CHAPTER - V

SYMBOLICAL USE OF THE EXODUS AND JOURNEY EPISODES OF THE BIBLE
IN THE WORK OF T.S. ELIOT

People of the Bible sound strange to the minds engaged in rationalizing every thing human or divine. Their way of life was so different from the way one lives today in the sense of cultural movement towards higher values. They were pilgrims on the earth. The Bible is full of Journey episodes. The Bible may rightly be considered as the book of upward journey. In journey one leaves behind the temporal and marched ahead towards the permanent, or destination or desired ultimate goals, so in the Bible, in each journey episode one finds a pilgrim set on voyage to move from lower plateau to the higher, from darkness to light, from death-land to the land of eternal life, from the land of oppression to that of liberation, from slavery to freedom. For a pilgrim journey is not a morning or evening walk on a cushion of green grass, but walking on through the passage of desert and wilderness to the promised land, Canaan. Toils and troubles are blessings to the pilgrim; the thorns prove flowers in a long run. Such journey episodes in the Bible have rich symbolic meaning for every age. And at the gifted and artistic hands of T.S. Eliot, they have conveyed the eternal message for the regenerated souls in the contemporary desert and wilderness that the suffering of human soul in its spiritual quest is envitable and only through and after facing such difficulties, the quester can have hope for victorious spiritual life. Indeed, a regenerated life is a journey from Egypt to Cannan. T.S. Eliot has made artistic and symbolic use of the journey image in
his work which is very closely associated with the journey images in
the Bible. In each journey the so-journers were led to the higher and
fuller experience with God. Their broken relationship was mended and
they entered into a personal and convenantal relationship with God.
It is worth considering some of the sojourners' journey experience in
journey episodes.

THE BIBLICAL JOURNEY IMAGES AND THEIR SYMBOLISTIC MEANINGS:

Abraham was destined to be great—the mysterious and initially hidden
quality of spirit will personally lift that one personality from the
crowd. Abraham became one of the supreme figures in the religious
history of Israel. He was not a perfect man, but transformed to be
the friend of God. God called him from darkness into light. Abraham
was born in Ur of the Chaldees. At God's call at the age of seventy
left Harran and moved by stages via shechem and Bethel into the
Promised land Canaan. As he journeyed towards the glorious land, he
went through so many troubles and hardship, but he came out victor,
Abraham declared his faith in God. His faith is best seen in his
prompt obedience whenever he was asked for. Even he was ready to
sacrifice his own and only begotten son, Isaac. His faith rested in
God's omni-potence. His journey was journey of faith. He reached the
beautiful land of Canaan—the glorious land and of faith where he and
his living God could have friendly communion, and became friend of
God. As he travelled through a long journey, he became dead to
himself, and God—God alone could control him and live in and through
him. This is the first and the best example of an exodus form
carnality to the spirituality. Likewise Isaac, Jacob, Joseph and all
the patriarchs travelled. The Biblical book "Exodus" is only the
account of journey from the Land of Egypt, the land of sin and
slavery into the Land of Canaan, the promised land of peace and
liberty. There are immeasurable records of journey images in The Bible.
Life of Jesus itself is the sufficient example of journey image.
Jesus all through his life was set on a long journey. Each day was
journey towards the Cross. He did not die on the Cross but he lived a
crucified life also. His Crucifixion was a culmination of a long
journey. He was commissioned to undertake in obedience to His Father.
Journey of Magi to the Land of Nativity has rich meaning itself in The
Bible there are both the ascending and descending journeys. Lot's
journey is the best example of descending journey.

Upward Journey:

The Biblical Journey is a journey from failure to success, from doubt
to faith, from lower faith to higher faith, from imperfect faith to
perfect faith. His journey suggests constantly, the future specio-
temporal destiny. He took a leap in the dark by faith in God. Faith
is essentially an adventure like journey. For Abraham, faith was not
an anchor, but the hoisted sail. It was not the ship in the harbour,
but the ship that is put out to sea. It is not holding on something
that already is but exploration and adventure toward something vaster
that lies ahead. This kind of faith Abraham's life-journey typifies,
and this is the life of all great pilgrims. Abraham went on believing
in God's purpose, even when doors were shut in his face, and the
darkness had covered the light, and swallowed the bright sun-shine. He would go to Egypt, the rich land, the land apparently of abundant opportunity, but he was turned back to the relatively barren land of Canaan, which was nevertheless to be the life's fulfillment. The empty ground of unsought opportunity became the way of his life's achievement, and a new world of significance for the history of men. Abraham was a Columbus in the spiritual land who found new continents more important to the future of the world. So Abraham opened new continents of spiritual possibilities for all the generations to enter and explore. The impulse of partial success and struggle goes through all the way from the beginning to the end. Abraham was a pioneer. God's purpose laid hold of him and sent him forth. Always the pioneer will have discouragements. He lived in a tent. A tent is an unstable thing. It is pitched here today; tomorrow it may have to be moved on. They may seem never to reach their journey's end or to have any proof of hope fulfilled. The greatness of Abraham as a pioneer is that he goes on in spite of uncertainty and unfulfillment. He did not perceive the end from the beginning. Spiritually Abraham had built a city, a dwelling place for new hope, new purpose, new ideas for history and human race. But T.S. Eliot's builders are not good the builders of that sort.

Lonely Journey:

To set on voyage was a costly matter for Abraham because it led on to a lonely road. He was asked to get himself out of the country and from the kinder. Abraham must turn his back on what had been
familiar and friendly and go out to the unwelcome and unknown. There are human relationships so instinctively dear that they seem surely God-given; yet a voice that also surely comes from God may cut across them. No man can lightly tear himself from the web of social thoughts and feelings into which he has been woven. He belongs to its pattern. Separated from it, he seems to himself like a torn cloth with raw edges and loose thread. Often a group can move forward only as the individual breaks the path ahead. In every level of life there must be the pioneer. In moral and spiritual advancement also, the lonely adventure may be the only way to higher life. Sometimes the imperative quest of the soul for God requires that all who refuse to answer it may have to be left behind. Race is run by one man and one alone. So men and women may have to pay the price of estrangement from those most near if they are to follow the choices which they know they are the highest.

The problem of loneliness is all the more important when it comes to the question of knowledge—particularly the spiritual knowledge. In the matter concerning experience it always, it is always the interior authentic personality that has to self-evidence the experience as fact of definite experience. At this stage of interiority, knowledge is neither empirical or rational or relative. It is not available for imitation. In the true metaphysics of experience mind and matter or the only agencies they have to content each other in order to transpose themselves into the properties of knowledge. The other names for the mind and matter are the 'self' and 'other'. The validity of the other is dependent upon self-conjito's capacity.
Conversely the self-existence becomes possible for the act of cogito for the self. The act of cogito is a matter of achievement. A spiritual man realizes and recognizes that, and not anything else, out of this his faith in the dependability of his experience. This stage of understanding is the highest spiritual experience and achievement, the would be available for the quester alone. A Company or group at best is a mob that purposely and conveniently makes an agreement and adjustment of the empirical use of knowledge and its usefulness in its practical sense.

T.S. Eliot has grasped this paramount but not difficult lesson in the spiritual quest. It is the lonely journey of soul—the thirsty soul. In *The Family Reunion*, his is brought out pretty well. Harry, whose quest cannot be satisfied by the easy and profitable position in the family-fortune to which his mother wants him to success, must suffer estrangement. If he is to make the 'crooked path straight', then he must suffer and endure the cynical hostility of the crowd that considers him alien. This world of loneliness is inevitable for all great souls. T.S. Eliot was all alone in his religious quest. He set on voyage alone. He became a Columbus to explore the unknown for himself. Reilly tells Celia of the terrifying and lonely journey:

Reilly: It is a terrifying journey.
Celia: But Glad, I suppose it is a lonely way?
Reilly: No lonlier than the other. But those who take the other
Can forget their loneliness. You will not forget yours.
Each way means loneliness and communion.
Both ways avoid the final desolation.
Of solitude in the phantasmal world
Of imagination, shuffling memories and desires.

(C.P.P., p.365).
This is a lonely journey but with the communion of the beloved Lord.

**Crossing the River:**

In the journey of the Israelites there was momentous crossing. They—Abraham, Issac, and Jacob—had come from beyond the river. Rivers are one of the chief aspects of geography and one of the most formative in the history of the human race. Civilization began in the river valleys of Nile. Rivers of Mesopotamia had supreme importance. There is the valley of the Tigris and the Euphrates developed the society from which Abraham came. Men could comfortably live in the fertile lands which were well watered by the river. To live the river and go across out into the untamed regions that lay beyond was a hazardous adventure. A river is a natural boundary. To cross a river or some dividing water and to turn one's back upon the region determined may be a decisive event in the affair of men. Abraham left the Euphrates valley, the Israelites led by the dynamic leader, Moses out of Egypt, the land of slavery and oppression crossed the Red sea, and later they crossed the river Jor dun to enter into the promised land. Standing irresolute on the near side of the dividing line or water, and flinching from crossing over is to stop the march of spiritual quest. Only beyond the accustomed barrier lies the greatness of life.

The rivers stand symbolically for any kind of natural barriers which the pilgrim must cross in the world of the mind of the spirit. The rivers of self-satisfaction, or pride of race and color. Heary,
Edward, and Cilia of every age must lay hold upon the Hebrew heritage. The dividing water may be crossed. Crossing the river means life is on the other side. Promised land is beyond Jordon. Jordon must be crossed over. One must cross the frontiers of the flesh. Crossing a river marks a permanent new beginning. Eliot's Harry has crossed the frontier. He has crossed the river Jordon. There is no turning back. Conquering the promised land requires the crossing over the natural and unnatural boundaries that can hinder the soul's spiritual journey. The great progress of life is made by those who like Abraham and the Israelites, cross over the rivers. They go forward to new adventure. Rivers and seas are not far from us.

Walking on the untamed Path in the Wilderness and Desert:

What is most worth a life desiring? There are many possible answers among which the men after flesh make choice. But God is the most difficult choice one can make. To love God and walk after Him is not so easy. It is painful but joyous. Life is not made smooth, but rough. From Abraham to St. Paul and other long succession of great souls, The Bible makes it very clear that a great soul known to be blessed not when he has managed to get rid of thorns in flesh, but when he has been given great and gallant strength to bear them. The highest vision of the prophets was a suffering servant of mankind. Harry, Cilia, Edward all have to bear the burden and work out their salvation. In The Cocktail Party, Reilly puts the truth very beautifully:
Your business is not to clear your conscience
But to learn how to bear the burden on your conscience.
With the future of others you are not concerned.

(C.P.P., p.357)

Walking in the wilderness requires faith and courage. This is another
journey not easy. Cilla went to search love but she did not find; she
was feeling guilty. She like many Israelites wandering in the
wilderness could not have communion with God, because they are after
the flesh. Ultimately they died miserably. Courageous seekers can
only walk in the wilderness and seek their Beloved, or the Treasure.
Reilly suggests here two ways: One is to forget the vision of higher
level land get adjusted with the world, and reconciled to human
condition. They may have a higher vision or remember the vision, but
they cease to regret it, maintain themselves to the common routine,
learn to avoid excessive expectation, become tolerant of themselves
and other, giving and taking, in the usual actions what there is to
give and take... and "other life will be only like a book you have
read once and lost." "There is another way, if you have the courage,"
says Reilly in *The Cocktail Party* and adds:

The second is unknown, so requires faith-
The kind of faith that issues from despair.
The distinction cannot be described;
You will know very little until you get there;
You will journey blind. But the way leads
towards possession
Of what you have sought for in the wrong place.

(C.P.P., pp. 364-365)
Journey to Unknown:

Abraham's relative did not know why and where really he was going. Abraham heard the call. Spiritual opportunity is spiritual obligation. It demands obedience. He was sensible to the inner voice, or God's voice. Magus were too sensitive to the shining star on the clean sky. It is one thing to have religious emotion, it entirely another thing to set whole life actually in motion on the path read of God. Abraham heard the voice of the Lord not with momentary enthusiasm of man. Magi looking unto the star went and went on in the quest for New Born Saviour. Harry followed the divine call, the star shining in the unclouded sky of his soul. Paul could say: Looking unto Jesus, "I press on towards the goal" (Hebrew 12:12). Abraham could not foresee the end of his adventure, he had ready courage to begin with humble obedience.

