

THE HARMONY OF NATURE AND MAN IN THE VIEWS OF RALPH WALDO EMERSON

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ANNOTATION

In fact, the need for the study of the rich spiritual heritage created by our gods, along with universal concepts and principles, laws and categories of World philosophy, is growing.

In any era and in any society, the role of scholars and scribes, mutaffakiru-Sages was incomparable.

Emerson is seen as a pillar of the philosophy of the major categories of his work. A scientist, his creativity is often associated with pure natural philosophy. Emerson's philosophy had no clear schema, but deterministic foundations.

Ethics and philosophy: “the soul of a person should serve as a prototype of our philosophical plans, just as the needs of his body are taken into account in the construction of a residential building for him.” By analyzing the soul, which is the basis of human life, in the above thought of the Philosopher, it is possible to know the whole human life through it. Knowing the whole life in itself means that fate can know. But a person did not take a step towards knowing the secret of his fate, it seems that he is crazy about everything in this matter. This is described as follows. There are no obstacles between our head and the invisible sky. Says that there are no obstacles that distinguish God from Man. Because there is no reason to distance the product of his own labor that he created from himself. This can only be explained by the fact that the mind is distracted from its task. Also our thoughts are from above. But where do such thoughts come from, which are the basis of our existence. Where is the aslmanbai of man?. It is unknown. A person from whom new information comes will forget everything. Comes into contact with God. The universe is a whole for him. The reason for everything and the source of its existence will be known. Knowledge is poured in such a way that it does not end. There are no fan boundaries for him. Everything Sucks into it. Slaughters about their own. Slaughters about the first reason, about his greatness. The end of this knowledge is not visible. He is enjoyed by man. This pleasure does not weigh on him. This knowledge is not limited to a social state, or smeared with some kind of religious superstition, or put into some kind of word mold. He praises as having an amusing, hazillomous, likable appearance-Emerson.

Emerson says that a person must be left alone to acquire mystical knowledge. Only this loneliness should be in nature. In large cities, people lose their sense of coexistence with nature. Loses identity. The forest is the most favorable place for a philosopher to return to such a self. Because there is still a mystical connection between plants and humans. In cities and villages, such a weed was cut off by people due to everyday worries. Emerson has an appetite for togetherness in solitude. Among people, a person may not be physically lonely, but he says he will be mentally lonely. Humanity is believed to have had a strong

connection with nature in the early times of its origin, with a complete alienation later moving away. He prefers the barren desert, loneliness, to many people, rather than big cities.

"At the gates of the forest, the surprised man of the world is forced to abandon the calculations of the big and small, wise and stupid City."

Sees forests as a divine abode. It contains a state beyond the human mind, where one remains only a listener and a connoisseur, not as a thinker. Nature wins over all our thoughts. The forests are known by Emerson as the old home of the mind. There, our mind and all other body parts are nourished, empowered. Just as our cities do not give any room to our feelings, our feelings in the forest find and know their history. Not only our feelings, our soul and our body achieve purification in unity with this divinity of nature. The purified soul, on the other hand, enhances its connection with the body. As a result, a person achieves a divine pleasure, both spiritually and physically. This pleasure exalts a person. This is also the reason why Emerson wrote "Nature". The philosopher who knows nature the most, writes that man is considered the most shakhouse and the richest man, with what good and qualities are in water, plants, on Earth, in the sky. The greatest glory is the meeting of the Earth and heaven. The philosopher also connects phenomena in nature with ancient Greek legends, tries to explain. With this movement, the philosopher also used his close familiarity with Greek philosophy and his own method of elucidation. He compares the beauty of nature to the critic as if he is complaining about our false society, our homes, our cities. Emerson sees nature as a whole. Every tree, plant, rivers, mountains are part of all nature. His pantheistic views are associated with monotheism. It is from this point of view that his concepts stand close to ancient Indian and early medieval European philosophy.

A person has selfishness, when a person gets rid of it, Nature opens its secrets to him. Through this, the divine spirit, trapped in man, manifests itself. If nature is studied selfish only for substance, then nature also shows only a part to man. Emphasizing the infinity of time and space, he shows nature again its glory. Ralph Waldo Emerson comes up with cures about the immortality of the soul. Because the universal spirit is part of the universe, and nature is the remaining part. So man is both a soul and a part of nature. The philosopher regretted that it was this person who lived unhappily apart from his parts. Movement and change or inaction brought matter from simple to complex. So matter has constant movement, and this is the main condition for its existence, and nature is always consistent, although it contradicts its own blood, it creates and destroys it itself, arming itself and depriving itself. Increases the vitality of animals, plants, deprives others. And when the time comes, the same fate awaits himself. The philosopher does not express such thoughts to man, since he believes that man is given reason by the universe. In nature, things are so strongly connected that it is possible to draw conclusions about the rest, depending on the part of one. The roots of views on the perception of the whole universe as a whole go back to ancient Indian philosophy. From this it can be concluded that the universe is the necessity of the soul. But the soul is the first reason. A person also has stupidity beyond reason,

which leads him astray from the right path. That is, it moves away from home. And a person who is not far from his own home is compared by a philosopher to a child who is still a minor. Such a person Emerson was born for the soul. His life is hokisor like such a young boy and he does his job. Such a child of nature prevails in wisdom, only this wisdom is carried out not in adaibyot or other science, but through another service of wisdom. In it, he is helped by nature and the soul itself.

Ralph Waldo Emerson explains nature outwardly and botinally. In the essay "circles", the universe always sees the absence of a solid basis in nature as flowing or changing.

"Oh, loneliness, a person must be alone, both in society and in the room. Even if no one is with me, I am not alone when I read and write. But if a person is left alone, then stars feed him. The Rays coming from those heavenly worlds are separated". A person, as described above, must be left alone to find. Then an emanation event occurs to him. Divine knowledge is sent to him. Emerson states that such knowledge was acquired by prophets in ancient times. In order for the light from the stars to be absorbed into a person, the mind must be open and empty of other excesses. Nature has never been a toy for a wise soul. Flowers, animals and mountains reflect all the wisdom of his best watches, and how happy he was with the simplicity of his childhood. Speaking about nature in this way, a clear, but most poetic feeling appears in our soul. This indicates the integrity of the trail from many natural objects.

In fact, adults can see a little nature. Many cannot see the sun. At least they have a very superficial vision. The sun shines only in the eyes of a person. The nature lover is properly tuned to each other with these inner and outer senses.

Emerson noted, " kim retains her infant spirit even in her mature years. Communication with Heaven and Earth becomes part of his daily diet. Eternal youth in the forest. In the forest we return to reason and faith. There I feel that no shame or disaster (from my eyes) that nature cannot heal does not fall on me. Standing on the bare ground, my head bathes in the fresh air and rises into infinite space. All disgusting egoism disappears. The cosmic stream of being rotates through me. I am not a particle, but a free and immortal lover of beauty. In the desert, I find something more dear and closer than a street or a town. A calm landscape, especially on a long horizon, a person thinks about such a beautiful as his nature. The greatest pleasure brought by fields and forests is a reference to the mystical connection between people and plants. I am not alone and not recognized. They nodded to me, and I nodded to them."

Emerson sees nature in a dialectical connection of states, changes. Tree branches trembling in the storm are both new and old. Nature is not always deceived by festive outfits, but the scene where yesterday smoked incense and shone like the playfulness of a nymph is today covered with melancholy. Nature always wears the color of the soul. The heat of one's own fire causes distress to the person in trouble. Then there is a kind of hatred for the landscape-it feels like a person who lost by the death of a dear friend. But there is no doubt that this ability to enjoy lives not in nature, but in people or in their harmony.