
The Bhagavadgītā and the Poetry of Robert Browning

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ABSTRACT

Publication Info

Article history :

Received : 15.06.2020

Accepted : 18.07.2020

DOI : 10.30949/dajdtla.v16i1-2.2

Key words:

Body; Soul; Liberation;

Love; Knowledge;

Devotion

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Srimad Bhagavadgita expounds discourses with regard to knowledge and lays down the injunction that only complete submission/transformation/ evolution of body into soul would bring into reality the liberation. Accordingly, the greatest impersonal standards set upon jñāna (knowledge), karma (action) and bhakti(devotion) would enable one to move from the multiplicity of experience to singularity of the Supreme Consciousness. Robert Browning a Victorian English poet practices in toto the epistemology set forth in Bhagavadgita in that time and again he would lay emphasis on 'liberation' by having come to terms with "Still one must lead some life beyond", "Ride, ride together, for ever ride", "A brute I might have been, but would not sink i' the scale", and "My times be in Thy hands! / Perfect the cup as planned.

The Bhagavadgītā suggests a distinction between body and soul thereby it assumes that the appearance and reality are two distinct entities in their basic constitution yet appearance is the beginning and reality is the consummation of the righteous efforts made by the individual. What one sees and what one understands; what one feels and what one thinks; what one thinks and what one realises are precisely what we make them to be as such under the limitations of thinking, feeling and realising accordingly each one of these is held to be appropriate if it immediately and at once responds to our expectations. Thus, at the next moment of time, once again, one needs new causes and new effects, and, at that we enter upon a vast and endless chain of seeking and realising. The Bhagavadgītā enables us to understand with great impersonality displayed in our efforts that we can come across universal causes and universal effects whereby we have satisfaction whose nature is on par with the Ultimate. Thinking, Feeling and Acting are sensuous embodiments held absolutely in the 'body' and the body is only a limitation – Something that is needed to be comprehended seriously and, at that, doesn't allow one to think and act and feel beyond the limits of intellectual and objective assessment of the situation. The Bhagavadgītā makes it out that "I" 'You' 'He' 'Us' and 'They', aren't the adventitious adjuncts hence by no means peripheral in nature. Each is universal, timeless and eternal in nature thus none holds it out to the predicative annulment. A question might be asked as to 'how' and answer is really worthy of the situation. 'I' and, at that, 'You', 'He', 'She', 'They' and the like are the most sincerely established events of graduation consequently each commences, with an optimum opportunity, the evolution for appropriate structural and functional changes. 'I' that is found at the beginning suggests earliest inherence in the body yet with precision in organisation and