

From *Nature* (1836)
Ralph Waldo Emerson

1.

To go into solitude, a man needs to retire as much from his **chamber** (room) as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars. The rays that come from those heavenly worlds, will separate between him and what he touches. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the **perpetual** (constant) presence of the **sublime** (that which inspires awe). Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their **admonishing** (mildly warning) smile.

2.

The stars awaken a certain **reverence** (deep respect, admiration), because though always present, they are inaccessible; but all natural objects make a kindred impression, when the mind is open to their influence. Nature never wears a mean appearance. Neither does the wisest man **extort** (abuse, take advantage of) her secret, and lose his curiosity by finding out all her perfection. Nature never became a toy to a wise spirit. The flowers, the animals, the mountains, reflected the wisdom of his best hour, as much as they had delighted the simplicity of his childhood.

3.

When we speak of nature in this manner, we have a distinct but most poetical sense in the mind. We mean the integrity of impression made by **manifold** (many different) natural objects. It is this which distinguishes the stick of timber of the wood-cutter, from the tree of the poet. The charming landscape which I saw this morning, is **indubitably** (without a doubt) made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can **integrate** (unify) all the parts, that is, the poet. This is the best part of these men's farms, yet to this their **warranty-deeds** (legal documents showing ownership of property) give no title.

4.

To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing. The sun illuminates only the eye of the man, but shines into the eye and the heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His **intercourse** (connection) with heaven and earth, becomes part of his daily food.

5.

In the presence of nature, a wild delight runs through the man, in spite of real sorrows. Nature says, -- he is my creature, and **maugre** (despite) all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and

season yields its tribute of delight; for every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight. Nature is a setting that fits equally well a comic or a mourning piece. In good health, the air is a **cordial** (medicinal drink) of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear. In the woods too, a man casts off his years, as the snake his **slough** (outer layer of a snake's skin which is shed periodically), and at what period soever of life, is always a child. In the woods, is perpetual youth.

6.

Within these plantations of God, a **decorum** (orderliness) and **sanctity** (sacredness) reign, a **perennial** (recurring yearly) festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods, we return to reason and faith. There I feel that nothing can befall me in life, -- no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground, -- my head bathed by the **blithe** (carefree) air, and uplifted into infinite space, -- all mean egotism vanishes.

7.

I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances, -- master or servant, is then a trifle and a disturbance. I am the lover of uncontained and

immortal beauty. In the wilderness, I find something more dear and **connate** (inborn) than in streets or villages. In the tranquil landscape, and especially in the distant line of the horizon, man beholds **somewhat** (something) as beautiful as his own nature.

8.

The greatest delight which the fields and woods minister, is the suggestion of an **occult** (hidden) relation between man and the vegetable. I am not alone and unacknowledged. They nod to me, and I to them. The waving of the **boughs** (branches) in the storm, is new to me and old. It takes me by surprise, and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me, when I **deemed** (decided) I was thinking justly or doing right.

9.

Yet it is certain that the power to produce this delight, does not reside in nature, but in man, or in a harmony of both. It is necessary to use these pleasures with great temperance. For, nature is not always **tricked** (dressed up) in holiday attire, but the same scene which yesterday breathed perfume and glittered as for the frolic of the nymphs, is overspread with **melancholy** (sadness) today. Nature always wears the colors of the spirit. To a man laboring under **calamity** (struggle), the heat of his own fire hath sadness in it. Then, there is a kind of **contempt** (hatred) of the landscape felt by him who has just lost by death a dear friend. The sky is less grand as it shuts down over less worth in the population.

1.	2.
3.	4.
5.	6.
7.	8.
9.	Summary:

