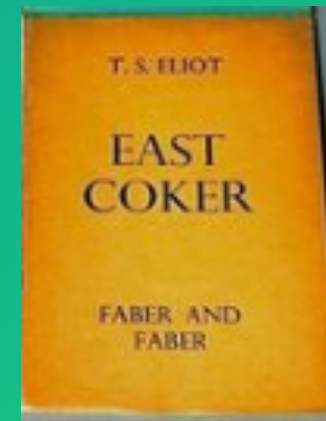


BRITAIN'S DECLARATION OF WAR

London, Wednesday, August 5.—At 7 o'clock last night Great Britain declared war on Germany. There was no formal declaration of war by Germany against Britain.

East Coker Landscape



East Coker: Earth





In my beginning is my end.
In my end is my beginning.

In the middle of the **journey**
of our life I came to myself
within a dark wood where
the **straight way was lost.**

– Dante Alighieri



Ecclesiastes 3:1-8

(King James Version)

*To every thing there is a season,
and a time to every purpose under the heaven:*

*A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;*

*A time to kill, and a time to heal;
A time to break down, and a time to build up;*

*A time to weep, and a time to laugh;
A time to mourn, and a time to dance;*

*A time to rend, and a time to sew;
A time to keep silence, and a time to speak;*

*A time to love, and a time to hate;
A time of war, and a time of peace.*



St. John of the Cross – Ascent of Mount Carmel Book 1

*To come to enjoy what you have not
you must go by a way in which you enjoy not.
To come to the knowledge you have not
you must go by a way in which you know not.
To come to the possession you have not
you must go by a way in which you possess not.
To come to be what you are not
you must go by a way in which you are not".*

**"IN THE INNER STILLNESS
WHERE MEDITATION
LEADS, THE SPIRIT
SECRETLY ANOINTS THE
SOUL AND HEALS OUR
DEEPEST WOUNDS."
~ JOHN OF THE CROSS**

Contemplative Pattern in *Four Quartets*

PREPARATORY RECOLLECTIONS

First Movement

Landscape Meditation

Composition of Place

Second Movement

Temporal Illumination

Interior Geography of Soul

INTERIOR QUIETUDE

Third Movement

Spiritual Direction

Via Negativa / Positiva

Fourth Movement

Purification

Via Purgativa

UNITIVE CONTEMPLATION

Fifth Movement

Reconciliation

Middle Way Immediacy

Sequential Pattern					
	I	II	III	IV	V
BN: (Air)	Lotos Rose	Still Point	Descend Lower	Kingfisher's Wing	The Co- existence
EC: (Earth)	Open Field	Wisdom of Humility	Be Still	Wounded Surgeon	Union and Communion
DS: (Water)	River and Sea	Sudden Illumination	Fare Forward	Queen of Heaven	Impossible Union
LG: (Fire)	Tongued with Fire	Compound Ghost	Purify the Motive	Pyre or Pyre	Dancing Together

4 ways:

the way of darkness,

the way of stillness,

the way of yogic
action,

the way of
purification

In *East Coker*, recognising himself “in the middle way” (ECV) between beginning and end, each present at the beginning - Eliot discovers that the goal of spiritual life is not “arriving” or “achieving” but exploring and still moving “into another intensity/ For a further union, a deeper communion” (ECV). What is most required to participate in the sacramentality of all existence is real humility, “humility is endless” (ECII). Kramer.



Sequential Pattern					
	I	II	III	IV	V
BN: (Air)	Lotos Rose	Still Point	Descend Lower	Kingfisher's Wing	The Co- existence
EC: (Earth)	Open Field	Wisdom of Humility	Be Still	Wounded Surgeon	Union and Communion

4 ways:

the way of stillness,

Key theme through all the *Four Quartets*: the redemptive significance of timeless moments, rather than something known, is a new way of knowing, a “new innocence”.
Kramer

Theme Words

FOUR QUARTETS	Preparatory Recollections	Interior Quietude	Unitive Contemplation
BURNT NORTON	I. Lotos Rose	III. Descend Lower	V. The Co-existence
	II. Still Point	IV. Kingfisher's Wing	
EAST COKER	I. Open Field	III. Be Still	V. Union and Communion
	II. Wisdom of Humility	IV. Wounded Surgeon	
THE DRY SALVAGES	I. River and Sea	III. Fare Forward	V. Impossible Union
	II. Sudden Illumination	IV. Queen of Heaven	
LITTLE GIDDING	I. Tongued with Fire	III. Purify the Motive	V. Dancing Together
	II. Compound Ghost	IV. Pyre or Pyre	