T.S. Eliot is a classicist with a rare purpose of evocating appreciating experiences parallel to those of the classical epics. Hence the journey episodes in the literary works of T.S. Eliot are literary devices. They maintain the spirit of adventures in a journey by way of comprehending the novelty of experience in the envitable changes in the place or time in the course of a journey. There is a metaphysical purpose suggesting at the idea that movement is the primary symptom of living organism, and the human movement must naturally heads towards some sort of achievement whether spiritual or temporal. A journey without such sense of fulfilment or achievement is a journey in the waste land. The journeyman's goal does not
become available for them. Because of the elemental disbalance and discordance that the universe or cosmos throws at them. This elemental discord is the natural corollary of the irresponsibility and lack of faith on the part of journey man. From Prufrock to the autobiographical poet figure of the *Four Quartets* through *Gerontion* and *The Waste Land* there are such pilgrims who are conducting their journey in the wilderness of their experience. This is more or less purposesless journey. But then, it is not in their hands to keep themselves away from their restless movement. Hence the journey is the painful one, and out of this painful experience must come the initial faith which in its turn paves the way for a better and prosperous journey. Eliot celebrated all sorts of fruitless journeys by way of suggesting that they are the parts of human predicament. Prufrock suffers not because of his intensities are bad but because that race with which he gets associated is heading him towards a painful introspective journey. At the movement what he needs is some sort of miracles which can set him aside from painful process of life. This is just his desire, which would not be granted to him. By and large the journey metaphor in *The Waste Land* reaches classical height in being a true replica of the most painful Biblical exodus. Eliot's journey in *The Waste Land* a painful parallel and mock parody of the Biblical journeys. In the Biblical journeys there is always a leader-figure but in Eliot's journeys such leaders are missing. He in either a hanged man or drown phoenician sailor, in whom the journey man have no faith. In fact, they don't accept his leadership; hence their journeys are tragic and unheroic. Theirs are the nightmare journey. Eliot had done the job superb in portraying such purposeless
and nightmare journeys. Hugh Kenner rightly says, "Eliot develops the nightmare journey with consummate skill, and then manoeuvres the reader into the possible of the quester..." But however, Harry and Cilia's journeys are ascending. Though they started their life with descending journeys.

JOURNEY IMAGES IN THE WORKS OF T.S. ELIOT

In Eliot's works there are many journey episodes some are towards the higher plateau and some for the lower. Some are for the temporal destination and some for the eternal.

Alfred J. Prufrock's Journey: A Journey of Escape:

Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherised upon a table;
Let us go through certain half-deserted streets,

... ... ... ...

(C.P.P., p.3)

Let us go and make our visit.

(Ibid.)

Alfred J. Prufrock's journey is unheroic. He wishes to start a journey as a hero, but he lacks courage to set on voyage. This journey ends with the spirit of cowardice. He does not have the inner strength of Abraham, Isaac, Jacob and Moses, ans John the Baptist, and even
Lazarus whose strength came from the Eternal source. Prud'ortek's spring is dry. No communion with the Eternal source so no continuation of water flowing in his life. His journey is futile. He is incapable of making a decision to start any kind of journey, which Abraham, and John the Baptist could make. His journey is a journey of running away from the realities of life. His is a journey of escape. He longs to escape from the sordid world to another world of beauty. This romantic journey does not lead to the destination he longs to reach. In his journey there is no progress. He could not get himself out of Ur, or Egypt. He has no courage to pass through the desert and wilderness, hence he cannot enter into the promised land, where love—the true love indwells.

Young Man and Woman's Journey in "Portrait of a Lady".

You are invulnerable, you have no Achilles' heel
You will go on, and when you have prevailed
You can say: at this point many a one is failed.
But what have I, but what have I, my friend.
To give you, what can you receive from me?
Only the friendship and the sympathy
Of one about to reach her journey's end.

(Ibid. p.10)

The old lady has set herself on a journey to make friendship with the young man. She is about to finish her life journey, but she has failed to establish a bond of true friendship with her so called friends. Her life is empty. She wants to fill up the vaccum with a true friend. But in her journey she could not get the companionship of the young man with whom she longed to enter into the promised land of friendship. They have started the journey, but they could not cross
ever the river of self-possession. The young man says: I keep my
countenance, I remain self-possessed". So says also the lady, "My
self-possession flare up for the second this as I have reckoned".
My "Self-possession gutters; we are really in the dark".

Seeking Soul's Journey in "Preludes":

The soul is on journey passing through the wilderness of modern life
in English or urban life. Though there is no direct mention of
journey episode, but the soul moves on and on till the destination of
realization of the miserable fact:

The world revolve like ancient women
Gathering fuel in vacant lots.
(C.P.E., p.13)

The gentle soul is 'moved by the fancies' of the urban life as it
travelled in the winter evening and the morning and saw the low
aspects or dark picture of urban life. He reached the destination of
his journey where he realized that there is nothing 'genuinely good in
this sordid urban setting'.

Seeker's Journey through the Hell in "Rhapsody on a Windy Night"
In this poem also, there is no mention of journey as such, but the
details and movement in the poem suggest that the speaker is set on
in voyage and he is lodging in city-urban landscape and walking down a
street, and he saw the ugliness and futility of urban life. He
reaches his lodge by four O'clock. The last lamp asked him to take
rest and "prepare for life." The speaker has passed every street lamp of the city in the night.

Every street lamp that I pass
Beats like a fatalistic drum,
And through the spaces of the dark
Midnight shakes the memory
As a madman shakes a dead geranium.

(C.P.P., p.14)

In his night walk, as the two angels in the cities of Sodom and Gomorrah discovered, the speaker finds the life is empty, barren, desolate. Moses sent the spies to appraise the land, so the speaker himself, a kind of spy, found out for himself and for others that the modern life is 'devoid of anything worthwhile.' In his secret and spying night-walk, the spy saw the woman who was hesitating toward him in the light of the door which opens on her like a grin; 'the border of her dress is torn and stained with sand' and 'the corner of her eye twists like a crooked pin.' Probably, this woman was involved in some sordid sexual encounter and so is returning home late in night. She is crooked in her nature. The seer saw the woman set on fire of lust. Sexual immorality living in hell.

Gerontion's Journey in the Wilderness of Rationalization:

'Gerontion' is derived from the Greek word 'Geron' which means 'a little old man'. The character is the symbol and spokesman of the sensitive intellectual and rational modern man. After the
liberation from the land of slavery, Egypt, the Israelites were wandering in the wilderness for forty years very close to the promised land, but they could not reach the promised land because they, though ate heavenly manna, and drink water from the rock, and saw many miracles in their life, could not believe in God and trust Him. The mighty works of the Lord could not cultivate faith in their hearts, so they were wondering and wandering in the wilderness while the destination was not at all far from where they were. In fact they were far from God, so from his promised land. Likewise, Gerontion is on journey towards the land of Canaan, but wandering in the wilderness of rationalizing spiritual matters as something temporal. He is wandering for many years now he is old, but he, in the wilderness still, is far from the Lord.

Journey of Burbank and Bleistain in the Lawless Land:

Burbank and Bleistain were tourists in Venice. They were very rich enough to pay Princes Volupine who attracts the tourists of that sort. They are in the city where seven laws—which prohibited the jews from indulging in murder, blasphemy, idolatory, incest and theft, and adultery and bearing false witness. Burbank meditates on the sesven laws in the city of lawlessness, the city of sterility and ugliness. He also fell when he was with Princess volupoine. The verb "Fell" is very suggestive of something immoral.

Journeys in the Waste Land:

The Waste Land of T.S. Eliot has so many journey episodes. In the Waste Land inhabitants undertake journeys, but those journey have no
Spiritual significance. This may be considered as lower journey or descending journey and not ascending. Ascending journey will lead to spiritual and promised land, but the descending journey will lead the sojourners towards Egypt, the land of slavery, the land of flesh and carnality.

Marie's Journey in her Childhood:

And when were children, staying at the archduke's,  
My cousin's, he took me out on a sled,  
And I was frightened. he said, Marie.  
Marie, hold on tight. And down we went.  
In the mountains, there you feel free.  
I read much of the night, and go south in the winter.  
(C.P.P., p.37)

Marie's journey even in her childhood led her to the wasteland, and no promised land. Marie even as a child enjoys to go to the mountains and the south where she can be more free to experience sordid sexual immorality. She does not go for love but lust. From her childhood Marie is devoid of any spiritual quality. In the wilderness many journeyed and died for their lust. So is Marie—living but dead.

