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## The Influence of Hinduism on the Writings of Ralph Waldo Emerson

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**Abstract:** *Ralph Waldo Emerson (1803-1882) was a poet, an essayist and philosopher. When he was in Harvard, he studied many books related to Eastern and Western Philosophies including Hindu philosophies. Books which studied are Gita, Upanishads, Manu, Vedas and Vishnu. Most of his ideas are quite similar to the concepts of Hinduism. This influence prevails in all of his writings such as poetry, essays and letters. In India therefore, Emerson is considered as one of America's the most important literary figure. Many Hindu religious scholars appreciate the work of Emerson. He was also influenced by Chinese philosophy, Persian poetry and German idealism. Not only Emerson but other Transcendentalists also came under the influence of such philosophies. Brahma, Maya, Hymn and Celestial love these are major poems and works in which Emerson shows influence of Hindu Philosophies. Emerson took most of the titles of his poems from Hindu concepts. He guides those people who want to explore Indian philosophies. This study analyzes a few research articles in order to ascertain about Emerson's concentration for Hindu philosophies.*

**Keywords:** Western philosophies , Eastern philosophies, Hindu philosophies, Brahma, Maya, Hymn, Transcendentalists.

### Introduction

Ralph Waldo Emerson was born in 1803 and died in 1882. He was a philosopher, a poet and an essayist. His personality shows two different sides and aspects. On one side, his personality shows analytic quality of Western and on the other hand, his personality shows the contemplative quality of East. Like other intellectuals mind of the West such as Michelet, Voltaire and Schopenhauer, Emerson and Thoreau have gone through Hindu philosophy. They were inspired by the treasure of Hinduism like the Vedas, the Upanishads and the Gita. As on Page 33, In 1817, Emerson entered Harvard College where he got together with Hindu missionaries like Raja Ram Mohan Roy [1]. He ultimately became approved to sermonize in the Unitarian group of people in 1826. His early sermons included the subject matter of his afterward well-known essays. His early job from the pulpit also laid the institution for the renowned ability for which he was appointed as a lecturer. Ralph Waldo Emerson got interest in the writings related to Hinduism and Hindu philosophy during his Harvard days. This interest and influence remained till the end of his life. He got this influence and knowledge from various Hindu sacred scriptures such as Bhagvan Gita, Manu and other related books.

Emerson has given references of these books in his poems and essays. Emerson got Hindu influence from his aunt Mary Moody, she had very much interest in Hinduism. In 1845, Emerson started reading Bhagavad Gita. His Over-soul may be matched up to Brahman in Upanishad concept as explained in the Gita. Anwarduddin states that in The Edinburgh Review, Emerson began to study the Indian mythology and beliefs between 1820 and 1825 as on page 114 [2]. His curiosity raised in Harvard days till the edge of his writing career. The confirmation can be found in his poems, essays, journal and letters. For instance, the notion of Brahma has a vital role in his writings. His essay, 'Self Reliance' has the influence of Karma. Emerson gave the touch of Gita and Karma in his poem Brahma as on page 2 [3].

Emerson Ideas are very similar to the ideas of Hinduism like the idea of man's relationship; it is very similar to the idea of Hindu doctrine of Soul Congenial. Transcendentalists usually discussed the idea of self or selfhood which is mentioned in sacred scriptures of Hinduism. Emerson, Thoreau and other Transcendentalists, were profoundly involved in the notion of 'Selfhood', which was found in Hindu Books. It is a well intricate doctrine of Self which is

based on his perception of the 'Over-soul'. Emerson got in Hindu scriptures that the fundamental core of one's Self, (Antar-aa-tma in Hindi and Khudi in Urdu) or Self Consciousness is recognizable with the cosmic entire (Brahma). The Upanishads shows that The Self, the magnificent, eternal person, is the inner self of all things. As Hindu philosophy discloses that there is a constant rotation of birth and deaths and by good feature of dignity of actions and cleanness of hearts, the soul eventually combines into Brahma. It says that the soul of every creature at last comes to him from the Over-Soul. This is in Hindu Philosophy 'Nirvana', it is to be assumed the utmost position of the divine growth. This is the Hind Vedantic philosophy and Transcendentalism of Emerson that shapes the structure of this well-known poem. The sacred component that mind of Emerson fascinated from Indian sources became the foundation of his spiritual and theoretical notion, particularly Self, The Over Soul, Illusion, Moral values and Nature see page 3 [4].