Theme Words

**FOUR
QUARTETS**

**Preparatory
Recollections**

**Interior
Quietude**

**Unitive
Contemplation**

**EAST
COKER**

I. Open Field

III. Be Still

**V. Union and
Communion**

**II. Wisdom of
Humility**

**IV. Wounded
Surgeon**

Key moments Section I

Contemplative Pattern in *Four Quartets*

PREPARATORY RECOLLECTIONS

First Movement

Landscape Meditation

Composition of Place

- Relationship to pattern of whole:
- **Music and Texture: Biblical/ Incantatory Repetitions/16th Century/ mystery: betokeneth concorde/ earth feet, loam feet/ I am here....In my beginning...**
- Landscape; local history; time
- Ecclesiastes Chapter 3
- Thomas Elyot *The Boke named the Gouvernour* (1531)
- Dante *Il Purgatorio*
 - The dawn in triumph, made eat day-breeze flee
 - Before its coming, so that from afar
 - I recognised the trembling of the sea. (John Ciardi trans.)

Key moments Section II

Second Movement

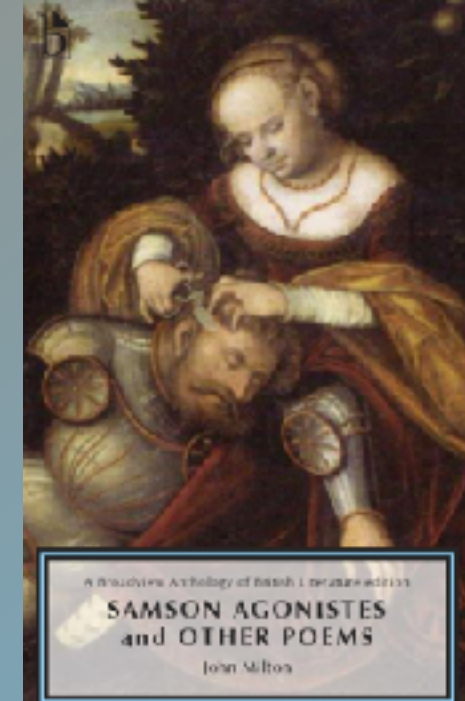
Temporal Illumination

Interior Geography of Soul

- Relationship to pattern of whole:
- **Music and Texture:** cosmic rhythms/ matter of fact/ speculative: Thunder rolled by the rolling cars/ The poetry does not matter/ The dancers are all gone under the hill.
- Idyllic vision of the summer wedding dance, symbol of harmony gives way to images of confusion disrupting the order of the seasons
- Contrast Burnt Norton II 47-61: peaceful resolution there, here becomes celestial chaos and total annihilation
- Self-critical assessment of language
- Dante's Middle Way- midpoint of life
- Humility: the corner-stone of Eliot's response to life's conditions

Key moments Section III

INTERIOR QUIETUDE
Third Movement Spiritual Direction
Via Negativa / Positiva



- Relationship to pattern of whole:
- Music and Texture: incantatory listing/ the vacant into the vacant/self directed advice/ I said to my soul, be still/ contemplative repetition/ wait without thought/ whisper/ winter/ wild/ In order/ In order/ And what you own / And where you are/
- Milton's *Samson Agonistes*: "O dark, dark, dark..."
- The Book of Revelation 6.12, 16:
- The Contemplative Way** : in "Burnt Norton" vision opposed the darkness; in "East Coker" everything can be found in the darkness... what is needed endless humility- St John of the Cross *Ascent of Mount Carmel*

*11. To come to enjoy what you have not
you must go by a way in which you enjoy not.
To come to the knowledge you have not
you must go by a way in which you know not.
To come to the possession you have not
you must go by a way in which you possess not.
To come to be what you are not
you must go by a way in which you are not.*

