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Abstract- The most discussed philosopher and the writer from American transcendental writing, Henry David Thoreau, has composed and published more than two hundred individual poems. With Walden he has come up with his philosophy of nature and has pertinently idealized the transcendence of the soul through nature. Nature is the prominent theme in his writing along with the politics of contemporary society in which he has justified himself as a social and political disobeyer. He has realized the nature as the resource to understand the 'Supreme Being', but at the same time he has observed nature with the ethical perspective in which he has engrossed on the individuality and individual freedom of nature and how humans are the part of the nature's system. This research article examines on how he has undergone an ecopoetics through the emphasis on ecology, nature, human-nonhuman relation, nature's purity and ontology in his seminal poems.

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Keshav Raj Chalise

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I. Ecopoetics and Thoreau

Etymologically, 'ecopoetics' from 'ecopoetry' is the combination of 'eco' referring to ecology or nature and 'poetry' referring to the mode of making or writing poetry, or 'poetics' as the art of writing poetry, hence the term; 'ecopoetry' refers to the poetic expression on and about nature and ecology. Ecopoetics consists many meanings- it is the structuring and studying of rustic poetry, or poetry of wilderness and deep ecology; it is also the poetry that searches the human aptitude of realizing the sense of animal essence, and also ethically defied relation of humans to other nature and life forms; it is poetry that raises the issue of tragedies and environmental prejudices, including the difficulties and opportunities of urban environments; and ecopoetics is not a matter of theme, but of how certain poetic methods model ecological processes like complexity, non-linearity, feedback loops, and recycling. Ecopoetics therefore is the branch of making, generating and studying poetry from ecological perspective, "ecopoetics seek a heightened consciousness, a reconsideration of verbal practices that involve categorizing, naming, or identifying with natural objects" (Killingsworth 16). Jonathan Skinner has firstly inspired the term "ecopoetics" to address to the link between creative writing, especially American writing and ecology. In this sense, ecopoetics reveals the reality of the link between human creativity, especially literary or poetic practices and the ecology around, hence, not just nature writing alone.

In an interview with Robert Hass, Brenda Hillman, Evelyn Reilly and Jonathan Skinner, Angela Hume has disclosed Hass's idea about ecopoetics to "mean writing about poetry whose subject is, broadly speaking, ecological" (Hume 754). In this sense, ecopoetics is the poetry about nature, more specifically about ecology and Hass further elaborates:

> It could also refer to the imagination of what used to be called "nature" and of the relation between natural and manmade objects and processes. Or, it could signal that the person using the term is aware of the fact that we are living in a relationship of crisis as members of the human species—to the whole of nature, and to our manmade environments. (754)

Similarly in Brends Hillman's words "Ecopoetics, or ecopoetry, evokes a whole picture of the relationships between the human and the nonhuman" (754). Jonathan Skinner thinks it a way to 'pursuit the connection that has a link beyond human interest and the frame of the work of art'. With these references, the poem, which primarily focuses on the making of the poetry about the ecology, no matter of the artistic frame, but within the frame of ecology, environmental relation of creation is an ecopoetics.

Familiar with the transcendental club and its principles, and as the disciple of Emerson, Thoreau has published his poems mostly in *the Dial*; he has chosen to spend some time closer to the nature and has spent twenty six months and two days in Walden Pond which has helped him to live with natural simplicity in his life, as he has felt, "I love a life whose plot is simple" (Conscience), and also his experience with Walden has given him an insight to feel nature into his veins, and nature into the blood of his poetry. As poetically the resonant American Romanticist and indirect communion with nature consciousness and attentive with a more modern realism, which suggests a Romantic outlook in passive, Thoreau "sees nature as a retreat from urban mania and a benchmark for human development and in its activist version uses nature as a perspective for critiquing the human world" (Killingsworth 14) and has focused on the way a human looks nature as pure and natural, suggests for the life in the way nature prefers and prefers to assimilate himself and his creations to nature and in nature even sometimes having no

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humiliation to negate the public socialization. Though he has composed his poems centuries earlier than the exact conceptualization of ecopoetics was developed, his poems are eco (ecologically) speaking, and echo (sounding) nature in language, symbols and making of the poetry. While writing his poems, he thinks nature; he feels nature; he lives with nature and if it could be possible, he makes nature not on paper but on the ideology and making nature as the way of his making his life and poetry.

