✓ Review of literature:

The researcher is to review the works of T.S.Eliot viz. *The Waste Land, Four Quartets, Ash Wednesday, The Hollow Men, Love Song of Alfred J. Prufrock* etc. The required Indo-Buddhist scriptural works like The Bhagavad Gita and Dhammapada will also be studied. More over the Pro- Hindu Buddhist scriptural Influences critics like P.S.Sri, Damayanti Ghosh, Amar Nath Dwivedi, Jitendra Kumar, Amar Kumar Singh and Dheerubhai Pareekh will also be read extensively. The other group of critics i.e. the Anti-Hindu Buddhist scriptural Influences critics like Rajan Balachandran, F.O. Mathissen, Helen Gardner, Richard Schusterman and A.D, Moody will also be read. More over the works of T.S.Eliot like his poems, critical essays and poetic dramas will also be analyzed to assess the Indian scriptural influences. More over The researcher is ti pass through Basham’s wellknown book *The Wonder That Was India.*, Devi Chand’s translation of *The Yajur Veda*, Devi Chand’s translation of The Sama Veda, Ananda Coomaraswamy’s. *Buddha and the Gospel of Buddhism*, N.K Dutt’s *The Aryanisation of India*, A Donald Mackenzie’s Indian Myth and Legend, V.D Mahajan’s *Early History of India*. And , William Dwight Whitney’s translation of *Atharva-Veda Samhita*.

As the name indicates P.S.Sri, Damayanti Ghosh, Amar Nath Dwivedi, Jitendra Kumar, Amar Kumar Singh, Dheerubhai Pareekh are the critics who do believe the scriptural influence of Hinduism and Buddhism on Eliot. The researcher intimately inspects that *The Waste Land* would have not been so popular if the impact of the World-War-I on the contemporary British social sensibility had been erased altogether. Being a devoted student of world-literature the researcher has experienced that literature is always enormously influenced by the period in which it is written. So let there be a quick glance at the cultural and social aspect of the contemporary period of Eliot. In the typical case of Eliot being the zeitgeist of the contemporary period debate must start from Eliot’s decision to dwell in England. He was not all alone in such a venture since Henry James was among the first dwellers in England in the recent past and later on Ezra Pound had preferred to settle in London a few years before Eliot. This trio of James, Pound and Eliot had one thing in common and that was that they had halted in Europe and lived in Paris before eventually settling in London. The researcher firmly believes that these three supersensitive men of letters chose England to be their land of creativity as it had the
traditional heritage abounding in religious and cultural conventions more profoundly platformed and far more deeply-seated not with the margin of two or three centuries but with that of twenty five centuries when compared to America. Here the researcher desperately thinks that Eliot could prefer the English traditional heritage to the American one as the former is more ancient than the latter by two thousand and five hundred years. The same criteria can be applied for Eliot’s eventual refuge in the Indian tradition that is considered approximately three thousand years of age. The reason why Eliot migrated to the English tradition is also the reason why he resorted to the Oriental tradition leaving behind the Occidental one and that is undoubtedly the deep-rootedness. Eliot sacrificed the American traditional heritage in favour of the English one at the very onset of his career on account of the former being less deep-rooted(by 2500 years) than the latter one. Later on he is prone to sacrifice the refuge in the English tradition to qualify his resort in the Oriental scriptural tradition that was also older by half a millennium than the English traditional heritage.

In this sense it may be accepted that the American cultural and religious identity had been older not more than four hundred years in those days and owing to that such sensitive men like James, Pound and Eliot failed to get hold of a sense of belonging to a common American culture. In the aftermath of the development of the fantastic economic opulence the growth of a type of constant culture felt crumbled to the ashes. Consequently a feeling of separateness and of solitude along with that of being spiritually lost began to be consistently experienced by certain men of extreme sensitivity and compassion and that led them to bid farewell to America in favour of Europe where they discovered the reflection of the richness of the religious, moral, social traditions not only in both arts and literature but also in the everyday life of the people. They wished they could belong to such an extensive and expansive tradition of the European cultural heritage to strike their roots in the soil. T.S.Eliot had perhaps more reasons to feel so since England was his ancestral land from which his predecessors migrated to the New England. It was a time when the entire European cultural framework was about to be non-existent forever. The value-systems of the then politics, morality and society upheld by the European cultural heritage for centuries, more particularly for the last three centuries were abruptly collapsing so as to make the path of some cruel forces that led to the World-War I. All of a sudden economic prosperity seemed as required as life-giving oxygen. Political powers became more tyrannical in justifying their rivalries for acquiring more and more colonies throughout the length and breadth of the entire
globe. Moral instructions became deceptive. The satanic forces, given birth by the Machine Age, were to get multiplied and became more temptingly vicious in the forthcoming future. The entire idea of multifarious cultivation enormously appreciated in the entire continent of Europe began to be gravely distrusted and the civilization of Europe seemed condemned to annihilation. Spengler asserted in his monumental creation *Decline of the West* that as the idea of progress is not linear but rather circular every civilization has to pass through the same circular path of dawn, development and dusk. He accentuated also that the moment had come that the Western civilization having enjoyed its halcyon days might navigate en route for the point of decline. The researcher finds it needless to draw attention to the universally acknowledged fact that the historical notion of *The Waste Land* has enormous affinity with this view of Spengler. England enjoyed an extensive eon of peacefulness, opulence and evolution under the presiding headship of Queen Victoria in such a way that its empire grew into indescribably immense dimension having no sunset. But this operated as a shock-absorber of the furious shared displeasure of people domestically. The Victorian mind-sets gave birth to somewhat blind optimism that appeared to subdue the mere shallow amount of pessimism. All the contradictions and conflicts of ideologies were anyhow determined in obligatory conciliations as it occurred in the case of the conflict between science and religion that had to be reconciled in the interest of the pervasive British Empire that had appeared to be destined to last perennially from the viewpoint of Kipling. Because of many reasons, historically illustrious or dishonourable, the financial affluence of England augmented in the first fifteen years of the twentieth century and consequently England began to be distinguished as the most unwavering and militarily mightiest nation in Europe. But in the context of the national life the red signal started to be shown by the decomposition of the spiritual values or putrefaction of the religious sense of life. In the contemporary England the superlative significance was imparted to Materialism that manifested itself in such forms as capitalism and the two of its wide-reaching offshoots namely colonialism and imperialism. The disastrous influences of the Industrial Revolution led to the urbanization of the rural areas and the industrialization of the human hearts. Both religion and morality were vanquished to the validation of money-making as the highest goal of the contemporary human life. Because of the absolute amount of egocentricity and self-centeredness the spiritual beliefs and the religious values were deplorably found in the state of the unfruitfulness of heart and the barrenness of spirit. This caused the catastrophic birth of the feeling of lonesomeness and disaffection among
the human representatives. Moreover, the findings of Picasso in realm of canvas, the innovations of Bergson in the area of philosophy and the unearthing of Einstein in the sphere of natural science as well as the psycho-analytical findings of Freud hastened in unsettling the spiritual foundation by replacing the Victorian certainties by gradually overpowering feelings of doubts and elusiveness. The researcher feels that illogicality and absurdity came to be known as the characteristic bedrock of the human race.

At the end of the review of literature the researcher holds the view in that most of the works of Eliot the significant importance has been rendered to the pervasion of the gradually growing atmosphere of disillusionment in most of the European cities. Following the establishment of communism in Russia in the aftermath of the Russian Revolution thousands of refugees moved through the length and breadth of entire Europe and thereby it became clarified in the connection of these refugees that because of the Russian Revolution they got destitute of their native location and being dislocated they were in the firm search of getting relocated. And since their dream of getting relocated was something beyond the levels of possibilities and probabilities it was felt expansively throughout the world that communism was no longer an acceptable alternative of oppressive Monarchy, Tzardom in the case of Russia. Here the researcher wishes to make it explicitly clear that by showing the innumerable refugees in search of food and shelter Eliot does accentuate that communism is no solution to the problems of the modern Europeans most specifically owing to its violence and godlessness. Here also the researcher would like to assert that just as the Indian tradition dismisses atheism following its belief in thirty-three crores of gods and goddesses, the Buddhist tradition believes in non-violence. Thus, the review of literature on the part of the researcher in his aversion for communism as no solution of he European upheavals Eliot has advertently or inadvertently carried out the traditional aspects of the Indo-Buddhist scriptural tradition following the respective concept of ‘nastikta nirodh’ (aversion of atheism) and ‘ahimsa’ (non-violence).