



ISSN:0976-8165

Impact Factor: 8.67



THE CRITERION

AN INTERNATIONAL JOURNAL IN ENGLISH

Bi-Monthly Peer-Reviewed eJournal

15 YEARS OF OPEN ACCESS

VOL. 15 ISSUE-5 OCTOBER 2024

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

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

Tradesmanship, Trauma, Transition, Transformation and Transcendence of Thomas Beckett in *Murder in Cathedral* by T. S. Eliot

Dr. Anita Singh
Associate Professor,
Department of English,
Pt. NRS GC Rohtak.

<https://doi.org/10.5281/zenodo.14108151>

Article History: Submitted-21/08/2024, Revised-13/10/2024, Accepted-26/10/2024, Published-31/10/2024.

Abstract:

This paper aims at divulging the role of spirituality in human life. T.S.Eliot in his play *Murder in The Cathedral* showcases how a person from tradesman family with business priorities and possessing a mindset of barren emotions runs a spiritual journey in pious aura of church, diligently learns the lesson of God's commandments, makes his life run by holy bible and forsakes all material pleasures which were highly coveted by him in his prime youth, much dear life is surrendered to the will of God who now can make or mar his life with his own faith in divinity but unwavered along with unflinching loyalty to king.

The progression of paper will highlight how Beckett fights with his own fears and emerges invincible before evil, his corporal death is indication of his triumph over his desires and his absolute faith in God even on verge of death.

Keywords: Spirituality, commandments, temptations, aura, chorus.

Introduction

Thomas Beckett is a character of very much famous Drama –*Murder In The Cathedral* by T.S. Eliot who lives a lusty life fraught with woman, wine, wealth, war and earns the fame or notoriety as the best negotiator of king. He is a man full of fun and frolic and utilizes his intellectual energy in material pursuits to his gain and to the advantage of the king. His character observes the incentives bagged by him from king and his mindset rests upon his position with courtier and his proximity and also allegiance to and affiliation with king. He finds himself at variance with selflessness as he finds charity not a conscious choice but a

www.the-criterion.com

<https://doi.org/10.5281/zenodo.10448030>

cautious and coercive compulsion on people. Thomas Beckett is a smart and brilliant person who employs his exceptional energy and accrued accomplishment in interest of king and state which accelerate his escalation, axiomatically to the post of Chancellor and Archbishop.

Beckett's sincere and serious flaw is to side with his accomplice and companion king, the state, its sovereignty with such a great zeal and desperation that he turns a deaf ear and blind eye to righteousness and justice. In office of Chancellor, his sole intention is to favour sovereign state over interest of church so king harbours the impression that he, in the office of Archbishop will favour state over church more diligently and deliberately. Beckett was initially reluctant to be Archbishop as he was apprehensive of the intimidation inherent in such serious undertakings but his fondness and obligation toward king pursed his lips and he also presumed that his new role may stitch up an alliance and balance of power between king and Archbishop : State and Church.

This new role offers new commitment to Thomas and the devotion, integrity and dedication, he manifested, in his services of chancellor, he now is likely to display towards Church. His honesty and honour both confirmed his allegiance to church and the king who wanted him to be a puppet in his hand to play second fiddle to his command makes frustrating attempts to win back Thomas to his vested interest and also to the progression of state. This is the point of conflict that leads to murder of an Archbishop in cathedral and consequent justification of king.

Reflection and analysis: As we have discussed the conflict of church and state, it is very vital to light up the issue for better understanding of the dissonance.

Conflict: It arises when both the parties fail to agree upon an issue and the dissent cannot be dissolved or diluted. Conflicts are of various kinds, i.e. of ideas, money, opinion, territories but the conflict of principles is the most serious as it cannot be resolved by argument or altercation, here both the side endorse their set of principle and observe it a dereliction in duty if they condescend or compromise on ethics. Such conflict cannot be resolved as resolution declares the less powerful party with its integrity compromised for fear of power or incentives thrown by power.

Beckett was right hand man of king and he was handy too, he was also instrumental in propagation of states interest over church in his office of chancellor but now he was not representative of state but an autonomous body to unfurl possibilities for propagation of church

interest, to make church an autonomous body away from, realm, reservation and responsibility towards king. This arrangement could not serve expectations of king and he forced Beckett to do church work at his behest.

