HALİL CİBRAN'IN ‘ERMİŞ’ ADLI ESERİNDE PANTEİZM ALGISI

THE PERCEPTION OF PANTHEISM IN KAHLIL GIBRAN’S THE PROPHET

Doç. Dr. Bülent Cercis TANRITANI

Yüzüncü Yıl Üniversitesi Edebiyat Fakültesi İngiliz Dili ve Edebiyatı Bölümü

Özet


Anahtar Kelimeler: Panteizm, Halil Cibran, Ermiş, Mustafa, Tanrı

Abstract

Panteism is defined as a religious and partly metaphysical position. When this word is heard, the notion of understanding of ‘God is everything and everything is God’ appears. Panteism refers to God or self-expression of God’s nature. Importance of the universe is found through Panteism and there is ultimate focus on natural life in the heart of Panteism. Gibran, a Lebanese but living in USA, had a short life but affected and still affects many people with his works on spirits of people. Gibran wrote many works but just The Prophet composes core of his all works. The Prophet is described as the most famous book by Gibran, known as Nietzsche of the East. 26 poems are presented between a prophet called Almustafa and folk of Orphalese. This paper aims to reveal how pantheism finds a place itself in Kahlil Gibran’s The Prophet. Gibran, being seen as a social reformer and rebel, sets a social nature in this work and through this nature presents understanding of Panteism. Gibran tries to achieve self-fulfillment and, thanks to it, serenity and peace. So his heroes, including Almustafa, hero of The Prophet, are presented as mad Gods, giving advice to mankind. In this study, it has been explained how Gibran defines understanding of God and Pantheism.
It has been aimed to enlighten dark rooms and it has been pointed out that as the light is found, God can be found. The article suggests a deep looking into soul of the individuals through God and love to God.

**Keywords:** Pantheism, Kahlil Gibran, The Prophet, Almustafa, God

The universe is a perfect host putting the millions of colors up in its immense house. It displays many pictures answering the question of what life is. However, humankind, sometimes, cannot see these colorful pictures staring in the face and needs a prophet to show what human beings do not know or to remember what they forget. Khalil Gibran, with his masterpiece, *The Prophet*, becomes one of these prophets, who becomes a light in the dark way of people turning a blind eye. Gibran depicts the universe in a spiritual aura in *The Prophet*, and considers each particle of it as a reflection of The God. My aim in this article is to handle this understanding, called pantheism, in *The Prophet*, “a small volume of aphorisms (wise sayings) offering pithy wisdom of an almost prophetic quality” (Buck 113).

*The Prophet*, originally published in 1923, is a work making an overwhelming impression across the globe, and defined as awe-inspiring by many readers from various different cultures. Since its publication, it hasn’t been out of print. It is not wrong to allege that it, with its idiosyncratic approach, embraces all humanity. Maybe for this reason, literary and artistic masterpiece of Gibran, regarded as having so much importance, lingers in memories as America’s best-selling book during the 20th Century, after *The Bible* (Waterfield 257). *The Prophet* is known to have been translated into at least forty languages and thus it gets one of the greatest classics of our time. This book is supposed to be an evidence for Gibran’s brilliance (Mcharek 25). It has been ignored by West literary establishment; however, sentences, even phrases from the novel, have given inspirations for song lyrics and some political and religious speeches. This fictional prose, written in a poetic diction, succeeds in transmitting its universal messages to millions of people. The diction Gibran uses is a language of all humankind. By virtue of this, it is not surprising for it to reach the large masses, and it is not exaggerative to argue that almost all remarks of this difficult-to-define work broaden the horizon of many people and become significant determinants in their life. Since it shows their own realities to all humanity they cannot notice or put into words.

When the book opens its gates to the readers, the main character Almustafa is described as a chosen or beloved man. His twelve years in a foreign country. The all folk of this country love him and they want to live with Almustafa. Along the novel, Gibran points out that there is no meaning in giving if people aren’t able to give everything of their possession. When people give something from themselves, they mean that they have saved themselves and rested for a while. In this context, Gibran focuses on a philosophy that freedom is the most remarkable virtues in lifetime. He gets inspiration from French political philosopher Jean Jacques Rousseau. Rousseau’s remark “Man is born free, but everywhere he is in chairs.” Here, Gibran believes in no real freedom since life of a human being must be full of care, wants and desires. (Hassan, 2012).