The Hindu philosophy and literature affected Emerson's poetry. Emerson's poetry is very similar to Hindu literature in the form as well as in the content. Due to the influence, he named one of his poems 'Brahma'. The first few lines are the alteration of Katha Upanishad. Emerson also quoted many things from Gita, Vedas and Vishnu. He discussed many times Krishna's sayings in his writings. He extracted many themes, ideas and titles from Hindu Books such as he took Brahma from Upanishad and Hamatreya from Vishnu Purana. His other works also show the inspiration and influence of Sphinx and Spirit. His style had the impact of English romanticism and Hindu school of thoughts. Emerson was motivated by Neo-Platonism, Romanticism, Kantianism, and Hinduism, and established an "existentialist" moral of self-enhancement. Ralph Waldo Emerson and Henry David Thoreau were contemporaries and friends. They both belonged to the existing of Transcendentalism, that preserves the immanence of the all in every aspect, even the minutest, and within oneself. It is connected not only to German idealism and romanticism but also to the great Asian religions (Hinduism, Buddhism). It is not transcendence by means of the mystical, but an internal transcendence. It consists in an alteration of the interiority by a spiritual or poetical understanding, by a practice of being one with nature. Emerson also refined awareness in oriental philosophies like Hinduism, Buddhism and the Chinese Daoism, which also inclined his philosophic sight of nature as a purifying force. As per page 220 Emerson was one of the most important figures in American history who spread

the significance of Hindu concept and recommended the youth to read Hindu books [5]. Other leaders such as Jefferson, Thoreau, Whitman, Mark Twain, Huxley and Isherwood were inspired from the Hindu thoughts as reference of page 19 and page 20 [6].

He spent most of his time in analysis of the Hindu law of karma. Long before his colleague countrymen even recognized Hinduism subsisted, Emerson was learning and captivating the perception of the Vedas and Upanishads, The Laws of Manu, The Mahabharata and Ramayana. Today Emerson is privileged as one of America's most significant and innovative thinkers. Emerson was delicately intertwining Hindu reflection into the fabric of his intellectual writing as if it were his own. Transcendentalists Perhaps as a result of Emerson's influence, they all eventually became fascinated by the ancient texts of Hinduism. Thoreau was ascetic and stayed an ascetic all over his life. This manner was motivated by his encounter with the yoga of Hinduism. Thoreau seldom idealized. So far of Hinduism, he wrote in his journal: "What extracts from the Vedas I have read fall on me like light of a higher and purer luminary, which describes a loftier course through a purer stratum, free from particulars, simple, universal." Thoreau's studies of Hinduism reformed his religious life. The most important and often cited book in *Walden* is the "Bhagavad Gita" the traditional poem of Hinduism where Lord Krishna teaches Arjuna about the thinking of action and illumination as per page 15 [7].

Numerous Hindu religious leaders came to admire the work of Emerson. Swami Paramananda of the Ramakrishna Order, for example, regularly quoted Emerson in his lectures and even wrote a book entitled Emerson and Vedanta. He was able to get much from 'Hindu missionaries' like Ram Mohan Roy who traveled to America in the early 1800's, especially motivated to reveal Hinduism in the West. Prominent Indian historian Protap Chunder Mazumdar said about Emerson that he is the best of Brahmin and he ought to have been born in India. Hindus are nearer kinsmen to Emerson than his own nation because Hindu is a child of nature as mention on page 17 [1].

## Literature Review

Emerson was considered the first American who read the sacred books of Hinduism. He received influence by reading these books; therefore, he discussed Hinduism in his writings. The perfect example of this influence that can be seen in the poems and essays of Emerson. Emerson conveyed

about the Hindu holy book 'Gita' that in England the accepting laws and materialist fact, the attractive, the tactful, the fearless, the beneficial but they were not able to create like a book of Gita as page 4 [3].

