

A Study on the Poetry of Rabindranath Tagore and Walt Whitman with the Special Reference to the Elements of Transcendentalism

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Abstract:

Transcendentalism is one of the prevalent themes of poetry revealed in every human religious tradition around the world. Tagore's transcendental world of poetry encompasses the concept like consciousness, independence and pure sensation as well as apprehension of transcendental mystery. Whitman's transcendental world of poetry encompasses the concepts like self, independence, nationalism. There are some similarities and differences in the concepts presented in the poetry by both the poets. The study will give special references to Tagore's Gitanjali and Whitman's Leaves of Grass, the collection of poetry of both the poets. The objective of this thesis is to study the transcendental elements in the poetry of Tagore in the light of his prominent work of transcendental poetry and to study the transcendental elements in the poetry of Walt Whitman in the lights of his prominent work of transcendental poetry. And we have illustrated and elaborated about the similarities and differences in the transcendental concept of the both the poets.

Keywords

Poetry, Transcendentalism, Rabindranath Tagore, Walt-Whitman, Gitanjali, Leaves of Grass, Differences...

I. Introduction

Transcendentalism is a word which has been variously interpreted, and even misinterpreted by various writers and critics. 'Transcendent' means beyond and above hence a transcendentalist is one who believes in the existence of a divine world, beyond and above the world of the senses. The divine cannot be known by reason or rational analysis, but it can be felt and experienced by the spirit through intuition. The divine is referred to as

the over soul by Emerson and it was referred to as the soul of all the worlds by Wordsworth. The external world is but the raiment or outer-covering of the divine. Men can know the divine and ultimately become one with it through the agency of nature which speaks to the soul and not to the reasoning faculty. If man comes to nature in a mood of "wise passivity" and allows influences from nature to enter into his soul, he can see into the heart of things". Thus there is oneness of god. Man and nature. The transcendentalists stressed the worth of individual the dignity of the human soul. They taught man to rely on himself on his own intuition, natural instincts and impulses, and not on any authority outside himself or on tradition however sacred or old.

Emerson is called as "the father of American transcendentalism" he is the founder of the "transcendental club" in concord and its organ the dial one of the most influential quarterly of the mid-century he is the most influential figure in the history of transcendentalism in America his small prose poem "Nature" has been called the Bible of Transcendentalism and his influence has been profound and far reaching he is at the center of what has been called "the New England Renaissance" i.e. the flowering of literature in new England in the first half of 19th century he was himself inspired "Divinely inspired" and he became a source of inspiration to countless others particularly to other new Englanders, as Thoreau, Hawthorne, etc.

In the ultimate analysis, transcendentalism is nothing new but an amalgam of various philosophies or ways of thoughts, both of the east and west, both ancient and modern American Transcendentalists were influenced by such British writers as Wordsworth, Coleridge, and Carlyle they drew on such German idealistic philosophers as Kant, Hegel,

Fichte, and Schelling and on the writing of Goethe, Richer, and others. Among the ancients they drew on the Greek philosophers, especially Plato, the Neo-Platonist as Cud worth and more, they also drew on certain aspects of the teachings of Confucius, the Mohammedan Sufis, the Hindu writers of the Upanishads and the Bhagavad Gita, the Buddhists etc.

Analytical study of transcendental themes with reference to the poetry of transcendental poets with different poetic traditions and cultural backgrounds can be stated as a better literary technique to analyze and evaluate the universal nature of transcendentalism become of its presence in almost all religions of the world. Though juxtaposing two poets on transcendental themes one can find out sufficient evidence of natural affinity inherent in different types of transcendentalism including western and Hindu concept transcendentalism in spite of linguistic and cultural dissimilarities.

As transcendentalist is believing in self-concept. Transcendentalists had faith that people are at their best when truly “self-reliant” and independent analytical study of transcendental elements as a poetic theme through juxtaposing transcendental poets one from western culture and the other from Hindu transcendental condition can help to understand the nature and function of transcendental poetry in the two different societies particularly with western and Hindu religious and social values.

To interpret the concept of transcendental elements through juxtaposing transcendental poetry one needs to select two poets on the basis of their status as poets and transcendentalists. One needs to select two poets and transcendentalists. As respective of Hindu and Western transcendentalism Rabindrath Tagore (a Hindu) and Walt Whitman (a western) as transcendental poets can be natural and logical choices for any researcher of transcendentalism and their juxtaposition, a logical requirement for the interpretation of transcendental elements.

From the works of their critics it can be safely stated that Rabindrath Tagore and Walt Whitman have been regarded as popular figures and respected equally in literary circles of their times and their respective communities of practicing transcendentalism.

To analyze the transcendental themes with reference to the poetry of two transcendental poets from different cultures and literary traditions it would be more important to evaluate their status as a poet in their respective societies from the sources of information available in the form of printed books. These sources mostly include the works of their critics or biographers the works about Tagore and Whitman provide necessary material for the reader or

researcher to develop his opinion about their poetry and judge their popularity among their followers. From the writings of their biographers and evaluators it can also be concluded that their poetry is sufficiently appreciated by a sizable majority of poet’s literary critics, students of literature and also the lay-man. In this way they emerge as social, cultural and literary representatives of their people, communities and times. It seems to be more important to search for details about Tagore and Whitman to evaluate their status as a poet and transcendentalist.

Rabindrath Tagore (1861-1941):

Rabindrath Tagore (6 May 1861 – August 1941), Noble Prize winning Bengali poet, author, songwriter, philosopher, artist and educator wrote “Gitanjali” (1912).

First published in 1910 Tagore’s collection Gitanjali (Song Offerings) of mystical and devotional songs was translated to English in 1912. It would be the first of many and rest. These lyrics which are in the original form of subtlety of rhythm of untranslatable delicacies of color of material involved of all my live long. Some written in colloquial language and many with themes of naturalism mysticism and philosophical insight only a fraction of Tagore’s work have been translated to other languages. There are varying interpretations form one to the next by different translator although Tagore himself translated many.

Tagore is the great admirer of Nature. In nature he finds the affection, inseparable artistically he had humanized the nature. The objects of nature and the phenomena of nature are spoken of as human beings and said to perform functions peculiar to human beings. The nature myths one very simple, innocent charming and fresh.

Tagore is a great love poet he has captured the myriad forms of love and painted it with great originality and delicacy. His poems reveal the ecstasy of love. Somewhere it is a love of devotee for his beloved god, innocent charming and fresh.

Walt Whitman (1819 – 1882)

Whitman was born in 1819 and spent his early childhood on a little farm on long island which he always called by its (American) Indian name Paumanok Whitman received a little education of the common school kind then he was by turns office boy, printer, teacher of district school, carpenter, idler reporter and editor of small newspapers. At the age of thirty six he published his first small volume, leaves of grass (1855), making a radical departure from all his previous methods of writing and from that time on he followed an entirely new trial in literature.

In the 1855 preface to *Leaves of Grass* Whitman had presented his conception of the poet and poetry of the future. The greatest poet, according to him is the most complete Dover of the universe and draws his materials directly from nature.

Practically the most important feature of Whitman poetry is the glorification of the “self” to his concept of self is related all the other features of his poetry treatment of love and death his mysticism, the democratic impulse.

Whitman’s poetry is not a class poetry but poetry in which he celebrates common humanity and gives the word en masses. His sense of identity with the humanity at large is complete.

Sexual love has always been the theme of poets since times immemorial. Love and sex along with democracy, science and religion, are the dominant themes of Whitman’s poetry. In Whitman’s poetry there is present self- love or what psychologist call “auto-eroticism” he worships his own body and its sensitivity.

Wealth for Whitman is a part of the cyclical, cosmic dance of life. This cosmic rhythm is manifest everywhere even in a dung heap which whole being refuse is also teeming with life.

