

ISSN 0976 - 8165



THE CRITERION

AN INTERNATIONAL JOURNAL IN ENGLISH

11th Year of Open Access

**Bi-Monthly Refereed and Peer-Reviewed
Open Access e-Journal**

Vol. XI, Issue-6 (December 2020)

Editor-In-Chief : Dr. Vishwanath Bite
Managing Editor : Dr. Madhuri Bite



The Criterion
www.the-criterion.com



AboutUs: <http://www.the-criterion.com/about/>

Archive: <http://www.the-criterion.com/archive/>

ContactUs: <http://www.the-criterion.com/contact/>

EditorialBoard: <http://www.the-criterion.com/editorial-board/>

Submission: <http://www.the-criterion.com/submission/>

FAQ: <http://www.the-criterion.com/fa/>



ISSN 2278-9529
Galaxy: International Multidisciplinary Research Journal
www.galaxyimrj.com

T. S. Eliot's *The Waste Land*: Evoking Spiritual Redemption

Ritesh Karmaker

Lecturer,
Dept. of English,
Nijam Uddin Ahmed Model College,
Sherpur-2100, Bangladesh.

Article History: Submitted-26/11/2020, Revised-24/12/2020, Accepted-26/12/2020, Published-31/12/2020.

Abstract:

The writing of *The Waste Land* as a poem is merely a reflection of a journey evoking spiritual redemption. Apparently, Eliot has expressed the deteriorating condition of modern civilization. In it, the aspects of modern society after the world war have been more clear. The poet is never held hesitant to put the possibility of the ruin of modern life in a cinematic way. He has injected some terms of religious value for the salvation of modern human beings. Even the five parts of his famous poem clarify the way of emancipation from the field of moral degradation. His evocation to people crossing over the barrier of the modern ruinous condition is a path of moral purification as a journey of human life is not but a journey through the path of morality having issues of the religious entity.

Keywords: cinematic, clarify, deterioration, emancipation, evocation, redemption, salvation.

Introduction:

This is the demonstration of invoking spiritual redemption using many religious aspects. These help to realize the way of freedom of spirituality in describing the circumstances. Starting with the sordidness of modern society, the evocation of spiritual redemption is remarkable in the poem. Modern people sink into the sin of the ditch and even don't try to find a way out for their salvation. The cinematic circumstances of this poem make it truly difficult for the readers to reveal the core meaning of the poem. The waste Land is the true testimony of the real condition of the modern people still now. The mingling of the philosophy of the east and west is a rare example of such a legendary poem to be read easily. Arundhati Bhuyan really talks about the following lines in her writing and these are best suited for the quotation.

“His deep reverence to the Indian tradition is a significant part of his assimilation. Of Course this incantation of the East was keenly felt by many even before Eliot. Ever since the early part of the 17th century, the contact between India and the Western world has been yielding far reaching results”. (Bhuyan, P-387)

Human moral degradation and redemption are the prime two points started in *The Waste Land* indeed start with the downfall of modern society, at last, it is seen that Eliot, a spokesman, of modern society has evoked spiritual redemption. It can also be said that the tendency of awake for sinned modern people has not been discussed earlier. *The Waste Land* is an extraordinary creation as well as a portal being used as a medium of spiritual redemption. It has no common evidence for the presentation of a continuous eruptive description of *The Waste Land*. The attempt to raise the facts of redemption of modern people through this is quite finely evident. The birth of the journey of *The Waste Land* occurred in 1922 after the world war-1, presenting the horror of modern society is prominent everywhere. He expresses his every attempt presenting the sordidness of so-called modern society. Before its publication, it was longer and later edited as well as curtailed by another talent, Ezra Pound whom T.S. Eliot praises most otherwise the poem becomes more complex to understand.

