

(De)Coding Nature and Life: Dhruv Bhatt's Tatvamasi

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Abstract:

The present paper remunerates humanity's relation with Nature. Ecocriticism takes its subject as the interconnection between Nature and culture, especially language and literature. As a critical stance, it has one foot in literature, and the other is on land. Most ecocritical works share a common motivation: to connect to the environment. The human race has reached the age of environmental limits when the consequences of human actions are damaging the planet's basic life support system. This awareness sparks the desire to contribute to environmental awareness.

Keywords: Ecocriticism, Nature, Human, Relationship

Introduction:

Today, more than ever before, the human being has come to the disturbed realisation that he is living in 'the age of environmental limits', as mentioned by one of the renowned ecocritics, Glotfelty. The human race has reached the point where the mechanistic worldview and irresponsible behaviour towards the nonhuman world are damaging the planet's basic life support system. If a man goes on destructing and damaging the planet's beauty, he will head towards the roads of self-destruction. Ecocriticism focuses on environmental restoration that humanities scholars are exploring by adding an environmental dimension to their works. Literary scholars have shown the urgency of the need to find solutions to the environmental crisis. Within this broad field of theory, my study in this research is located.

The human race is facing a global crisis today not because of how the ecosystem works but how our ethical system towards nature functions. Facing the crises requires understanding our impact on Nature with the understanding of man's ethical stand he has chosen by his cultural connotations. While studying Ecocriticism, the comprehensiveness of the study is recommended. The ecocritical approach thus can be theoretical, historical, pedagogical, analytical, rhetorical or a combination of all. All these approaches mentioned above are directly related to human life. By studying this theory, one looks at all direct or indirect facets of human life.

Nearly every literary work addresses the environment overtly or as the primary focus. This study examines how authors of diverse genders and backgrounds express ecological elements and environmental difficulties in various topics and sub-subjects. When characters are ripped from their pillars, their existence's validity is questioned. Man can only consider his progress by ignoring the environment and the habitat. Therefore, all ecological factors, including animals, birds, mountains, rivers, and oceans, are appropriately considered in the works.

The ideas and concerns about ecology in literary texts have expanded along with time and scope expansion. Recent trends in the literature emphasise environmental consciousness and the importance of it. According to scientists, philosophers, artists, and thinkers worldwide, the environment is at the centre of sustainable development, not just in literature and the media.

Like a mirror, literature reflects social standards. Literature uses scenarios and incidents that arise through human interaction with the outside world. This study demonstrates the connection between a person's environment and personality and how the environment influences behaviour. The criteria outlined by Lawrence Buell are used to analyse the study. The analysis is based on the geographic and gender disparities and the writers' propensity for accepting their surroundings. It also implies that accepting one's surroundings helps one realise one's self and have a greater perspective on life. The analysis of primary and secondary materials, including encyclopaedias, journals, articles, and news from various media, served as the foundation for this study.

Research Question:

- What specific solutions to the environmental crisis are being explored in Ecocriticism?
- How do different authors express ecological elements and environmental difficulties in their works?
- What is the significance of the connection between a person's environment and personality?

Ecocriticism in literature

From the beginning, all writers have focused on the interaction between humans and the environment. These are the opening lines of the magnificent poem "Meghdutam" by the great poet Kalidasa;

“आषाढय थम

दवसे..” (Kalidasa, 1)

The great bard Shakespeare depicts lush forests and ecological concepts in many of his comedies. Even romantic poets like Wordsworth make us feel good by describing rural life and using natural imagery. As he composes these lines, Robert Frost does the same:

“Wo"ds are lovely dark and deep But miles to go before I sleep.....” (“rost, SWSE 1)

We have always been inspired to live better lives by our ecosystem. Because it is a source of inspiration, Nature has always guided people in the correct direction. Our relationship with the environment is established when we are born on Earth. According to Indian Hindu philosophy, "Panchmahabhuta" makes up the human body. After passing away, our bodies interact with the elements of Earth, Space, Air, Water, and Fire. Therefore, Guru Dattatreya considered ecological elements such as the air, sky, water, fire, sun, and ocean, as well as animals and birds like the sparrow, pigeon, python, caterpillar, bee, elephant, etc., as his Guru (teacher) many years ago.

Why, therefore, should we revisit this topic in the present day? Various authors have referenced Nature since Adam was the first man to walk the world. It is explained as follows:

“Na"ure, broadly defined, refers to the physical (natural, material) world at all levels (subatomic to cosmic), especially when regarded as distinct from human beings and those things generated or substantially altered by humans.” (“ew World Encyclopedia, web)

One component of our ecology is Nature. Ecology is characterised as

“... the scientific analysis and study of interactions among organisms and their environment. Ecology as a science plays an important role in our understanding of various ecosystems. It is an interdisciplinary field that includes both biology and earth science, but is a separate area of study from environmentalism, natural history, and environmental science.” (Ecology and Environment, Web)

Since antiquity, several authors have discussed Nature, but Ecocriticism varies from nature writing in its theory. Once more, the definition of environment is:

“...i" a place where different things are such as a swampy or hot environment. It can be living (biotic) or non-living (abiotic) things. It includes physical, chemical and other natural forces. Living things live in their environment. They constantly interact with it and adapt themselves to conditions in their environment. In the environment there are different interactions between animals, plants, soil, water, and other living and non-living things.” (Wikipedia, web)

Despite being distinct, Nature, ecology, and environment are linked by the roles they each serve. Nature is Everything that the All-Powerful made and gave to humankind. All of these factors constantly interact with us and have a role in both fostering and hindering our development. Ecology is an interdisciplinary part of it that studies how different species interact. As a result, while the three words are distinct, their effects on human advancement and quality of life are connected. Man cannot ever leave any one of these three.

The theory of Ecocriticism is crucial in the investigation of how people interact with Nature. This hypothesis has recently caught the attention of academics and has established itself as an intriguing area of study in literature. As readers of literature, it becomes crucial for humans to understand the theory and its different subjects. Human life can exist in a vacuum, neither from the natural world nor literature.

The philosophy of "ecocriticism."

The philosophy of "ecocriticism" examines how the environment and human life interact. The words "ecocriticism" are formed from the Greek words "oikos" and "kritis." Oikos is Greek for "household," which refers to the home of humans and other animals, plants, and even the spirit of Nature. Kritikos is Greek for "to judge." Man is a social animal, and his decisions are influenced by his knowledge of other people and cultures. Man's perception of the natural world reflects his cultural adaptations. According to William Howarth-

"a person who judges the merits and faults of writings that depict the effects of culture upon nature, with a view toward celebrating nature, berating its despoilers, and reversing their harm through political action." (Howarth, 69)

Ecocriticism focuses on the virtues and shortcomings humans have produced and is reflected in various literary works by various authors. Therefore, the simplest way to comprehend the significance of this theory is through this definition.

"ecocriticism" was first used by William Rueckert in 1978 in his essay "Literature and Ecology: An Experiment in Ecocriticism." However, only some officials emerged in the literary, scholarly world in

the 1990s. *The Environmental Imagination*, a book by Lawrence Buell and published in 1995, places environmental writing in the context of traditional and canonical American literature.

His writings offer an in-depth and comprehensive understanding of nature writing. However, Cheryl Glotfelty and Harold Fromm's book, *"The Ecocritical Reader,"* is credited with defining Ecocriticism. Glotfelty defines Ecocriticism as:

“Ec”criticism is the relationship between literature and the physical environment” (Glotfelty and Fromm, xviii)

The field of Ecocriticism has profound roots and encompasses Everything that has to do with the environment, such as mountain ranges, oceans, forests, and other natural resources. In Ecocriticism, all of the nonhuman elements, such as structures, homes, rocks, soil, agriculture, caves, hills, plants, trees, oceans, seasons, birds, animals, wind, ancient architecture, flora and fauna, etc., are viewed as a stunning gallery or portraiture. Unlike other literary theories, Ecocriticism broadens its critical methodology. Most literary theories assess the connection between authors, works, and the wider world.

Ecocriticism views the world as the ecosphere, which encompasses both the human and nonhuman worlds, as opposed to all other theories, which have exclusively viewed society or the social sphere as the world. Everything that surrounds a human life impacts how that life develops. Many authors and poets have considered all ecological factors, both living and non-living ones, such as animals and birds, as living factors and rivers, mountains, plants, and wilderness as non-living factors, in their literary works.

Ecocriticism and Indian Hindu Mythology

Indian mythology is where the idea of worshipping living things and unloving ecological features first emerged. Indian philosophy advises daily watering of the basil plant. It is suggested against picking the plant at night or on certain days. For dogs and cows, all women prepare their first batch of chapatti. We revere the gods of the river, sea, wind, ocean, and mountain.