Beckett a sensible, sensitive man of definite scholarship, refused to condescend before state as an regent authority of church as his consent to dictates of king, which he earlier supported as agent of king, will prove his past contacts, cordiality with king as an incentive and cast a bad reflection on his position proving him an informer of state, a spy of king who swept by his own undeserving virtues discredited himself with the office of Archbishop under clout and caution of king.

King has inherited the power, in some spheres, he has purchased it too and stunned numerous officers to submit before him in silence. Beckett was also given this power in form of temptations but his clear conscience chooses chaste conduct over convenience and his change of office from Archbishop to chancellor elaborates to him an escape from his moral duty which is now above life for him, he accepts the obligation as a command of God no matter whether his fate is martyrdom or balance of power between state and church through his efforts.

Climax and Curtain:

Beckett is a man of high caliber and contact, he is a reservoir of exceptional skills and strength blended with sensitivity. He is very cautious in his approach toward his life and principles. Everyman is weak inside and out of this weakness tumbles out the real strength. Beckett weighs the pros and cons of his situation and shrugs off the inordinate, out of proportion accumulation on his psyche. Eliot here, reveals before us, the transformation of Beckett and also brings to light that humans gradually learn their lesson by analysis and elimination and Archbishop, highest official of church is also a human to grapple with fear, he too frets and fumes over unpalatable situation and displeasure, he too recuperates from turmoil and dilemma and has to decide no matter what fate enstores for him in entire exercise of events.

The entire setup of play hinges upon the spiritual expansion of Beckett and his journey from tradesmanship to transcendence. He, a son of tradesman who joined church services to feather his cap with scholarship, philosophy and religious gravity to follow the commands of head but with outward show of nobility gets immersed in spiritual auran of church. His previous engagement with church in service of erstwhile Archbishop, as his assistant, makes him understand lacunas and hiatus in relationship of state and church so, when king commands his

services, he negotiates well in favour of king and protects the interest of king in terms of taxes on church, state regulation over it and also autonomous land and property of church, he was king's chancellor and speaks on his behalf; he endorses king's opinion and agenda with such acumen, vigour and niceties that church fails to make a defense against king. That hour, the king was so much electrified by enthusiasm of Beckett that he made up his mind to raise him to the post of Archbishop for smooth conduction of duties between the opposite parties of state and church where Beckett's position is implicitly intrusive in privacy of church as an informer of king to garnish king's pie with sweetest icing; Beckett, however by his charismatic personality not only earned the confidential position by his power of head but also earned a place in king's heart as his friend.

Conflict of duty and Truth:

Duty is a common trait humans share with animals as animals and birds too, raise their children and provide them at least, a shelter if not home but truth is a cardinal feature of humans and its absence reduces them to mere dependent animals. One should make a careful choice between duty and truth because truth makes us human, conscientious and transparent whereas duty fulfils our obligation to those who are either our benefactors or are in our guardianship. For instance, humans own up the responsibility of their old parents as our benefactor of childhood and their young ones as they are in their guardianship; animals unlike humans give their young ones only primary care and forget about their old parents due to limited intelligence but humans despite their fabulous memory leave their dependents and scale down themselves to animals.

In case, we follow the command of duty and compromise on Truth, it makes us an eternal evil as unrighteousness and justice are suffocated and smothered in such application; if the choice goes with Truth neglecting duty, it makes us a traitor as we fall short of our devotion and allegiance towards those who provided us security and safety for survival with such diligence that we have retained life to advocate Truth in opposition of duty. Such a conflict cannot be resolved as loss is inevitable in both the situations. Meghnath and Karan chose duty over truth and Truth with its mammoth claws crushed them to death, they were men of conscience with compassion and guilt and were fully aware that Truth is sure to kill them with its recognition and consequent guilt of associating with sinful party but gratitude, emotional bond prevailed over them and they chose to defend duty with absolute awareness that Truth will engulf them; Vibhishan chose Truth but earned a stigma to his fate as he backstabbed his

kinsmen after a long association; duty will always throw to him a nagging question; why did you not detached and dissociated from brother, Ravan when you gained consciousness and maturity, you abandoned Ravan at a point which was very crucial in war? Ravan spared his life but he revealed secrets of not only his brother but also of his son like nephew. He distanced himself from Ravan on ideological ground but his betrayal had only one ground i.e. throne of Lanka. His Truth appeared to be a selfish gesture and earned him a notoriety not to be washed off by time.