Eliot's reached to every corner of knowledge makes *The Waste Land* a unique piece. He has mingled myth, legend, Christianity, Hinduism, and Buddhism leading it to the zenith of complexity that is very necessary for the formation of the plot needed for the poem and also exerts a true meaning of Eliot's super creation, *The Waste Land*. So Sharma writes her opinion about Eliot's turning to use various concept excellently. She shows in her journal”

“Because of his Unitarian approach and moral bent of mind, he envisioned and in turn advocated that spiritualism was the only way to release modern humanity from the desert of spiritual miasma. Eliot knew that if he simply confined himself to west only, this predicament cannot be resolved. Hence, in order to endorse his verdict, he galloped all around the globe and tried to extract the wisdom of the whole world to give an antidote for this disease. This partially explains his inclination towards Indian religion and metaphysics. (Sharma, P-372)

Despite having dissimilarities into one container, Eliot has similarly proved that moral, spiritual, and human degradation in a journey of the poem. In the book 'Porojomi' the translator

states the quotation of Lyndall Gordon very nicely in which Gordon's notion about Eliot as a biographer is mentioned below

"The poem originated in the purely personal record of a man who saw himself as a potential candidate for the religious life but was constrained by his nature and distracted by domestic claims. Eliot began writing a kind of spiritual autobiography in an age that was not cordial to the genre. He decided he could reach his audience only by indirection. Like many autobiographers, he compelled attention by presenting himself as a child of the times, but that gambit provided so catchily that readers ignored the would-be saint. Eliot's strategy failed by its success, for the strategy took over the poem, and he was forced to rewrite his saint's life in more explicit terms in 'Ash Wednesday' and Four quartets (Gomes, P-80.)

He has raised the circumstances of modern society lost the path of purification. From *The Burial of Death* to *What the Thunder say* is an outcry of searching rectification. Showing the condition of living dead of human beings still as it is now, in the beginning, the poem attracts much attention of the reader. The story of the myth of the fisher king works as a symbol of human downfall and the emergence of the example of Christ is just an example of modern people's spiritual demolish along with a hope of rescue through the cover of Christianity as well as the Eastern and other philosophy. The Thames is seen bearing the sin of human civilization like the holy river Ganga in the philosophy of Hinduism. The link of every part in five episodes is a note of human decay. Human should realize the task of his journey of life and act to his deed but hardly understand it and rush to the reverse path where sin lures his. Khali perfectly remarks about human beings that are very appropriate to the thought. He says,

"Therefore, since man is imperfect, the task of religion is essentially to counsel him of perfection. He can strive to achieve perfection. With the best of his efforts to repudiate flesh, he must yield to its appetites". (Khali, P-336)

The prominence of lust without love is not insignificant. The conscience of modern people leads us to the verge of moral and spiritual extinction. The sexual appetite of human society is truly evident and loss of sense of religion goes far beyond the reach of modern society. T. S. Eliot tries to remind the modern civilized people about the result of sexuality regardless of classes of society. It seems to clear that *The Game of Chess* shows the game of human life as immoral but Eliot has added the essence of religion in his poem. The touch of

religious presence is everywhere in life. In Hinduism Air, Water, Fire, Earth, and Sky are called the "Panchavoot" make every element in the universe including the human body and it is clearly known that the demonstration of these elements in *The Waste Land* not only weaves the five-part in a sting turns the poem into a religious belief even in a Christian philosophy "Show your fear in a handful of dust"(Eliot, P-12) Man is made of dust, one of the elements, and will return to dust. It shows the real destiny of human beings.

"O Lord Thou pluckest me out/ O Lord Thou pluckest "(Eliot, P-38) The mention of the above lines is the decadence of human society where St Augustun goes to Carthage and asks God to take him up. Eliot has also mixed the essence of religion in many ways. The appearance of faith in God has totally vanished from modern society. Now they have on the verge of moral extinction. So the only way to be saved from this moral ruinous condition is to surrender themselves to God and seek redemption. Lust, sex, and desire have crossed the limit of tolerance. For this reason, Eliot has shown not only his evoking spiritual redemption can keep communing between God and human beings. Haque even agrees to the concept of T. S. Eliot and says as same.