*The Prophet* being Gibran’s masterpiece, as it is mentioned before, presents these realities touching the spirit of life in a pantheistic aura. The book manages to reveal a philosophy and a new vision which make serious changes in our minds and souls. The Prophet presents life itself and many aspects of life. It introduces many other dimensions for living and another dimensions for human heart and human mind. Accordingly, it is necessary to comprehend the concept of Pantheism in order to have a good grasp of this work. Pantheistic mentality believes a God who is present and active in this world and a God who symbolizes the concept of unity in the universe. The idea that God can dwell in each person if he/she accepts the grace of the Holy Spirit is one of their starting points. At the same time, Pantheism is the belief of a God who transcends the world, who passes far beyond the material universe and far beyond human’s comprehension. A researcher in Pantheism, Dr Geisler argues:

Pantheism means all (‘pan’) is God (‘the-ism’). According to pantheism, God “is all in all.” God pervades all things, contains all things, subsumes all things, and is found within all things. Nothing exists apart from God, and all things are in some way identified with God. The world is God, and God is the world. But more precisely, in pantheism all is God, and God is all. (Geisler 2) Pantheist understanding, as it is understood from the definition of Dr Geisler, searches for God in
everything in the universe. God is the name of everything seen with naked eyes. What he/she sees when a person looks at a mirror is God. Human cannot find another thing in her/his heart of hearts. Human being, like everything in cosmos, is a part of God, which is what pantheism exactly claims.

_The Prophet_ is a work carrying the idea of pantheism to the extreme (Buck 121). Gibran handles twenty six matters in _The Prophet_, and approaches almost all with pantheistic world view. It can possibly be claimed that he tries to emphasize the existence of God in each word of him. Therefore, the book, approaching a lot of aspects and issues of life and the human condition, is divided into various chapters including some facts of life; the names of these chapters are love, marriage (both refer to traditional family), children (the most important elements of family), giving (sharing our properties), eating and drinking (basic needs), work (source of money), joy and sorrow, houses, clothes, buying and selling (refers to business), crime and punishment, laws, freedom, reason and passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion and death (an inevitable ending). Being in rapport with each chapter are mnemonic elements selected by Gibran himself (Butler 97). It is possible to see the effect of pantheistic mindset. Almustafa, main character of _The Prophet_, has important discourses which may best be analyzed as spiritual and moral meditations and understanding of the concept of Pantheism; however, with much less desire, they do not emerge to the threshold of prophetical or unveiling sayings. These utterances are sublime, but not have divinity; they have words of wisdom as well (Buck 119).

_The Prophet_, in fact, is a work predicated on a simple plot even if it seems complicated by virtue of the pantheistic atmosphere it presents. It is the story of Almustafa, a holy man sent to exile in a city named Orphalese and lives there for twelve years. Gibran draws the protagonist as a wise man whose ideas are respected by the public of Orphalese, which enables the reader to appreciate his remarks. At the beginning of the story it is seen that a ship comes to his home to take him to the island where he was born. There are people gathering around him and they ask him for his last words about sage advices on different and various subjects. They try to open the door of the life slight-ly. Gibran, in the utterance of Almustafa, calls out to all humanity and gives his own life philosophy with remarks of Almustafa. He makes sentences centered on the concept of spirit even if it resembles the religious sermons. It is not wrong to say for those considering themselves ‘spiritual men but not religious’ that _The Prophet_, given premises of it, has managed to become a hobby of reading at bedside (Wadlow 8). The aim of Gibran is not to approach people in a direct religious way but to enable them to find religion, namely God, in their spirit.

Human being, in any case, is a part of divine spirit according to pantheist mentality of Gibran, and he/she will turn to her/his origin, namely the creator. The story of protagonist, Almustafa focuses upon this return. The comeback to his homeland after a period of exile, in a sense, symbolizes the return to God as it is understood from the following remarks:

Sons of my ancient mother, you riders of the tides, how often have you sailed in my dreams. And now you come in my awakening, which is my deeper dream. Ready am I to go, and my eagerness with sails full set awaits the wind. Only another breath will I breathe in this still air, only another loving look cast backward, Then I shall stand among you, a seafarer among seafarers. And you, vast sea, sleepless mother, Who alone are peace and freedom to the river and the stream, Only another winding will this stream make, only another murm ur in this glade, And then shall I come to You, a boundless drop to a boundless ocean. (3)

Almustafa describes this journey as a kind of awakening, which will enable humanity to attain God, namely the reality. The last sentence of Almustafa in the previous speech taken from the first chapter of _The Prophet_ is like a summary of pantheistic approach. It is the embodiment of the idea that everything in the universe including human being is a part of the whole, namely God. Gibran, with the character of Almustafa, says that all human-kind is a boundless drop of this boundless ocean by referring the Creator.

In Pantheism, the concept of love is associated with God, which is what Gibran does in the chapter labeled as ‘Love’. He uses the pronoun, ‘he’ instead of the word, love by referring God. Almus-
tafa, the mouthpiece of Gibran, begins to mention love, in other words, God upon the seeress, Almitra’s remarks: ‘Speak to us of Love’ (7). The first thing he says means that despite hardness and steepness of his ways, love beckons to you follow him (7). The writer calls humanity to the divine way of God by blending the concept of love. He underlines that this way is not an easy one and this painful way carries all mankind to their soul and God, which they are a part of. Gibran says in the chapter, Love “He (referring to both God and the concept of love) grinds you to whiteness and kneads you until you are pliant” (8). The only power able to keep human out of the dark side of the flesh of him/her is nothing short of love. Moreover, everybody feels this endless power as Gibran states in the chapter named as Time: “who among you does not feel that his power to love is boundless” (47).

Gibran argues that God creates many layers of love in the universe, and there is love of God at the top. All parts constitute the whole, namely God. He states in the chapter, Love, ‘Love has no other desire but to fulfill itself’ (8). This statement is probably to be the summary of pantheistic mentality. Love is God and he wants to become integrated with his all parts in the world, which means Pantheism.

Beside the existence of the word, love as a symbol of God, the known meaning of it is quite important in The Prophet. Pantheism underlines love for everything in universe on ground that this understanding believes that all objects including human are the rings of the chain referring God. As he states in The Prophet: ‘Work is Love made visible.’ Gibran means that love can be the key to everything: if a person is in love, he/she is released from being greedy, ambitious, and having intellectual pride, obedience to custom and awe of persons of higher social rank without questioning (Whitnal 5). The concept of love is the only weapon for mankind to use against the enemies inside of him/her. “Like sheaves of corn he gathers you unto himself. He threshes you to make you naked. He sifts you to free you from your husks” (Gibran 8). As it is understood from these remarks, the concept of love, to Gibran, makes human pure.

Gibran sends his message to his reader that when you are in love, you are expected to say that I am in the heart of God (Gibran 8). It is a sentence reflecting the pantheistic soul of The Prophet. The phrase stated as the heart of God refers to the world. It is a good example of Pantheism’s monolith understanding that everything is a part of the whole, Almighty God. Gibran goes on his remarks by saying “Love (referring God) has no other desire but to fulfill itself” (9). “Almustafa, the voice of Gibran in the work, defines the passionate desire of the soul for regeneration of the spirit and self-realization. He gives a lesson that life purpose of man consists a mysterious pursuit for a Greater Self, towards Godhood and the eternal. He points out ‘your larger selves’ (91) and illustrates ‘together stretch [ing] our hands unto the giver’ (Micharek 14).

The Prophet reveals the kernels of Gibran’s own belief system based on pantheistic mindset. It enshrines harsh belief of Gibran with attraction saying that “the most important thing in life is Life itself” (Whitnal 9). The concept of life is the most valuable one for him on ground that it refers to God. ‘God and the real world are one’ in Pantheism (Geisler 4). Gibran believes that each particle of the life is a musical note composing his best-loved song.

In this context, pantheism is a monolith understanding accepting the universe as a whole composing of numerous parts. Each of these parts is significant both within the whole and themselves. Human being is the most important part the whole and, with his/her existence, precious as an individual. Owing to this, Gibran, who writes The Prophet from a pantheistic perspective, lays emphasis on the concept of individuality. To him, the soul of human being is the microcosm of the Divine Spirit, and responsible for finding the mysteries in his/her soul. He/she is able to attain these mysteries by centering on his/her individuality. It is possible to understand the importance of individuality for Gibran, in the chapter, Marriage. While meeting some questions on marriage, the prophet leaves from the folk wisdom suggesting that there are two people but regarded as only one. A real marriage provides for both people opportunity to improve their own individualities, likewise it is said that the oak tree and the cypress are impossible to grow in shadow of each other. His rule for a good partnership is to “fill each other’s cup but drink not from one cup” (Butler 98). Namely, The Prophet is a work both celebrating the musicality of becoming one and underlining the importance of individuality.