Unprepared Journey in "A Game of Chess":

The whole passage is on the problem of not knowing what to do next. A short of mechanical movement gets adopted since the journeyman has no plant to execute in his journey. He is unprepared for his life journey even for the descending one, also. His assumption of 'hot water at ten' and 'closed car at four' is peripheral. This speaks of
his rich economic affluence and status. But they are spiritually bankrupt. This is also a journey without adequate and proper preparation and without destination. They are wandering in the desert only to meet death but not to enter the promised land of higher spiritual values. So the journey-man says:

"What shall I do now? What shall I do?"
I shall rush out as I am, and walk the street
With my hair down, so. What shall we do tomorrow?
What shall we ever do?
The hot water at ten
And if it rains, a closed care at four

(C.F.P., p.41)

The Nymphs and Loitering Heirs Journey:

In this section all are taking part in the descending journey to quench the fire of lust and sensuous passion of the flesh. But there is no personal communication, no sense of belongingness. Even for the carnal there would be some kinds of relationship, when they journey together. But in the waste land there is nothing of that sort. The journey of the nymphs and the heirs of the city directors is not for the fulfilment of personality. Eliot writes:

. . . . The nymphs are departed.
And their friends, the loitering heirs of city directors:
Departed, have left no address.

(C.F.P., n.42)
The whole passage is satirical in tone and implication. The friends have departed without leaving address. How can this be? In facts they are not friends at all. They are strangers to one another, yet they are disillusioned to be friends.

Phoenician Sailor's Voyage:

In "Death by Water" the sailor is dead. He forgot the cry of gull and was drowned. This journey was only for the profit and loss. This is miserably a descending journey. The Phoenician sailor is the replica of modern trade-men who conduct their business with profit and loss, alone in their view. He is unlike Jesus whose covenant with the Holy Father was to bring the lost souls under His Shadow. The modern man's spirit is reflected in the personality of the Phoenician sailor. The modern man's spirit is that of the greedy business man for whom every thing is mere a means for profit at any cost. No sense of sacrifice characterizes the waste landers. They would die if they do not heed the warning of the sea gull. This phoenician sailor's episode brings suggestively the image of Jesus Christ through contrary suggestion. Jesus did not look for his own profit but for the lost souls he became poor. St. Paul says:

For we know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, what ye through his poverty might be rich. (2. Corinthians 8:9)

Paul here does not here refer to the earthly poverty of the earthly life of Jesus Christ but rather his willingness to leave heaven and to die for men's sins on the cross.
Sir Percival's Journey to the Perilous Chapel:

T.S. Eliot's Sir Percival has been walking through the desert. He saw the waste land and its inhabitants. He travelled so long. The Chapel is empty. He is not only denied natural water but also the holy water though he has reached the Chapel to get the life-giving water to restore the waste land. Cleanth Brooks rightly says:

The Journey has not been merely an agonized walk in the desert though it is that; not in it merely the journey after the god has died and hope has been lost, it is also to the Perilous Chapel of the Grail story.

In one of the Grail legends, there is the story of the Fisher King; being cursed to be impotent and his land to be sterile. And to revive back the fertility he was requested to be washed in holy water which could be brought only by a pure knight. It was Sir Percival and not Sir Galahad that volunteers to go and fetch the holy water. For the obvious reason Sir Percival fails to see the Holy Grail. The capacity to see the Holy Grail is the test of the purity of the knights, and Sir Percival constantly fails to see the Holy Grail is the definite indication that holy water could not be available for him and he could not be able to bring back lost potentiality of the Fisher King. The Modern man turned to be the impotent. In the Eliotean waste land, too, Sir Percival is unfit to see the holy Grail and life-giving water, could not be available for reviving the lost fertility of the waste land the inhabitant.
The modern man quests for empirical knowledge. The journey man asks "who is the third who walks always beside you? (C.P.P., p.48). This is an anthropological quest which as no meaning for the dying generation. Such knowledge of knowing the third will not avail forgiveness by any means to anyone in any circumstance. F.R. Leavis puts pretty well:

To the anthropological eye beliefs, religions, and immoralities are human habits—in their odd variety too human. Where the anthropological outlook prevails, sanctions wither. In the contemporary consciousness there is inevitably a great deal of the anthropological ...

