

CROSS CULTURE COAXING: THE INDIANS OF THOREAU'S ORIENTALISM

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ABSTRACT

It is an overwhelming endeavor to paint a picture of Thoreau from the beginning of the second decade of twenty-first century. The complete volume of literary studies, growing now for over a century, is enough to reduce the spirits of the boldest critic. Of course, the same type of challenges also confront the student of other canonical figures of the same period, as a glance at the terrifying body of scholarly studies produced over the past few years on such writers as Ralph Waldo Emerson, William James, Herman Melville, Walt Whitman, Henry David Thoreau and many others would be at test. Yet Thoreau presents special challenges. Thoreau has assumed the status of an oriental writer more than any writer of his time. If people know nothing else about the impact of oriental thoughts on American literature of nineteenth-century, they are at least likely to recall something about Thoreau's stay at Walden Pond and the famous book he wrote about it. The knowledge of the Vedas, the Upanishads and the Bhagavad Gita had already blossomed in the mind of this pioneer of American literature of the 19th century. The philosophy of the Upanishads was so deeply engraved on his mind that he was called the Brahmin of America along with others two; Emerson and Whitman. He is a kind of cultural idol and to that degree represents orientalism in American literature, whether or not, or how recently, we have actually read and understood the impact of orientalism in 'Walden' or 'Civil Disobedience' or visited Concord and the Pond itself.

This paper observes Thoreau's arrangement of Asian oriental thoughts that set the American literature and the living on rage. Voicing the idea of minimalistic living and images drawn through structures and themes from Hindu excerpt and revolutionizing the living in the woods inspired from his Indian friends, who changed the course of sustainability for the writer in Walden. The paper aims to re-cultivate the idea behind Indo-American renaissance; followed by an overview that surrounds the Nature's sage, finding joy in little things and understanding of Godhood through the absorption of the wild.

KEYWORDS: *Orientalism, Intersectionality, Nature and Spiritual Health*

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