“From the perspectives of significant contexts, such as modern people’s desolate life style which was very prominent matter in this long narrative poem by T.S. Eliot. He did elucidate about different school of doctrines including history, religion, literature, mythology and so on salient subject matters. Therefore he did the amalgamation of them in order to prove how the term modeThe writing time of the poem ‘The Waste Land’ was after the world war I. In that time the society of England has been shattered drastically from both the sides of social and technological fields of human lives. Modernism became the disease of that time, as it has devoured the ethical, religious parts of a man. From the beginning of the twentieth century, the sustainable situation of society, religion and culture became fragile from its origin. The utmost force of modernity did challenge the traditional ways of human’s endeavours and experience” (Haque, P-187).

Modern society male-dominated:

The modern society seems to be male-dominated in course of explaining the chapter 'The Game of Chess' " The change of Philomel, by the barbarous king/ So rudely forced; yet there the nightingale"(Eliot, P-19) Giving the reference of Philomel, Eliot shares deteriorating

conditions of women in the society besides this there are others examples in which women are forced to sex without any feelings or love." My feet are at Moongate, and my heart / Under my feet. After the event/ He wept. He promised 'a new shirt' / I made no comment, What should I expect?" (Eliot, P-37) The women are treated badly without any respect. Goodspeed says in his article about the position and respect given in the society without considering their contribution to the male-dominated society mostly in two chapters among the five "A Game of Chess and The Fire Sermon" which deliberately show how women are helplessly undignified even though they make the same types of dedication, sacrifice, and role in the society. The presence of a male-dominated society has hardly accepted women's contribution. Eliot shows the position of women in many ways. In line with Eliot, Julie Elaine Goodspeed-Chadwick tries an attempt to show the position of women so she writes,

“With an economy that is still gendered as a result of a sexual division of labor in the early twentieth century, it is little wonder that those with money (Primarily men) desire that which cannot be bought against the owner's will-bodies, particularly women's bodies.”(Goodspeed-Chadwick, P-118)

The waste landers suffer most described in the poem, *The Waste Land*, for their deed even a personal touch of Eliot's life has been quite stated. “On Margate sand” (Eliot, P-37).

The remark of Margate sand is a place where Eliot's wife Vivian betrays him. Eliot has never been hesitant to raise the personal event delineating morally corrosive modern society. These are the characteristics of the downfall of society. So Eliot feels an urge, watching the condition of the women as part of modern society for their surrender to and asks for spiritual redemption. However, Eliot tries hard to warn the doomed waste landers about the consequences of their miscellaneous sin. He says that in *Death by Water* section" Consider Phlebas who was once handsome and tall as you" (Eliot, P-39) No one should forget the purpose otherwise they should face death like Phlebas. He, a speaker, articulates a possible result without an aim or target. The Waste Landers are like dead bodies without souls. So Eliot tells in *The Burial of the dead*. "The corpse you planted last year in your garden/ Has it begun to sprout?" (Eliot, P-16)

A political view but religious:

Eliot's exposure to evoking spiritual journey has been quite interrupted not as a major platform of exhibition brewed in the poem by highlighting the various political and nationalism paradox. Eliot's use of political concentration can't present the journal differently but as a street

to the goal of achievement of spiritual emancipation. Eliot's reference of "Smyrna" in The Fire Sermon truly political because it is happily given to Greece as a token for their alliance "Mr. Eugenides, the Smyrna merchant. (Eliot, P-30)

Smyrna is a sizable part of the British that trades goods which can create concern that it can interfere as it is under the Greek. The above circumstances may clutch the tension of political instability between the nations besides Eliot's culture of various nationalisms. "Jerusalem, Athens, Alexandria / Vienna, London / Unreal" (Eliot, P-44) along with the voice of Eliot in the first part, The Burial of the Death by a translation I am not Russian, I am not German "Bin gar Keine, Russian, Stamm' aus Litauen, ech deutsch."(Eliot, P-10) The mentioned quite prove that the examples of political sides in the poem literally has been taken as a form of political perspectives. There are two types one is politics and another is religion, at last, it seems to come to the conclusion that The Waste Land may have some facts of being a political mixture but is purely religious in which Eliot successfully urges to the people of modern society for their redemption.