II. Thoreau's Integrity of Life and Ontology in Earth

Has nature its life? If yes, is it similar to humans or different? Nature has been humanized in accordance with certain modes of strongly instrumental rationality of human beings, "nature is socially constructed, and thus that all nature has been humanized or else that all culture is natural" (Stephens 268), and is evaluated from human-based values and such questions become relevant, but the query on the nature's ontological existence has no question at all, because nature, in Calicott's term should be 'free, wild and independent' but is not. The search of environmental value of nature views nature not less than humans and not the matter of human subjugation and observes the power of its own. The feeling of nature having its life is not the matter of rationality; rather it is the matter of emotion, truth and fact. Nature has long been the part of social constructivism and nature becomes the victim of social value establishment resulting to the position of nature not as 'one' but as 'other' and ultimately the purity of nature has been evaluated from the impurity of human perception and human logics. Unlike these human perceptions, Thoreau, with his pure sense perception supposes nature as pure and having the life.

Thoreau, an American Romanticist and Transcendentalist, has approved him as the man accompanied with nature, the man in nature and the man with the real sense of nature within. His twenty-six months isolation from the human corporation, the society, and his attachment with Walden Pond has further nurtured his love for nature and has produced his writing with repeated theme of preserving nature, especially his search of wilderness and human harmony with nature. He understands the universe as an organic whole in which mind and matter are inseparable. Human sense perceptions, sights, sounds, and textures, are not free from nature and nature elements; and humans are not permanent as incorporeal consciousness like the lifeless mechanism; rather, they are emotional and responsive beings engrossed in sensory world. With this sense of human emotional and responsive aptitude, humans learn the essential facts of life with nature only through the entire environment, as the earth, though seemingly is an object, is living earth as believed to be the motherland, has the existence like the life though not moving as such, "Pray to what earth does this sweet cold belong, Which asks no duties and no conscience?"(Thoreau PTWED 4244), the earth asks no tribute, expects no duty and conscience from humans, but ever provides warmness to humans and to the whole worldly mechanism. Having the immense sense of love of inclusive existence "All things invite this earth's inhabitants, To rear their lives to an unheard-of height," (OC 4243), the earth is not only the soil and the rock; the earth means all the things on earth and their life and their chain-based existence with change and transformation, hence the indication of life.

With the knowledge of eastern Hindu tradition of worshipping the earth, 'the mother goddess' and with his isolation and nearness to nature in the Walden pond, he feels the life in the pond and the whole environment having the life, "The moon goes up by leaps her cheerful path" (PTWED 4244), personified as her, the moon and her regularity is a part of earth's life, "The snow dust still emits a silvery light" (4244) and the mountain stands; with every perfection of the life, the living earth becomes a more adventurous wanderer of each and every happenings, hence, the earth is worth worshiping, "pray to what earth does" (4244). The earth includes living things in it as together,

All things are current found
O'er the uneven ground.
Spirits and elements
Have their descents. (Thoreau ATAC.4297)

Having their existence from origin to present, chronology and interdependence that all living things, the plants, creatures and the earth in total, "the undecaying ground" (4297) have rights that humans should recognize, Thoreau implies, as his philosophy of nature speaks, we have a responsibility to respect and care for nature rather than destroying it with his assertion, "every creature is better alive… pine-trees, and he who understands it alright will rather preserve its life than destroy it" (Neimark 94). All these phenomena, as the regularity of everyday existence, hence the life in themselves, are attached with the earth and so, the earth has a life for life is not just the breath or the bodily movement; rather the life is the combination of the system in the chain of living.

