

# Tintern Abbey



## The Title

- Lines Composed a Few Miles above Tintern Abbey, On Revisiting the Banks of the Wye during a Tour. July 13, 1798.

# Line 1 to 2

## Text

- Five years have past; five summers, with the length
- Of five long winters!

## Explanation

- The poet has repeated the word 'five'.
- He has done this to focus on it.
- He wants to show his desperation to return to the place.
- Therefore it seems that he was counting days.

# Wye valley and Tintern Abbey

Wye Valley



Tintern Abbey



## Lines 2 to 4

### text

- and again I hear
- These waters,  
rolling from their  
mountain-springs
- With a soft inland  
murmur.

### Analysis

- **The use of the word 'again' shows that this is not the poet's first visit.**
- **It also shows his impatience to come back to this place.**
- **The poet is using a cinematic technique even before the discovery of the camera.**
- **He takes us to a hilly region and we first hear the sounds before we can see the sights.**
- **Similarly we can hear the sound of the water before we can see the water-falls.**

# Lines 5 to 9

## Text

- Once again
- Do I behold these steep and lofty cliffs,
- That on a wild secluded scene impress
- Thoughts of more deep seclusion; and connect
- The landscape with the quiet of the sky.

## Pictorial Description



# Explanation

1. At last the word 'behold' comes. In Wordsworth's cosmology the 'eye' is the last sense organ to be brought into consideration in order to estimate something terribly important.
2. We also notice the use of the word 'again'.
3. It shows his impatience to unite himself with 'the quiet of sky' like the tip of the lofty cliff.
4. The entire scenery is pervaded by a quietness.
5. This quietness is slightly different from 'silence'. Here it is almost as if man has voluntarily stopped making a noise. In contrast 'silence' appears a psychological discrepancy.
6. The whole atmosphere oozes a beauty that only comes from the simple yet grand items of Nature.

## Lines .... 10 to 12

### Text

- **The day is come when I again repose**
- **Here, under this dark sycamore, and view**
- **These plots of cottage-ground, these orchard-tufts,**

### Analysis

1. **Wordsworth's world is not disfigured by 'sick hurry**
2. **Therefore he can 'repose under the dark evergreen sycamore tree and look from the top at – what seems like -- the hedge-rows.**
3. **But closer inspection revealed that they were not hedge rows.**
4. **They were only the extension of the forest looming in the background.**



## Lines 13 to 15

### Text

- **Which at this season, with their unripe fruits,**
- **Are clad in one green hue, and lose themselves**
- **'Mid groves and copses.**

### Explanation

- The focus is on 'green'– the colour of youth, the colour of energy and the colour of life.
- This green is also of a typical 'shade' and is used perhaps by the very wealthy who cannot distinguish between signs of rural landscape and the sights he sees everyday in city life.
- Groves are bushes.
- Copses would mean 'a small group of trees'.

# Lines ... 16 to 19

## Text

- Once again I see
- These hedge-rows, hardly  
hedge-rows, little lines
- Of sportive wood run wild:  
these pastoral farms,
- Green to the very door

## Analysis

- What appears to be like the hedge-rows are actually the extension of the forest standing right behind the village.
- The pastoral farms – like the poet – are a world unto themselves. They are silent, complete and open to outside impulses for quite sometime now.
- Human construction does not give the sight of what the poet has seen recently – unspoilt Nature.

## Hedge-rows



## Sportive wood



# Lines ..... 20 to 25

## Text

- and wreaths of smoke
- Sent up, in silence, from among the trees!
- With some uncertain notice, as might seem
- Of vagrant dwellers in the houseless woods,
- Or of some Hermit's cave, where by his fire
- The Hermit sits alone.

## Analysis

- But the poet's nature is not bereft of man.
- Even in the small forest the thin column of smoke indicates a small fire by a possibly enemy.
- But the fire could have been raised by the gypsie dweller.
- It could also been raised by the hermit whose virtue protects the populace surrounding him.

## Explanation of the 1<sup>st</sup> Stanza

The poet has come to the Wye valley.

But this is not his first visit.

The usage of the word 'again' shows his impatience to reach the place.

But the place allows it to be heard first and then seen.

But the poet has no desire to rush.

He sits under a tree and savours the view of the Wye Valley patiently.

## Explanation of the 1<sup>st</sup> stanza continued

The whole scenery is green – with the green of the early spring.

The adjoining forest has come and mingled with the pasture farm, making it 'green to the very door'.

The whole scenery is wrapped up by a complete silence.

But this silence is not the negative silence of Modernism.

It is the silence of the one who is charmed by the magnificence of Nature.

Jack Stillinger speaks about the persona's repeated affirmations of faith in nature in this section.

This faith is expressed through his repeated references to his 'impatience'.

startel

## Text

- These beauteous forms,
- Through a long absence, have not been to me
- As is a landscape to a blind man's eye:

## Analysis

- By 'beauteous forms' the poet refers to those sights which are pleasing to the eye.
- He certainly did not forget the 'forms' when he went back to the city.
- The analogy is with the sight-seeing ability of a blind man.
- He says that his vision had been stronger to that of the blind man
- He may have been away from Nature for long yet he did not forget Nature

## Lines .... 29 to 34

### text

But oft, in lonely rooms, and 'mid  
the din  
Of towns and cities, I have owed to  
them,  
In hours of weariness, sensations  
sweet,  
Felt in the blood, and felt along the  
heart;  
And passing even into my purer  
mind  
With tranquil restoration:—

### Analysis

- The poet claims that the memory of Tintern Abbey has a restorative capacity.
- When he was tired or bored by city life this memory gave him sweet sensations.
- He felt these sensations in his bloodstream.
- It passed into his mind [consciousness] and gave him back his tranquillity or peace.



# Lines 34 to 39

## Text

- feelings too
- Of unremembered pleasure:  
such, perhaps,
- As have no slight or trivial  
influence
- On that best portion of a good  
man's life,
- His little, nameless,  
unremembered, acts
- Of kindness and of love.

## Analysis

- This memory kept alive in the poet's mind those feelings which help him to evolve, grow and metamorphose into a morally sensitive person.
- It also helps him to draw pleasure from small, ordinary acts of kindness and of love.

# Lines ..... 39 to 44

## Text

- Nor less, I trust,
- To them I may have owed another gift,
- Of aspect more sublime; that blessed mood,
- In which the burthen of the mystery,
- In which the heavy and the weary weight
- Of all this unintelligible world,
- Is lightened:—

## Analysis

- The memory also gave him a more substantial gift.
- It gave him a 'mood'.
- In this mood one does not take the failures of life -- the weariness and boredom of life as the be-all and end-all of life – seriously.
- These fail to occupy the poet's mind.
- He gets rid of all daily aspects of life and it transformed into a 'walking shadow'.

# Lines .... 40 to 48

## Text

- that serene and blessed mood,
- In which the affections gently lead us on,—
- Until, the breath of this corporeal frame
- And even the motion of our human blood
- Almost suspended, we are laid asleep
- In body, and become a living soul:
- While with an eye made quiet by the power
- Of harmony, and the deep power of joy,
- We see into the life of things.

## Analysis

- **That mood makes tranquillity and affection the touchstone of life.**
- **Slowly the sensations and the emotions are discarded.**
- **The being acquires the superior power of looking into the life of things.**
- **This lucidity helps him understand the inner working of a self.**

# Lines ... 49 to 57 [3<sup>rd</sup> Stanza]

## Text

- If this
- Be but a vain belief, yet, oh! how oft—
- In darkness and amid the many shapes
- Of joyless daylight; when the fretful stir
- Unprofitable, and the fever of the world,
- Have hung upon the beatings of my heart—
- How oft, in spirit, have I turned to thee,
- O sylvan Wye! thou wanderer thro' the woods,
- How often has my spirit turned to thee!

## Analysis

- **Perhaps such acquisition would not be believed by the readers. he calls it a false belief.**
- **But this shall be believed that whenever life became tough the poet drew inspiration from the assuring picture of Nature.**
- **'Sylvan Wye' had rejuvenated him in the past whenever life presented him with hostility.**
- **He turned towards the memory of the river to find in the memory the spring well of comfort.**

## Stanza]

## Text

- And now, with gleams of half-extinguished thought,
- With many recognitions dim and faint,
- And somewhat of a sad perplexity,
- The picture of the mind revives again:

## Analysis

- **The poet says that in these 5 years he had half forgotten many details.**
- **He also had a faint recollection of many features of the place.**
- **But now, as he stands in the W valley the picture of the mind becomes stronger.**
- **But the poet is afflicted by sadness and a sense of surprise [perplexity].**
- **He soon learns the reason of his 'sad perplexity'.**

# Grasmere District / Lake District



# Lines ... 62 to 65

## Text

- While here I stand, not only with the sense
- Of present pleasure, but with pleasing thoughts
- That in this moment there is life and food
- For future years.

## Analysis

- I am reassured by a positive thought.
- The thought revolves not round the present but round the future.
- I thought that in the scene lies my 'food' should I need in future to sustain me.

# Lines ... 39 to 65 [ Critical Analysis]

## Analysis

1. The poet in these lines discusses the impact of nature on the growth of a man's personality and psychology.
2. He says that nature keeps a man fresh and full of the zest of life.
3. This is the reason for doing small nameless acts of 'kindness and love'.
4. Nature serves man in another way.
5. It gives him a mood.

## Analysis

4. This mood is that of quietness and tranquillity.
5. It makes makes him feel that he has connected himself the Elemental Creator who provides this person with the ability to see into the life of things.
6. This helps him to discover the true meaning and significance of life.



## Lines .... 65 to 67

### Text

- And so I dare to hope,
- Though changed, no doubt, from what I was when first
- I came among these hills;

### Analysis

- I know that I stand before the miracle cure of all my mental illness when I come top the Wye valley. Therefore I can hope for the restoration to start working
- This I know even though I have changed a lot from what I had been five years back.

# Lines .... 68 to 71

Analysis

## Text

- when like a roe
- I bounded o'er the mountains,  
by the sides
- Of the deep rivers, and the  
lonely streams,
- Wherever nature led:

- In his first visit to the place he followed nature like some entranced follower.
- Nature in the place is so beautiful with the beauty of a virgin that the poet fell in love with it.
- He spent his time with this mesmerising Nature throughout the entire vacation.

# Roe



# Lines 72 to 74

## Text

- more like a man
- Flying from something that he dreads, than one
- Who sought the thing he loved.

## Analysis

- There are two ways of showing one's love for his mentor or beloved.
- One can show a love that is characterised by the youthful fervent energy.
- One can also show a love that consists of coming with a patience towards his love.

## Lines 75 to 78

### Text

- For nature then
- (The coarser pleasures of my boyish days
- And their glad animal movements all gone by)
- To me was all in all.

### Analysis

- In my early youthful days I got my response from Nature.
- But such thoughts are called 'coarse' meaning 'not soft and silky'.
- The movement of the mind in this 1<sup>st</sup> section is as silky as silk itself.
- There was nothing existed beyond and outside Nature.

## Lines 78 to 79

### Text

- I cannot paint
- What then I was.

### Analysis

- That physic-psychological condition I become so remote that I am at a loss to describe myself as I had been during my first visit.
- This is a way that paves the way for the argument that he is about to arrive at.
- But before embarking on that argument he has to show that between the first and the second visit he has changed considerably.

# Lines 79 to 86

## Text

The sounding cataract  
Haunted me like a passion: the tall  
rock,  
The mountain, and the deep and  
gloomy wood,  
Their colours and their forms, were  
then to me  
An appetite; a feeling and a love,  
That had no need of a remoter charm,  
By thought supplied, not any interest  
Unborrowed from the eye.

## Analysis

- The sound of the waterfall came to me like a passion.
- All other aspects of nature were to me like the satiation of some hunger.
- I liked whatever I saw. My feelings and love for nature did not need to go further than what I perceived through my sense organs.
- I did not have to think about or imagine nature. It was there before me with all its colours and forms.

# Cataracts haunted me like a passion





# Nature as an appetite



# Nature perceived through the senses alone



# Analysis ... Lines 79 to 86

Several important thoughts are expressed here:

1. During his first visit nature for him was only the world of flora and fauna.
2. He reacted to nature in the same way he reacted to physical sensations: hunger, libido, passion, desire.
3. He never thought of explaining any phenomena of nature that did not meet the eye or affect any sense organ.
4. He never thought of 'thinking' about nature.
5. He reacted to nature as a person normally does in the days of 'thoughtless youth'.

# Lines 86 to 91

## Text

- That time is past,
- And all its aching joys are now no more,
- And all its dizzy raptures. Not for this
- Faint I, nor mourn nor murmur; other gifts
- Have followed; for such loss, I would believe,
- Abundant recompense.

## Analysis

- But the poet does not find such enjoyment from his visit. Hence he says, "That time is past".
- The 'aching joys' or enjoyment till hurts and 'dizzy raptures' or the pleasure that makes one's head swim, are states which have gone away forever.
- But for that the poet is not unhappy.
- He finds that he locates other aspects in the same scenery which were not understood in his earlier visit.
- His loss is therefore adequately made up.

# Lines 92 to 97

## Text

For I have learned  
To look on nature, not as in  
the hour  
Of thoughtless youth; but  
hearing oftentimes  
The still sad music of  
humanity,  
Nor harsh nor grating, though  
of ample power  
To chasten and subdue.

## Analysis

- Now nature for me is never the world of flora and fauna exclusively.
- In nature I now hear the elemental music of humanity.
- This is, as Rabindranath says: “Biswa nacher kendre jemon chondo baje”.
- It is man who is now at the center of the poet’s appreciation of nature.
- The poet thinks of man inside nature since he is now thinking in terms of inclusiveness and not exclusion.

## Lines 92 to 97 continued

This 'humanisation' of nature achieves one significant matter: it fills nature not with any music of nature but with the 'sad music of humanity'.

This music does not excite one.

Rather it purifies and soothes one to rest and calmness.

The dynamics of the poet's relationship with nature therefore changes in these 5 years.

Today he is no longer running away from man. He is not seeking seclusion. The images of the pastoral farms do not fill him with horror. He rather welcomes their inclusion.



# Pantheism ...1

It comes from 'pan' meaning all, and 'theism,' which means belief in God.

So according to pantheism, "God is everything and everything is God."

This may sound like a familiar Judeo-Christian concept, namely God's immanence, which is the idea that God pervades or is ever-present throughout the universe.

However, pantheism differs from traditional theistic religions in important ways.

First, pantheism rejects the idea that God is *transcendent*. According to traditional Western conceptions of God, He is an entity that is above and beyond the universe.

So, although God may be fully present in the universe, He is also outside of it.

Simply put, He transcends the totality of objects in the world. While pantheists say that "God is everything and everything is God," this is meant to capture that idea that God does not transcend the world.

# Pantheism ... 2

A second important difference between pantheism and traditional theistic religions is that pantheists also reject the idea of God's *personhood*.

The pantheist God is not a personal God, the kind of entity that could have beliefs, desires, intentions, or agency.

Unlike the traditional God of theism, the pantheistic God does not have a will and cannot act in or upon the universe.

These are the kind of things that only a person, or a person-like entity, could do.

For the pantheist, God is the non-personal divinity that pervades all existence.

It is the divine Unity of the world.



# Pantheism ... 3



# Lines 98 to 107

## Text

- And I have felt
- A presence that disturbs me with the joy
- Of elevated thoughts; a sense sublime
- Of something far more deeply interfused,
- Whose dwelling is the light of setting suns,
- And the round ocean and the living air,
- And the blue sky, and in the mind of man:
- A motion and a spirit, that impels
- All thinking things, all objects of all thought,
- And rolls through all things.

## Analysis

- **The pantheistic presence of God in Nature is the poet's final realisation.**
- **In order to make the pantheistic idea complete the poet most probably includes man in the scheme of things.**
- **Otherwise it is not easy to understand why the poet is so warm about humanity after having run away from man for these five years.**
- **Perhaps he refers to the rural man as his idea of pantheism.**
- **Even then, it remains a weakness in his philosophy.**

# Lines 108 to 117

## Text

- 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; well pleased to recognise
- In nature and the language of the sense
- The anchor of my purest thoughts, the nurse,
- The guide, the guardian of my heart, and soul
- Of all my moral being.

## Analysis

- I still love Nature and all its icons.
- Nature represents the ‘mighty world Of eye and ear’.
- But today I can understand even more than that and can find God in Nature.
- Therefore Nature today is my nurse and my guide.
- Nature has instilled in me all that is fundamental and moral in human existence.
- It has remained my moral guardian throughout my life.

# Lines 118 to 120

## Text

- Nor perchance,
- If I were not thus taught, should I the more
- Suffer my genial spirits to decay:

## Analysis

- The poet says that he would not have lost much even if he did not tumble into such high understanding.
- His soft and well tuned sensibility would not have suffered any injury.

# Line 121 to 126

## Text

- For thou art with me here upon the banks
- Of this fair river; thou my dearest Friend,
- My dear, dear Friend; and in thy voice I catch
- The language of my former heart, and read
- My former pleasures in the shooting lights
- Of thy wild eyes.

## Analysis

- The poet says that his sister has come with him this time.
- Being young she reacts in exactly the same way as he had done five years earlier.
- Hence he can see his past self in the reaction of his sister.

# Dorothy Wordsworth



# Lines 127 to 129

## Analysis

### Text

- Oh! yet a little while
- May I behold in thee what I was once,
- My dear, dear Sister!

- The poet wants to immerse himself in his own past.
- Therefore he wants to remain focussed on the reaction of his sister to the charms of the Wye valley.
- Unfortunately this shows the poet's selfishness rather than any brotherly love for his sister.

# Lines 130 to 143

## text

- and this prayer I make,
- Knowing that Nature never did betray
- The heart that loved her; 'tis her privilege,
- Through all the years of this our life, to lead
- From joy to joy: for she can so inform
- The mind that is within us, so impress
- With quietness and beauty, and so feed
- With lofty thoughts, that neither evil
- Tongues,
- Rash judgments, nor the sneers of selfish
- Men,
- Nor greetings where no kindness is, nor all
- The dreary intercourse of daily life,
- Shall e'er prevail against us, or disturb
- Our cheerful faith, that all which we behold
- Is full of blessings.

## analysis

- The poet repeats whatever he said about the impact nature on man when he away from nature a suffering in the city.
- This comes in the shape his advises to his sister accumulate the memory the Wye valley because would work as a restoration later on.



# Lines 144 to 156

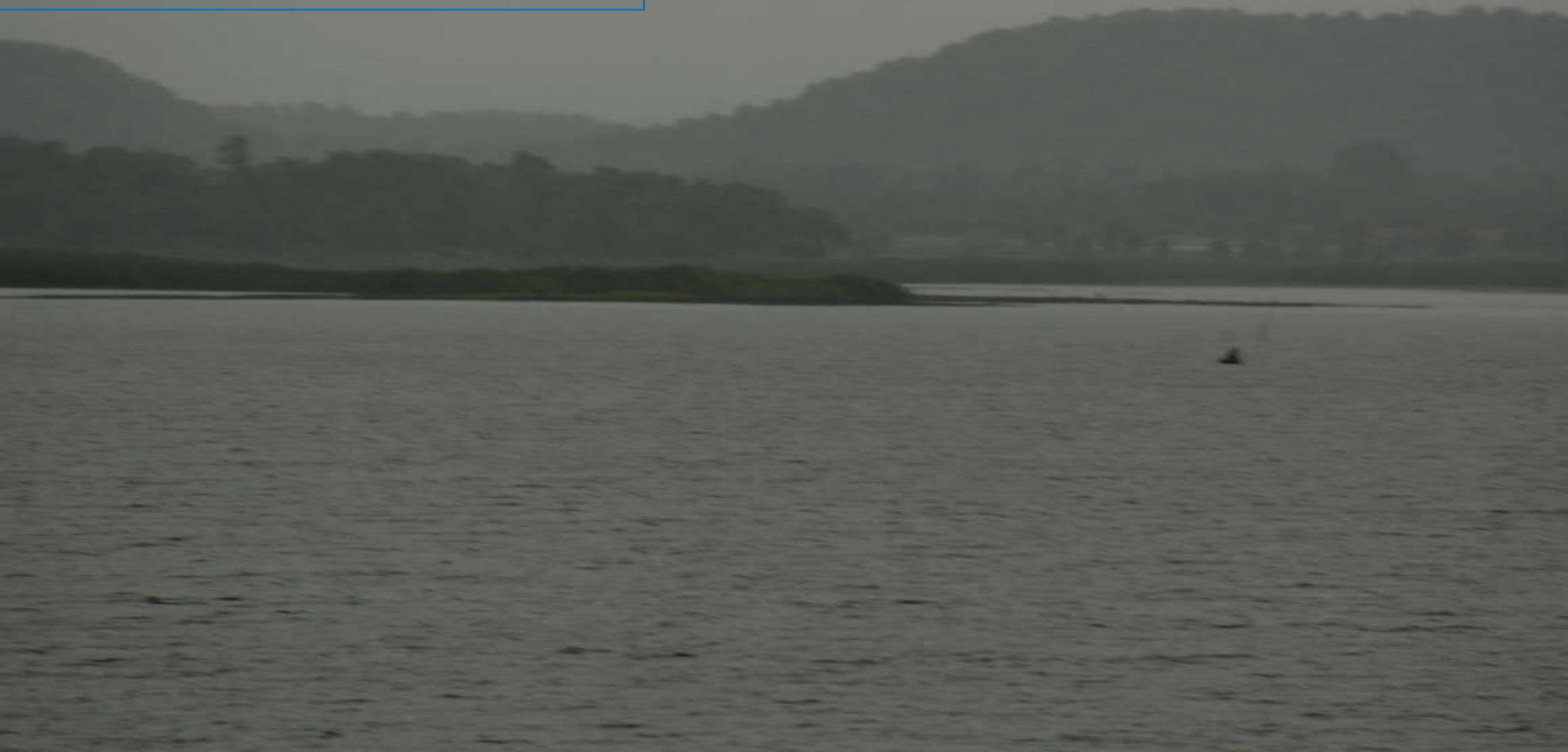
## Text

Therefore let the moon  
Shine on thee in thy solitary walk;  
And let the misty mountain-winds be free  
To blow against thee: and, in after years,  
When these wild ecstasies shall be matured  
Into a sober pleasure; when thy mind  
Shall be a mansion for all lovely forms,  
Thy memory be as a dwelling-place  
For all sweet sounds and harmonies; oh!  
then,  
If solitude, or fear, or pain, or grief,  
Should be thy portion, with what healing  
thoughts  
Of tender joy wilt thou remember me,  
And these my exhortations!

## Analysis

- The poet asks his sister to allow the full impact of Nature to fall upon her.
- Along with her mental maturity the 'wild ecstasy' will quiet down into a 'sober pleasure'.
- With maturity her memory will be the storehouse of all beautiful things.
- If she receives any unjust wound from men she would think of her brother and his advice as a part of those beautiful restorative objects in her memory.
- Hence her brother also becomes a part of those beautiful objects in her memory.

# isty ountains



# Lines 157 to 166

## Text

- Nor, perchance—
- If I should be where I no more can hear
- Thy voice, nor catch from thy wild eyes these gleams
- Of past existence — wilt thou then forget
- That on the banks of this delightful stream
- We stood together; and that I, so long
- A worshipper of Nature, hither came
- Unwearied in that service: rather say
- With warmer love — oh! with far deeper zeal
- Of holier love.

## Analysis

- The poet is apprehensive that he would perhaps be dead before his sister remembered him.
- But he is confident that his sister would remember him as a worshipper of Nature who came back again and again to the Wye valley to pay his homage to Nature.

# Lines 167 to 171

## Text

- Nor wilt thou then forget,
- That after many wanderings,  
many years
- Of absence, these steep woods  
and lofty cliffs,
- And this green pastoral  
landscape, were to me
- More dear, both for themselves  
and for thy sake!

## Analysis

- The poet is confident that even after his death his sister would remember him.
- She would understand that the rural landscape of the Wye valley was beautiful to him not only for its own sake.
- He liked the landscape because Dorothy was a part of it.