Emerson presented the Maya in his many writings. For instance, he believed that people are living in empire of illusion. He described the situation of human life that human changes only bed or shifts from one bed to another. He lifted from nothing of life to nothing of death. In his essay 'Experience' he said that people are looking from the glass (illusion) but they don't know whether it is the reality. He said that it is very complex to go through this illusion as Krishna in Upanishads describes. 'This divine maya of Mine, made of the gunas, is difficult to penetrate. But those who take refuge in me alone, they penetrate this illusion'. Emerson concluded that there is no edge of illusion. Emerson wrote about the concept of illusion which he took from the Maya. Maya is the concept of Hinduism which means dishonesty, fraud or treachery as consider from page 4 [3]. There are various types of illusion which divert and mislead the sense. In the sacred vernacular, Maya means uselessness, different from the realism embodied by god or Brahman. God in his everlasting and supreme aspect is pure consciousness and his response is a simple development within that awareness. Maya is also illustrated in the Hindu scriptures as the play (lila) of god ratified through his artistic and dynamic power or force. Emerson composed a third poem with a Hindu title other than "*Brahma*" and "*Hamatreya*", this small poem, entitled "*Maya*". The poem is called Maya for Hindu goddess who keeps mankind beneath the magic charm of illusions. For Emerson, life was a puzzle; he appreciated the Hindus because they had endeavored to discover a suitable respond to it. Another Hindu work inspired his mind a great deal: The Katha Upanishad. In 1856, when he was fifty three, he wrote in his Journal [1].

Karma, another Indian theoretical idea, had a great influence on Emerson. Karma means work or action. The consequence of disobedience will suffer pain in the future. Various Hindu books (Gita, Upanishads and Vedas) show that disobeyers will face serious penalty. 'Self Reliance' is very similar to Karma. Emerson also discusses on page 5 about karma in his writings. This is also a concept of Hindu religion [3]. The word karma means actions or deeds. As a religious expression, karma describes the intentional moral dealings that influence one's kismet in this life (present) and the next (life hereafter). Karma is common idea to Hinduism, Buddhism and Jainism, but explained in dissimilar ways.

Anwaruddin conveys that despite of minute disagreement, the idea of Emerson is associated with Indian religious and philosophical concept. This had very vast influence on Emerson's writings. Emerson explored the Indian spiritual and philosophical mores. He cemented the path for the people who were interested in works of Hinduism like Gita and Upanishads. Emerson clears the path on page 6 for those people who are interested to work on Hindu philosophies [3]. Due to his Indian philosophical influence, he knows much about Hindu concepts which he shows in his writings. Singh presents the similar notion that Emerson Intellectual writings have been influenced by Indian religious and philosophical concepts. With the discovery of Indian philosophical and spiritual concepts, he covered on page 7 that the way for those people who wanted to explore the ancient texts like Gita and Upanishads [4].

Emerson writings are much influenced by Eastern texts, Hindu Mysticism to Chinese philosophy, Persian poetry to Hafiz to Buddhist. Pickford, the famous mystical poems were influenced by Persian poets such as 'The Sphinx' it shows Emerson's mystifying and visionary tone, 'Hamatreya' shows the Hindu insights (wisdom) towards the England, 'Bacchus' shows the carnival of poetic motivation, 'Days' shows the mixture of Puritan principles and vision and 'Brahma' shows a concentration of Hindu concepts which direct to the connection of Niravana with selflessness [8]. On page 769, Kumar also gives the same idea that Emerson searched the value of acquisitive world and unending power [9]. That's why he studies Hindu texts such as Gita, Vedas the Upanishads, German idealism and various sacred books. Emerson was a great writer [4]. His essays are full of ideas and scriptures of notions. He was the first who read the sacred scriptures of Hinduism and was deeply inclined by the concepts of Hinduism. His works show the Hindu influence. The titles and themes are derived from Hindu book Vishnu. As per page 768 Many critics have stated about orient of Islam and original corpus of Emerson, centering on the fundamentals of Sufi Mysticism, Hindu Spiritualism and literary principles of Asian culture in his works [9]. When he was young he began to study Hindu Scriptures like Vishnu Purana, Gita, Katha Upanishad and Manu. He gave various references to these sacred scriptures in his poems and essays.

Emerson's notion about 'The Over Soul' is connected entirely with Indian. The close review of the concept of 'Brahma' along with its sources shows that the theme is not very near to Hebratic as Indian.

The analysis exposes that Emerson got the idea of moralizing tendency from Vishnupurana. He got quick motivation and explanation from katha Upanishads as well as the Gita offered an accurate framework and its theoretical profundity. His ideas about sin, evil, freedom, suffering and destiny were stimulated by Hinduism. Emerson's notion about moral law has also derived from Hinduism. It is stuck in God, Over Soul or Highest Mind. Emerson's idea of soul or mind (Budhi of Indian concept) is derived from Hinduism on page 2 [4]. He identifies two sorts of mind, one is intuition and the other is intellect. Intellect provides superficial information or the knowledge of variations and intuition offers the information about harmony, unity and rationality. Emerson established on page 5 the concept of intuition in famous essay 'Self Reliance' while searching for the reason of self trust [4].