Ecocriticism in Indian Literature

Raja Rao has been one of the most well-known authors of Indian fiction throughout the history of Indian literature. His portrayal of the South Indian village culture and surrounding environment accurately represents the interdependence between humans and the natural world. He demonstrated the significance of rivers and mountains in people's lives in his book *"Kanthapura."* Even they are regarded as Gods and Goddesses who are accountable for both their success and their hardship. Another author from the same decade, R.K. Narayana, gave Malgudi a new dimension, a location that has come to serve as a character in practically all of his writings. In other words, Narayana has incorporated the landscape as a significant issue that falls within Ecocriticism. The river and the abandoned temple in *"The Dark Room"* impact the main character, Savitri. In *"The Guide,"* Raju is influenced by even the stone slabs, who help him become a saint.

Nature has consistently been shown to be more powerful than people. It frequently displays its strength by managing human resources during natural disasters like famine, drought, floods, earthquakes, etc.

A human can't live in isolation from Nature because of how closely they are connected. Man must therefore embrace both Nature's blessings and hardship. Nature suffers permanent harm as a result of man's reckless behaviour. Bhabani Bhattacharya's *"So Many Hungers,"* which depicts the actual Bengal famine of 1943, in which almost 3 lac Indians perished from starvation, shows the impact of the such catastrophe on

humanity. 'Nectar in Sieve' by Kamala Markandya mentions the Bengal famine. The flood has very effectively described the control that Nature has over people.

Each has a distinctive culture. Since they already have their own culture, manners, and rules, no one has the right to alter or teach them.

We left something in the name of development. Because of the profit, a capitalist society never values culture or the environment. Who speaks out against them if intelligent people don't care for them? People are taught to save lives through culture. When one needs assistance, they stand together. Intellectuals can't stand this since they demand development and change.

Ecocriticism in Indian Gujarati Literature

"Tatvamasi" means that you are Everything. How challenging it is to say these words to someone and mean them. Most of the time, we hold to the idea of "Aham Brahmasmi"—I am Brahman, or I am Everything. However, Dhruv Bhatt's "Tatvamasi" novel, which has the same name, can genuinely evoke the same emotions in us. Gujarati poet and novelist Dhruv Bhatt. He is known for writing "Tatvamasi," which was published in 1998 and received the Sahitya Akademi Award.

The narrator is reading a student's diary who came to India from abroad and settled in a village near the Narmada River to study the tribal people and learn how to harness and utilise their human potential in novel and valuable ways. However, he ended up staying with the tribal people for the rest of his life. Dhruv Bhatt uses fairly formal Gujarati, yet he also employs the dialect utilised by indigenous people. He has a wonderful talent for eloquently capturing Nature. Even though he can express even the most minute details and emotions in words, he occasionally feels that language has its own limitations. It is said in the book that he cannot find the right words to describe all emotions and that some emotions are impossible to convey.

We can see how strangely he managed to express Everything. He has something to say about Everything, including water, the Earth, people, and animals, as well as the sun, moon, day, and night, as well as happiness, sadness, fear, and joy. He also has something to say about villages, cities, rain, fire, deities, witches, birds, the sky, and the beginnings. In his book, each and every character—I say character because even inanimate objects have tongues—plays a part. He is an excellent naturalist observer.

In spite of their difficult lives, the tribespeople in the novel are happy and content in the natural world. Even our protagonist chose to live with them because they don't have any particular amenities. At first, it appears that our protagonist has highly logical thinking, but as the plot develops, it becomes clear that his logical thinking is only a mask that he tries to maintain with all of his minds while his heart forbids him from doing so. The reason for this can be found in the book itself because he was raised in an environment where feelings come first. However, when he moved to a country where he couldn't find people who shared his values, he tried to fit in. However, as soon as he returned to his emotional environment, he quickly found his true self and stuck with it.

The character of Lucy, a foreigner, is the complete opposite; we can see that reason runs through her veins. She can persuade others to trust her and mixes with new people gracefully. She can also elicit the information she needs from others' mouths. While she enjoys every country and way of life she encounters,

she quickly transforms into the person she is wherever she goes. She doesn't regret moving away because she does Everything to further her education.

Nature and the indigenous people are at the heart of all these things. It's clear how accurately Dhruv Bhatt has captured the sincerity and purity of indigenous people. Every phrase is loaded with emotion, and some of them can even cause you to cry. He also demonstrates how their surroundings influence their culture and way of life. Since they are forest dwellers, they revere the Narmada River and teak tree as gods and deities. In this passage, Dhruv Bhatt also states that although they recognise their religious identity, they see their obligation as their religion, which they will carry out wholeheartedly and no matter what.