The faith in immortality of man implies a faith in the exemption from extinction and in an escape from the conditioning of time. The natural process goes on, for all things are great and parts of the great unity cannot cease to be. Thus time in our conventional sense is transcended and death in the conventional sense is meaningless.

II. Literature Review

1. Thompson E. J. (1921): Rabindranath Tagore: His Life and Work. Tagore’s *Gitanjali* in English brought noble prize and world fame to the poet. First time an Asian writer got the noble prize for literature in English. In this collection of poetry the poet has expressed the relation between man and god, man and nature. In these poems the poet has given the detailed data of human souls- progress from finite to infinite. And this progress is necessarily conceived as a battle, as a journey and as a continuing sacrifice, (atmasmarpana). So that by losing all one may gain all i.e. Moksha.

2. Canby S. H. (1943): Walt Whitman: An American- A Study in Biography. It has given a detailed critical note on Walt Whitman. Whitman the representative poet of America is primarily the poetic spokesman of Democracy. True the English romantic poets had been vigorous supporters of the democratic ideals but where Whitman differed from them was in his more pragmatic, down to earth approach. Whitman was what may be called a ‘spiritual

democrat’ who saw in true democracy possibilities of universal peace, toleration and brotherhood.

3. Sykes M. (1944): Rabindranath Tagore. In this book the writer has explained about Tagore’ childhood days. This is Tagore’s second memories of his childhood days, written when he was nearing eighty. He mentioned his early days as being under ‘servocracy’ his word for the region of servants. He describes without a trace of self – pity, the partan life he had to lead under his father’s instruction. He was a lonely boy and his only playmate was his own soul. In this atmosphere he found two major motives of his creative life- joy and mystery. This sense of wonder and delight in the seemingly commonplace experiences of boyhood helped him become a great poet.

4. Gupta S. S. C. (1948): The Great Sentinal. In this critical book the writer has painted Tagore as a novelist. Tagore’s novels display extraordinary fertility of his imagination. As Tagore is a great poet he is also a great short story writer. His factional work deals with the symbolism, feminism and nationalism also. As *Chitra* is a play built on many levels it is a drama of youth it is a drama of growth. One can actually hear the sure but silent flowering of the Dryad girl and fruition into a sublime order of self-consciousness adjusting itself to the ambivalence of illusion and reality.

5. Beaver J. (1951): Walt Whitman –Poet Of Science. “Passage to India” Is one of the best creations of Walt Whitman. In this poem the poet celebrates the achievements like completion of the Suez Canal, connecting Europe and Asia by water, the finishing of the northern pacific railroad spanning the North American continent and laying of the cable across the Pacific Ocean, thus joining by canal, rail and cable Europe North America and Asia. By this the poet is giving the importance to world’s unity.

6. Hindus M. (1955): *Leaves Of Grass- One Hundred Years After.* “Leaves of Grass” is the greatest collection of Whitman’s poems. His poetry is in epic form. “Leaves of Grass” represents the age and its society in the tradition of earlier epics. It can be called the modern new world epic. The epic of America. He sings of contemporary America, her aspirations and accomplishments. In this collection of poetry we can find the themes like the eternal cycle of life.

7. Bhattacharya M. (1961) Rabindranath Tagore: Poet and Thinker. Tagore’s ‘The religion of man’ (1931), delivered as Hibbert Lectures at Oxford in 1930, is as extensive and commanding exposition of Tagore’s understanding of the meaning and significance of religion in the cultural history of man. In this book Tagore has explained the physical beauty and inner beauty of human soul. God has given us eyes to see the physical world as well as all

human beings have the sight to see in our own heart and to find the relationship with the supreme self of man.

8. Miller J. E. (1966): A Critical Guide to Leaves of Grass. Is expressing about Whitman's poetic world. Whitman's democratic note in his poetry, symbolism in the poetry of Whitman. His treatment to love and sex Whitman as a mystic etc. though Whitman accepted the Darwinian concept of evaluation he never lost faith in an intelligence or power at work behind material, a power which is referred to as God.