In the Biblical Waste Land, the knowledge of the 'third who walks beside' brought forgiveness to the seeker, but in the Eliotean waste land, the knowledge of the third does not. This is the misery and plight of human set. T.S. Eliot rightly says in Gerontion:

After such knowledge, what forgiveness? Think now
History has many cunning passages, contrived corridors
And issues, and deceives with whispering ambitions,
Guide us by vanities. Think now
She gives when out attention is distracted
And what she gives, gives with such supple confusions
That the giving famishes the craving. Gives to late
What is no believed in, or if still believed,
In memory only, reconsidered passion ...

(C.P.P., p.22)

Empirical knowledge or belief in 'memory only has use of on spiritual value. What the waste lander can only have is the factual or
informative knowledge and thus devoid of experiential knowledge of 'the third who walks beside' who is the risen Lord.

The Journey towards Emmaus:

This journey episode is the reminiscent of the Biblical journey episode in which the two disciples of Jesus were journeying to Emmaus. As they walked talking about the recent past even of the sufferings and crucifixion of their Master, the third one accompanied them. They did not recognize that their Master has risen till they reached home and dined together in the night. T.S. Eliot used the imagery in the artistic manner. The modern men, walking on the road to Emmaus, but they do not know the third. Eliot writes:

Who is the third who walks always beside you?
When I count, there are only ;you and I together
But when I lock a head up the white road
There is always another one walking beside you
Glidding wrapt in a brown mantle . . .
(C.P.P., p.48)

In the Biblical journey to Emmaus, the presence of Jesus, the third one, was that of reassurance, and comfort to the disciples. But the journeyman in the waste land finds the presence of the third one is terrifying and frightening. The reassuring presence of Jesus cannot really come to their avail because they have no faith in the risen Lord. He is a dead phenomena for their empirical understanding. The gliding mantled figure, that unidentified, walks by them instead of invoking in them a reassurance, hope and faith, only puts a short of
empirical fear. Instead of walking towards him for their guidance they fall into the characteristic quest interrogative wrangle as if they would like to know Him. They have refused to know the third. They will not experience the presence of the third unlike the two disciples of Jesus on the road to Emmaus. "Who is the third who walks always beside you?" is here a negative question with an intention to refuse the presence of the Third. This journey is also futile to the kingdom of death, in the wilderness and desert. F.R. Leavis rightly says:

The journey through The Waste Land along the "Sandy road" becomes the journey to Emmaus.

Journey in the Dry Land in "What the Thunder Said"

Here is no water but only rock
Rock and no water and the sandy road
The road winding above among the mountains
Which are mountains of rock without water
If there were water we should stop and drink
Amongst the rock one cannot stop and think.

(C.P.P., p.47)

Journey metaphor structurally completes in the last book of The Waste Land. In the final book the exact painful nature of journey gets reflected through denial of elemental prerequisite of life. This is a journey of the poorest of the poor in being not contained with any spiritual subsistence. The journey is an agonising one. The Journey-man's acute reactions of dread and fear are implicated in the thirst of the journeyman who is begging for a drop of water. The
Whole situation is tantalizing. As Tantalos mythical king of
Phrygia, condemned to stand in Tartarus surrounded by imperishable
water and fruit, so in The Waste Land the journey-man stands without
water. In fact, he is denied water by the nature since the waste
lander is alienated from the glorious presence of the Lord of
nature. The Waste Landers are completely and hopelessly exhausted.
For them there is no water to drink. The Israelites though they
doubted while they journeyed from Egypt and murmured for water to
quench their thirst, because they were struggling to cultivate and
maintain their growing religious faith in Yahweh, and the element of
doubt was a kind of faith for them, doubt proved to be a powerful
catalyst to be disciplined in the school of faith. And they were
provided water from the rock, in the desert. But the modern man do
not deserve to seek water since they have lost capacity to doubt and
capacity to believe. How the degenerated men themselves are exhausted
in their futile journey in search of pleasure and comforts of sensuous
life. This journey is in the land where there is no water of
spirituality, and no religious sensibility. In this context what
F.R. Leavis says is worth quoting. He says, "In 'What the Thunder
Said' the drought becomes (among other things) a thirst for waters of
faith and healing." As there is no life-giving water, the journey
man is in the desert. There is no water so thirst can not be
quenched. This journey is not like the journey to the chapel were the
Holy Grail used to be seen and thirsty souls were satisfied. D.E.S.
Maxwell rightly says:
the people are shown in the deep horror of their self created desert. The scene reveals what the modern journey amounts to when transposed into the terms of the original journey to the Grail Chapel. It is journey that cannot, as things are, be completed, and where the thirst cannot be relieved.