Here, Beckett chooses his duty towards Church, even if Truth stands with king as earlier he made such an arrangement and people quoted his precedence. Truth which he twisted once in credit of king takes a toll upon him now and sets stage to consume him. Beckett is in a serious dilemma whether to embrace an easy choice with power and authority which he enjoyed in past on easy terms and with full leisure and luxury or to stick to his duty because, pleasure, treasure and passion douse down with time but spiritual entitlements are rare and lucrative, his intense analysis convinces him through his own sermon in interlude of play that Martyrdom is will of God and his duty is to submit not before king but before king of kings for his justification of his duty towards Him.

Beckett is a man of substance who does not believe in mere subsistence and wished to live a life of spiritual fulfillment after enjoying and renouncing all material pleasure. He was a chosen person for his rare excellence, king respected him for his humility and facilitated his escalation for his merit, he given his honest qualities and impeccable virtue axiomatically rose to his well-deserved place, not by mere flattery or grace of king; Thomas due to his skills and talent could certainly carve out a place for himself if not in king's court, then anywhere but king found in him a scapegoat who can do any damn thing at his command accepting his imperious command and unquestioned authority. Beckett never interfered with king's agenda in favor or against anyone rather he endorsed his orders as chancellor without putting his proclamations to any spiritual scrutiny or tedious testimony. He considered himself a representative of king who found his religious duty to execute the decisions of king and to enforce his regulations. He was yes man of king and happily spent his days in company and credit of king.

Two proud men: One of the priest mentions that there can be no reconciliation between two proud men because both defend their boundaries and guard their principles. Eliot holds the conviction that nobody is right or wrong, it fairly depends on the interest and adherence of

people which side they choose. King harbor the conviction that he alone allowed rise of Beckett to highest position in church so as an obligatory gesture, Beckett should so a salutary sense of gratitude and servility as he paved way for Beckett—an ordinary person to scale heights and tower above all courtiers. All jealous courtiers and Barons also approve that a roadside rat preside over them not by his deserving but by king's mercy or reward of his sycophancy. Beckett had only one friend, savior and supporter, i.e. king whom his ideological stance has antagonized. Ambition and annoyance of king misinterpret purity and duty of Beckett for his arrogance and announce him a traitor deserving slaughter only.

Beckett on his side, is not a traitor, he shows respect and regards for king and nowhere speaks against hi disgracefully BUT HIS STANCE ON HIS DUTY CLARIFIES TO HIS AWARE SELF THAT HIS OFFICE IS ACCOUNTABLE ONLY TO God, he as an Archbishop is not in realm or rule of king and is under direct authority of God , he is to work under his command no matter what punishment is hurled and heaped on him. His cherished duty is to consign himself to the powers of God and to allow him justify what he has accomplished and executed under his grace and guidance. Beckett observes his office no less than KINGS AND ALSO NOT MORE THAN HIM, HE ONLY BELIEVE THAT EARLIER AS A REPRESENTATIVE OF KING, HE FAVORED HIM AS A CHANCELLOR but now as a representative of God he should work for His subjects and under his command therefore, Beckett without defying or rebelling against king puts forward his just and fair regulation much to displeasure of king who dwelled in presumption that his man whom he favoured greatly now ventures to convince him his attitude. Beckett is in serious dilemma because he is to oppose now his own stance which he earlier endorsed vehemently as a chancellor. His pious stance as a servant of church is viewed as his arrogance as people fail to understand his ethics, allegiance as the change of office results in change of conviction.

Allegation and accusation on Beckett:

Ngouami postulates:

It is important to note that the exile of Beckett did not bring their opposition to an end ...an illusion of peace...when the holy man returned to England, the conflict having been seemingly resolved, it reemerged. (52)

Beckett is very much fair and honest in his conviction and dealing, he has been true to his office whether it is of chancellor or of Archbishop. Both the office he obtained by grace and clout of

king and he becomes his benefactor in absentia. An average reader and courtier may wonder how Beckett a loyal friend and official of king who served his every command good or bad with reflection and analysis now dare to excommunicate the bishop who favoured king in coronation of king's son. Beckett was right in his stand as that coronation was to be done by him not as an official duty but as a religious binding on him, excommunication was enforced by pope but suggested by Beckett and his this gesture aggravated tension between him and king. Beckett's normal action caused more offense to king as it as practiced by his own friend, puppet and a man who enjoyed all perks and recognition by king only, average reader may justify king as Beckett opposed his own judgment as a chancellor when he officiates as Archbishop, average reader also ascribe that Beckett was all by mercy and courtesy of king not by his own credentials so they may find Beckett's action tilted towards traitorship. Prima facie evidence shown by knights reveal how Beckett a tradesman son not deserving to be an elite man of courtier club and also more elite group of priest, that too, Archbishop but grabs every influential office by flattery, negotiation and charismatic, enigmatic practices. Beckett was misfit in their circle, though everything king bestowed on him not because of mercy, but on merit, high office of chancellor was not doled out to him but earned by him for advocacy of king against church by silencing eloquent orators of church.

