

Humanism in the poetry of, William Wordsworth

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Abstract : Wordsworth is a well-known poet of mankind. He is very close and loving penetration into the realistic and simplicities of human life that relates him as a love of nature to honour man. This love leads him to the love of man. He always chose his character for his poems as peasants, innocent farmers, artless shepherds, and lonely reapers and highlands girls. Therefore, some of the critics and intellectuals consider his poetry as man in relation to nature and man in relation to nature and man in relation to human society. He had never thought of to escape from common man. He accepted them and their grief. The stories told by him in his poetry are related to some aspects of human life. The main theme of his poems is related to incidents in human life, the working of love to sooth the deepest wounds of humanity. Blake calls him a great poet of humanity. Wordsworth accepts the fact that suffering teaches us humility and patience in life and man starts to love the mankind. He also assumes that imagination brings values in humanity. However, it troubled him bur he had a great faith in God that is why he calls that we should face all problems with great enthusiasm because God remains always near to mankind. The human love for God and God's for man is an eternal bondage between the two. He also believes in equality of all. Ultimately there is oneness of God, man and nature. It is Wordsworth message that nature can be the teacher of humanity and his love to nature leads him love to mankind.

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Introduction : Wordsworth was not only the poet of nature; he is also the poet of man and he is very close and loving penetration into the realities and simplicities of human life that he himself makes his claim on our reverence as poet. He relates in '*The Prelude*' how he has been led of his poems, his efforts have been ton show that the keynote of all life is to enjoy happiness. Happiness, not as the result of chance or circumstance, but sometimes to be won by work, sacrifice, service or patience. He always chooses for his heroes and heroines, not famous and high land girls, and shows that in their common place careers there is ample material to move the soul in his poetry.

He took for his hero's tramps, beggars, pedlars, Waggener's and leech gatherers. These rustic are always under the influence of nature. "And Wordsworth conveys this pact of natural truth to us as no other poet has ever done, no other poet having had in him so much of the reflective peasant." He distrusts whatever dazzles; he distrusts whatever is abnormal. The stories which he tells in his poems are of simples, a more setting for his meditations on some aspect of human life.

The theme of the influence of nature on man is the noblest part of Wordsworth's teaching in poetry. Nature is the best educator and she is ever interested in man and tries to impress human mind from its earliest dawn.

I believe
That nature, often times, when she would frame
A favour'd being, from his earliest dawn
Of infancy doth open up the clouds
As at the touch of lightening, seeking him



With great visitation.²

Wordsworth says in this ode that sorrows of life teach us patience and an appreciation of the miserable lot of our fellowmen. In other words, when we suffer, we develop the quality of patience, and we begin to sympathize with our fellow beings in their miseries. So long as we do not suffer we remain selfish, haughty and proud. A suffering teaches us humility, and patience. It also teaches us the quality of sympathy.

In the primal of sympathy
Which having been must ever be,
In the soothing thoughts that spring
Out of human suffering.³

He describes the intellectual love and imagination as going hand in hand, inseparable from one another, and further imagination is recognized as the central power which supports all virtue. The life of virtue and genuine freedom thus depends upon the presence of intellectual love and imagination. At any role, Spinoza's spiritual resemblance to Wordsworth is clearly revealed when he tells us that through the intellectual love of god we become clearly conscious of our true dependence upon god or nature.

For Wordsworth imagination is the vehicle where by the great values are brought into the scope of human life. It is the spiritual and psychological matrix of human freedom. It is imagination that reconciles the trio-emotion, intelligence, and volition, and frees the soul from conflict. It is also the surest practical guide in the tangled web of human relations. Imagination supplies the foundation for broader human sympathies, for human understanding. It can bring us to an appreciation of human beings. Furthermore, the imaginative man is never narrowly doctrinaire and accordingly, when he is faced by something which he fails to understand, he is capable of detachment and not in taste to condemn. This point of view, Wordsworth presents in The Prelude Books XIII. Having described fancy and imagination in general, Wordsworth turns toward things nearer to ourselves and speak of:

Human nature and that marvelous world
As studied first in my own heart and then
In life among the passions of mankind
And qualities commix'd and modified
By the infinite varieties and shades
Of individual character.⁴

"The mind of man, the locus of liberty, is the glory of the world, and awe inspiring subject for contemplation." ⁵ Man is worthy of himself only when he realizes the dignity and power of which his mind is capable, owing to his essentially human endowment. It is the fundamental assertion of the mind itself genuine liberty, the full exercise of which is at once moral freedom and happiness.