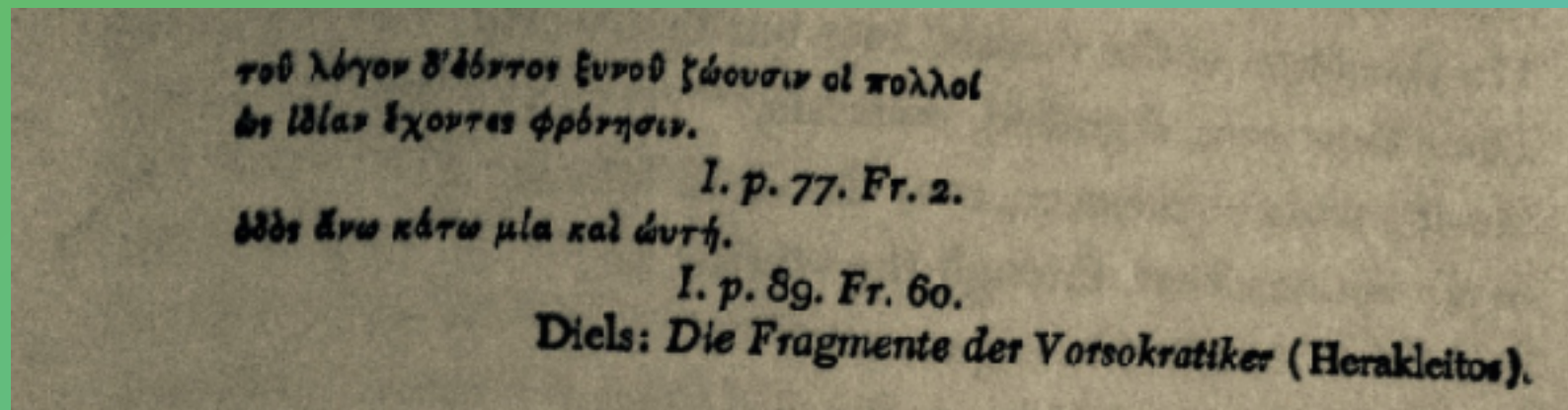
Revelation 6:12-17 King James Version (KJV)

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

13. In this nakedness the spirit finds its quietude and rest. For in coveting nothing, nothing tires it by pulling it up and nothing oppresses it by pushing it down, because it is in the center of its humility. When it covets something, by this very fact it tires itself.



Epigraphs



- “Although the Word (Logos) is common to all, most men live as though they had each a private wisdom of his own I.p.77.Fr.2.
- “The way up and the way down are one the same”
- Eliot (in letters): “The purpose is to give a clue to the tone and mood of the poem, rather than to the literal meaning. The word LOGOS was important in this way, suggesting the current of Greek thought uniting with the Gospels, coming down to the hermits of the Thebaid, to St.John of the Cross, and to an item of individual experience in the world today.
- “The value of such an epigraph is partly due to the ambiguity and the variety of possible interpretations.”

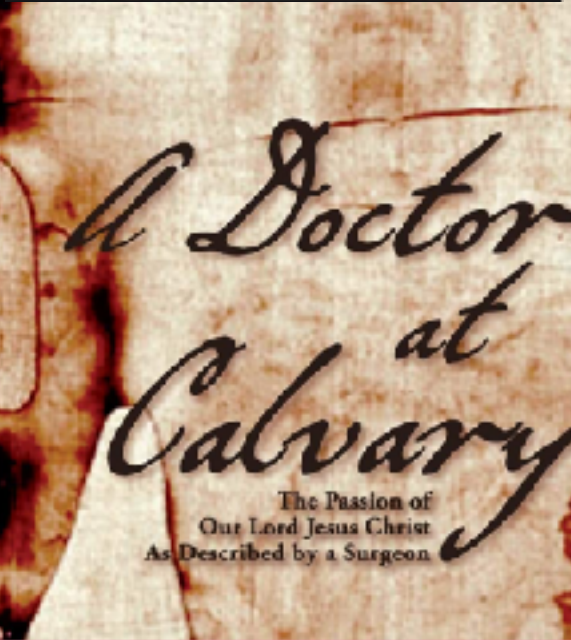
Key moments Section IV

Fourth Movement

Purification

Via Purgativa

- Relationship to pattern of whole:
- **Music and Texture:** insistent rhythm (quatrametre & rhyme/ part/ art/ chart/ curse/ worse/ wires/ fires/ blood/good
- Christ the wounded surgeon
- The Church the dying nurse
- Adam the ruined millionaire
- The Eucharist- East Coker published on Good Friday, 1940



Key moments Section V

- Relationship to pattern of whole:
- Music and Texture: meditative/ matter of fact/ So here I am/ metatextual/ /reflective/ repetitive/ There is a time... a time/ summative/ mysterious/ foreshadowing/ The wave cry, the wind cry/ In my end is my beginning
- Dante: The Middle Way
- Language
- Home: In my end is my beginning...
- Chinese Jar: still and still moving

UNITIVE CONTEMPLATION

Fifth Movement

Reconciliation

Middle Way Immediacy





T.S. Eliot 1888-1965

Four Quartets		
<i>Burnt Norton</i> (1935)	Air	Our First World
<i>East Coker</i> (1940)	Earth	The Old World
<i>The Dry Salvages</i> (1941)	Water	The New World
<i>Little Gidding</i> (1942)	Fire	Between Two Worlds

<https://www.youtube.com/watch?v=Ga8tQrG4ZSw>





T.S. Eliot

1888-1965

Four Quartets		
<i>East Coker</i> (1940)	Earth	The Old World



<https://www.youtube.com/watch?v=Ga8tQrG4ZSw>

Key moments Section I