These people have some blind faith as well, and as a result, they might be willing to harm others. Dhruv Bhatt depicts the forest dwellers' sincere hearts very elegantly. They have a strong brain to go along with their wonderful heart. They build their own homes and weapons. Additionally, they possess some knowledge of stars and the natural world around them. They learn Everything through studying Nature, and their ancestors have passed down this knowledge for centuries.

Overall, Dhruv Bhatt's photography has been instrumental in elevating this novel. However, after finishing the book, I still have numerous questions, such as how the narrator was able to piece together the events from the diary's missing pages, why Supriya's mother Vinita changed her name to "Kalewali Maa," and what would happen to Puriya next. Although the locations in this book are not fantastical, we can still conclude that it is an escapist tale because it portrays a whole different universe.

The story transports us to a world of struggle and tranquilly, misery and fulfilment, as well as horror but healing; in other words, it transports us to heaven on Earth, far from the hectic and polluted lifestyle of the city. The novel finally explains the title, stating that Nature is "Tatvamasi" for the locals.

This book was also adapted into a Gujarati movie. When the movie was released, its adjustments, which also became popular, were discussed everywhere. So I've included the "Reva" movie trailer here. As Dhruv Bhatt argues, a journey can become a pilgrimage.

His parents gave him an exemplary love of literature. His mother was a voracious reader, and his father was a poet. In addition, Bhatt had a lifelong passion for the wonders of Nature, which inspired him to change the educational system in his area by integrating an environmental perspective and exposing kids to the outdoors through the organisation of camps, workshops, and other activities in the woods, on the beach, and other natural settings.

In novels like Samudhrantike and Tatvamasi, among others, he creates a narrative about the lives of people who live in natural settings unaffected by rapacious, profit-driven capitalistic organisations. He presents a realistic portrait of the locals. Along with the characters, Nature also assumes the form of a separate being and is present throughout the story. In the book Oceanside Blues, Bhatt creates a story centred on the lives of individuals who live by the sea, engaged in their own lives and cultures and unaware of the larger world. Bhatt creates a great atmosphere for the tale by giving a realistic picture of the surrounding landscape. However, the intrusion of human beings and capitalist institutions is handled equally, compelling the reader to consider concerns that affect both people and the environment. The narrator, who is from a

contemporary, developed city, feels out of place and cannot grasp the locals' way of life and culture. He feels he has been "banished" into "an absurd exile."

As Dhruv Bhatt argues, a journey can become a pilgrimage- The literary device of the journey has always been highly powerful and rich. especially when it involves a trip to the geographically fascinating paradise of the naturally profound coastal regions and riverside. When a modern man realises that Nature is a culturally mystical idea that rules "being and becoming," in addition to being a physical "space" to dwell in.

The works of writers from practically every culture show a strong connection between Nature and literature. The literary critic aims to understand how writers have textualised this close connection between Nature and society in their works. Ecology and Ecocriticism have gained increased significance in this context.

Conflicts between cultures and the natural world impacted writing, and in Indian literature, concern for the environment changed from adoration to devastation. Ecocriticism is a method of reading a work again from an ecological standpoint to understand how people structure their "being" within the environmental resources they share with other living things.

By describing how culture is reliant on Nature, Ecocriticism pays tribute to the planet. How environmentalism is essential to shaping society and human life. Ecocritics want to give the more-than-human natural world, which some texts and cultural traditions allow us to experience, a higher worth. Ecocriticism makes a significant contribution to this approach.

So let's first thoroughly discuss the word "ecocriticism" before giving the Dhruv Bhatt novel "Tattvmasi" a critical analysis. Literature academics analyse texts that demonstrate environmental concern and look at the various ways literature approaches the subject of Nature as part of the multidisciplinary field of study known as Ecocriticism.

The author Lawrence Buell claims-

"Ecocriticism as a study of the relationship between literature and the environment conducted in a spirit of commitment to environmentalist praxis."

Ecocriticism, in Estok's opinion, is a more "Nature studies" is defined as "simply the study of Nature or natural things in literature; rather, it is any theory that is committed to effecting change by analysing the function—thematic, artistic, social, historical, theoretical—of the natural environment that is represented in documents that contribute to material practises in material worlds."

Environmental critics look at how people have viewed wildness throughout history, how that perspective has changed, and whether or not contemporary environmental issues are adequately depicted or even referenced in popular culture and contemporary literature.

