



COMPILED AND CIRCULATED

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WORDSWORTH'S PHILOSOPHY WITH SPECIAL REFERENCE TO 'TINTERN ABBEY'

Wordsworth philosophy of transcendentalism, mysticism and pantheism is reflected in his poems and especially in 'Tintern Abbey' vividly. It embodies poet's philosophy without losing its charm and grace. It also records three stages of growth of his attitude towards nature. Love of nature not only provides him the physical contemplation but also helps him to form a harmony between man and God. He finds the God as a spirit which presents in all natural objects.

Wordsworth believes that there is another world beyond our observation and experience. In this world of divinity a calm and serene spirit is there. He creates this world by contemplation of beautiful sights and sounds of nature. His love of these natural objects leads him to feel this peaceful world. It is that condition in which we become bodiless and it suspends our breath and even movements. It leads us to catch a vision of harmony or cosmos governing the whole universe. Then we become able to see into the true spiritual significance of things and the real meaning of human life. It frees us from the cobwebs of mental depression caused by the mysteries of life and multiple incoherent miseries of society. We are carried from joy to joy to provide a balm in distresses. Nature acts as the nurse, the guide, and the guardian of our heart and soul to steer our moral sense. It breeds lofty thought which prohibits from evil tongues, rash judgments and selfishness, in mind. Sorrows of everyday life can't grip us and disturb our happiness. Whichever we behold is full of blessing. These lines convey the idea

*..... that serene and blessed mood,
In which the affection gently lead us on,-
Until the breathe of this corporeal frame
And even the motion of our human blood
Almost suspended,.....*

Wordsworth was a mystic in the true sense of the term. It is not the beauty of Nature which brought him joy and peace, but the life in Nature. He believes that a direct communion of God and man is possible. In his poetry the spiritual meaning was added to the natural beauty. He shows this in the poem. He describes the contemplation of natural objects i.e. trees, river, cliffs, animals, soft grass, apple trees etc can form this harmony. He believed that every man could attain this unified world which he could. Mysticism is a fundamental and pervading element in his thought. To him the divine spirit is present both in the objects of Nature and in the mind of man. It is mystically expressed by him in this poem. Our intellect, corporeal frame, restlessness prevent us from establishing this spiritual harmony. Therefore he took the help of contemplation i.e. contemplation of natural objects to attain this communion world. In this world bodily we are dead but spiritually awakened. It is an ideal world where there is no sorrows of natural loss or pain. Earthly depression and problems of social life cannot reach there. It is a happy condition full of beautiful and moral thought. It is reflected in these lines.....

Therefore am I still

*A lover of the meadows and the woods,
And mountains: and of all that we behold
From this green earth: of all the mighty world
Of eye, and ear, - both what they half create,
And what perceive:*



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He believes that God exists in everything around us. To him this God is not the 'Iswar' or the Creator but a living power which is able to make our life a happy one. His affection towards the natural objects prompts a spiritual feeling in which he can find this living power among these. In third stage of the development of his attitude to Nature he is a philosopher of pantheistic believe. The trees, the rocks, the river, the hills, sounding cataract etc. are all endowed with this divinity. This love of Nature forms a divine relation with these objects i.e. a mingling of material world and spiritual world. Everybody who can relate himself or herself in this way actually can feel this intimacy in the natural objects; will be the creature of this divine world where there is no pain and depression. He describes the presence of God in the sun, the ocean, the sky the air and even in man. Nature is all a sacred and representative of the universe.

.....*a sense sublime*

Of something far more deeply interfused,

Whose dwelling is the setting suns,

And the round ocean and the living air,

And the blue sky, and in the mind of man: