

A comparative study of mystification concept of Nature and Spiritual (God) in the poetry of William Wordsworth (English Poet) and Gangadhar Meher's (Odia Poet)

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Abstract- This article makes an attempt to reveal mysticism as visualised by William Wordsworth and Gandhar Meher in their poetry. The article will analyse and examine the poetry on Nature of both Wordsworth and Meher's perspectives from different angles. William Wordsworth (7 April 1770-23 April 1850) was one of the greatest Romantic poets of Nature. He was one of the most influential romantic poets of English of the 19th century. Among them others were Coleridge, Shelley, Keats, & Byron. As a poet of Nature, Wordsworth stands supreme. His poems depict his strong Love & passion for Nature. For him Nature was his guide, friend, teacher, nurse, and in short everything. He considered Nature as a living personality having divine power of soothing and healing. Being the greatest poet of nature, Wordsworth worshiped the Nature. Throughout his poetic career, Wordsworth remained devoted to Nature. He perceived Nature as a Living entity & saw a close bond between nature & the humans. Famous works of Wordsworth based on Nature;- Lyrical Ballad, Tintern Abbey, The Prelude, "Daffodils, Lines written in Early Spring," "It was April morning : Fresh & Clear", "The Solitary Reaper", "The World is Too much with us", The Table Turned", "The Recluse", "My Heart Leaps up when I Behold", "The Excursion", "Odd on Intimation of Immortality", "Lucy Poems", "I Wondered Lonely as a cloud" and so many for which he is known as "Poet of Nature".

P.B. Shelley called him "Poet of Nature" and Mathew Arnold called him the Highest "Priest of Nature".

Gangadhar Meher (1862-1924) was a renowned Odia poet of the 19th century, who was also known as "Swabhava kavi" or "Prakriti kavi", meaning the natural poet. He was a literary midas, who transformed everything into gold by the alchemic touch of his genius. He was a born poet of delicate charm, who wrote on various themes such as devotion, nature, patriotism, philology & love. Apart from his poetry dealing with devotion & nature, the major bulk of his poetry signs the glory and greatness of the creation & supreme creator with socio- religious issues and thereby making himself a

mystic through and through. He had a clean white style & a penetrating insight. His poems are marked by originality, simplicity, lyricism & musicality. He was honoured with the title of 'Swabhava Kavi' by Utkal Gaurav Madhusudhan Das, the Father of modern Odisha. He sees 7 shows the entire universe ever-beautiful, nectareous & imbued with ambrosia. His famous works are- Tapaswini, Pranayavallari, Kichakavada, Indumati, Utkal-Lakshmi, Ayodhya-Drushya, Kabita-Kallola, Arghya-Thali, Ahalyastava, Kavitamala, Padmini, Krushakasangita, Mahima, far his creation, Like Kalidas in Sanskrit and William Wordsworth in English, Gangadhar Meher is regarded as 'Swabhava kabi', 'Prakrit kabi', Poet of Nature in Odiya Literature.

Key Words - Nature, Poetry, Creator, nectareous, imbued, ambrosia, devotion, William Wordsworth, Gangadhar Meher.

INTRODUCTION

This article attempts to deal with nature as a recurrent theme in William Wordsworth and Gangadhar Meher's poetry. William Wordsworth (1770-1850) was one of the greatest Romantic poets of nature. He was one of the most influential romantic poets of English of the 19th century with others like Coleridge, Shelley, Keats, & Byron. As a poets of nature, Wordsworth stands supreme. His "Lyrical Ballads" is regarded the manifesto of the Romantic movement in poetry. Romantic poetry is marked with the characteristics of subjectivity spontaneity, depiction of nature, super naturalism, simple poetic diction, revolt, melancholy & veneration of rustic life with rustic language. His concept of nature mysticism, joy in nature, universal love in nature, spiritual unity of nature, bond between nature and man, soothing influence and healing power of nature, and nature's

teaching potentiality have been taken from the corpus of his vast works under consideration for the study. In his works, nature is a broad terms. It refers to the physical or material world, along with its phenomena such as snowing raining, winding, clouding, fogging, blowing, flowing, thundering, lighting, etc. It refers to all the living & non-living beings such as animals, birds, plants, flowers, fish, insects, rocks, landscapes, rivers, mountains, clouds, snows, soil, ponds, hills, etc. Gangadhar Meher (1862-1924) is known as “Swabhva Kabi”, “Prakriti Kavi” means the poet of nature. In the research which was conducted in North Odisha University (Fakir Mohan University) that reveals many similarities between Gangadhar Meher and western romantic poets like William Wordsworth, P.B. Shelley, John Keats, & Lord Byron. The treatment of nature is equally same in their poetry. The works of Gangadhar Meher are marked by vivid imagination, in beauty & clarity of Language, in the novelty of style, in point of forceful character painting and in the lively description of nature from different perspectives. His poetry can be classified into Lyrics, devotional, revolutionary, patriotic, reformatory, satirical, ethical, agricultural, and elegy and narration of nature. He in his poetry sees elegy and narration of nature. He in his poetry sees & shows the entire universe ever-beautiful, nectareous & inbued with ambrosia. For his creation, like Kalidas in Sanskrit, and William Wordsworth in English, he is regarded as “Poet of Nature” & Utkal Gaurav Madhusudan Das conferred him the titular title “Swabhava Kabi”.

Wordsworth’s Philosophy of Nature:

As a poet of Nature, Wordsworth stands supreme. Being the greatest poet of nature, he worshipped the nature. For him nature was his friend, philosopher, guide, teacher, nurse, and in short everything. He considered Nature as:

- (1) Wordsworth has personified the nature. He considered nature as a living personality.
- (2) He believed that there is a divine spirit in all the object of nature and so they have healing power.
- (3) Wordsworth believed that the company of nature gives us joy & pleasure. Nature as comforter and since nature has healing divine power, it relieves the sorrow stricken heart with in absence, in the ugly rush of city life etc.
- (4) Wordsworth spiritualized nature & considered her as a great teacher, best mother, guardian, & nurse

of man. He believed that there is a spiritual communication between nature and human beings.

- (5) He believed that between man and nature there is mutual consciousness, spiritual communion of mystic intercourse. He initiates his readers into the secret of the soul’s communion with nature.
- (6) Wordsworth believed in the education of nature. He believed that a man can learn a lot of things about moral evils & good from nature.
- (7) For him, nature as a source of & scene for animal pleasures, such as skating, riding, swimming, fishing, walking, climbing.
- (8) Nature as the union or meeting point of the inner & outer world. Nature as the home of the spirit of the world, or as the physical embodiment of god himself. (The eye and ear both perceive & create what they sense, Wordsworth says: one of his most difficult concepts is his idea that the boundary between the outer world of nature and the inner world of the mind is a shifting boundary, not a fixed one. He realized that nature & the mind were both manifestation of divine presence.
- (9) Nature, for him, is the best teacher and guide. Nature is characterizes by a greater intellectual power & depth of feeling. Nature was his guide inspiring pure thoughts and sustained his moral being.

Wordsworth’s views on Nature and his treatment of Nature:

Wordsworth defines poetry as “the spontaneous overflow of powerful feelings, it takes its origin from emotional recollected in tranquility”.

Only in nature, “Wordsworth can find beauty & purity going into his own thinking: natural world is his ideal world”. The poet presents Nature is divergent ways in his poetry. He views nature as a source of love, perpetual joy & pleasure, soothing & healing power, knowledge and spiritual. Nature and God become one for him. He believes that nature is the universal spirit guiding anyone who like to guided by her. Wordsworth used conceits, images, symbols metaphors, similies, all interactions to depict nature from different perspectives as for him nature was his friend, philosopher, guide, teacher, nurse & in short everything.

He presents Nature as a source of perpetual joy and pleasure in his poem “Daffodils” and write:

“The waves beside them danced: but they Out-did the sparking waves in glee:

A poet could not but be gay,

In such a jocund company”. (Line:13:16)

He perceives God in Nature & Nature in God. It is known as pantheism. Some poems of “The Lyrical Ballads” describe nature as young, joyful & vigorous entity corresponding to the young mind of the poet.

For him Nature is friend, guide, anchor, guardian, nature in the poem

“Tintern Abbey” & he writes:

“The anchor of my pureset thoughts, nurse The guide, the guardian of my heart, and soul Of all my moral being.”

Wordsworth viewed Nature as a philosopher. Imbued with the transcendental ideas of the German philosophers he found a divine presence in nature. In The Prelude, Tintern Abbey & the Intimations of Immortality” Ode, nature is seen as being inextricably related to man by the ultimate unity & integration of the universe: as possessing definite mystical bond with man’s spirit, which is loosened by maturity; as a moral guide & guardian, developing & extending the human being’s moral awareness (and therefore, educative also).

In the presentation of nature, Wordsworth is fascinated by the Sound in the objects of nature, just as Shelley was fascinated by the colour in the spectacles of nature.

The poet (Wordsworth) in his boyish days looked upon nature as a source & scene for animal pleasure like skating, riding, fishing & walking. His first love for nature was his romantic passion for nature, as he describes in “Tintern Abbey”:

“The coarser pleasure of my boyish days, And their glad animal movements (Lines 73-74).

In the second stage, he develops a passion for sensuous beauty of Nature. He views Nature with a purely physical passions and he finds himself in close communication with Nature (In his “The prelude Book II”. He also goes on describing how during this period nature becomes the object of a passion in “Tintern Abbey”.

After seeing the French Revolution & human sufferings, his Love of Nature becomes linked with the Love of man. He can hear the music of humanity in Nature and writes with assertion in “Tintern Abbey”.

The poet considers Nature being an eternal source of joy as “vital feelings of delight” in his “Lucy Poems”.

He recognized a sense of joy & pleasure in Nature with the blessing power in the “To my sister”.

In the “Lines written in Early Spring”, the poet expresses his belief that every flower rejoiced the air it breathed and he perceives that even the birds & the budding twigs are enjoying the air in the Lap of nature.

In the poem “My Heart Leaps up when I Behold” the poet feels great joy when he sees a rainbow in the sky.

In the poem “To my Sister”, the poet realizes that Love comes from the earth to humankind & goes back to the earth again. It is persistent cycle that everyone should accept & behave in the best they can. This association of Love is described in “To my Sister” as :

“Love, now a universal birth

From heart to heart is Stealing,

From earth to man, from man to earth

It is the hour of Feeling.” (Line 21-24)

Wordsworth makes wonderful descriptions of divergent aspects of Nature in his poetry. He has given delicate & subtle expression to the sensuous glee of the world of Nature in his poem “It was April Morning, Fresh & Clear”.

The Poet is not only a Keen observer, but he is also a sharp hearer of nature in the poem “The Solitary Reaper”, in which he mentions the voice of a singing girl in the field without understanding her Language.

The poet views Nature as a Living entity. The indwelling spirit in Nature imparts its own consciousness to all objects of Nature.

“To every natural form, rock, fruit & flower, Even the loose stones that covers the highway I gave a moral Life: I saw them feel”.

The poet describes the sea, the moon, the winds & flowers using personification in the poem “The world is Too much with us”. He believes that all the objects of Nature are sentient beings.

His belief in the inner life of Nature is also depicted in “The Prelude Book 1”. Once he steals a bird from the trap of a boy & he hears a voice among the solitary hills.

In “Tintern Abbey”, he recounts how Nature influenced him, brought him

peace & tranquility of mind even when he was in the din & bustle of the city.

The poet believes that nature has soothing as well as healing divine power with which she can soothe & heal the suffering folks. The poet asserts that nature as mother would nurture Lucy very well (in Lucy

Poems). Lucy will possess that gentle breeze would act as a soothing & healing balm for her wound. In “The Thorn”, Nature is the true shelter of Martha, that hopefully sympathizes passionately with her love & suffering.

In the poem “Peter Bell”, the poet mentions that even a cruel person & a sinner like Peter Bell goes to Nature for solace.

Wordsworth views Nature as a universal teacher. He replies his friend Mathew that the bookish knowledge does not satisfy him. It can't satisfy his will. A person sees, hears, & feels what is around him, whatever he wants to or not. But nature speaks to him in the way he likes. The poet tells his friend Mathew that books are dull & tedious. Rather than reading, he should venture outside to where the linnets & the thrushes are singing beautiful songs containing more wisdom than any book. Nature has more to teach than books. In the poem “The Tables Turned”, the poet asks his friend to leave his books & go out into the open area. He can learn more about man, goodness & evilness from the spring green forest than from all the wise people.

