
PHILOSOPHY OF LIFE ACCORDING TO BROWNING

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ABSTRACT:- Robert Browning's opinions on human life and human existence and the connection of each to God were clear and strong. He was what Frederick Ryland calls "a poet of philosophy" He gives us a distinct philosophy of the connection of man to the world in his poems, and he expresses this theory by fictional characters and scenes. In the technological sense, though, Browning has no structured message "no church, no doctrine," but fundamental principles of Christian faith as expressed in his poems such as "Rabbi Ben Ezra," "A Tragedy InThe Desert," "Bishop Blougram's Apologies" and several others.

KEYWORDS:- Life, Confidence, God etc.

Life meant "intensively" to Browning and meant "good." His confidence in the ultimate triumph of the right was based on a belief in the Divine Love which was manifested in nature by power and in mind by intellect. Through Paracelsus, the antithesis he wanted to make plain is not simply between one who should hate and one who should care, but also two concepts of affection. The dying Paracelsus knows that devotion is not a desire for human achievement but a spiritual condescension of human frailty.⁴¹ He looked for a safe place for Christian religion in Christmas Eve and Easter Day and found it in God, not in existence nor in intellect. How did he come up with that principle? Very empirically; love underlies the reality that life when it encounters them; devotion in the human heart became the greatest evidence of God's providential affection towards him. Confronted with theoretical confusion, he claimed the absolute truth of his own impulses and intuitions with vigorous iterations. Critics contemptuous of the nostalgic hope of Browning, especially those dependent on dogma- have found out that these asseverations are no claim. Yet the tenuousness of the contrast that could be checked from practice between human love and the spiritual affection that can only be derived there from was a simple to Browning himself.

Browning may not have been a particularly insightful thinker but he was a very reliable thinker. His life philosophy was established as early as "Pauline," and stayed unchanged until the very end. Browning poetry is distinguished by enormous diversity, but its unalterable vision of human nature imparts meaning to

it. He definitely did not criticize the old philosophical and spiritual dogmas; He acknowledges God's conventional opinion, the soul's intolerance and the Christian assumption in the Incarnation. However he is original, since he compares strongly with the pessimism of the old century, his joyful optimism. Browning expresses his faith in Genesis' creation stories. He says Man, as we saw traces of his origin to God and bears his imprints. His conviction was that Man is just a creation and that God is the creator. While Browning does not seek to clarify the complexity of life, he recognizes that disporting the intricate threads of being the intricate threads of man and Nature do not fall under the realm of finite knowledge. While, Ryland notes that "He is one of those who rolled back, as far as England is concerned, the morbid pessimism and the sickly scorn of active life, which corrupted so much of European literature during the Victorian period."

Browning is a smiling optimist; optimism lies at the very heart of his teaching and human life view. His hope is not blind; he is not shutting his eyes to the pain and misery of reality. It's not a false optimism; it's embedded in living realities. Browning understands, says Crompton, Rickett, The human life is a stunning mixture of 'desperation and hope,' good and evil, lovely and horrible, yet it draws optimism from that very incompleteness and imperfection of nature.

Through Rabbi Ben Ezra, we find the most clear assertion of Browning's theory of existence, that observes primarily that human feelings and motives are just real manifestations of life as a result of divine forces, collective thinking and wellbeing motives.

Browning optimism, Chesterton says, "is based on man's imperfections; hope derives from deficiencies in man." Iconic Pippa Pass lines,

"God is in his heaven,

All is right with the world."

Sometimes the following are mentioned as an indication of Browning's naive and cheap optimism. In the middle of such human suffering and anguish and such evilness these convictions are attributed to his poetry being misinterpreted, how do we pretend that all is right in the universe? "There is no suffering or evil on the world" he says, "all is fine with the universe;" he says, "Divine law is just and benevolent," and sometimes what looks unpleasant to us is in fact in the scheme of things and in Alexander Pope's words, "Everything conflict is understood unity," and "All limited wrong, absolute good".

