that the way to reach Brahman is by swadharm, which encompasses the ideas of "own activity" and "own nature." I have demonstrated that they are Emerson's views in the book Self-Reliance,



and I have also described these notions in that book. According to the Bhagavad Gita shlokas that were just discussed, an individual has the potential to excel in any and all sectors of work and professions. It is necessary for the state to provide assistance in the individual's advancement. When R.W. Emerson's ideas are taken into consideration, this is what he understands to be 'infinite,' and as a result, R.W. Emerson considers this interpretation of the Bhagavad Gita to be his Central Doctrine. R.W. Emerson, on the other hand, suggests that this objective will be accomplished by an extremely small number of people, with the vast majority of people on the planet failing to do so. On page 3 of 'Fate,' he makes the following statement: "In certain men, digestion and sex absorb the vital power, and the stronger these are, the individual is so much weaker: The more of these drones that perish, the better for the hive." "The majority of men and the majority of women are just one pair more." These are notions that are taught in the Bhagavad Gita, which I have explained there. According to BG 7.3, only a small number of people work toward the achievement of the highest objective, which is to realize God inside themselves, Brahman, and perfection; this is Emerson's definition of 'infinite.' The information presented here demonstrates that R.W. Emerson's "Central Doctrine" is identical to the Bhagavad Gita. In the scripture known as the Bhagavad Gita, Krishna gives Arjun instruction while he is in the role of charioteer (Sarathi). In comparison to Arjun, who is a warrior, this person occupies a lesser social position. This demonstrates that a person with a lower social order can counsel a person with a higher social order, and hence may be more knowledgeable and wiser. Because of this, the Bhagavad Gita encourages people of all social orders, regardless of their mental and spiritual level, to develop and

rise to greater degrees in order to eventually realize Brahman. This is the same as R.W. Emerson's Central Doctrine, which urges individuals to reach a state known as "infinite."

## VII. CONCLUSION

R.W. Emerson belongs to the Brahmin caste. We can deduce from what has been stated above that, according to R.W. Emerson and the Bhagavad Gita, everyone is required to adhere to the "principles" of Vedic Dharma and everyone must achieve the level of Brahminess. According to Swami Vivekananda, Brahminess is the 'ideal' of the Hindus, and brahminess is to destroy all selfishness or 'private aims,' as R.W. Emerson expresses it on page 43. As stated in the preceding BG shlokas, this is correct. We may notice the similarities between R.W. Emerson's idea of Compensation and the concept of the Law of Karm presented in the Bhagavad Gita. We see that the 'moral objective' of all people, according to R.W. Emerson, is to adhere to the precepts of Sanatan Vedic Hindu Dharma, and that this is a requirement for everyone.

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### Author's Declaration

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