Wordsworth believes that there is a bond between Nature & man. Humans grow & behave into the mist of the interplaying forces of Nature. The poet depicts this idea in his poem “There years she grew in Sun and Shower”, Michael, the Leech-gatherer, the solitary Reeper, the Highland Girl etc.

In the poem “The Recluse”, the poet depicts the pre-existing harmony between the human-mind & nature. The poet depicts spiritual unity of nature in his poetry. The spiritual unity of nature spreads in the universe. It is “Natural's Law”, he says that “forms created the most vile & brute” should not “exist divorced from good.” In the poem “The Excursion” he depicts about it.

Wordsworth emphasizes the importance of nature to an individual's intellectual & spiritual development. He explains in the poem *The Prelude*, a love of nature can lead to a love of humankind. Nature, imagination & education are important for the development of the mind.

In the poem “The Prelude”, nature is both a literal & metaphorical guide, as his relationship with nature is central to his emotional & intellectual growth. The poem “I Wondered Lonely as a Cloud” embodies Wordsworth's belief in the therapeutic & inspirational power of nature, and its ability to uplift the human mind.

Wordsworth is one of the most influential romantic poets of English of the 19th Century. His poems depict his strong love & passion for nature. He presents Nature as a perpetual source of joy & pleasure with teaching. He views her as a universal teacher. He believes that she retains soothing & healing divine power, moreover, she has power to kindle & restrain the humans. The poet perceives Nature as a living entity & sees a close bond between Nature and the humans. His view of nature as a living entity, ennobling force, integral to human emotional, intellectual, & spiritual well-being significantly broadens understanding of the relationship between humans & nature.

Other Romantic Poets and their representation of Nature in their Poetry:

1.S.T. Coleridge and Nature:

Coleridge is differently from Wordsworth in defining nature.

Coleridge underlines the tragic, supernatural and sublime aspects of nature. He presents a complex & multifaceted relationship with nature in his poetry. His relationship with Nature is thus deeply interwoven with his fascination with the human mind, imagination, & spiritual realms. His portrayal of nature often transcends the physical, delving into the mystical and psychological. As a moral force, a source of creative inspiration, & a catalyst for imaginative exploration, nature holds a central role in Coleridge's poetic universe.

2.P.B. Shelley and Nature:

P.B. Shelley saw nature as an instigator of intellectual thought and societal change. Shelley tends to invoke nature as a sort of supreme metaphor for beauty, creativity, & expression. He treats the natural objects as the supreme elements of inspiring him.

In *Frankenstein*, Shelley presents an image of nature that is at once benevolent & diabolic, breath-taking in its beauty & shattering in its brutality. The natural world is life-giving & nurturing to humans, but she is also under threat by the forces of progress. He says:

“Only nature knows how to justly proportion to the fault the punishment it deserves. Revenge is the naked idol of the worship of a semi-barbarous age.”

Shelley uses symbols, metaphors, visionary elements, & mythic sources which makes his poems unique. His poems make the readers transcend into a fantastic world of emotions & imagination. Shelley's view of

nature, therefore, extends beyond its aesthetic value. For Shelley, nature is a potent force that can provoke thought, stimulate change, & inspire heightened States of being. His work explores the deep interconnections, and the natural world, emphasizing the vital role of nature in human intellectual & emotional life. In his works he illustrates nature's transformative power & its connection with the intellectual & emotional state of the individual.

3. John Keats and Nature :-

For Keats, nature served as a site of aesthetic beauty, transience, & sensory pleasure, often providing a temporary escape from the harsh realities of Life. The poem "Endymion" opens with the famous line "A thing beauty is a joy forever", expresses the theme of beauty's immortality, often represented through natural imagery.