So it is understood and may be a paradox as it contradicts but fails to prove it as a matter of politics only. In the poem, it seems that they are soulless men. The examples of Eastern and Western philosophy make it a unique one. In every section of the poem, he mixes the touch of God " son of man,"(Eliot, P-10) " A heap of broken images," (Eliot, P-11) the above quotations indicate seriously The Jesus or Ekekiel, prophet, the downfall of fake God regarding Old testament." (come in under the shadow of this red rock)"(Eliot, P-11) It shows that all waste landers should come under the shelter of God. In the use of the Eastern religious philosophy. Eliot has used Buddha's Fire Sermon to give up all their lust to purify for their committed sin." Burning burning burning" (Eliot, P-38) evokes to give up their desires and take shelter under the shadow of God, here his mingle of various religious facts surely extraordinary From the poem, the following line expresses "Only a cock stood on the rooftree"(Eliot, P-46) this represents disbelief, the faithlessness of Peter and the use of the image of cock is a reminder of mankind's disbelief, But here " In a flash of Lightning. Then a dump gust/Bringing rain"(Eliot, P-46)

Eliot's use of "*Brihadaranyaka Upanishad*" is a remarkable choice to develop this awesome creation, another dimension. The three "Da's" and their meaning ease the mankind a relief and splash of salvation on them. In the last line" Shaantih shantih shantih" (Eliot, P-49) means the only match with the title of this finding. Eliot's masterpiece ' The Waste Land' is the true utterance of the achievement of redemption in the modern world.

Sonia Chumber indeed makes the use of page -84 in her writing about The Waste Land is one of the main points. She says

”Within Hinduism the Upanishad deals with creation and death. The Gita serves as a philosophy of how one should live one's life. The most common themes in these two works are the juxtaposition of life and death, overcoming material and sensual attachments, and ways to attain enlightenment. Eliot draws upon the troubles from his own life especially from his turbulent marriage to Vivian, seeks the teaching from the two texts, particularly in its treatment of death, sex, and immortality, to write The Waste Land. The sections "The Fire Sermon" and "Death by Water" are heavily rooted in Hindu philosophy and contain both the problems and solutions of the modern world.”(Chumber-84)

Nobody has ever proven the poem as redemption of modern people except Eliot who has proved it as an evocation. In elaboration with the pieces of evidence about the paper, the most confusing part is the presence of religion almost everywhere. Many try and remain being successful in tracing down philosophy as a belief beyond the disbelief of modern people. However, the knack of presenting the issues of evocation of redemption is impossible without this paper. In this writing, it is exposed that Eliot's inner intention is to save the modern waste landers from drowning in the quicksand of sin. The references of many writers and quotations in the poem have been a process of finding the writing as a road of relief. Eliot has used the philosophical concept of the East and the West and these are used in the poem, a medium of the release of modern people from complete moral destruction. Eliot's knowledge about every site in The Waste Land can be hard to think. Eliot, a craftsman, attempts to mold the moral character of modern people and helps them to seek their redemption delineated indeed in the poem Besides these Eliot has also never mentioned in his whole poem that it is a poem of salvation, however the poem, The Waste Land is an evocation to modern people for their redemption. The deep analysis of all the pieces of evidence and method of writing has helped me to exhibit the hidden cue that Eliot motivates, the redemption, a modern people's destiny. The demonstration of the simile of the various fields including mythic stature shows some causes and development of human moral collapse and redemption riding on the back of the Western and Eastern philosophy of religious evaluation.

Conclusion:

In *The Waste Land*, the desire for material and sensual attainment seems prominent. From the very beginning to the last line of the poem is the only process presented in fact by T. S. Eliot mostly for the deliverance of modern people. People of the Waste Land are responsible for their doomed fate. Eliot, a harbinger, shows the modern people how they can be rescued. Eliot shows the path, a way through which the modern people can get a chance for their redemption from *The Waste Land*. Finally, it is not a salvation, it is an evocation for their redemption. AS The poem bears both the cause of falling and the way of their salvation. The reunion with the Almighty through the evocation of T. S. Eliot has been, in all aspects, significant.