With metaphorical analogy, the earth, not humanized, but personalized and spiritualized in various forms, represents itself as heaven or the way to the heaven imprinted into the mind and serves in real experience "when little hills like lambs did skip… Nor budged an inch Fair Haven" (FH 4063), the life and innocence of the hills like the lambs foresee the course to the fair heaven. The earth consists of many forms and strides, ups and downs, subjectivity and objectivity, means and mediums, "If there's a cliff in this wide world…'S, a stepping stone to heaven," (4063) with the

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expectation of pleasure. It is the beginning and the end of life forms and the earth, hence is the way to get the extreme pleasure of heaven, the feeling and experiencing in life smooth and uneven at a time, "have I climbed thy craggy steep," (4063) because Thoreau supposes earth not just as an earth, but a heaven, "For love of thee, Fair Haven" (4063). He has imagined the beauty, pleasure, essence of life and the value, both intrinsic and extrinsic in nature regarding his existence as a part of nature's existence, but not apart from nature as he has no "difficulty of reconciling claims for our unity with nature" (Stephen 270) when he realizes the ultimate essence of his life at the warmth of the earth,

when I take my last long rest,
And quiet sleep my grave in,
What kindlier covering for my breast,
Than thy warm turf Fair Haven. (Thoreau FH 4063)

He never supposes nature as 'other' than humans and thinks of any human roughshod riding over nature where he, as a dependent creature on nature expecting warm turf of the earth even at the last point of the journey of his life, shows strong faith to nature "to retain some real independence from humanity"(Stephen 270) because the earth is not just an object, but a life as he imagines the feeling of warmness of earth in his grave being covered by the earth, the earth as a heaven itself.

Thoreau's picture of earth validates his belief of the earth complete in herself, personified 'she' to earth, "depending upon the context, personification can be allied with any one of three politically rich attitudes toward the natural world: nature as object, nature as resource, and nature as spirit" (Killingsworth 12), as the source of creation and life factors, can make the change in herself that the earth, "Which seems so barren once gave birth, To heroes" (TE 4059). The heroes are the ones who have power, ability, potentiality to make a complete change from barren earth to the complete fertile one because the heroes that the earth gives birth to, "plowed her seas and reaped her grains" (TE 4059) to make the earth complete and free, hence the earth as the creator, the harvester, the producer, lover, protector and therefore a mother for the unitary creation; the earth as an ontology, which "explains how humanity can consistently be seen as both a part of and apart from nature" (Stephen 270). His imagined heroes can be humans and nonhumans, but they ultimately fulfill her desire to be free and complete, and so humans are part of nature earth and also apart from her to leave her as natural; his focus of "leaving nature undisturbed, the need for all humans to have contact with nature, and the relationship between humans and other living things" (Neimark 94). Humans, like he anticipates himself, have connection with the earth and the earth stands free for herself at a time.

Also he has seen uniqueness in earth and human attributes in the parts of earth, "handsome rounded hill" and he wants to be the part of the country and the nature, "hickory trees wishing to see the country from its top" (TICHRH 4402). Thoreau wants to climb up the handsome hill- making a successive effort with the earth, and wants to observe the whole beauty of the earth, "looked many miles over a woody low-land" (4402) from the top of the tree- nature for nature; he himself is a part of nature and he climbs up the nature and observes the earth nature and sees everything natural and leaves nature as natural with full cognition. It is his response to the earth having cognitive aspect that the earth behaves humans at the level of understanding earthly inhabitants; moral aspect with the earth, which 'asks no duties and no conscience'; and metaphysical aspect of earth as the symbol of life and creation for which he has connected with knowing the objects of the earth through his language, hence his emotive link with the earth and earth's lively relation with him.

Feeling close and face to face with the earthly elements like the hills, rocks and valleys, the poet does not feel alienated from the very ground of his experience "thingness" of the environment, but still he has felt the dramatic recognition within the things, "e'en the hills and rocks, Do forward come, so to congratulate" (TJMP 4404) with potential liveliness and vibration feeling difference, but again his realization transfers the earth to the human attributes, "Onward they move, like to the life of man" (4404). The hills, the valleys and the steeps have liveliness not very different from men, which does not mean that they are humans but they have the ability to get changed, to change others and to transfer the energy with difference, the disparity is on the static physical existence but change in the way they make people realize something unusual. Alive are the mountain and the valley hills and moving always seeks for perfection, "Eastward a mount ascends" (FIMD 4417) and for the living humans, this ascending to perfection leads to the sense "now we've gained life's valley, No longer may'st thou dally" (LTOM 4072). This idealization of nature within him shows that he has deep inclination to see himself reflected in nature with the status of an object that appears to depend upon its metaphysical or psychological value for him in particular and for all in general.

Because quality and significance of nature is not just for the human sense of pleasure, and in a more comprehensive and supreme understanding, it inherently establishes a link and confidence for representation as a model for human interaction with the earth and nature that humans can realize the peace and pleasure of nature not for humans for the nature itself as Thoreau has seen mountains on their ways to heavenly peace,

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May pleasant meads await thee,
Where thou may'st freely roll
Towards that bright heavenly sea,
Thy resting place and goal. (4072)

It does not mean that the earth in the form of the mountain just dwells searching for its heavenly resting place, but also its connection with the down hill is not disconnected where the humans again interact with its pleasure-inebriated physical appearance with the human cognitive realization from the valleys and down-hills,

"And when thou reach'st life's down-hill,
So gentle be thy stream,
As would not turn a grist-mill
Without the aid of steam." (4072)

Life is not always as high as the peak of the mountain, but it is as low as the valley, is as gentle as the stream, as bright as the "heavenly sea" (4072) and as pure as the "crystal fountain" (4072), hence life compared with the mountains, valleys, down-hills, sea and the fountain, for all these elements having their base with the earth, the earth, in totality, is the life and has liveliness that we could find some kind of higher reality by looking beyond nature and urges to hear "the language which all things and events speak without metaphor" (Walden 1693). Provided the person who is seldom moved by the beauty of things on earth is the one with an inadequate conception of reality, since it is the neutral observer who is less well aware of the world as it is. Thoreau, hence, has treated the earth nature as having the life undergoing the change almost in the way modern science supposes the attributes to be the life in beings.

III. Thoreau's Pursuit of Purity and Ethics in Nature

Purity is always the matter of value, and nature is valuable- there is no question. But the question is on what kind of value does nature preserve- does it have the value for human beings or the value for itself? The value notions include purely human perceptions such as, life, consciousness, and activity; health and strength; pleasures and satisfactions. Other values related to the cognitive domain are truth, knowledge, understanding and wisdom. Likewise, other modes of seeing the things from value perspective are beauty, harmony, and proportion in objects contemplated; aesthetic experience, virtues, mutual affection, love, friendship. These factors, one or many at a time, determine the value of a person, thing, nature, earth, sky or anything else. The search of the purity is also analogously complex on which any particular factor determines it; is there a single factor or multiple factors of the thing or the perceiver- and so does it happen in case of nature. Along with these notions, the basic problem in the determination of the value of nature is on the human perception; generally humans have understood as valuable just in the relative aspect of human desire, interest, attributes and priorities, however the concept and the feeling of purity can be crystal pure beyond all the human prejudices.

Purity and value factor go ahead side by side in case of nature and environment. What it means by the purity in nature- purity for the purpose of humans or purity for the purpose of nature itself? The question certainly demands the answer from the point of value ethics. The value for human usefulness is instrumental value and the value for nature itself is intrinsic value; instrumental value focuses on the purpose, pain, pleasure, and satisfaction of the user, humans, hence the object as the means or instrument for human satisfaction or dissatisfaction, but something besides pleasure and pain has intrinsic value and "central to a comprehensive environmental philosophy is a consideration of the nature and scope of value" (DesJardins 129). Because natural objects do not speak their values in themselves; they do not make response to any of the misbehaviors over them; and they do not react or revolt, human beings are the value determiners, and the problem is on how much humans can keep nature completely detached from their utility is another ethical problem and "value determines the ethical domain by helping to define what objects have moral relevance or what objects deserve consideration. Ethics is concerned with how we should live, how we should act, and the kind of persons we should be (129). So it happens while considering nature and acting with and to nature either in real or in the creation, ecopoetics, making of nature and ecology in poetic expression. From ethical aspect, all writing or poetry about nature cannot be ecopoetry, and all creation about the environment cannot be the environmental writing; rather the question is on whether they address nature as an ethics, environment under crisis, ecology endangered or preserved and the growing issues related to nature, environment and ecology.

So far, Thoreau, familiar with the modern trend of farming, logging, mining, dam building, and rapid population growth, has realized the need of purity in nature with the knowledge, "nature's independence is vital to its meaning and value as a context larger than ourselves" (Stephen 270), and has primarily written on nature and about nature making subtle remarks on serious ecological crisis. Not much affected by the instrumental value and ethics of the nature, his prime concern is on intrinsic value of nature and purity dwells on it, "All things decay & so must our sleigh" (ATD 4421). Nothing remains permanent, even humans values to themselves and to the things; the change is necessary and nature has a changing attribute; and why should it be the means but not the end. He knows it

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well that humanity transcends it's centrism and works together to save our environment here on earth as the world or nature is our habitat, our surroundings, everything we interact with, "Love is to me a world" (F 4076), the love with no purpose, the love with no return from it and the love not for man's need but a pure like "close connecting link, Tween heaven and earth" (F 4076), it is the love and connection pure and selfless, hence nature for intrinsic value.

With awareness about the modern trend of natural disaster, he has imagined its possible consequences, "I have seen his slender clan, Clinging to hoar hills with their feet, Threading the forest for their meat" (TMYWO 4331). He is serious on why people are negotiating with nature for the individual, group or institutional advantage; it is the human iniquity to nature if humans understand nature as commodified object with instrumentalized experiences, "We grub the earth for our food, We know not what is good" (4332). Isn't it an irony to human ignorance who is born in the earth, gets shelter and surrounding, receives warm welcome by the earth and again, as its return, separates the earth and its purity with human mischiefs, population, pollution and many more impurities because we "define nature, and then defend nature experience, by reference to the extent to which the natural areas have not been instrumentalised according to the dictates of particular types of anti-naturalistic instrumental rationality" (Stephens 273). Thoreau reinforces the emphasis on the purity of not only the nature but also the purity of human reason and sensation and the modern truth is that "reason, defined as quite separate from natural feeling" (275) with a strong debate of culture and nature relation and distinction; reason, developed from the social understanding, is a cultural domain; and nature, coming from within, is a natural domain, hence the purity in culture and purity in nature are guided concepts as culture and nature dichotomy. Thoreau's question in "we do not know what is good?" is a question on present human understanding of cultural supremacy over nature- pure reason over impure nature as a modern trend, and poses his further question, "Where does the fragrance of our orchards go" (4332), to the supremely civilized humans, "A finer race and finer fed, Feast and revel above our head." (4332), nature, then is not really the means of celebrating for humans, however it happens at the level of perceiving nature because our linkage to our surrounding exists as per the previous conceptual knowledge than the structure of the real nature, hence human evaluative and cognitive domain to nature is always subjective but not really objective, and Thoreau's question is on the subjective cognitive sphere of the humans.

Materially guided principles suppose nature with consummate commodity, negotiable object and instrumental matter, but Thoreau's response to nature marks on human frailty of purposeful appealing to the entity of nature and unmediated experience of nature for socializing purpose,

"tints and fragrance of the flowers & fruits
Are but the crumbs from off their table
While we consume the pulp and roots
Some times we do assert our kin" (4332)

His arguments stand that objects have a value or worth that is independent of the value and worth ascribed to them by human beings. This implies that "we do something wrong when we treat an object that has a value in itself and of its own as though it has value only in relation to us" (DesJardins 130). We just are guided by the instrumental value of nature with a function of usefulness and we serve the nature as the crumbs at the table and suppose it as a kin. An object with instrumental value possesses that value, because it can be used to attain something else of value. Thinking of natural objects in terms of resources of life is to treat them as having instrumental value, and so do we and focus on the preservation of nature for human tenacity and Thoreau is aware of this truth.

He feels the intrinsic value as the purity of nature, and also his argument is that nature should be natural, leave it natural, and give it be wild for natural wilderness. Also Thoreau has the sense of the difference between preserved nature and the wild nature between which he prefers for the wilderness and searches the purity in it, "My nature grows ever more young, The primitive pines among." (DABBWW 4341). We should protect and conserve the nature and its wilderness, because it is the storehouse of vast resources that humans can use. Clean air and water are valued, because without them human health and wellbeing are endangered and the respectable people are the ones who dwell in nature and feel pleasure. Thoreau observes the power of nature to make humans feel even immortal in the poem, "To Respectable Folks" and realizes on how men can be respectable when they respect nature,

The respectable folks,
Where dwell they?
They whisper in the oaks,
And they sigh in the hay,
Summer and winter, night and day,
Out on the meadow, there dwell they. (TRF 4365)

People dwell in the pasture, live with summer and winter, chat with trees in the garden leaving nature free for its own as if nature has its value and humans have the lifestyle of their own and the value of their own and with the value together, "The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non- human world for human purposes" (Naess 68), and only then they are well thought of and respectable. Men are respected back when they respect

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nature and use it without violation and destruction; use nature for the way to live naturally but not in the artificial and mechanical way. He further elaborates,

They suck the breath of the morning wind,
And they make their own all the good they find.
They never die,
Nor snivel nor cry,
For they have a lease of immortality. (TRF 4365)

Are men completely different from rest of nature to evaluate nature differently- or they are interlinked so that their evaluation of the value of nature, in isolation, becomes quite meaningless because "Man is in the world and his ecology is the nature of that in-ness. He is in the world as in a room, and in transience as in the belly of a tiger or in love. What does he do there in nature? What does nature do there in him?" (Paul 131). With the similar philosophy of nature-man attachment, Thoreau posits that men have no problem, no disease, no pain as such and they do not feel dying accompanied with nature; dying with nature and dying in nature is no death at all because the death in natural way, as men are also the part of nature, is not the death, but the natural transformation. Human life and nature as they form a mesh or pattern going beyond historical time and beyond the conceptual bounds of other humane studies" (132). It is necessary to look into natural history of what it means to be human and what it means to be natural or ecology as the circular connection one for another, and so does Thoreau in the poem that men become immortal in the way nature becomes with constant change as the chain or the cycle. There are the elements of nature in men in the way there is the life in nature,

A sound estate forever they mend,
To every asker readily lend,
To the ocean wealth,
To the meadow health,
To Time his length,
To the rocks strength,
To the stars light
To the weary night,
To the busy day,
To the idle play,
And so their good cheer never ends,
For all are their debtors and all the. (TRF 4366)