Keats is the poet of sense, & he Loves Nature because of her sensual appeal, her appeal to the sense of sight, the sense of hearing, the sense of smell, the sense of touch. He was not much attracted by the mysteries in nature but rather found reposeful & concrete beauty in nature. He wanted to Leave the world of sorrow & escape into the world of imperishable beauty where his nightingale sings. He treats nature as an observer, as a traveller. He finds interest to appreciate the physical beauty of Nature.

4. Lord Byron and Nature :-

For Byron, nature is not so much a source of moral or spiritual insight as it is a powerful force that defines the context for human experiences, desires, & follies. His poetry illustrates that while nature may be indifferent to human affairs, it is none-the-less central to our understanding of human life and our place in the universe. Byron's representation of nature is often tinged with a sense of awe, emphasizing its over-whelming power & grandeur. His approach frequently underscores human insignificance against the magnitude of nature. He uses nature as a stage to reveal human follies, fallacies, and the intrinsic imperfections of the human condition. Nature in Byron's poems is evocative of both the Light & dark forces of Life: Byron portrays nature in a realistic manner that in it self is exotic and mysterious.

Gangadhar Meher's views on Nature and His representation of Nature in his poems:

The ideology of Bhavabhuti along with the naturalism of Valmiki & Kalidas are inter-wined in the poem

"Tapaswini" of Gangadhar Meher. Simplicity, modesty, purity, harmlessness & noble services are the gem-like features of his work & life. He is a prolific painter of nature. He vividly & exhaustively delineated the beautiful facts of nature. Depiction of Dame Usha (Dawn) in canto iv is most popular all over Odisha. Here Nature honours Sita as an esteemed Queen & offers all the royal formulae of worship. Down, the blooming Lotus eyed Lady, cherishing heartily desire to behold Sita and bringing presentations of dew-pearls in her hands of Leafage, stands in the outer courtyard of the hermitage and in Cuckoo's voice speaks to grace her with Sita's benign sight. The retinue of Dame Dawn performs their duties to wake up Sita. With his poetic insight, he sees human feelings, conscious life & internal beauty in nature. Nature imbibes her comely, gracious, fierce, tranquil, and auspicious forms in various contexts.

Musical melody, grace of diction, serenity, rhythmic eloquence, Lucidity with emotional touch (mainly pathos) and sweatness of meaning are the remarkable features of the epic poem "Tapaswini".

Various figures of speech such as alliteration, simile, metaphor, conceit, imagery, & the like also find proper and praise-worthy places in this Literary work. There occurs no verbosity or Stiffness of Speech.

Predominance of meaning sentiments is greatly appreciable. Words of Gangadhar Meher are pleasantly intelligible & imbued with emotions, Nature has got the supreme positions in the hands of Gangadhar Meher.

Philosophical Doctrines of Gangadhar Meher:

Poets are also philosophers. There are many examples. English poets like Wordsworth, Shelley, Byron and Keats were all poet-philosophers. Oriya poet Gangadhar Meher was no exception. His Philosophy is deep-rooted in Indian idealism and spiritualism. The important facets of his philosophy are discussed here:

(i) Faith in Spirituality (God):

Poet Gangadhar Meher had deep faith in God. His poetic-person was also oriented towards divinity. In his poems 'Bhakti', 'Amrutamaya' and 'Madhumaya', Gangadhar has sung in grandlines of God as well as the beautiful union of the human soul with the universal. Like all other idealists, Gangadhar Meher believed in God as the ultimate reality and surrendered himself to God. His concept of self-surrender in the poem 'Bhakti' resembles with the concept of surrender

advocated by Sri Aurobindo as one of the three basic aspects of his integral yoga. In his same poem 'Bhakti', Gangadhar emphasised on devotion as the only and ultimate way of realization of God.

(ii) Theory of Action:

Poet Gangadhar Meher was a man of action. He had profound faith in 'Karmabad' like Mahatma Gandhi. He also believed in the concept 'Work is Worship'. In his epic "Kichak Badha", Gangadhar Meher states that one has to reap the consequences of his action. In the fifth canto of 'Pranayaballari', the poet has put forth the same view. Again in the seventh canto of 'Tapaswini' - his magnum opus, Gangadhar has reiterated his faith in 'Karmabad'. Poet Gangadhar Meher also believed in the concept of Rebirth.