In culture, environmental themes are prevalent. Bates pits Ecocriticism against the preeminent school of thought. He urges a departure from Marxism and New Historicism, which see only conservative ideology in nature literature. Environmental activism is both a response to and a by-product of industrial modernity. Therefore, ecology is the scientific study of how different life forms interact naturally with one another and their shared environment. As their shared environment produces and shapes them, so do the creatures that inhabit it. An ecosystem is a specific set of environmental factors that sustain life. Ecosystems are

made up of a variety of variables, frequently in flux, and subject to pressures outside of their physical boundaries.

" Everything is linked to everything else, and most importantly, the human mind must be linked to the natural environment."

Nature is a collection of evolving cultural constructs that can be praised or condemned. Without human involvement, the planet is and behaves naturally. This might involve 'natural' human urges rather than deliberate activities. The natural is the antithesis of the synthetic. Culture refers to a way of life that is actively fostered.

We might conclude that environmentalists are typically viewed as protectors of the environment. But, on the other hand, ecocritics support artistic creations that inspire viewers to live within a boundary that will be unalterable throughout time and raise ethical issues regarding how humans interact with the environment.

The Gujarati novel "Tattvmasi" by Dhruv Bhatt will now be examined using the concept of Ecocriticism. Dhruv Bhatt is a remarkable nativist author who stands out among the different postmodernist Gujarati writers. His books are based on fundamental natural entities, including the ocean, river, forest, and animal kingdom. In order to comprehend the cultural history of how these "ecological" factors have shaped our understanding of "What We Are" and "Why We Are Like This" during the evolution of the civilisation, Indian civilisation in particular. Natural life is extremely philosophical in the Indian setting and is based on elements of Nature that function independently. "Writers start their journey with readers," the saying goes.

A voyage through the land destined for dedication, commitment, and efforts not just towards soaring optimism but also towards a powerful calling of the natural life is an endeavour to hear how the resonance of Nature is heard.

In many of his books, Dhruv Bhatt discusses the metaphorical connection between man and Nature. However, how he describes the natural world or locates biological organisms in his novels makes us wonder why he digs out the foundational elements of the ocean, river, forest, etc.

Everyone is obsessed with cutting-edge technology in this modern day, which has been dubbed the "digital revolution". This obsession with technology may be why people are moving away from natural living. They no longer cherish natural things and are unaware of how brutal Nature can be while yet being beautiful. Humans have only recently lost the allure and wonder of "Nature" due to technological culture. The book is narrated by an unidentified narrator reading someone else's diary. The novel describes two contrasts in the human world called "Nature and Culture." two opposite words combined are what sustains human life. Although Nature is a gift, it also can go wrong. This book's remarkable attractiveness comes from its portrayal of the forest and several tribes' distinct lifestyles, as well as the vast river that is revered in India as "Mother" -- Narmada!

The narrator returns to India for his study assignment after a long absence. He is required to observe the forest-dwelling tribespeople's Indian way of life. He tries to instil etiquette in them since he sees himself

as more civilised than tribal. His life gradually changes due to his interactions with others and, most importantly, his more interesting Nature. He first becomes the Master.

Because humans are a part of Nature, there is a connection between Nature and the cycle of human existence. Nature is Everything, which inspires a person's primal instincts. Since humans are a part of Nature as well, human life cannot exist without it.

Modern man defines growth by suggesting that humans be replaced solely for financial gain. He becomes disconnected from Nature as a result of his highly materialistic lifestyle. However, those who live in the forest and whom he considers to be uncultured possess an innate power or instinct that enables them to save their own lives and those of others. Together, they handle issues and keep their relationship intact. Here, we get an illustration of two contrasting cultures and lifestyles. What a great and unique thing it is! Relationships are the most important part of life.

We left something in the name of development. Because of the profit, a capitalist society never values culture or the environment. Who speaks out against them if intelligent people don't care for it? People are taught to save lives through culture. When one needs assistance, they stand together. Intellectuals can't stand this since they demand development and change.

There are numerous mysticisms in forests, many of which are difficult to identify. Because religion is founded on the myth of the Gods and Goddesses. They naturally deal with things to maintain each belief as it is. However, sometimes people need to have confidence in someone or something in order to preserve their lives. Each tree is necessary, but the forest writer emphasises the significance of the "sag" as oxygen or as the life-giver to others. Since we are a part of Nature, our bodies include natural organisms. Whether we believe it or not impacts our personality and actions. And because we are unable to use any logic or justification to support an epistemological experience, some things are exclusively for believing.