The pantheistic aura dominating The Prophet may be a result of Gibran’s personality. The first thing able to seen in his works is his present-
Halil Gibran’ın ‘Ermiş’ Adlı Eserinde Panteizm Algısı

As Gibran himself states, The Prophet is not an ordinary writing. It is a special book with a spiritual mission such as showing the universe and their selves to the human beings with a pantheistic perception. “His unique expressions in the work are known as Gibranism and they are associated with the world of beauty and spirituality. His diction has a deep touching on the inner souls of readers and his anecdotes give them spiritual lessons” (Mcharek 15). It is not possible to accept The Prophet as, he states in his previous remarks, a work written with a simple pen. It is a product of his soul. For it is able to touch the souls of readers. During his lifetime Gibran gives importance to create his own spiritual philosophy that deals with various religions and faiths. Gibran calls for cultural and religious tolerance for humanity and particularly wishes a Christian-Muslim dialogue. At any rate, maybe more than names of any other modern writers, Gibran’s name, due to his spiritual wisdom and other personality traits, is considered synonymous with “peace, spiritual values and international understanding” (Bushru 4). For pantheism, the dominant understanding in The Prophet is a combination of many different religions and mentalities that vary from Christianity, Islam, and Buddhism to Atheism, Humanism, and Naturalism. In accordance with Pantheism, it is possible to say that The Prophet is clearly based on Gibran’s readings, emotions and thoughts, and contemplations through his experiences during his lifetime. The book takes its inspiration from Biblical literature, Christian and Sufi literature, Hinduism…But one can also see the heavy influences of the Romanticism and Transcendentalism on the book (Mcharek 27). It is not difficult for one reading The Prophet to notice this spiritual synthesis of Gibran.

In The Prophet, the other blending of Gibran by grounding on the unity tenet of Pantheism is the combination of Eastern and Western pictures. He is a Lebanese American, in other saying, an American citizen of Lebanese descent. Gibran, who had spent his childhood years in Lebanon, emigrated, when becoming a young man, together with his family to the United States where he makes studied art and began his literary career. Namely he gets a chance to experience these two

I have been born to do has nothing to do with brush or pen ...(Whitnal 10)

As Gibran himself states, The Prophet is not an ordinary writing. It is a special book with a spiritual mission such as showing the universe and their selves to the human beings with a pantheistic perception. “His unique expressions in the work are known as Gibranism and they are associated with the world of beauty and spirituality. His diction has a deep touching on the inner souls of readers and his anecdotes give them spiritual lessons” (Mcharek 15). It is not possible to accept The Prophet as, as he states in his previous remarks, a work written with a simple pen. It is a product of his soul. For it is able to touch the souls of readers. During his lifetime Gibran gives importance to create his own spiritual philosophy that deals with various religions and faiths. Gibran calls for cultural and religious tolerance for humanity and particularly wishes a Christian-Muslim dialogue. At any rate, maybe more than names of any other modern writers, Gibran’s name, due to his spiritual wisdom and other personality traits, is considered synonymous with “peace, spiritual values and international understanding” (Bushru 4). For pantheism, the dominant understanding in The Prophet is a combination of many different religions and mentalities that vary from Christianity, Islam, and Buddhism to Atheism, Humanism, and Naturalism. In accordance with Pantheism, it is possible to say that The Prophet is clearly based on Gibran’s readings, emotions and thoughts, and contemplations through his experiences during his lifetime. The book takes its inspiration from Biblical literature, Christian and Sufi literature, Hinduism…But one can also see the heavy influences of the Romanticism and Transcendentalism on the book (Mcharek 27). It is not difficult for one reading The Prophet to notice this spiritual synthesis of Gibran.

