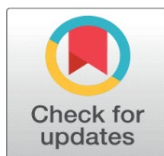


AN APPARENT SPIRITUALITY AND TRANSCENDENTAL ATTITUDE IN WALT WHITMAN

Mainul Islam  

¹ Lecturer, Department of English, Dhaka International University, Bangladesh



Received 22 February 2023

Accepted 25 March 2023

Published 11 April 2023

Corresponding Author

Mainul Islam,
moin.cou.sami91@gmail.com

DOI
[10.29121/granthaalayah.v11.i3.2023.5071](https://doi.org/10.29121/granthaalayah.v11.i3.2023.5071)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2023 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

Walt Whitman has projected the apparent picture of spirituality and transcendental attitude in most of his poems; especially in this study some selected poems of the poet have already been revealed mutual connection between animate and inanimate objects as a discovery of the mystic elements of Almighty. The connection represents the decoration of mystic elements where an avid reader can find out some of his poems as an exploration of mystic connections with animate state as well as with inanimate state as for improving democratic emotions throughout the world. The transcendental belief has reemphasized his attitude that inaugurates the ideas of connections among whole cosmology of Almighty. In consequence, the study approaches to invent the intuitions of Almighty who definitely knows one day every fragmented lands and oceans will be connected by the Suez Canal, Pacific Railroad and Atlantic cable. The relation in-between form of science and existential matter has beautifully explored his apparent spirituality and transcendental attitude which is an extremely pedagogical concern of American English literature.

Keywords: Connection, Transcendentalism, Animate, Inanimate, Intuitions

1. INTRODUCTION

Walt Whitman has proved the connection between animate and inanimate objects with the help of nature and man-made new modern technologies in the world. Every inanimate object of ancient form has existed in nature and the natural form of everything must be manufactured by the sudden thought of modern man those who connect the natural world by Suez Canal, Pacific Railroad and Atlantic cable [Ahluwalia \(1983\)](#). More or less he has painted the picture of God's creation designing new thoughts of hope to reveal the connectivity between living beings and non-living beings along with fulfilling God's intuitions in these regards as a democratic impulse [Emerson et al. \(1860\)](#). The mystic elements of God's make Walt Whitman an individual to express fellow feelings and attitudes towards nature and

modern technologies. His imagination and thoughts have already been unfolded mystery of living and material connection in-between them towards the universe and the decoration of God's cosmology, how beautifully and tactfully has designed this with full of disciplined manner. The prophets and the poets like Whitman and his fellow American scholars have coined the secrets of God that is actually the intention of Him [Emerson, et al. \(1982\)](#). In the discussion of Walt Whitman's spirituality and transcendental attitude will gear up the philosophy of universal cosmology and inevitable matter of connections in every form of the world [Frothingham \(1876\)](#).

2. MATERIALS AND METHODS

The study on connectivity between living and non-living beings (the transcendental philosophy) has been conducted by following parameters of a qualitative investigation. Here, the researcher has measured a balance by following both primary sources and secondary sources. Primary data sources have already been collected through some poetries of Walt Whitman and Secondary data has been collected from secondary sources like internet, journal, dissertations, unpublished data (soft copy), different related literature, topic related writings, and encyclopedia.

3. RESULT OF DISCUSSION ON WHITMAN'S SPIRITUALITY & TRANSCENDENTALISM

The pedagogical writings of the poet relevantly explored the main individual ideas of him [Emerson, et al. \(1982\)](#) that exponentially relate the other poems of him to find the connection between Almighty's creations and man-made modern technologies. The protagonist poem "Song of Myself" is like a testament of spiritual suggestions where that the hawk incriminated him usually losing his capacities by whimsical noising in the gigantic sky. In this poem he coined that "The barbaric yawp over the roof of the world". The clop of hawk and its activities was wrong and unjust then. The poet here also indicates the far sky; he was attempting to interpret the hawk's words, by implementing his mystic experiences. Nevertheless, the accents of the bird perhaps were worthless, and he pointed on the picture of apparent spirituality and encouraged not to produce any clop without necessitate circumstances. Even then, the poet of individual man endeavored convincingly to put forth his mystic experience towards the universe [Bryant \(2002\)](#).

As [Dimock \(2006\)](#) cited that the periods of his mystic experience he has jumbled spirituality and transcendental attitude with miraculous consequences. The celestial of Almighty resolved the mystery of the real taste of death. It was also the philosophy of Steve Jobs who designed three things in his life. He mentioned on connecting the dots, love and lose, taste of death. Here, death is inevitable, and it will be one fine or bad day by hook or by crook after certain times. Henceforth, he was not frightened of death or the potential problems upon life. He would like to state his best ideas to his fellow human beings. And also expressed humble submission by this line: "I bequeath myself to the dirt to grow from the grass I love. If you want me again, look for me under your boot-soles". He would like to become grass because he would like to submit him rooted in the ground. The position in the mud ground is the position like a grave ground to feel the profound deep-dark-grave after departure of soul. The denomination would address him under their boot-soles. It was a blade of grass that perambulated him on a mystic journey. The sections

thenceforward overflowed with thought-provoking ideas about that mystic experience makes the poet a very humble person.