9. Allen W. G. (1975) : Walt Whitman As Man, Poet and Legend. It gives on evaluating note on Whitman's poetry. Whitman's poetry deepened because his imagination reached out of his too physical world as he heard another song 'Covering the earth and filling the spread of the heaven'. Death begin to seem as important as life, religion is more important than self-expression. His poetry deepened because his imagination was chastened into reaching far-beyond and beneath his sensory experiences. The growing and maturing of art is of great importance in the case of Walt Whitman. He is a poet first and apostle of love, democracy and death only because of his poetry.

10. Alex A. (1978) : Rabindranath Tagore Through Western Eyes. "Nationalism" contains the lectures given by Tagore in Japan and The United States in 1916-17. In these essays Tagore criticizes the nation-state in both the East and the West and offers his vision of a society independent of it "A nation in the sense of the political and economic union of people, is that aspect which a whole population assumes when organized for a mechanical purpose. Society as such has no ulterior purpose. It is an end itself, it is a spontaneous self-expression of man as a social being. It is a natural regulation of human relationships, so that men can develop ideals of life in co-operation with one another.

11. Iyengar S. K.R. (1985): Rabindranath Tagore. In this book writer has explained about Tagore's love towards nature and humanism. Tagore's imagery and symbolism in his poetry. Tagore's mystical poetry has had a rather limiting influence on the themes and styles of Indian poetry. The impact of Tagore's personality on poets in India is so overwhelming that it tempted them to write mystical poetry in the manner and spirit of the matter.

12. Thompson E. J.(1992). : Rabindranath Tagore Poet and Dramatist. In this book the writer has explained in detail about his journey of Tagore from a common man to a poet, writer & philosopher: This book is a flow of events from his external life. Is not an autobiography, it is an attempt to recollect the memorable moments of Tagore's life. Tagore is a

great poet and dramatist. He is the real humanistic who draws his each character in a poetic way.

13. Sharma R. L. (1995) in his article, "Sufic Interpretation of Walt Whitman's 'Song of Myself' has explained about Whitman's sufic strain. Sufism is characterized by intense love and Devotion to God. It, in fact aims at exposing the quester, to hidden, real inner self, which is then developed fully with a view to actualize its immensity and infinitude. Walt Whitman like a true Sufi rejoices and celebrates with wild abandon, his mystical merger with the cosmic self and the Divine Essence in "Song of Myself".

14. The article,"Sex and Sexuality" written by Miller J. E. Jr. (1998) has expressed Whitman's themes of sex and sexuality. Whitman wove together themes of 'manly love' and 'sexual love' with great emphasis on intensely passionate attraction and interaction, as well as bodily contact in both Individuals possess auto- hetero- erotic impulses within them by the fact of being human and sexual, assimilated in passing through the stages of growing up. There is much more in their sexuality that bring human beings together than divides them.

15. Bill H. (2000) Walt Whitman and the Epic Tradition: Political and Poetical Voices in "Songs of Myself" "The article is started with a meaningful note of Walt Whitman's view about New America. He wants to destroy all the old values and want to create new values for the people and his earth. He believed that poetry needed to be disruptive and evaluative – breaking away from past traditions rather than extending them.

16. Goodman W.R. (2000):- A history of English Literature. Poetry is language used in a special way: Its words form patterns of verse, of sound, and thoughts, that appear strongly to the imagination. Goodman says that poetry is one of the oldest and most important branches of literature from the earliest times people enjoyed songs while they worked and played. In poetry poets recited stories of gods and heroes. As well as poets tell how to express various emotions into the rich words.