Like Swami Vivekananda, Gangadhar Meher also believed that 'Karma determines rebirth'. And this view is clearly reflected in his long narrative poem 'Indumati'. Though Gangadhar Meher was a firm believer of the theory of action, he never denied the role of fate in human life.

(iii) Emphasis on Morality:

Poet Gangadhar Meher respected the great Indian literary tradition by accepting morality as the didactic value of art and literature. The moral teachings contained in his literary works are really meaningful and educative. Gangadhar Meher was an epitome of integrity. He himself led a moral life based on simple living and high thinking. Gangadhar Meher was imbued with all moral virtues like honesty, truthfulness, kindness and forgiveness etc. He was not only moral but a spiritual self as well. He was so honest that he did not hesitate to give witness in a case filed against his employer, the zamindar of Barpali.

The literary creations of Gangadhar Meher directly raise the voice of morality. His poems like 'Guru-Sisya', 'Mahajana', 'Parisrama', 'Manaprati', 'Dhanaprati', 'Garba', 'Sangaphala' etc. were written to give a moral direction to human life and society. Through his literary writings Gangadhar wished to improve the work culture by making it morality-based. In his poems 'Panchayat', 'Taku Madhya Balithanti Dharma Abatara' and 'Subhaba O Swabhaba', the poet has reiterated the significance of moral values in human life. Poet Gangadhar Meher believed in the transcendental moral values, truth, goodness and beauty.

These three absolute values find reflection in all his literary creations. This faith of the poet is the central

feature of his literature which has immortalised Gangadhar and his creations.

(iv) Naturalism:

Poet Gangadhar Meher was a staunch naturalist. Gangadhar's poetry not only makes a precise and loving observation of nature, but personifies Nature by injecting life into it. Gangadhar Meher has also emphasised on the great virtue of Nature in educating human society. He has treated Nature as a living spirit like all other human characters of his literature. In Gangadhar's subtle vision, Nature is sensitive and possesses human virtues. It is always sympathetic to human sufferings and appears like fighting against injustice. To Gangadhar, Nature is a tested friend and a solace-giver which equally shares human emotions like sorrows and happiness. According to him, Nature is a friend, philosopher and guide of man. In sharp contrast to Rousseau's naturalism, Gangadhar has socialised Nature. His Nature acts and reacts in consonance with the principles and traditions of human society. However Gangadhar Meher stressed the same thoughts as Rabindranath Tagore. Rabindranath experienced the integration of God, man and Nature. Gangadhar's literature also reveals the same point of view.

(iv) Nationalism :-

Poet Gangadhar Meher composed poetry to imbibe the people with nationalist spirit. He treated literature as an instrument to inculcate the sense of nationalism. He not only yearned for the freedom of his motherland from foreign bondage, but also worked to uphold the unity and integrity of his nation. Gangadhar considered both motherland and mother tongue as equal to mother, and appealed the Indian masses to come to the rescue of their nation and language. Through his writings, poet Gangadhar Meher evinced great patriotism, love for language, culture and tradition. His poetry attempted to resist attacks on Oriya language from various quarters during the later part of nineteenth century. His 'Utkal-Laxmi' justifies his resistance. It was the product of his desire to integrate the divided Oriya-speaking people then. Through his poems 'Bharati Rodana' and 'Utkala Bharatinka Nibedana', Gangadhar vehemently opposed the attempts to impose 'Hindi' on the Oriya-speaking people in Sambalpur. Gangadhar's love for motherland and mothertongue finds expression in as many as twenty poems of his works, 'Arghyathali' and 'Kabitamala'. In his poem 'Udbodhana', the poet

appealed:

"Illumine the face of motherland and mother-tongue
With the sacred gift of wealth, perseverance and
mind."

Gangadhar Meher was not only a lover of Oriya language and Orissa, but also a great lover of India as a whole. In order to give vent to his nationalist spirit, Gangadhar Meher composed his lyric 'Bharati Bhabana'. Through this lyric, Gangadhar vehemently criticised the corrupt administration and attitude of British rulers in India. The poet warned the Britishers for harassing the Indians by force as well as by adopting corrupt means, and keeping the Indians under their absolute control. Gangadhar Meher was a liberal nationalist. Though he did not take active part in the freedom movement of India, his contribution to the freedom of the country was immense.