Office of Archbishop was promised to him as king finds church difficult to be silenced on easy terms so he assumes that Beckett can espouse and augment his cause in church to make affairs smooth as he tried and successfully tested his caliber in past. In light of these suggestion, Beckett appears to be a scapegoat to Eliot who was given the best of nourishment in rank of offices with the idea of king to utilize him for regal interests; Beckett too like a faithful animal accomplishes all commands of king as his duty to royal command without much reflection and with more incentives and also fears, he pays no attentive heed to the nefarious ideas of king to keep him on fore front and to malign his reputation in public eyes.

First impression of Beckett denounces him as an ungrateful sham and shallow person who for his petty ego forced king to take necessary action against a man of church but intense reading between the lines presents him as a person who relished war, woman, wine, wealth with all royal perks and privileged as a lusty absorber in all material things but his entry in church transformed his life. He was governed by ways of royal life full of command, formality, authority, lavish and luxurious life style but life in church ennobled his spirits, the sermons he delivered to others, taught to himself in first place; at this point, Eliot proves how Beckett was

not a mere puppet of king, he had his own sensitivity and sensibility which blended with scholarship in religious knowledge aroused his spirituality to apprise him of his noble duty to keep a religious and noble vigil on state not to turn it autocrat, to guard righteousness above all passions of life. Beckett never betrays the king and maintain the dignity lost between friends. Hayes finds friendship a “voluntary independence of two persons ...involving companionship, intimacy, affection... to facilitate socio-emotional goal of both the parties” (King et al 249). Beckett has true friendship with no goal but king had. Lee and Selart also argue:

Trust is an important issue in an organization ...trust can reduce cost of monitoring, trust can reinforce commitment in relations...open communication and richer exchange of resources...(153)

Beckett entered church with a half-heart as most of us enter in teaching but the aura of spiritual practices transformed his raw and rough self into an exalted self and gives him power to announce his own ideology and proclaim his own choice to embrace Truth no matter what it entails for him.

Action is suffering, suffering action

He imbibes in himself the sermons of spiritual enlightenment so much so that he –an accomplished soldier who had beaten knights in till yard many times does not move a muscle to save himself from strokes of sword, he died not defenseless but offenceless. He proves himself a true servant of God when he fights not with weapon of state i.e. sword and spears but instrument of church i.e. suffering and excruciation. He proves himself a spiritual person who refuses to bar the doors of church as the home of God is open to all ,even to murderers. He proves his worth more than grace of king in his rejections of temptation and to strengthen his character by elimination and filter and also sermonising his conviction :

Martyrdom is design of God

He surrenders himself to the will of God but not as a coward but as an aware person who knows that entire cosmos is under one single immortal entity i.e. God and we all are to perish in this tumult of unending desires and hatred. He earns the appreciation of alert readers who find Eliot stating that we all are humans not kings or Archbishop, we all commit mistakes and learn from them and strengthen our good self sloughing off the evils of worldly cares for our spiritual rejuvenation.

Tradesmanship and Trauma:

The very plot of play focuses on the development of character of Beckett; he starts as a tradesman, he negotiates for king, he also impresses upon him to make him a member of his coterie and enters in a sinful life full of all bliss and all hellish repercussions. His joining of church with great indisposition unfurls for him unlimited possibilities for spiritual expansion with such a great zeal and firm resolve that he invites the displeasure of king resulting into his exile from his beloved country. Beckett suffers trauma in exile for seven years and finally, he finds his moral obligations compelling him to come back to his nation and perform his duty to promote the righteousness against tyranny which is manifested in great deal by chorus. Beckett becomes a necessary evil here because he is necessitated as a peacemaker in capacity of an erstwhile confidante to king and evil he becomes for whole nation as king may wage a war against him engulfing innocent countrymen. Chorus explain how pitiable and miserable is the condition of the subjects under despotic rule of king reducing them just to mere worms breathing and pulsating but not alive and aware.