17. Johri M.(2001) in her article, "Expression of Self in Walt Whitman's Song of Myself"(2016), has explained that "Song of Myself" encompasses the poet's vision of self and life- both interrelated and inevitably a reflection of the other. The poem begins with the poet's physical 'self', moves on to the identification of the self with nature and mankind that he encounters and eventually in true Transcendentalist spirit seems to blend and diffuse in thin air, with the promise to return to each visitor, in the form of grass under the boots. Such an approach and vision is indeed renders Whitman as a saint, a visionary, a romantic, and even a philosopher.

18. Sen A. (2001) “Tagore and his India”. The idea of a direct joyful and totally fearless relationship with god can be found in many of Tagore’s religious writing, including the poems of “Gitanjali” from India’s diverse religious tradition he chew many ideas, both from ancient text and from popular poetry, but the bright pebbly eyes of the Theosophists do not stare out of his verses.

19. Raab J. (2001) : El gran Viejo: Walt Whitman in Latin America- this paper examines the role and relevance of Whitman within Latin American Poetry. It is observed that since the publication of Joes Marti’s essay of 1887, Whitman has been a prominent figure in the literary imagination of Latin America. The Latin American readers are reading about Whitman and revealing about his poetry as well as quality of his work.

20. Harding W. (2001) explained in his paper Transcendentalism- The transcendentalists’ concept of a spiritual inner body within the physical body of man was termed the oversoul, the conscience or borrowing from the Quakers, the inner light, ‘Their emphasis on the innate worth of the individual was thought as a logical, spiritual extension of the political principles set forth in the declaration of independence.

21. Lewis J. J.(c) (2002) Transcendentalism. The transcendentalists can be understood in one sense by their context by what they were rebelling against what they saw as the current situation and therefore as what they were trying to be different form. They had explained that human beings can get the eternal state by being one with nature and the super soul i.e. god. This concept gives the universal message of peace and unity.

22. Reynolds D. S.(2005) in his work Walt Whitman’s World America Still Needs his poetry has explained the importance of Whitman’s poetry for the present time. People at present time have conflicts created by race or gender. Whitman had given the message of love and peace, as well as he had given the message of universal brotherhood by his poetry. He writes for a black man. Within their runs his blood the same blood.....the same red running blood. So his work is free from class conflicts, and based on the equality.

23. Maria J. P. (2005)– Universidade do parto “The self and the world or the spirit of America in Walt Whitman’s ” song of myself”.In the preface to the first edition of “Leaves of Grass” Walt Whitman announced conventionally enough a demand that in the seventy – ninth year of American Revolution had become almost a formula. For a new nation there must be a new literature, forsaking whatever traditions were now life less inventing ways to reveal whatever in America was yet unsung. And given the

possibilities of the subject the task seemed one that could be approached directly enough.

24. Julia D (2008).- Meaning and Technique in Walt Whitman’s poetry: Whitman’s poetry is democratic in both its subject matter and its language as the lists that make up a large part of Whitman’s poetry show anything and anyone is fair game for a poem Whitman is concerned with cataloging the new America he sees growing around him.

25. Graber S. (2009)- Useful Antagonists: Transatlantic Influence, Sectionalism and Whitman’s Nationalist Project – has explained the two different national views through Walt Whitman and Tennyson. Though both of them belongs to different countries their view towards their countries are same. Their poetry is full of Nationalism. Whitman wants to prove that British culture and traditionalism is different from American culture and tradition.

26. Bazalgette L. (2010): Walt Whitman The Man and His Work. In this book the writer has expressed the development of “Self” of the poet. The-self of the poet identifies itself with everything in this universe. It studies nature around. Step by step the self of the poet transcends the physical limits and sets out on a mystical journey. Whitman deals with ‘Self’ ‘Love’ ‘Nature’ death and transcendence in an appealing manner. I celebrate myself and sing myself and what I assume you shall assume for every atom belonging to me as good belongs to you” (25)

-Song of myself.