Browning had knowledge with providing a realistic attitude and confidence. His approach to bad, suffering, and misery are not simply metaphysical and hypothetical, like that of thinkers of the 18th century. He has not embraced evil simply as a metaphysical equivalent to good, but instead he recognizes bad as the functional tool to human development. He's pragmatic; it is focused on the understanding of his life. He emphasized realistic knowledge and checked every hypothesis for this touchstone. Whatever enriches the knowledge, favors aspiration, enhances the cardiovascular, is nice and should be used by all, whether conventionally or not. What is enervating, paralyzing and lethal is terrible and must be set aside. Only by practice may we compose knowledge out of confusion, enjoyment out of life's sufferings.

Browning is a fervent follower of the creation hypothesis and this philosophy scientifically supports his confidence. Life moves continuously to greater and greater stages. Existence has risen from the lowest being to the stage embodied by man; and our faith depends upon further progress through man's imperfection. What is loftier and nobler in one generation is surpassed with something even loftier and thus still truer over the next century. Progress in moral and spiritual sense-persistent struggle with evil is required for this development. Perfection is ideal, but this ideal can never be fully achieved, it is possible only to achieve greater and greater approximation. But this failure to achieve the ideal is to be loved and accepted in the effort to become perfect for the value of life lies; not in achievement, but in the struggle to achieve the goal. Browning claimed the darkness is our adversary, and without the adversary there is little triumph imaginable. In other words, evil is the opportunity that the Divine offers to us for spiritual progress. So it can be interpreted here that Browning thinks evil as the necessity to advance human beings from trivial to superior.

“.. .And what is or failure here, but a triumph's evidence,

For the fullness of the days? Have we withered or agonized?

Why else was the pause prolonged, but that singing might issue thence?

Why rushed the discord in, but that harmony should be prized?”

The poet and instructor Robert Browning was mainly a reader, and may not have appreciated Keaf 's request for "an environment of feeling rather than thinking." He "picked up poetry," because he felt that his thoughts were significant, priceless and more arresting to the world, in the language he knew he had a special time. His thoughts, sometimes bare and crude, sometimes buried under piles of linguistic garbage, sometimes dressed in a colorful verse of the same kind, are the significant part of his poetry. The confidence of Browning is inextricably linked with his convictions. His hypothesis is not a predetermined technical framework, but the

direct product of a series of recurring discoveries in existence. His poetry is his philosophy. He is one of those great writers, who has interpreted culture with succinct meaning, imagination and positive thinking and above all trust in life and God.

“This faith of the poet is expressed in Rabbi Ben Ezra:

Fool! All that is at all,

Lasts ever, past recall;

Earth changes, but thy soul and God stand sure:

Time's wheel runs back or stops: Potter & clay endure”

Earthly existence is a time of challenge, power and planning for the eternal future which is crucial to the positive view of Browning:

“On the earth the broken arcs,

in the heaven a perfectly round”

Browning firmly maintained, albeit defective, that the universe is an ideal location for human activity as well as for actions in all its glories and triumphs. Browning is not a shunning ascetic, or a desperate and tearing valley that sees the cosmos, "where even dreams is full of grief," "Where beauty cannot keep its lusty eyes, or a fresh pine for caring for them beyond the next day." He was deeply interested about the Planet and human existence he thought was genuine and lovely because he noticed some positive stuff. Optimism is a theory, a judgment on existence which is called. Sometimes but not always, it is synonymous with joy, and is often a question of mood. Browning's theory, his positive view of creation, is summarized in Fra Lippo Lippi's conviction that:

“This world's no blot for us,

Nor blank-it means intensely, and means good.

To find its meaning is my meat and drink”

Although Lippo is a dramatic hero, in his own language and life approach, he talks Browning, speaks eloquently in any interaction between lovely representations of nature or a man-made scenario. We have yet another assertion in the same song, remembering the world's goodness.

"The world and life's too long to pass for a dream."