Works Cited:

- Bhuyan, Arundhati. "Echoes of the East in T.S.Eliot's 'The Waste Land'." CiteSeerX, India Volume II, 2012.
[https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.303.287&rep=rep1&type](https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.303.287&rep=rep1&type=Buddhism)
"Buddhism." *Encyclopedia of Buddhism*, . 10 Mar 2020, 06:10 UTC.25 Nov 2020, 10:26
<<https://encyclopediaofbuddhism.org/index.php?title=Buddhism&oldid=47292>>.
- Chumber,Sonia." The Voices of the Bhagavad Gita and Upanishad in T.S Eliot's the Waste Land". International Journal of Language and Literature September, American Research Institute for Policy Development,vol-2,2014,USA, DOI: 10.15640/ijll.v2n3a6, : <http://dx.doi.org/10.15640/ijll.v2n3a6>
- Eliot T.S. "*The Waste Land*".Boni & Liveright.1922. Print
- Gomes, Subrata Augustine. "*Poro Jami T. S. Eliot*". Friend's Book Corner, Edited by Ahmed Ahsanuzzaman, Dhaka,1998. Print
- "Goodspeed-chadwick, Juile Elaine"."Sexual politics in The Waste Land: Eliot's Treatment of Women and Their bodies in,,A Gme of Chess,, and The Fire Sermon"." Ball state university,2009,https://www.researchgate.net/publication/39436870_Sexual_politics_in_The_Waste_Land_Eliot's_treatment_of_women_and_their_bodies_in_Game_of_Chess_and_The_Fire_Sermon
- Haque,Farhana. "Moral Degradation of Modern People's Life after the World War I: The

Study of Void Modernism and the Eternal Human Problems through the Phenomenal Poem the West Land by T.S Eliot". 2016, Scholars Middle East Publishers, DOI: 10.21276/sjhss.2016.1.4.11 186,
<http://scholarsmepub.com/wp-content/uploads/2016/12/SJHSS-14186-192-1.pdf>

Khali, Dr. Vishwanath." Puritanism, T. S. Eliot and his Plays". The Criterion An International Journal in English, Vol. 5, Issue III, 2014, The Criterion, p-336, <http://www.the-criterion.com/V5/n3/Vishwanath.pdf>

Mr. Huff's Literature Class, "The Waste Land"-The Burial of the Dead (part 1 of 2)", YouTube ,15 November 2020,
<https://www.youtube.com/watch?v=SsmHarT70MY&t=422s>

Mr. Huff's Literature Class, " The Waste Land" - A Game of Chess", YouTube ,15 November 2020, <https://www.youtube.com/watch?v=MyudNgCoRSM>

Mr. Huff's Literature Class, "The Waste Land" - The Fire Sermon (part 1 of 2)", YouTube ,15 November 2020, <https://www.youtube.com/watch?v=9kKnI5UJUIo>

Mr. Huff's Literature Class, " "The Waste Land" - Death by Water", YouTube ,15 November 2020, <https://www.youtube.com/watch?v=GnTxOEOSsoM>

Mr. Huff's Literature Class, "The Waste Land" - What the Thunder Said", YouTube ,15 November 2020, <https://www.youtube.com/watch?v=c28dfFtqChw>

Rai, Vikramaditya." *The Waste Land A Critical Study*". Motilal Banarsidass, Delhi, 1988.
<https://books.google.com.bd/books?id=FJrrqieXevIC&pg=PA96&dq=is++the+waste+land+political&hl=en&sa=X&ved=2ahUKewjhvrf2yJrtAhXMeisKHUH3B-s4ChDoATAGegQIAhAC#v=onepage&q=is%20%20the%20waste%20land%20political&f=false> e-book

Sharma, Dr. Rajani." T. S. Eliot's The Waste Land: A Perspective on Indian Thoughts". The Criterion An International Journal in English, Vol. 5, Issue II, 2014, The Criterion, p-372, <http://www.the-criterion.com/V5/n2/Rajani.pdf>

Wikipedia contributors. "Brihadaranyaka Upanishad." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 29 Oct. 2020. Web. 16 Nov. 2020.

Wikipedia contributors. "Fisher King." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 12 Nov. 2020. Web. 16 Nov. 2020.

Wikipedia contributors. "Philomela." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 15 Nov. 2020. Web. 16 Nov. 2020.