27. Dr. Kulkarni P.D. (2010)- The Dramatic world of Rabindranath Tagore. The writer has expressed the study in myth, legend and symbol in the selected plays of Rabindranath Tagore. In this book the writer explains Tagore’s concepts of Hinduism. The Hindu concept of renunciation to seek spiritual solace to solve the worldly problems is unacceptable to him. In fact he asks the trouble done to search for the god in the miserable human world itself rather than resorting to meaningless rituals to seek his benediction.

28. Hayes P.(2010) : Love of Creation and Mysticism in Tagore’s Gitanjali and Stray Birds – Tagore is a patriot a humanitarian and social and religious reformer. Tagore came to dislike the British Raj ruling over his people although he was caught between their culture and that of his own peoples’ as a patriot he composed the music and lyrics for India’s national anthem ‘Jana-Gana-Mana’ and when Bangladesh become independent in 1971 they chose Tagore’s song ‘Amar Sonar Bangla’ as its national anthem.

29. Ruchi R. M. (2011) Transcendental Disseminations: How a movement spread its ideas- It gives the outline to transcendental movement. By this it is clear how the lyceum movement supported

the values of transcendentalism. The Transcendentalism focused on provocative and influential language: the inspirational component of speech and written texts was important to them, and they were pleased to have captive audiences ready to listen to their words.

30. Bhattacharya S. (2012).-Rabindranath Tagore-An Interpretation is an attempt at an interpretative biography of Tagore. Instead of giving the mundane details of his day-to-day life, the writer weaves a fascinating account of Tagore's struggle with the changing world around him. Bhattacharya's basic motive is to unveil the life of the legendary figure while focusing on the intellectual evolution of his work.

31. Kripalani K. (2013) : Rabindranath Tagore A Biography. It has given the detailed records of Tagore's life, his literary period, his social background, development of Tagore's poetical career etc. In this book the writer has explained Tagore's philosophy of man, God and nature. Gitanjali begins with a beautiful conceit of human life. Tagore says that the human soul is eternal where as his body is perishable and mortal but god wills it so that man is in reality immortal. Tagore believes that god himself lives in the hearts of human being so it is immortal though the body may die again and again.

32. Mondal A (2013) .Romantic Ideology in Tagore's Works and It's Influence on Contemporary Human Life . In this article the writer has explained about Tagore's various works with Romantic Ideology. This article discusses some of the principles underlying Tagore's Romanticism and the western and eastern poets' influences on his ideals. As well as the article also discusses that how these ideas enlightens individual's consciousness and impart the kind of life that one must live in modern world without any stress or insecurity.

33. Janbandhu J. (2014) : Myth As a Mode of Spiritual Conquest in Tagore's The Ascetic. The Philosophical concerns on the verge of terrestrial ground remain an important aspect to Tagore. Hence, borrowing the myth of Jada Bharata from Vishnupurana, a compassionate attachment to the gritty existence through love, truth, and human contact has been conceptualized for individual salvation by means of a conventual relationship with a little girl. The Ascetic imbibes the true nature of reality with a coda which has been momentarily misconstrued for spiritual ascension. Eventually, the realization of the Finite redeems the self to become one with the infinite.

34. Singh S. (2015): Ralph Waldo Emerson's Transcendentalism and Indian Thought. In this work origins and character of transcendentalist has explained in detail. Transcendentalism is an American literary, political and philosophical

movement of early nineteenth century centered around Ralph Waldo Emerson. Other important transcendentalists were Henry David Thoreau, Margaret Fuller, Amos Bronson Alcott, Fredric Henry Hedge and Theodore Parker. Stimulated by English and German Romanticism, the Biblical criticism of herder and Schleiermacher, and the skepticism of Hume, the transcendentalists operated with the sense that a new era was at hand. They were critics of their contemporary society for its unthinking conformity and urged that each person find in Emerson's words "an original relation to the universe" (0.3).