Beckett being a sensitive person is moved by the misery of his fellow humans and being at helm of affairs in religious office, he observes it as his moral duty to array the order left in disarray, he knows how intimidating it may be to disagree, dissent and disapprove the discipline and decorum of king but it becomes his divine command which he has to respond surpassing the fear of death as death is a better choice over disgrace.

No one will say Thomas Beckett betrayed king by coup or betrayed God by condescending before might and influence of king, he prioritizes his conscience over convenience and staunchly sticks to his belief in himself and faith in God, he is rewarded by his death but immortality of his idea of supervision of spirituality over heightening intellectuality to upbraid and correct it survives the test of time to elaborate to us how Ravan intellectual powers disturbed the world and a spiritual order was restored by Ramji. Heightened form of intellectual energy has staged two world wars and spirituality alone can yield a conclusive reason to the world; killing of Beckett also kills fear of Chorus, pride of king, timidity of priest and the guilt he accords to all by his innocence ideology which washes off their sins to restore a spiritual order. Trauma of Beckett, his suffering without flaw and fault purges him of all evils as fire purges foul, he shines with brighter exuberance and illumination

but man's nature to doubt remains and he needs more argument and discourse to dilute his doubts.

Eliot arranges play with four tempters who visit Beckett and tempt him in various ways, he does not succumb to temptations and maintains his steadiness in this period of transition from trauma to transformation.

Transition and Transformation:

Transition is a phase, a journey wherein we move from one idea to another; in which we grow despite diversity of the new idea, in fact transition churns up the thought process to distill the thoughts of a person stimulating his growth either physical or mental or spiritual. Transition makes a cocoon a butterfly, Beckett too was cocooned in his exile but his suffering converts him into a beautiful butterfly and his new colorful form with all radiance and agility make him unique and desirable as a benefactor of mankind potent enough to register his presence even with his accused. Beckett received the punishment of siding with truth as it is a tough choice, he is left alone to fend for himself and nobody stands by him in his tough times, truth is all mighty and educates him in lessons of life and concludes how he suffered but religiously suffers for fault of others.

Beckett in his suffering in solitude learns how strength is gained by aloofness and indifference, he becomes all by himself to execute what he plans, he practically experiences what he sermonized in theory – Hypocrisy makes the haven but Honesty makes Heaven; he has lived the life of hypocrisy and stratagem to twist palpable truth into seeming truth but the truth tells him the difference and elaborates how in sin all are there but in suffering only sinner if left alone to learn worth and value of Truth. Beckett now learns the worthlessness of a life loaded with lavish luxury and leisure as it weakened him in his stance; a life of purity strengthens him in his misery and readies him for serious undertaking of his duty, he comes back from his exile after seven years and learns well the futility of evil and utility of good in the life; weakness of selfishness and might of selflessness; unschooled status of evil and scholarship of divine.

Temptations:

Eliot introduces the temptation as a new concept to assess and assimilate the development of a person who even in a position of guide and mentor grapples with the idea of chaos and confusion before he decides not only for himself but also for his subjects in a decisive

www.the-criterion.com

<https://doi.org/10.5281/zenodo.10448030>

move. Eliot shows four temptations for character expansion of Beckett and one temptation in those who are weak enough to understand or undertake the problem they chronically face in their lives .

Temptations are not in theory but assume human form, they are personified and in toto, are selfish self of Beckett incarnate and Beckett defies gently and defeats this self to make his invincible self, selfless self purified by purging it of all ash and defilement. Beckett wavers in his resolve to stick to his principles and wants a review and revision of his thoughts, his own conscience develops questions of tempters and his own soul answers them. Beckett loses to king physically but gains ground for himself and establishes the purity and principled presence of church in a state where ruler is by hereditary and not by mandate.

By choice or chance, Beckett has invited the wrath of king and to fight king he has no army, he has come not to challenge but to counsel and console and his faith in divine power reassures him that he can restore the order and propagate good. He knows that after a gap of seven years laced with rumours and misgivings of his opponent who had a gala day in his absence to feed king against him, king cannot observe the erstwhile bonhomie with him ; he cannot downgrade himself under fear of regal atrocity and practices evasion to be a chancellor again , it will lead to his compromise on truth and elusion from his divine duty ; he cannot conspire against king as the ruler erupted out of coup will be inferior in virtue to king who ascended to throne by hereditary, he also doubts that conspiracies synthesize people of dubious distinction who unleash a hell of further conspiracies and betrayal to king; his idea to be spiritual leader to instigate religious power, rebel against king and to be a martyr does not sound well to him as it is satanic when he does not trust God and be a defiant leader to fuel religion against king.

