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Paper Authors **SATENDRA KUMAR JOSHI, DR. NEMPAL SINGH**



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A STUDY OF T.s. ELIOT'S PHILOSOPHY & SPIRITUAL JOURNEY

CANDIDATE NAME = SATENDRA KUMAR JOSHI

DESIGNATION= RESEARCH SCHOLAR SUNRISE UNIVERSITY ALWAR

GUIDE NAME = DR. NEMPAL SINGH

DESIGNATION = ASSOCIATE PROFESSOR

SUNRISE UNIVERSITY ALWAR

ABSTRACT

The literary presence in the English-speaking world throughout the 20th century that had the single greatest impact. Eliot has shown his understanding of the levels of truth, including personal, spiritual, and societal levels. His imagination explores aspects of contemporary life that are both baffling and frightening. The wasteland is a well-known example of contemporary imagination at its finest. It is a reflection of the contemporary period as well as the upward movement of modern civilisation. Through the utilization of myths, associations, and tags, it demonstrates an all-encompassing comparative perspective. Quotations, bursts of incoherent dialogues, incomplete descriptions, and private monologues are interspersed throughout this narrative, which is obliquely organized around the framework of the grail tale and its more archaic equivalent. It gives an account of the state of affairs in our modern day, which moves steadily in the opposite direction.

KEYWORDS: T.s. Eliot's Philosophy, Spiritual Journey, societal levels, contemporary period

INTRODUCTION

Eliot's inclination for religion began to take shape at an impressionable age. This author's religious tendency gained a boost in the puritan environment of his maternal household, which is why the widespread aphorism that "charity begins at home" applies to him in such a fitting manner. His mother was a woman of refined taste and culture, and his father was a very moral businessman despite being in the commercial world. In his comments, Eliot makes notice of the fact that "the primary channel of transmission of culture" is language.

Between the years 1906 and 1914, he continued his education at Harvard, where he focused on the ancient philosophical traditions of India. He studied Sanskrit and

Pali under the direction of Carlos Lanmann, and he researched Patanjali's metaphysics with the assistance of James Houghton Wood.³ Wood had an education in the fields of history, philosophy, anthropology, and comparative religion. He had been to India and Japan, where he was exposed to the Japanese culture as well as Indian philosophy and religion. He may trace his spiritual genealogy all the way back to Schleiermacher via Channing. Both Herbert Spencer and Emerson are mentioned. Eliot was raised in the Unitarian tradition of New England, which was passed down to him. Eliot believed that unitarianism "lacked the picturesque elements of Christian creed" due to the fact that it is an austere religious cult.

Umesh included a chapter on it in his dissertation. The influence of Indian texts on American transcendentalists is something that has been researched in considerable length in relation to Emerson. Emerson has internalized a number of Indian ideas, including those pertaining to Brahma, Maya, the law of Karma, Fate, and immortality. His idea of the biological oneness of the cosmos is somewhat comparable to the vedantic worldview, to a greater or lesser extent. Thoreau had a significant influence on Indian culture and on his everyday code of behavior.

It is well documented that Eliot's family had complete collections of R. W. Emerson's writings. In the preface to Savonarola, Eliot mentions the high respect in which the ideas of Schleiermacher, Emerson, Channing, and H. Spenser were regarded. Emerson's interpretation on the Bhagavad Gita. Helena Blavatsky and Henry Olcott laid the groundwork for the establishment of the Theosophical Society in 1815. The society fulfills an essential function by acting as a link between India and the United States of America. He was one of the first people from the West to advocate for Hinduism and Buddhism. A significant number of the first influential publications on eastern religions were written by theosophists.

During the years 1912 to 1920, Rabindranath Tagore traveled around the United States and gave lectures while he was there. Tagore is regarded by Americans as the epitome of the wise man of the East. In 1917, Anand Coomarswamy made his home in the United States of America. Together with Tagore, he endeavored to make Westerners

more familiar with Eastern philosophies and concepts.

Coomarswamy was a strong personality whose expertise extended to many other subjects. He produced a large number of works on topics including Indian art and folklore, as well as Hinduism, Buddhism, and aesthetics.

Frederick Max Muller, an Anglo-German scholar, was the editor of The Sacred Books of the East, which had a significant impact on many people in the United States. In order to further the spread of Hinduism throughout the United States, the Ramkrishna movement firmly established a footing in the country. When Swamy Vivekanand arrived to Chicago in 1893 to deliver the message of Hinduism at the parliament of religions, he shocked the whole globe with his brilliant oratory and wonders of deep knowledge. This event is considered to be the beginning of the modern religious revival. The Ram Krishna movement was responsible for the formation of Vedantic organizations, which were essential in the dissemination of Hinduism. All of these forces made the whole environment of the United States of America buzz and ring with energy. All of these things were subtly having an influence on Eliot's sensibility and shaping his life-style, code of behavior, and image of what it is to be a human being.

In 1806, after completing his education at Harvard, he taught for two years in Montana. Participated in Sanskrit and Pali classes taught by Sylvain Lewis in Paris, and then continued studying the language at Harvard at the Lanmann Library.

He enrolled himself in Lanmann's India philology class on his own initiative. Eliot freely confesses that the two years he spent

learning Sanskrit from Charles Lanmann and the one year that he spent being led through the mazes of Patanjali's metaphysics by James Woods left him in a condition of enlightened mystification. A significant portion of the work involved in comprehending what the Indian thinkers were trying to do. Their intricacies make the majority of the great philosophers appear like schoolboys. I tried to clear my thoughts of all the categories and sorts of distinction that have been standard in European philosophy ever since the time of the Greeks.

In addition to Lanmann and Wood, Eliot was profoundly impacted by Babbitt, who was severely influenced in Indian philosophy. "Eliot was chiefly" interested in philosophy.

The most developed work on India is "Kim" by Rudyard Kipling. As a young man, T.S. Eliot was enthralled by the exotic East, and "Kim" gave him a vivid picture of India's geographical landscape. He found that Edwin Arnold's "The Light of Asia" piqued his curiosity quite a bit, and as a result, he formed a strong leaning toward the life of Gautam Buddha. The translation of Buddhist texts into English by Warren, as well as Woods' rendition of yoga and Patanjali's method Eliot was influenced by it. The hymns of the Vedas. The most important yoga aphorisms come from Patanjali and the Upanishads. Eliot's perception has been substantially altered as a result of his exposure to the Bhagavad Gita and tests on Hinyana Buddhism in translation. In the poetry of Eliot, namely The Wasteland, four Quartets, and to the Indians who Died in Africa, there are passages that are direct allusions to the Hindu Scriptures. The phrase "Shantih,

Shantih, Shantih" appears in The Wasteland and has both a Vedic background and an upnishadic interpretation in the book.

Although not as devout as his later work, Eliot's earlier poetry might be described as having a spiritual bent. The pervasive aura of anguish and despair that permeates Prufrock (1915), Gerontion (1919), The Wasteland (1922), and The Hollow Men (1925) is truly illustrative of the atheistic and nonspiritual climate that pervades the contemporary human world.

Eliot's tone, however, shifts around the time of Ash Wednesday (1930), and we see a sort of religious conviction resurface in him. At this point in time, he had already become a Christian, which gave him a foundation both in this life and the next one beyond it. "The poet discovered a pattern at the same time that the man discovered a faith." The poems that he has produced in this collection represent a type of spiritual awakening and a maturing sense of autonomy in him. The novels The Rock (1934), Murder in the Cathedral (1936), and Four Quartets (1943) all include a significant amount of the convert's fervent desire to spread the gospel. Even the literary work that was produced during this time period, such as Lancelot Andrews (1928) and following Strange Gods (1934), lends credence to this viewpoint.

Eliot, a devout Christian, advanced his view of culture and society, in which the significance of the roles played by tradition and orthodoxy was emphasized to a significant degree. In order to get a crystal clear picture of social ideas, one might refer to the concept of a Christian

Society (1942) and make notes toward the definitions of culture (1948).

T.s. ELIOT'S PHILOSOPHY

Eliot's poetry had elements of Christian philosophy, and the Catholic concept of disillusionment, which is explored in Eliot's Four Quartets, helped him understand the ultimate reality of existence and how it relates to the absolute. The idea of Sin, which can be observed in Hollow Men Ash Wednesday, Marina, and The Rock, and the doctrine of Salvation by Suffering, which can be seen in his poetic plays as well as in the sayings of Christian mystics such as Meister Eckhart, are both prominent themes in his work. The idea of renunciation and askesis (such as in "In the Love—Song of J. Alfred Prufrock"), "Ash Wednesday," and "Four Quartets," among other literary works.

Eliot conjured up pictures of divine figures that were serene and unruffled, such as the figure in "what the thunder said" who was wearing a hood. Because of the imagery, he is able to see the father and the holy spirit as the dove and the eye, respectively. In the Gerontion, Christ is shown as a tiger, while in the East Coker, he is referred to as "The Wounded Surgeon."

Everyone subscribes to the idea that heaven is how it is described in the Bible. In poems such as "Gerontion" and "East Coker," Eliot looks to the church for answers to questions about the notion of "immortal bliss" and feelings of "communion." In the ninth chorus of "The Rock," he states, "let us mourn in a private chamber, learning the way of penitence / and then let us learn the joyful communion of saints." He favored catholic individuality above protestant individualism, given the choice between

the two. Although it may be difficult to discern in what ways Eliot is Catholic and in what ways he is Protestant in many situations, Eliot is nonetheless primarily Catholic in his viewpoint and in the way he practices his faith.

The scholarly study of Indian philosophy that Eliot did during his second post-graduate term (1911–1914) was limited to that time period. He learned a great deal about the different systems as well as the symbolic languages that are used to represent them. There is a strong connection between the imagery of Four Quartets and Indian origins, as well as a remarkable similarity to Indian philosophy and religion. There is a particular illustration of Hindu dogma. According to T.S. Mathews, Eliot had previously expressed his desire for his ashes to be scattered in East Coker after his cremation. 12 The Four Quartets is considered to be Eliot's magnum opus because it encapsulates, in a condensed form, a lifetime's worth of contemplation, feelings of both optimism and despair, and is the piece in Eliot's body of work that comes the closest to embodying the Buddhist spirit.¹³

The primary insight that may be gained from Buddhism is that it posits the unshakeable fact of impermanence as well as the deeply embedded and all-encompassing nature of both impermanence and suffering. In a nutshell, the world in which we exist is a world of birth and death, of development and decay, of limitless hope, of sorrow, of disappointment, of endless frustration, and of nausea. The poetry of T.S. Eliot provides the foundation for an intuitive understanding of sorrow and transience.

The idea of transience, particularly as it pertains to the natural world, is given significant poetical expression in the first few lines of East Coker.¹⁴

My genesis also serves as my apogee. In quick succession, homes will either disintegrate or expand, rise and fall.

Are either eliminated, destroyed, or restored, or they are replaced with something else. In a wide open field, a factory, or a nearby bypass, respectively. From ancient stone to new structures, from old timbers to new firs, from old firs to ashes, and from ashes back to the ground, which is already composed of flesh, fur, and feces.

Eliot has a deep appreciation for the most important aspects of Indian philosophy. According to my observations, he reverently considered the Bhagavad-Gita to be, after the Divine Comedy, the finest intellectual masterpiece ever written.³⁷

In the Vedas as well as the Upanishads and the Gita. This elevated and mystically elevated condition has been discussed at length, and its whole symbolic and poetical experience has been offered. Eliot's ideal condition of spiritual emancipation, and then placed them in close proximity to fundamental Indian notions found in the Gita, such as "I have had a tremor of bliss, a wink of heaven, and a whisper."

And it would no longer be possible to deny me, as everything moves forward to its happy conclusion.³⁸

This is an area where one might feel resentment. Time before to and time subsequent to

In a poor light; neither bright nor dark
Investing shape with a stillness that is clear.

transforming darkness into a fleeting kind of beauty

with a leisurely spin that gave the impression of permanency; nor darkness to cleanse the spirit.³⁹

The following is a list of the basic ideas that Eliot seems to have taken from Indian sources: Time and the absence of time have the same relationship to one another as the world has to the absolute, or to God. Being materially present entails being present in time. Only through the direct apprehension of the Divine is it possible to have an experience of the timeless. The Western view of time and the timeless, in particular platonic philosophy, is strikingly similar to the Indian conception of time and the timeless.⁴⁰

The term "joyful consummation" might refer to either the Samyaawastha or the Brahmisthiti, or it can refer to the isthithipragyate. Again, Eliot pictures a condition in which there are no horrors of 'age and decreptude,' 'death,' 'loss,' and 'vicissitude,' a state of freedom from 'practical desire,' 'action,' 'suffering,' and 'the inner and the outward compulsion,' and a 'state of disaffection,' and so on. All of them strongly point to the impact of Indian texts like the Gita, the Upanishads, and the Vedas.

As Eliot's protagonists learn, one's karma from a former life may have a significant impact on one's current life. The descendants of every given individual are profoundly affected by their forefathers' karma. One man's history is his stockpile of accumulated acts and their results. In this fantastic universe, the fruits arrive to him one by one, and he both suffers and appreciates them. Prarabdha refers to the

individual's share of the fruit (or rot) of his or her previous activities.

MAZES OF PATANJALI :

Patanjali was one of India's first and most influential systematic mystics and philosophers. The Yoga Sutra of Patanjali is a cornerstone of Indian philosophy and one of the most influential texts of all time. After a year of studying patanjali's metaphysics with James Woods as his mentor, T. S. Eliot emerged from the woods a mystical enlightened man.⁵²

The Bhagavad Gita is an important yoga text that provides detailed explanations of various yoga practices. Their variety includes:

i) Sankhyayoga ii) Dhyanyoga iii) Gyanayoga iv) Karmayoga.

These classics of Indian literature and thought all stress the significance of yoga in modern life. The Yoga Sutras of Patanjali are broken down into four sections:—

- 1) Samadhypad — 55 sutras.
- 2) Sadhanapad — 51 sutras.
- 3) Vibhutipad — 55 sutras.
- 4) Kaiwalayapad — 34 sutras.

There are a total of 195 sutras. Yoga is a tool for controlling the mind's erratic impulses. Renunciation and yogic training, meditating about God and great saints, turning away from worldly pleasures, breath — control, quiet contemplation of God, achievement of balanced state of mind; these are the means by which the human mind reaches a condition of consistency and tranquility. achieving spiritual freedom and what Eliot called "erehrbung" via the subjugation of ignorance, attachments, death anxiety, etc. Eliot's sensibility has been infused by Indian customs. When he thinks about

them, or is reminded of them, his reflexes and reactions are embodied in his attitudes, imagery, and idiom.

Here we can see Eliot's intentional allusion to Patanjali.

He found both the solution to religious doctrine and the subject matter for a poetry of contemplation that should be passionate and dramatic in the self-mortification and austerities advised by Patanjali. Generally speaking, yoga is practiced by refraining from all activity, both mental and physical.⁵³

Patanjali's methods of focus, renunciation of wants, aversion, etc. do not bring about connection with Brahma without divine "austerities." Kayandriya sidhi shrudhi kshata ttpasah, as found in Patanjali's yoga sutras' sadhanaspad.⁵⁴

"Self— mortification" refers to acts of self-restraint or self-cleansing. It's a process of regaining one's true essence, or sublimation. It has been cleansed of the (Sat, Raja, Tama) attributes, as well as numerous cravings and anguish, and the ignorance that has kept it from meeting the global God.

The influence of Patanjali's theories may be seen throughout the fabric of Eliot's poetry. Throughout the text, he makes either direct or indirect references to his experiences reading Patanjali's Yoga Sutras. The magnitude of their consequences is staggering. As a result of his immersion in these Indian traditions, Eliot often worries that he may lose his Christian faith.

Wood's translation of Patanjali's Yoga Sutras (1913) is a groundbreaking book, and Eliot has studied it. According to Patanjali, everything has already occurred,

but we just learn about it at the right moment.

He masterfully captures the standard rhyming of middle-period Sanskrit writers, as well as their repeating effects and peak perfection, in his Four Quartets. By practicing yoga, he is able to let go of more than just his body and its history.

CONCLUSION

Eliot provides the cure in his numerous poems with strong conviction and a thorough understanding of the current ailment. It is clear that they are religious. Take cover behind "The Rock," he exhorts. For everyone, the church is the place to go. It stands for all of the timeless and commonplace human ideals. It promises to be the cure-all for all human ills. However, Eliot does not end here. He broadens his perspective and wishes to take into account the fundamental teachings of Lord Buddha, the Gita, Patanjali, and the Bible. the position taken by many prominent philosophers and intellectuals. From the core of his message to mankind, "Da, Da, Da" stands for compassion, kindness, and self-control It will guarantee world peace.

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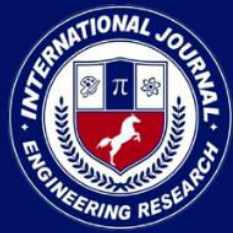
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