Emerson is the first great American literary figure who studied intensely and completely the available philosophic literature from India. It surely illustrates in his own writings. In a letter to Max Mueller, Emerson wrote: "All my interest is in Marsh's Manu, then Wilkins' Bhagavat Geeta, Burnouf's Bhagavat Purana and Wilson's Vishnu Purana, yes, and few other translations. I remember I owed my first taste for this fruit to Cousin's sketch, in his first lecture, of the dialogue between Krishna and Arjuna and I still prize the first chapters of the Bhagavat as wonderful". By 1856, Emerson had read the Katha Upanishads and his thoughts were progressively more reflecting Indian influence as defined on page 150 [10]. His poems, such as Hamatreya (a poem composed in 1845) showed he had digested his Indian philosophic readings well. Hamatreya actually was motivated by a passage from the Vishnu Purana. He was anxious with the subject of illusion-maya. Emerson went all the way through Indian philosophy, literary and influenced from the Hinduism. The sacred books of Hinduism the Puranas, the Vedas, The Gita, and Upanishads were affected his intrusive mind. This irresistible impact converted his spiritually. He showed in his poems such as Hamatreya and Brahma the concept of Hinduism. Emerson is very near to Indian culture and his interest makes him nearer to the Hindu philosophies as discussed on pages 260 and 261 [11]. Manu is actually the mythology of India and Emerson uses the impact of Manu in his works. Rao elaborates that Emerson was surely affected by Indian concepts. He had the ability of observe the Indian culture from every aspect. People could get the impact of Manu, Hinduism and Gita from his works and life as page 262 [11]

## Research Questions

- i. Why did Ralph Waldo Emerson have Hinduism in his writings?
- ii. Why was Emerson so close to Hindu religion?
- iii. From where did he get the influence of Hinduism?
- iv. What was the reason mentioning Hindu Sacred Books in most of his writings?
- v. Why was Emerson so well known regarding Hindu religion?

Emerson was influenced by the Hindu concepts, ideas and philosophy. He used many words and terms which are related to the Hindu philosophy. Like Brahma, it is extracted from Hindu concept. He used the references from Hinduism such Gita, Upanishad, Vedas and Vishue, The Laws of Manu, The Mahabharata and Ramayana. Brahma, Maya, Hymn and Celestial love these are major poems in which Emerson shows his Hindu influence.

If the red slayer think he slays,  
Or if the slain think he is slain,  
They know not well the subtle ways  
I keep, and pass, and turn again.  
Far or forgot to me is near;  
Shadow and sunlight are the same;  
The vanished gods to me appear;  
And one to me are shame and fame.  
They reckon ill who leave me out;  
When me they fly, I am the wings;  
I am the doubter and the doubt,  
And I the hymn the Brahmin sings.  
The strong gods pine for my abode,  
And pine in vain the sacred Seven;  
But thou, meek lover of the good!  
Find me, and turn thy back on heaven. [1]

Emerson's insightful concord with the Indian scriptures is preeminent demonstrated in his poem "*Brahma*," derived from Kalidasa. The Indian idea of Brahma had vast influence on Emerson [1]. Brahma is the 'god of creation' and one of the Hindu trinity, the Vishnu, the preserver or redeemer of the world, and Siva, the slayer or dissolver of the world. Emerson was so subjective by the notion of Brahma that he named one of his short poems 'Brahma'. In this poem, Emerson illustrates the mystery of Brahma. It is approximately impossible for humans to realize the "delicate ways" of Brahma because his nature is further than human understanding. Though, at the last part of the poem, it shows the light of expectation because humans can discover him even

though “strong gods” look for him but not succeed. This is the human dominance, and as Brahma guarantees that anybody who is the “submissive devotee of the good” can uncover him. The famous mystical poems were influenced by Persian poets [3] such as ‘The Sphinx’ it shows Emerson’s mystifying and visionary tone, ‘Hamatreya’ shows the Hindu insights (wisdom) towards the England, ‘Bacchus’ shows the carnival of poetic motivation, ‘Days’ shows the mixture of Puritan principles and vision and ‘Brahma’ shows a concentration of Hindu concepts which direct to the connection of Niravana with selflessness. Emerson’s poems like Hamaterya, Brahma and his other works such as Fate, Illusion and Over-soul, there might be found Hindu influence [2].