Nature is full of colour. It cannot always be exalted. Not Everything in Nature is romanticised, as William Wordsworth does in his poetry. In the same way, Robert Frost describes Nature in his poems, it is also harsh. As the saying goes in Gujarati...

“આ ભલાભોળા અદિવાસીઓએ જે ગીરવે મુક્યું હોય તે ઘર નથી જ હોતું. ઘર તો માત્ર બહાનું છે. આ લોકો ગીરવે મૂકે છે સ્વંય પોતાની જાતને. દેવાદાર ઘર નથી. દેવાદાર છે ગુપ્તાજી પાસે ધન - અનાજ- કાપડ લેવા પગે ચાલીને ગયેલું અસ્તિત્વ અને તેનું નામ. એ અસ્તિત્વને, એ નામને બંધન છે કે તેણે દેણું અને વ્યાજ ચૂકવવા. પૂનમને દિવસે વનો ખૂંદીને રસ્તાની એક તરફ ઉભા રહી જવાનો આદેશ આ બધાને પોતાને અંદરથી જ મળે છે; બહારથી નહીં.”

They learn moral principles and honesty from Nature. Living in a natural setting influences people's attitudes and habits. Normally, they make an effort to strike a balance between culture and Nature. This is not a feature of city life, where people are more self-centred and civilised. But here, they keep both in balance since, as members of the "Natural World," one's activities must have an impact on the entire cosmos.

Nature and cultural components are connected. Both must be maintained jointly because both are essential. must perform 'Parikrma' duty in order to preserve Nature. People are willing to help with it.

Ecocritics should interpret this paragraph critically, centring on land. Land needs to be a "Giver." It is compared to "Mother Land", as usual. Regardless of how tough it is for the mother, she should contribute. As a result, it opposes anthropocentrism and considers how the land must supply sustenance for all people. Everything is threatened when the balance of Nature is disturbed. Ecosystems pushed into Nature recover from the ruins. Since fire is the most dreadful thing and has the power to destroy Everything in a single minute. Because animals lost their habitat and now face danger to their lives, forest fires impact human life.

strong connection between humans and Nature. With natural ingredients, it endures eternally.

Even though the river is the same, we cannot enter it twice. So we learn about life's flow from rivers. Similar to how a river's strength can cut through a rock due to its tenacity rather than strength.

River Narmada has a different hue. It conveys a message about living. What is the purpose of life? What does it mean to have a life? How should one live? Who defines knowledge? Experience has dealt with Everything.

Dhruv Bhatt cares about people. He returns to Nature once more to save both Nature and culture."India is a country of unity in diversity" Nature surrounds all of India's holy sites. Like, in a forest, beside a river, on a mountain, etc., all of this dynamic Nature has a special role in influencing culture, even though each has its own rules that people must abide by. The pleasures of the river bathe raise us and allow humans to receive new energy from Nature.

Author Dhruv Bhatt advocates a natural style of living as the path to salvation for the human soul. The author makes a convincing case for how Nature is where humanity's roots go deepest. regardless of who we are, where we live, or the type of life we lead. We are still inextricably connected to all of existence. Saint Bernard de Clairvaux reportedly stated that.

"Believe one who knows : You will find something greater in woods than in books. Trees and stones will teach you that which you never learn from masters."

Conclusion:

Accordingly, after examining the book, which references India and deep philosophy, we may say that India is the place of spirituality and Nature. the sanctified and tranquil land.

As Martin Luther said that...

બીજા દેશમાં તો હું ટૂરિસ્ટ તરીકે ગયો છું; પણ હિન્દુસ્તાનમાં તો હું એક યાત્રાળુ તરીકે જ આવ્યો છું."

As Dhruv Bhatt explains, a travel can become a pilgrimage when it is done in Nature's company. Nature can alter a person's soul, which is quite evident in this book. The writer's theme and passion for 'Nature as Culture' are obvious. Thus, after reviewing numerous questions like...How is Nature depicted? Why are they being conservative? What is most important to remember about the various representations of Nature in the text is how they relate to or symbolise culture.

As a result, we conclude that Dhruv Bhatt's novel "Tattvmasi" perfectly captures the idea of Nature's rescuer as elaborated by Ecocriticism. Ecocriticism and environmentalists sometimes use the phrase "Nature saves us" to defend the idea of protecting Nature.

According to G.B.Shaw-

"The Indian way of living life provides the vision of natural, real way of living life. We veil ourselves with unnatural mask, one the face of India are the tender expressions which carry the mark of the creators hand,"

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