35. Das S. (2016) in his paper the Mysticism of Rabindranath Tagore has explained about Tagore's belief in God. Tagore's philosophical and spiritual thoughts transcend all limits of language, culture, and nationality. In his writings, the poet and mystic takes us on a spiritual quest and gives us a glimpse of the infinite in the midst of the finite, unity at the heart of all diversity ,and the divine in all beings and things of the universe.

Through different works of Tagore and Whitman are studied here, there is no particular work done on transcendental elements on the poetry of Tagore and Whitman. There is a need to explore the transcendental elements through this aspects. Therefore the present research work is an attempt to illustrate the transcendental elements in the poetry of Rabindranath Tagore and Walt Whitman.

III. Transcendental Elements in the poetry of Rabindranath Tagore.

The analytical study of the transcendental elements in the poetry of Rabindranath Tagore will be made his new turn in the things symbolized in his own thought and action a new dimension of living as his basis for transcendental philosophy will be studied in the light of Hinduism. His poem like "Gitanjali" stand out pre-eminently for both his transcendental and divine philosophy, which makes Tagore a great poet and transcendentalist using the medium of exquisite poetry to convey to humanity his deep and profound experiences of spiritual life.

Life is harmony and the law or principal which governs its rhythms is the principal of love and joy. And the love dwells everywhere as his Omnipresence like man nature is also one of the myriad notes, his creation the source of joy and his love for mankind. The river, flower, sun, moon, stars. Trees, leaves all symbolize his love for mankind. These are the token of love of god for man.

Tagore has expressed humanism with rationalism, he expressed his views against social injustice as well as real freedom. So, his all concerned poetry and literary work will be studied analytically while discussing his transcendental elements expressed as

an occult, intellectual genius and a sensitive poet. All the necessary point of views on his transcendental by various intellectuals, authors, appreciators as well as critics will be studied through the written available in the course of this analytical study.

IV. Transcendental Elements in the Poetry of Walt Whitman

Whitman's poetry is democratic in both its subject matter and its language. As the great lists that make up a large part of Whitman's poetry show anything and anyone is fair game for a poem. Whitman's poetry covers most of the aspects of American transcendentalism, so it will be studied under the light of American culture and its influential preaching as the source of American sets of life philosophies. In that way it may be also an attempt by the researcher to investigate into the American transcendentalism and its impact on Whitman's personality in the making of him a transcendental poet. The universality of Whitman's message of love shows that the audience of his poetry cannot belong only to a particular religious community but the people from all religions and cultures, so the first hand works of Whitman, the various appraisal work made on him by various worldwide writers as well as author's opinions and critique will also be considered during the studies as thematic supports in the course of analysis.

On the very wide canvas of the worked intellectualism Whitman represents love and peace and thus represents the nature (love and peace are the parts of human nature). So Whitman's transcendental personality will be investigated with the facts of his transcendental elements presented in his poetry.

V. Similarities and Differences in the Transcendental Elements in the Poetry of Rabindranath Tagore and Walt Whitman.

The similarities and the difference in the transcendental elements presented through their poetry by Rabindranath Tagore and Walt Whitman. This analytical study of the transcendental elements in the poetry of Tagore and Whitman is based on the principles of universal agreement between transcendental poets irrespective of their religion, cultural or language. If such a desirable principle is universally recognized, the transcendentalists from all religious and all times would make a family of members who prefers nothing but universal link between the poets of all ages.

There has been a family of transcendentalists which will exist till the end of this universe. Universal love as a main theme in the poetry of transcendentalists makes them universal representatives of humanity. Transcendentalism in

this way can be widely accepted as a poetic tradition common to all poets from all languages and cultures.

Tagore and Whitman as transcendental poets enjoy individual as well as cross cultured significance. Tagore emphasized the value of nature and love as well as spiritualism Tagore himself provides necessary information to the readers and critics to facilitate them to realize the need for juxtaposition of Tagore and other poets with similar interest and objectives. He seems to be interested in promoting a disseminating universal love as the message by all transcendental poets for the people from all times societies and geographical regions.