Emerson was very much influenced by a holy text of Hinduism, Katha-Upanishad. ‘Brahma’ is a theoretical clarification of the universal spirit by that name. The lyrical shape of melancholic quatrain is used to signify the serious nature of the subject. All the way through the poem, Brahma appears as the only narrator, supporting the stability of the work. That the spirit is the only spokesman signifies not only its supreme nature but also its supporting power, upon which the survival of the whole world symbolically is based. The poem starts by investigating the common-sensical vision that the spirit leaves the body with one’s death. Even though the dead body may be shattered, Brahma, which existed in each individual as the cascade of life, never ends to exist. By employing the instances of both the slayer and the slain, the narrator is signifying not only the occurrence of their vision (that the spirit may not be eternal) but also the dichotomy that usually exemplifies a person’s insight. The dichotomy happens again in the second stanza, in which contradictory ideas such as far and near, shadow and sunlight, vanishing and appearing, and shame and fame are contrasted. To the narrator, who unites the world, the apparently unbridgeable dissimilarities between conflicting notions can be entirely determined, therefore, the absurd statements. Brahma’s vast influence is further portrayed in the third stanza, where the spirit states that it realizes yet exceeds both “the doubter and the doubt,” the subject and object, and matter and mind. In addition, the assonance format befittingly strengthens the spirit’s intertwining supremacy, yielding a sense of speculate based on strange metrical proportion.

‘Brahma’ is famous for its amalgamation of Eastern and Western philosophy. Here Emerson assumes the conception of god or Brahma in presenting his thought of the celestial relativity and

steadiness of life. Like Krishna, ‘the Red Slayer’, and his sufferer are merged in the harmony of Brahma, so all other opposites are subservient in the essential harmony of the universe. This contradictory cause supplicates to Emerson as a way of presenting his monistic principles in poetic stipulations. The poem is obliged much to Emerson’s interpretation of the *Gita* and other Oriental scriptures, the first stanza of ‘Brahma’ is actuality a close similar to the Hindu manuscript. The smooth steadiness of Emerson’s ballad stanzas also facilitates to recompense the strange value of the Hindu proposals and the uniqueness of the poem’s subject. In his poem, Emerson supposes the character of the originator god, Brahma. Speaking as Brahma, he says he includes the nature that is, the spirit of the whole thing in the universe.

The word ‘Brahma’ is a sign to Hinduism. According to Hinduism, Brahman is the god of creation and relates to the Hindu gods trinity as well as Vishnu and Shiva. Actually, Emerson was tending by the Oriental faith. He had read the *Gita* and the *Upanishad*, the holy manuscripts of Hinduism. And this poem is base on his association with oriental or eastern belief. The poem begins with Emerson’s appreciation of Brahma. He evaluates the Hindu god, Brahma as the fortitude of the whole thing. In Hindu myths, Brahma is the originator of the universe. So, the universe is called *Brahmanda*. And the whole thing belonging to the world is a part of Brahma. Both the slayer and slain are stimulated by the similar spirit of Brahman who has the slight ways of affecting the universe. Emerson considers that every soul is the element of Brahma. As Brahman is eternal, so the soul is eternal too. The soul remains in the body, but the body nurtures old and the soul surpasses to another new body. The Hindu of Transmigration (the shifting of soul from body to another) has also impact on Emerson’s writings. Emerson mentions the Indian dogma of transmigration in his essay on *History*. He tells about the relation between nature and man as well as system of emanation in Indian philosophy. Emerson’s poems *Hamatreya* shows the interpretation passage of *Vishnu Purana* which he developed in 1845 [1].

Dissimilar from the otherworldly spirit in Hinduism, however, the transcendental spirit characterized by Brahma in this poem directed the devotee not to Heaven but to this world. By using the conjunction ‘but’ in the last stanza, Emerson gets ready his reader for his own explanation of the universal spirit. The final declaration that rationalizes self-sufficient survival in this world. This notion of

Maya always captivated Emerson. He named one of his short poems "Maia."

Illusion works impenetrable,  
Weaving webs innumerable,  
Her gay pictures never fail,  
Crowds each on other, veil on veil,  
Charmer who will be believed  
By Man who thirsts to be deceived. [1]

In this poem, Emerson dwells on the influence of Maya and how it misleads the people. In addition to this poem, Emerson discusses about Maya numerous times in his journals. For instance, he replies to the concept of Maya in the following entry, "The illusion that strikes me [most] as the masterpiece of Maya, is, the timidity with which we assert our moral sentiment. We are made of it, the world is built by it, Things endure as they share it, all beauty, all health, all intelligence exist by it; yet 'tis the last thing we dare utter, we shrink to speak it, or to range ourselves on its side" [3].