He knows it well, all this happens as the part of human life for them just because there is nature and therefore the preservation of plant and animal species, earth and weather, sky and hills, meadows and gardens, rivers and oceans has the essence for nature's wilderness as well as for human welfare with "the vast potential therein for medical and agricultural uses" (DesJardins 131). With all this conditioning, the happiness of the men and nature never ends, naturalness of nature is never destroyed and purity is preserved. When an object has inherent or intrinsic value of its own, it survives, it flourishes, exists and coexists, and again it is not valued simply for its uses. It does not mean that the intrinsic value of nature does not have any connection to the instrumental value or to the outside value, rather it certainly has, "Some things we value, because we recognize in them a moral, spiritual, symbolic, aesthetic, or cultural importance. We value them for themselves, for what they mean, for what they stand for, and for what they are, not for how they are used" (DesJardins 131). No man can be a man without nature; no nature would be nature as such without realization of its value because "Richness and diversity of life forms contribute to the realization of these values and are also values in themselves" (Naess 68). So, Thoreau supposes those human beings as respectable folks who always partake in nature, respects its processes and assimilates within nature to immortalize them.

Essentially, Thoreau has arrived to the point of the importance of purity in nature and ethical understanding of nature both as intrinsic and instrumental in humans with the conclusion that nature is home to more than just people – it is home to plants, animals, and microscopic organisms alike, all of which the human race relies on for survival, and the totality of pure nature, pure human reason, pure lifestyle, self realization of the respect to the ethics of each and individual human and nonhuman identity.

IV. Conclusion

Thoreau has used images from nature to convey universal truths- the truth of nature and the truth of life. His primary way of using nature images is to show nature as perfect, self-sufficient, the source of eternal change and the teacher to guide the whole nature as endless system. There is a practical reason for this use, since nature continues to take care of its own, there is no need to have human intrusion for its self survival; as the birds build nests, the trees disseminate their seeds, and the waters keep themselves fresh and clean with no man's help, and Thoreau has admired this self abundance, wealth and richness of nature through his poems with the foresight to human trend of destroying the nature in the name of using it and preserving it; for him nature must be left natural. Nature is the meeting point of the ideal and the physical; therefore, by observing nature, Thoreau was observing the ideal at work.

Nature provides man with a substance through which man can approach his/her ideal, an ideal life and ideal relationship with nature and with other men by coming close to nature both physically and spiritually,

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and man can free himself/herself from worldly bonds. Nature, he believes, consists of its self value- value of its own growth, change and the nature's ethics for its own as intrinsic value and also as Thoreau supposes nature as the inspiration and the source of human eco-culture and ecological civilization, certainly has the instrumental value, but he is always against the material, human and technological interfere to nature as he believes in the preserved wilderness as the purity in nature and purity in human behaviour.

Our future turns on a simple, nearly forgotten, truth is that we humans are living beings born of and nurtured by a living earth and lively nature as a system. Our health and wellbeing depend on the health and wellbeing of nature, our life depends on the life of nature, and so, nature cares for us, we must also care for nature. It is, as Thoreau has frequently focused on, the foundational premise of the emerging vision of the possibilities of an ecological civilization grounded in a new enlightenment understanding of beauty, wonder, meaning, and purpose of creation. Spirited with transcendental understanding of identifying nature as the means of realizing the supreme power- super soul, Thoreau's poems speak to make aware of the need of humanity's emerging vision of an eco-civilization grounded in our deepest human understanding of creation's purpose, life's organizing principles, and our human nature and possibility as discerned by the converging insights of indigenous wisdom keepers, the great spiritual teachers, and leading-edge scientists. Focusing all these philosophies and ideologies of values, ethics, purity, eternity, wilderness and a transformation of nature's essence into the lifestyle through his poetic expression, Thoreau, even from a far back from the principle of ecopoetics in the time zone, has developed ecological writing in this poems as a trendsetter from American writing.

Abbreviations used in the article

ATAC -All things are Current

ATD- All things decay

DABBWW- Die and be buried who will

F- Friendship

FH- Fair Heaven

FIMD-Forever in my dream

LTOM- Like torrents of Mountains

OC- Our Country

PTWED- Pray to What Earth Does

TE- The Earth

TICHRH- Today I Climbed a Handsome Rounded Hill

TJMP- The just made perfect

TMYWO- Tell me ye wise ones if ye can

TRF- The respectable folks

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