Tagore and Whitman provide necessary information for understanding both types of transcendentalism (Hindu and American) juxtaposition of these poets on transcendental themes can be helpful in finding ideological similarities between both types of transcendentalism at one hand and affinities between two different radiations of transcendental poetry on the other hand. It can also facilitate the lovers of poetry and the followers of Tagore and Whitman to come closer to each other through developing identical thinking on transcendentalism.

Apparently all transcendental poets share the equal tone of love for ultimate truth universal concepts of love and brotherhood and the transcendental union of the human consciousness with the ultimate and absolute truth but definitely there could be the differences in the feel of once inner consciousness the way of expression through specific kind of understanding of reality around and the very basic deep rooted religious footings as the teachings for humanity to the world so considering these aspects of juxtaposing two different cultured transcendental genius poets the insightful attempts will be made to present characteristic similarities and differences in the transcendental poetry of both the poets.

So by juxtaposing Tagore and Whitman this analytical study will also try to find out the similarities and differences in their transcendental concepts

VI. Conclusion

In Gitanjali Tagore expresses the mystery of life also. Tagore greets death with the grateful satisfaction of a husbandman whose work has prospered and who now surveys the harvest of his years before giving over his fields with their mysterious wealth to his son. For Tagore death is the fulfillment of life, the bride of his life, God's messenger, to whom he opens the door with a gold welcome when he comes to him.

Tagore says Humanity is the Dharma of human beings. He speaks of religion as the development or fulfillment of personality. He says, "Man's

developed consciousness inspires these creations of his that reveal the divinity in him – which is his humanity- in the varied manifestations truth, goodness and beauty, in the form of activity which is not for his use but for his ultimate expression. The individual man must exist for Man the great, and must express him in his disinterested works, in science and philosophy, in literature and arts, in service and worship. This is his religion, which is working in the heart of all his religions in various names and forms. “With democracy. The problem of structure is an important as well as controversial aspect of Whitman’s poetry.

Walt Whitman’s poetry- he expresses concern with the common man through his poetry- the average American. It should be easy to link his concept of poetry with his Creed Of Democracy and his Poetics Of Science, for these two were to be the new myths of reference for the Epic Poetry of the New World. “I” in his poetry is something more than mere egoism involved in it. The “I” includes “All” and indicates unity. Whitman’s Concept of Self is very important to the proper understanding of his poetry, for it is a part of democratic creed as well as Mysticism. Whitman’s frank treatment of love and sex is a part of his concept of the unity of everything – his mystic awareness.

Whitman’s technique of communication is heavily dependent on symbolic and indirection, catalogue technique- signifying the faith in equality and fraternity, inseparable with democracy. The problem of structure is an important as well as controversial aspect of Whitman’s poetry.

The elements of Transcendentalism are - Nature , God, Beauty, humanism, supernatural power, spirituality, nationalism, self-concept, unity, etc. All these elements are going to be found in poetry of Rabindranath Tagore and Walt Whitman.

Tagore in his collection of poems Gitanjali abandons the outer world and turns to the depths of his own heart, to find there a new estimate of man's relation to the world and to his God. By reading Gitanjali we experience the communion of man and god. Tagore conceived God anthropomorphically. Tagore accepts the Hindu Spiritual philosophy that only our earthly body dies, we are immortal and this immortal part of us experiences an unending series of lives and deaths. Tagore says that, it is fallacy to think that mere political freedom will liberate the Indians.

In this way the study of Tagore’s poetry gives these elements of Transcendentalism in the poetry of Tagore. As per this study we can come to this conclusion that Tagore is one of the Transcendental poets who gives the nationality, unity , spiritual philosophy, beauty of nature and unique concept of God, who believes that God is in the nature, god is in

our hearts, god is in humanity, god is there in our soul. Tagore who has given us our national anthem expresses his nationality through his Bengali as well as English poetry. By this he has expressed unity, he believed worldly unity. So we can call him one of the greatest transcendental poets.

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