(v) Humanism :-

Gangadhar Meher loved man and hence through his innumerable creations wished to educate and enlighten the common people.

His aim was to bring about a social revolution using literature as the instrument. As a humanist, the poet has treated the entire universe as one society and man as a single race. His poem 'Matrubhumi' reveals his faith in the fatherhood of God and brotherhood of men. Gangadhar's world of literature focuses mainly on human life and its problems. Through his literary creations, the poet has made a whole-hearted attempt to create an ideal human society free from all vices and full of all virtues. Again Gangadhar was above narrow religious sectarianism. He believed in only one religion i.e. human religion. In this context, the poet states in his poem 'Go-bilap' :

"Be it Hindu be Muslim or Christian To my eyes
human race is one."

Gangadhar's philosophy of life is very glorifying and inspiring to philosophical doctrines and theories such as idealism, naturalism, humanism and nationalism etc. Further he shares the philosophical vision of the great Indian philosophers like Gandhiji, Rabindranath Tagore and Sri Aurobindo. Truly speaking, Gangadhar Meher's philosophy is eclectic in nature.

(VII) Gangadhar Meher and Naturem :-

In Tapaswini, Gangadhar Meher envisions nature as a comforting and solace partner. The whole nature was in a welcoming mode with the cool breeze blowing, birds singing, flower blossoming—Nature has got the supreme position in the hands of Gangadhar Meher,

reciprocating the emotions and feelings of woman. In his Tapaswini kanya, musical melody, grace diction, serenity, rhythmic eloquence, lucidity, with emotional touch, & sweetness of meaning are the remarkable features of this epic poem. The beauty of nature, the importance of living things, & environmental protection can all be seen in his poems. Literary compositions of Gaṅgādhara Meher comprise several kāvyas, essays, autobiography and numerous lyrics : devotional, patriotic, satirical and reformative. His main works are Tapasvinī, Pranaya-Vallārī, Kichaka-Vadha, Indumatī, Utkala-Lakshmī, Ayodhyā-Druśya, Kavītā- Kalloḷa, Arghya-Thālī, Ahalyā-Stava, Mahimā, Bhārati-Bhāvanā, Kavītāmālā, Padminī and Krushaka-Saṅgīta. "Gaṅgādhara Granthāvalī", the compilation of all his writings, has earned high appreciations through several publications. Like Kālidāsa in Sanskrit and William Wordsworth in English, Gaṅgādhara Meher is regarded as 'Prakriti-Kavi', Poet of Nature, in Oriya literature. He sees and shows the entire universe ever-beautiful, nectareous and imbued with ambrosia.

CONCLUSION

Both William Wordsworth (1770-1850) and Gangadhar Meher (1862-1924) are 19th century poets. Both William Wordsworth, the highest priest of nature, and Gangadhar Meher, the Swabhava Kabi, or the Prakriti Kabi, are known as "the poet of Nature" in English in Odia respectively. Nature, during the Romantic period of 19th century, was far more than mere scenery: it served as an active Participation within the Literature discourse, influencing themes of Spirituality, morality, human emotions, social change, and the transient nature of Life. For Wordsworth, nature was not a mere subject for poetic contemplation, but a source of wisdom, solace, moral instruction, and most importantly, a means of spiritually communion. While William Wordsworth was the colonizer Englishman, Gangadhar Meher was the colonised Indian- Odiya. Gangadhar Meher, under British rule, was influenced by national freedom movement of India, harsh rule of Britisher, misery of Indian people, corruption administration, patriotism, nationalism & so on. Meher's Poetry was based on under these influences. He is a painter of nature. His work Tapaswini has been translated into English, Hindi, & Sanskrit. For his works, Gangadhar Meher

can be compared with poet Shelley, Byron & Keats. For His creation, like Kalidas in Sanskrit and William Wordsworth in English, he is regarded as “Poet of Nature” and Utkal Gaurav Madhusudan Das conferred him the titular title “Swabhava Kabi” or “Prakriti Kabi”. “Simple Living & high thinking” is his view-point both Literary & empirical.

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