In The Prophet, the other blending of Gibran by grounding on the unity tenet of Pantheism is the combination of Eastern and Western pictures. He is a Lebanese American, in other saying, an American citizen of Lebanese descent. Gibran, who had spent his childhood years in Lebanon, emigrated, when becoming a young man, together with his family to the United States where he makes studied art and began his literary career. Namely he gets a chance to experience these two

The book presents some teachings being really positive and optimistic and they are, as it is expressed, emotive. Almustafa, again with the voice of Gibran, has a strong belief in the strength of the human soul. His tone of speaking is consoling and suggests hope and affection for humanity, and also his tone is felt to be in need for self-realization (Mcharek 26). The idea that optimism is a part of the concept of goodness is underlined.

The term of spirituality is the basis of Pantheism like the concept of optimism. The Prophet takes it as the starting point. After Gibran talked to Mary Haskell about his desires to give satisfaction to spiritual hunger of world, he gave birth to The Prophet, “The world is hungry, Mary, and I have seen and heard the hunger of the world; and if this thing is bread it will find a place in the heart of the world, and if it is not bread it will at least make the hunger of the world deeper and higher” (Beloved Prophet 264). In this sense, it is possible to say that the book takes Gibran as a writer having much vision of prophetical senses and sharing his spiritual sensibilities and these prophethetical senses with his readers (Mcharek 25). In this sense, it can be concluded that this work becomes a light in the dark way of soul of humanity. His sentences refer to all people’s awareness of emotion and spirit (Buck 112). The Prophet, the reflection of the spirit of Gibran, is really a different work. As Gibran expresses situation like that:

... In my work I am as solid as a rock, but my real work is neither in painting nor in writing. Deep inside me … there is another dynamic intelligence which has nothing to do with words, lines or colors. The work

I have been born to do has nothing to do with brush or pen ...(Whitnal 10)

As Gibran himself states, The Prophet is not an ordinary writing. It is a special book with a spiritual mission such as showing the universe and their selves to the human beings with a pantheistic perception. “His unique expressions in the work are known as Gibranism and they are associated with the world of beauty and spirituality. His diction has a deep touching on the inner souls of readers and his anecdotes give them spiritual lessons” (Mcharek 15). It is not possible to accept The Prophet as, as he states in his previous remarks, a work written with a simple pen. It is a product of his soul. For it is able to touch the souls of readers. During his lifetime Gibran gives importance to create his own spiritual philosophy that deals with various religions and faiths. Gibran calls for cultural and religious tolerance for humanity and particularly wishes a Christian-Muslim dialogue. At any rate, maybe more than names of any other modern writers, Gibran’s name, due to his spiritual wisdom and other personality traits, is considered synonymous with “peace, spiritual values and international understanding” (Bushru 4). For pantheism, the dominant understanding in The Prophet is a combination of many different religions and mentalities that vary from Christianity, Islam, and Buddhism to Atheism, Humanism, and Naturalism. In accordance with Pantheism, it is possible to say that The Prophet is clearly based on Gibran’s readings, emotions and thoughts, and contemplations through his experiences during his lifetime. The book takes its inspiration from Biblical literature, Christian and Sufi literature, Hinduism...But one can also see the heavy influences of the Romanticism and Transcendentalism on the book (Mcharek 27). It is not difficult for one reading The Prophet to notice this spiritual synthesis of Gibran.

In The Prophet, the other blending of Gibran by grounding on the unity tenet of Pantheism is the combination of Eastern and Western pictures. He is a Lebanese American, in other saying, an American citizen of Lebanese descent. Gibran, who had spent his childhood years in Lebanon, emigrated, when becoming a young man, together with his family to the United States where he makes studied art and began his literary career. Namely he gets a chance to experience these two

As Gibran himself states, The Prophet is not an ordinary writing. It is a special book with a spiritual mission such as showing the universe and their selves to the human beings with a pantheistic perception. “His unique expressions in the work are known as Gibranism and they are associated with the world of beauty and spirituality. His diction has a deep touching on the inner souls of readers and his anecdotes give them spiritual lessons” (Mcharek 15). It is not possible to accept The Prophet as, as he states in his previous remarks, a work written with a simple pen. It is a product of his soul. For it is able to touch the souls of readers. During his lifetime Gibran gives importance to create his own spiritual philosophy that deals with various religions and faiths. Gibran calls for cultural and religious tolerance for humanity and particularly wishes a Christian-Muslim dialogue. At any rate, maybe more than names of any other modern writers, Gibran’s name, due to his spiritual wisdom and other personality traits, is considered synonymous with “peace, spiritual values and international understanding” (Bushru 4). For pantheism, the dominant understanding in The Prophet is a combination of many different religions and mentalities that vary from Christianity, Islam, and Buddhism to Atheism, Humanism, and Naturalism. In accordance with Pantheism, it is possible to say that The Prophet is clearly based on Gibran’s readings, emotions and thoughts, and contemplations through his experiences during his lifetime. The book takes its inspiration from Biblical literature, Christian and Sufi literature, Hinduism...But one can also see the heavy influences of the Romanticism and Transcendentalism on the book (Mcharek 27). It is not difficult for one reading The Prophet to notice this spiritual synthesis of Gibran.

In The Prophet, the other blending of Gibran by grounding on the unity tenet of Pantheism is the combination of Eastern and Western pictures. He is a Lebanese American, in other saying, an American citizen of Lebanese descent. Gibran, who had spent his childhood years in Lebanon, emigrated, when becoming a young man, together with his family to the United States where he makes studied art and began his literary career. Namely he gets a chance to experience these two
different life perceptions. “Gibran succeeds in balancing Eastern spirituality and Western material progress” (Najjar 156). As a result, it is possible to say that this book has a language which displays unity in diversity. According to Bushrui, a poet and critic, ‘America gives a title to show Gibran as one of America’s sons (even if not a native son) as completely and as authentically as his native Lebanon can claim these sentences: it is seen in his book that he grows into both Gibran of Lebanon, and America’s Gibran, and to tell the truth Gibran is ‘the real voice of global consciousness’, the main emphasis on Pantheism (Busru 10). The book presents with itself many themes of religious unity and unicity of mankind. Message of the book given by Almustafa is that one should have “a passionate belief in the healing power of universal love and the unity of being, which is one of the basic tenets of pantheism” (Bushrui 68).

Pantheism takes the road to in order for human to find his/her self. The basis of this mentality is to reach God, and human should begin the exploration with his/her soul owing to the fact that human kind is the most important part of the unity symbolizing God. As a matter of the fact, the key word is self-knowledge, which is the name of Gibran’s chapters in The Prophet. Gibran gave a summary of The Prophet’s message: “The whole Prophet is saying one thing: ‘You are far far greater than you know—and All is well” (Bushri 120). It is possible to infer that humanity, to Gibran, is highly different from they know, and are supposed to know their reality. Almustafa states this in the chapter, Self-knowledge as such:

Your hearts know in silence the secrets of the days and the nights. But your ears thirst for the sound of your heart’s knowledge. You would know in words that which you have always know in thought. You would touch with your fingers the naked body of your dreams. (44)

Gibran underlines the importance of awareness, one of the concepts pantheism bases on. The Prophet is based on the influence of self-reliance ideas, reincarnation, and the availability of a greater self into which each individual is able to grow. According to Gibran, humans have an ability of progressing towards a world of divinity firstly by discovering his/her own self as a. Once and again Gibran uses successfully the metaphysical realm as the key to understand the world in a better way and find out higher meanings of life (Mcharek 17).

“The hidden well-spring of your soul must need rise and run murmuring to the sea; and the treasure of your infinite depths would be revealed to your eyes” (45, 46). These remarks in the part of self-knowledge of The Prophet are the embodiment of the pantheistic idea that ‘the universe is a treasure each part of which is valuable’ (Geisler 4). The most precious one is human. This style of thinking resembles the sufistic mentality, also considered to be closely connected with Pantheism. It is possible to link apothegms, parables, and allegories of Gibran with Sufi literature. Human being is presented in Gibran’s work (in spite of by no means being a ‘Sufi poet’), “as on the arc of ascent, traversing spiritual degrees in drawing closer to God, where one becomes increasingly godlike through the process” (Buck 117).

One of the concepts Pantheism underlines is ‘nature’ which occupies an important place in The Prophet. According to this understanding, ‘nature’ with all mysteries refers to God. It is possible to find God in every atomy of nature. “Pantheistic worldview identifies God with the world. There is a general belief among all pantheists that God and the real world are one” (Geisler 1). It is also believed that the Universe, including both nature and God are exactly the same. All pantheists again think in the same way that whatever exists in real world, it is God himself (Geisler 2). Pantheism typifies the opinion supporting that the best way of seeing ‘God’ is to be related to the Universe, namely nature. It is possible to say that the central idea of The Prophet is that the Cosmos is regarded as an all-embracing unity and the sacredness of Nature. Gibran, intensely, reflects this idea in each chapter of The Prophet.