Analysis of resource reveals moralizing tone of the poem "Brahma" has been taken from Vishnu Purana. Emerson got the instant motivation and phraseology from the Katha Upanishad and the Gita. The basis of Emerson's attention can be traced from his association with the work of Sir William Jones, father of The Royal Asiatic Society. Emerson studied Jones, "Narayena" that exemplifies some significant thoughts about the Indian Divinity and Maya or Deception. The first stanza of the Hymn elaborates the inspiring characteristics of the absolute being and the three shapes in which the being comes into view to the people powers, wisdom and kindness.

Spirit of spirits! Who, though every part  
Of space expanded and of endless time,  
Beyond the stretch of lab, ring thought sublime,  
Badst uproar into beauteous order start,  
What line first impell'd three to exert they might?  
Goodness unlimited. [12]

Emerson visualizes of Over-Soul in stipulations of energy rather impersonal energy that undertakes stable alteration. When the body actually expires, the energy it includes simply alters its shape. This idea is found in "The Over-Soul" as well when Emerson progresses the vision that "there is no bar or wall in the soul where man, the effect, ceases and God, the cause beings".

Emerson demonstrates devoted concern in the recognition of God. He trusts that God cannot be

recognized through knowledge along. For the realization of God one has to build up integrated receptivity, in which subject and object unite to shape single unity. For Emerson, God is the genuine source of unity. Emerson's idea of combination is alike to that of Upanishads. When the mind rotates within, it achieves unity. Similarly Emerson writes: Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God, yet forever and ever the influx of this better and universal self is new and unreachable. The person who is unified with God understands the kindliness and holiness of all things. For him, the whole thing weathers an object or a man becomes divine. Emerson provides this thought in his essay "History" in the following words: To the poet, the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. Every chemical substance, every plant, every animal in its growth teaches the unity of cause, the variety of experience [4].

Ever fresh the broad creation  
A divine improvisation  
From the heart of God proceeds  
A single will, a million deeds  
He is the heart of every creature  
He is the meaning of each feature  
And his mind is in the sky  
Than all it holds more deep, more high. [13]

Emerson considers that the world of nature is personified in Universal mind. Nature endures continuous alteration. Thus Emerson offered innovative idea of Nature to Western World. He visualizes of nature not only as matrix on which man and God gather but also as one which creates humankind. Additionally, for Emerson Nature also comes into view as Maya or illusion. It is supremacy of Brahma playing the deceiving role of hiding actuality. As the power of formation, Nature or Maya is accountable for the diversity of this world [4, 6].

Emerson's celestial love and his own understandings of divine enlightenment in his lyric predictions which signify the Hindu images are to a certain point a result of his study of eastern books. He sings a delightful song as 'Celestial love'. It has been cited from Emerson's poem:

Higher far,  
Higher far into the pure realm  
Over sun and star  
Over the flickering Daemon film  
Thou must mount for love  
In a region where the wheel

On which all beings ride  
Visibly revolves;  
Where the starred eternal worm  
Girds the world with bound and term,  
Where unlike things are like. [14]

Emerson's lofty admiration towards Hindus' holy books was a result of his analysis the accessible philosophic Hindu literature, which could be apparent by resources of his historical declaration from his writings: 'I owed a magnificent day to the 'Gita'. It was the first of books; 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 that exercise us'. The explanation of Unity in his poems "The Celestial Love" and "Wood-Notes" replicates the depiction of the immanence of the Supreme Being in the tenth discussion of the Bhagavad Gita [1].

## Conclusion

Emerson came under the influence of Hindu concepts during his Harvard days. He studied Gita, Upanishads, Vishnu, Vedas and Manu. Due to reading these books, Emerson's writings such as poems, letters and essays show the concepts and examples similar to these books. His major poems like Maya, Celestial love and Brahma show Hindu philosophies and concepts. Most of his titles are borrowed from Hindu philosophies. Emerson also influenced by other philosophies like German idealism, Persian poetry and Chinese philosophy. He took out numerous themes, ideas and essence from Hindu holy books such as he took Brahma from Upanishad and Hamatreya from Vishnu Purana. His other works also demonstrate the inspiration and influence of Sphinx and Spirit. Many Indian people appreciate Emerson's writings. They believe that he opens and clear the way of other people who want to study and explore Hindu sacred philosophies.

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