Wordsworth was the follower of the principle of 'live and let live!' He found that every human being had his own importance in life, and it was wrong to consider the meanest individual is not useless. There is a soul in each one of us and as such the meanest things should exist in their own right, and should not be despised for their meanness. Wordsworth saw the divine spirit running through the various



objects of nature and he emphasized mystically the unity of all life. The same spark of divinity that governs the life of nature also governs the life of man. Man could realize his spiritual dignity by cultivating in him spiritual qualities that may bring him nearer to the divine being. The spiritual dignity of man could be realized by living in harmony with nature where the divine light of God was seen in its most sublime form. Wordsworth holds that life in spite of manifold evils is yet good and worth living. Suffering and sorrow are virtues through which man can reach higher stations of life. Suffering is a means to an ethical end. "The still sad music of humanity" is neither harsh nor grating and has "ample power to chasten and subdue." Man can rise above his suffering by calling to his help the strength of his moral life and the resource of divine providence. Wordsworth's message to lovers is to love deeply and strongly the soul of the beloved, rather than be led away by physical appetite and painted colors. This insistence of the poet on the contact of passions is given by him in "Laodamia" in the following words; "Be taught, O faithful consist, to control, rebellious passion for the gods approve. The depth, and not the tumult of the soul."⁶

He says that Tragedy is part of life, indeed, something which makes life richer. It is necessary to face it with determination and strength of mind. Death is an inescapable fact, and human greatness lies in facing unpleasant facts courageously. The castle and storm are symbols of reality and death. Maturity teaches one to understand the unpleasant side of life. Wordsworth bids farewell to "... The heart that lives that lives alone/ housed in a dream, at distance from the kind!"⁷ such happiness is blind, and is to be pitied, for it is severed from the realities of life. Wordsworth as usual, draws a moral lesson in his poem. The poem ends a note of hope that the sufferings of humanity and the sadness have a purpose.

Incident of human life, occupy a main place in Wordsworth's poems. Love's power to inflict the deepest wounds and to heal the most irreparable is a common theme. Most of the poems are developed out of incidents which he felt the poet personally. His stories are simple, forming a setting for his meditations on some aspect of ordinary human nature

A lame man of a blind, the one to beg,
The other to make music; better, too,
From far with basket, slung upon her arm,
Of Lawker's wares books, pictures, combs, and pins
Some aged woman finds Leeway again.⁸

Like Rabindranath Tagore and Whitman, Wordsworth, had deep faith in the divinity. For Tagore, God is a personal deity who loves the homosapines and is loved by them. He is truth, goodness and bliss. He is higher than the absolute the transcendent and immanent reality with the Vasihnavas theists. Tagore in his ecstasy finds identity and communion with God. The earliest and direct method for realization of God is to love and to be absorbed in music and poetry. The human love for god and God's love for man and the eternal bondage between the two are supreme states of one's realization.

Conclusion

Now concluding the whole debate we can say that there is oneness of God, man and nature. It is the realization of the spirit of God permeating the objects of nature as well as human beings made of flesh and blood that enables Wordsworth to bring man and nature close to each other. Wordsworth believes that



the same divine spirit governs and pulsates through human beings and natures and hold out the possibility of a thorough going communion between man and nature. In fact, Wordsworth seeks to establish a harmony between man and nature through his nature poems. Here it is Wordsworth's great message that nature can be the teacher of humanity and fill his heart with pleasure and delight. It is the love of nature that leads him to love of mankind. He is a true lover of mankind that is why we call him a great poet of humanity.

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