"Andrea Del Sarto" is a poetry that must be seen in a broader sense than the unique existence and operation of the author as it communicates an essential part of the concept of Browning. When asked, "What is success?" The poet focuses on the life not just of the artist but of people as a whole, as he addresses the reality, and not the perception of both. In this poem Browning underlines the significance of preserving good life-long ideals. In this lifetime his aim may not be simple to achieve, but the reach of a man must be greater than shame,

"Or what's a Heaven for?"

Sadly, Andrea Del Sarto is saying he thinks he's failed because he put his target too big. In the light of time, progress may be regression in the context of a planet, destruction can be everlasting fulfillment in the meaning of earth. Man is measured by God by his dreams, his noble values and his devotion to living. Progress of God is not the benchmark for measuring the worldly existence of a human. A man who pursued the brave struggle is certainly better than he who longs for nothing and does that least in his life in the kingdom of heaven. Within "Rabbi Ben Ezra" this confidence that the progress of man should be measured not only by successes but also by his sacrifices and actions is articulated fervently:

"But all, the worlds' coarse thumb

And finger failed to plumb,

So, passed in making up the main account.

All instincts immature,

All purposes unsure"

This did not weigh as his job, but the man's account was swollen.

Browning claims we have the "split bridge" on earth but there is "the ideal circle" in heaven. Although considering the imperfections of earth and of life the greatest obligation of life is to aspire toward self-perfection. The counsel comes in "Rabbi Ben Eszra":

"As it was better, youth should strive, through acts uncouth,

Towards making, than repose on aught found made:

So, better, age, exempt

From strife, should know, than tempt

Further, thou wait death age; wait death, nor be afraid!"

Existence is suspension, existence fits creation, the spirit of man is everlasting death does not frighten us. Faithfully expressing as Browning in "Rabbi Ben Ezra":

"So, better, age, exempt

From strife, should know, than tempt Further.

Thou waitedst age: wait death, nor be afraid!"

Yet Browning not only tried to bring about peace, yet achieved, to the degree that that is feasible in terms of pure emotions. The poem contains clues that the good will of the human being beyond is still a power inside him; that he is entered or rather, manifests himself as a being, as a being that renders the world holy. Intelligence and will are the force of God in man; and in the actions of men God realizes himself, that human history is just His return to Himself. The cause for which the essence of things and the authentic impulses of self-aquatic life emerge through acting. The poet thinks external law, and inward motivation, much the same positive cause, and finds, far underneath the stupidity and sin of man, an ever-changing inclination to goodness that is tied up with the very essence of reason and human will rather than the obligation of an autocratic mandate or beneficent dictatorship. Only by reflecting a rule which is one of one's own fundamental existence can a man believe that no limiting need for him remains. The epigram shows that a benevolent authority has been burdened with the dices such that there are not even hope of success and triumph, that the essence of man itself is a spiritual endowment, the ability of one to rule one's existence and the human being has to achieve the reality at last by mistake and by sin to holiness. It may be claimed in the biblical vocabulary that the moral cycle is the eternal incarnation of Nature; it is the goodness of Nature as compassion that

affects itself in the work of mankind. Browning then turns Carlyle's distress cry into a poetry of victory. While the former sees the conflict between good and evil as a fixed struggle in which the strength is unwaveringly interconnected, the latter has an awareness of fighting a recurring opponent. Browning brought optimism to virtue and transformed it into music. That was the characteristic and intent that gave him a spiritual strength.

Nevertheless, in order to measure the importance of this aspect of the work of the author, it is important to analyze the nature of his confidence in the positive more closely. It implies very little to claim except to him to assign a good confidence; because the value or authenticity of such a faith is dependent on its content-relationship with the nature of human life, its accuracy in understanding the evils it encounters and its solid fact.

The spirit of romantic idealism which seeks for the endless should combine to build a Browning attitude towards the historical evidence of Christianity and the need to pursue the small, lasting channel of human experience.

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