It is possible to find a word or symbol belonging to nature in almost all sentences of The Prophet. Gibran sometimes associates God with nature or a part of it while also telling human being with natural objects. In The Prophet the Creator is sometimes ‘a boundless ocean’ (3) while human-kind is identified with ‘a sea boundless and measureless’ (46). Due to the fact that Gibran thinks that human is a part of nature, he puts the same picture and tells human being by using the different parts in that picture. Sometimes human becomes the sun sometimes he/she is a tree living on the sun.

The word of morality is another point Gibran, a pantheist, lays emphasis on due to the fact that men believing Pantheism generally endeavor to continue their lives including high morality and
to give others encouragement to do the same. Their writings are often imbued with incentives to try positive judgment, to be dedicated to truth, and to love others without being selfish (Geisler 2). The main aim of Gibran in writing *The Prophet* is completely this. His first step is to tell the nature of good and evil, one of the names of the chapters in *The Prophet*. He answers the question of what goodness and evil are. Gibran, in fact, tries to emphasize that these concepts are two parts of a whole, and he says that if good becomes hungry, it seeks food everywhere even in dark caves, and if it is thirsty, it drinks each drink even of dead waters (55). There is no such thing as evil. Evil is simply good that has gone hungry and thirsty and can find satisfaction for its needs nowhere else but dark places. “There is light, and there is the absence of light, which is evil. Shine a light on evil and it will disappear. As a matter of fact, to Gibran, there is such kind of relationship between good and evil” (Butler 99).

Gibran expresses the concepts of goodness and evilness, by associating human being due to the fact that human, according to Gibran’s pantheistic mindset, is blending of these two. In this term, it is necessary to comprehend human nature in order to have good grasp of the nature of goodness and evilness, the basis of life. Each action, by certain ones and under certain circumstances, may be a means for growth of spirit—if it is carried out in the spirit of non-attachment. All good and all evil is relative to the individual point of growth…. But, with the highest understanding, there can be neither good nor evil (Bhagavad-Gita 140). Gibran knows that the nature of human being is the blending of the concepts of good and evil, the most important parts of human development. Consequently, to him human is neither good nor evil; however, human is both good and evil. The goal of *The Prophet* is to convey to those gathered that the lives we continue on Earth are only representatives of a fraction of our larger selves. All people have ‘giant selves’ inside them, but firstly everybody has to recognize that they may be in existence. Inside your desire and longing for your own giant self-constitutes your goodness, as the prophet says. For this reason, in chase of self-knowledge, we are in a search for the best form in ourselves (Butler 100).

**CONCLUSION**

There are some works overstepping the borders of its country and succeeding in reaching everybody in universe. *The Prophet* is one of them. It is a masterpiece taking his place as a classic in the library of humanity. It is nothing short of a prophetic voice telling human to human. *The Prophet* is a work succeeding a light in the dark way of the human being. It is like a mirror showing himself/ herself and God to human. With a pantheistic view, *The Prophet* has approached realities of life by touching spirit of the life and souls of the individuals. Pantheism searches for God in everything, even souls of the people. The article has presented a deep looking into soul of the individuals. It is possible to find whatever there is concerning life in it. All doctrines of this spiritual work are given within a Pantheistic aura on ground that all belong to an author accepting the concept of Pantheism as the center of his life. *The Prophet* reflects the cosmos as a whole, and underlines the fact that each atom in universe is the part of this whole, that is God. The idea that God is all and all is God is the one of the point emphasized with a pantheistic mindset. The work makes human set a journey proceeding step by step. The first station is his/her soul, the microcosm of Divine Spirit. To Gibran, a person should attain, first of all, to his/her depths. He/she should discover his/her dark rooms. According to the article, while he/she is discovering his/her dark areas, he/she should take help from nature itself and nature of God in terms of Pantheism. For each light he/she turns on will carry him/her endless light, God’s light. The second station is the world he/she lives, in other words, nature. It is possible for him/her to see the Creator at each corner of it. The last point is God himself. To reach the ENDLESS light is the END of his/her journey.

**REFERENCES**