He would like to make the reader to involve with him and with his transcendental ideas, as they reach to the deep root of "Leaves of Grass". That is why the invitation from the Whitman to the reader: "Missing me one place searches another, I stop somewhere waiting for you". He again assured the avid reader that the poet can be grounded the ideology of spirituality in one single poem to another poem. That invocation will help thinkers and voyagers on their mystic journey from earth towards heaven. The poet's invocation will lead the avid reader to know the divinity of Almighty. If the spirituality of soul and the divinity of Almighty are proceeding, it will reemphasize the avid reader to this mystic world. And here the intention of Whitman as an individual American scholar will be fulfilled one fine day [Floyd \(1937\)](#).

On the other hand, the poem "Passage to India" [Ahluwalia \(1983\)](#) narrates the three scientific inventions of modern technology which have the link with natural phenomena. The three inanimate objects have individual significance in the lives of human beings. As because it was the intuition of Almighty, a scientist or an architect have ever been rethought for the welfare of mankind. In section-6, ll.130-142, the poet venerated the three technologies of the 19th centenary. The Suez Canal; The Pacific Railroad; The Atlantic Cable; these three technologies are then similar spiritual observations of the poet [Ahluwalia \(1983\)](#). It is Almighty's intention which architecture or engineer has built. Here, readers can get two kinds of achievement, one is material achievement other is a spiritual achievement. scientist, engineer, skyscraper builder, discoverer of unknown things has invented so many materials equipment for covering up the horizontal distance linking with east and west [Ahluwalia \(1983\)](#).

Moreover, the Spiritual poet, Philosopher, War-Leader, Prophet, Seer, and Spokesman are the supreme power of Almighty's intention that connects the past and present with the actual spiritual divinity of Almighty and where the avid readers feel the taste of transcendental philosophy from him [Osgood \(1876\)](#). Before discovering the new horizon, the world warriors were also in separated and the journey of Alexander, Tamerlane, Aurungzeb, traders and explorers like: Ulysses, Polo and Ibne Battuta have unfolded the mystery with the beauties of connection among whole universe [Ahluwalia \(1983\)](#). Poets and prophets, they are the visionary men who express every single cosmology or the enigmatic mechanism of Almighty. For showing emphasis on the creations of Almighty Walt Whitman stated splendid verses and regenerated the philosophy of apparent spirituality through connecting geography by human physical journey; feeling heavenly pleasure by soul and implementing Almighty's intuition by sailors voyages: "The Sailor and traveler underlie the maker of poems, the Answerer, the builder, geometer, chemist, anatomist, phrenologist", (ll.73-74).

The poet Whitman would like to clarify the picture of many sailors, travelers, singers, chemists, and anatomists who are born in every interval of time. But a true poet is born in a centenary. The several men are the partial men but the true poet is a child of Almighty because a true poet eulogizes Almighty & enumerates the prophecy of the mystic universe [Ahluwalia \(1983\)](#) by noticing the imagery in which the spiritual performance are extolled: "The far-darting beams of the spirit, the unloose dreams; the deep diving bibles and legends, the daring plots of the poets, the elder religions; O your temples fairer than lilies poured over by the rising sun! O you fable spurning the known, eluding the hold of the known, mounting to heaven;

You lofty and dazzling towers, pinnacle, red roses, burnished with gold; Tower of fables immortal fashioned from mortal dreams" (ll.21-27).

Reemphasizing to the contribution on the horizontal plane, the poet appreciates Almighty's intention in the evolution of the universe towards symphony and indivisibility. Establishing the ground of this goal, the explorers, engineers, and architects have played an enormous role. They have geographically connected the old form of world with the new modern technologies; the remoteness of geographical land is nothing but a common global village assuring this super technologies; The poet indicated three but it explored multiple plan of the Almighty; as he coined his verses: "not for trade or transportation only, but in God's name, for thy sake of soul" (ll.39-40) that is to say, to realize the purpose of a united world. Almighty's intention is only on the horizon. Then in 1492 only Columbus discovered the routes of America and in 1497 Vasco Da Gama founded out the routes of India where Adam and Eve walked in the Garden of Eden in Asia. Both discoveries were the unique discovery of the world that Columbus and Vasco Da Gama made for the people of the universe to fill the intention of Almighty [Ahluwalia \(1983\)](#).

The apparent spiritual journey and the transcendental attitude are not only to creation of Almighty but also to Him who is sustainer of this cosmology [Wright, L. H. \(1965\)](#). Towards the end of the poem, the poet instigates his soul to grapple and grasp an immediate route of India. In "A Passage to India" Whitman has designed a mythology that the poets are the true son of Almighty, they are born in the geography of Almighty in a centenary, and they beautify the world by consuming utmost material connection and progress. Celebrating the progressive transcendental attitude of the poet, the clop moves from rhyming song to prophecy of the "true son of God" that man will regenerate that Adam and Eves-paradise that though it is postponed until receiving accountabilities in the doomsday, the prophecy will be fulfilled when it will connect all spirituality and transcendental forms. By this inauguration of scientific discussion, it may be coined that Whitman would like to assure the existential coexistence with every living being or non-living forms to live together in a symphonic manner. He again added every creation of Almighty will exist with harmonious compassion, with true love, and with true sympathy. The poet further revealed a thought that the creation of Almighty will have the zest for sustaining with a salubrious relationship, congenial to bondage with the transcendental belief that there is one Almighty who is the genuine acrobat, the Sustainer, the Creator, the Inventor, the Planner and Mastermind behind the entire Universe [Wright \(1975\)](#). At the finishing moment he would like to mention furthermore that the humankind and the material world will have to expostulate on the existence of Almighty and the message of the true poet is to employ all His mechanism and cosmology.

4. CONCLUSION

In the eleventh hour, Walt Whitman emphasizes the idea of transcendentalism [Frothingham \(1876\)](#) as the connection of democratic emotions in accordance with the view of Mohavarata, that Almighty God is present everywhere, and in every forms whether it is animate or inanimate objects of the universe. Everyone does not realize the cosmology of God [Richard \(1955\)](#). It is prophets and poets like Whitman, who awakens the intuitions of mastermind through realization of 'individual self' and 'body's soul'. That understanding's outcomes are if anyone knows that the body will take rest which is mortal but the 'body's soul' is immortal, that the immortal soul has a never-ending quest and it is an unquenchable thirst for exploring "Divine Soul". The studies of "Song of Myself", "The Answerer", "Leaves of Grass" & "Passage

to India” are the rewards of democratic feelings on the transcendental field of the mystic art of Almighty’s intuitions to connect both animate and inanimate objects conveying with the rope of spirituality and transcendental laws of Him.

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

The author is really grateful towards his family members for continuous support to publish this journal article. Their ceaseless support has made the impossible work possible. It is another rejoicing moment to celebrate the idea of Walt Whitman’s spirituality and transcendental attitude towards the universe again on the basis of the philosophy of American scholars.

REFERENCES

- Ahluwalia, H. S. (1983). "A Reading of Whitman's "Passage to India". *Walt Whitman Quarterly Review* 1, 9-17. <https://doi.org/10.13008/2153-3695.1002>
- Bryant, J. (2002). "The Fluid Text: A Theory of Revision and Editing for Book and Screen". Ann Arbor: University of Michigan Press. 208. https://www.press.umich.edu/12020/fluid_text/?s=description
<https://doi.org/10.3998/mpub.12024>
- Dimock, W. C. (2006). "Scales of Aggregation: Pre national, Sub national, Transnational." *American Literary History* 18: 219-28. <https://doi.org/10.1093/alh/ajj011>
- Emerson, W.R. to Moncure Daniel Conway (1860), June 6, in Ralph L. Rusk and Eleanor M. Tilton, *Letters of Ralph Waldo Emerson*, 10 (New York : Columbia University Press, 1939-1995), 5 : 221 ; and Emerson, *Journals and Miscellaneous Notebooks*, ed. William H. Gilman, et al., 16 (Cambridge : Harvard University Press, 1960-1982), 14, 352-353.
- Floyd, S. (1937). "Main Drifts in American Poetry," *American Literature*, 321.
- Frothingham, B.O., (1876). "Transcendentalism in New England: A History" (New York: Putnam, 1876), 331. <https://doi.org/10.1037/12858-000>
- Osgood, S. (1876). "Transcendentalists in New England," *International Review* 3 (1876), 761.
- Richard, C. (1955). "Walt Whitman Reconsidered", New York : Sloane, 9.
- Whitman, W. (2001). "Selected Poems" : Songs of Myself : 1855, Songs of the Answerer: 1881, Leaves of Grass: 1855, Passage to India: 1871" 224.
- Wright, L. H. (1957-1965). "American Fiction, 1851-1875 : A Contribution toward a Bibliography". San Marino, CA : Huntington Library. Xviii, 415-438.