This is a journey in the Chapel but in the desert. This journey summarizes the desolations of all the previous journey. "The burning of lust, the fertility of love, the physical and spiritual drought can be quenched only by the coming of life giving water," but also there is no water but only rock and no water and the sandy road.

Journey in Ash Wednesday:

Journey in "Ash Wednesday" is confessional in nature. In The Waste Land journey was descending in nature leading to the realm of death. But in this poem an ascending journey starts. The Prodigal son returns to the father and confesses his unworthiness and sinfulness seeking and pleading for the grace of God for the redemption. This journey leads to a higher plateau from the kingdom of death to the kingdom of life. This new journey begins only from the experience of Ash Wednesday. God realization is not the end but just beginning. The futile descending journey ends here. T.s. Eliot writes:
Lady of silences

is now the Garden
Where all loves and
Terminate torment
Of love unsatisfied
The greater torment
Of love satisfied
The end of the endless
Journey to no end.
Conclusion of all that:
Is inconclusible
speech with word
and word of no speech
Grace to the Mother
For the Garden
Where all love ends.

(C.P.P., p.62)

Salvation is the ultimate aim of all human beings. And to achieve this salvation, the complete detachment of self is absolutely essential. Jyoti Prakash sen rightly states that:

In order to achieve salvation it is absolutely essential that there should be a complete detachment of self, from this material world and the persons inhabiting this world. It is through this detachment and through the largest possible synthesis that human beings can achieve complete integration of the body and thus hope for communion with the divine.17

T. S. Eliot meditates on the theme of the redemption of man in ascending journey images in which most of the speakers journey towards spiritual realm separating themselves from the materialistic pursuits and the persons inhabiting the waste land. Only through the detachment from this world of material pursuits and cheap comforts and pleasures of life, Cilia and Harry achieve complete integration of
their body and soul thus work out the possibility of communion with God. It is life long journey. Salvation is not a momentary experience like the 'spring in the midwinter' but every day's deeper experience. To have found God is not an end in itself but just the beginning. "A fuller union and deeper communion with the Divine is possible only through a life-long endeavour and discipline."18

Journey of Magi:

The over all structure of the poem bears a testimony to the manner in which a human soul progresses in its quest for identity in being a christian self. The poem has an egocentric start followed by the spiritual centric resignation intermediated with innumerable decisions and indecisions and overwhelming questions. This is an ascending journey. Eliot's "journey of Magi" "usually discounted as an unassuming Christian poems or given only the most rudimentary of the biblical glosses, occupies a central position in his poetic development,"19 to borrow the words of Daniel A. Harris. The poem transmutes the biographical material into a dramatic monologues that is one of the most experimental in the genre. The journey is an allegory of the spiritual journey, in which the flesh still craves for sensual enjoyment. What Virendra Roy says in this context is worthquoting. Mr. Roy says:

The details of the journey of the three wise men from the east bound for Jerusalem to honour the new born Jesus are the "objective correlative" of the spiritual experiences of the journey from the kingdom of the world to the kingdom of heaven.20
This is a hard hazardous journey, like all the journey in The Bible.

The magus recalls:

'A Cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.

(C.P.P., p.68)

...the canels galled, sore-footed, refactory,
Lying down into melting know.
...the camel-men cursing and grumbling
And running away . . .
The nightfires going out, and the lack of shelters,
And the cities hostile, and the town unfriendly.
And the villages dirty and charging high prices.

(C.P.P., p.68)

"The magi are the composite symbol of the spiritual composites." 21

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NOTES AND REFERENCES


3. Ibid., p.11.

4. Ibid.


6. T.S. Eliot, op. cit., p.16

7. Ramji Lall, op.cit.73.


9. See Exodus, 20:1-ff. God have ten commandments, and seven are Don't's.


14. Ibid.

16 Ibid.


18 Ibid., p.22.


21 Ibid.