Beckett, in his spiritual awareness wants to surrender before God and in interlude he practiced peace and poise after rejecting all temptations; the tempters are to manifest inner struggle, uncertainties of Beckett. Temptations reveal early life of Beckett to strengthen him by transformation and also weaken him by showing how once he was in the same flock of sinful people. Readers also become curious to assess whether Beckett is really reformed or pretend to rebel so that he may be rewarded more handsomely by king. The temptations also show how humans a blend of vice and virtue have to fight their own self and propagation of vice or virtue is a human over working upon acceptance or rejection of temptations.

Temptation 1:

First tempter suggests Beckett to review, revise and renew his friendship with king and restore his erstwhile golden days with king when he observed no political strife with king, he mediates to fix the broken relationship of king with Beckett. He says:

Your lordship wont forget that evening when the king, and you and I were all friends together? Friendship should be more than biting time can sever...you can recover favour with the king shall we say that summer is over or that good times cannot last? (Eliot 262-67)

Beckett says that past imperceptibly flow underneath the edifice of present and he has tasted both --- erstwhile friendship with king and also seven years exile, spent in France. If the tempter reminds him of king, of golden days of past when he was his right hand man, he will also be reminded of his exile and dissent. Beckett retorts: “we don’t know much about future....Men learn little from other’s experience but in the life of one man, never the same time returns.” (Eliot 282-86)

Here, the nobility of Beckett is manifested and the tempter acknowledging his high spirituality tells him to review his decision and informs that he will remember Beckett at “kissing time below the stairs” (Eliot 316).

Temptation 2:

The second tempter comes in form of a person who suggests him to gain the post of chancellor so that he has power only lower to king and this real power is a better choice against weaker power of next world, he creates fear in him that he is no match to king in physical power and divine powers can not protect him against physical onslaught of king. He says: “The Chancellor you resigned when you were made Archbishop that was a mistake in your part still be regained....power obtained grows to glory” (Eliot 332-35).

Beckett rejects this temptation saying that earthly power are punier before divine powers, heads that a political order without control or its accountability to God breeds only fatal disease. Tempter leaves him saying that he is unfaithful towards his country.

Temptation 3: Tempter here, comes as a ‘country keeping lord’ who minds his own business. He says:

It is we, country lord who know the country and we know what country needs. It is our country. We care for country. You my lord, in being with us, would fight a good stroke at once, for England and for Rome, ending the tyrannous jurisdiction of king's court over Bishop's court...baron's court. (403-7)

Beckett rejects the temptation saying that he might differ with king but difference, dissent, defiance will not devolve into deceit against king. Tempter jeers at him saying that king will show him greater reward for his loyalty, it means that honesty and devotion of Beckett has no regard in king's estimation. Beckett is also apprehensive that any ruler who will tumble out of treachery will be more cruel than a king by legacy, and an endless battle will ensue for throne by further deceit and coups. The rule of Barons and Bishop will be like hynnas replacing lion and for petty gains, they will form devil's party against the incumbent king jeopardizing the order and peace of nation.

Temptation 4:

The tempter here counsels Beckett about eternal glory of martyrdom, he instigates him to raise religion, its agents against king and challenge king in open defiance. He bestows applause on Beckett for rejecting all three previous temptations as friendship if true once ended can never be mended; resign from the office of chancellor will reflect on cowardice and fear of Beckett against authority; betrayal if it can be against legitimate ruler, new king can also uproot Beckett or his man as traitors, Beckett can be deposed as king or killed as a traitor by those who form devil's party with him.

Here, Eliot intervene to reveal how Beckett is a man of high sensibility, of elevated spirituality who navigates safely through resistance of his own vicious self. Beckett tells the tempter that he never expected such a tempter as he was close to his goal of martyrdom but not under intentional instinct.

Tempter says that kings are replaced and forgotten where as saints and martyr are eternal in glory, glee and acquire distinguished distinction to make kings queue before their shrine and indulge in an eternal rule like God.

Tempter says:

Man's life is a cheat and a real disappointment;

All things are unreal,

www.the-criterion.com

<https://doi.org/10.5281/zenodo.10448030>

Unreal or disappointing;

...Saints and Martyrs rule from the tomb.

Think if pilgrims standing in line...

Bending the knees in supplication, (Eliot 530-539)

Before the glittering jewelled shrine

Beckett also rejects this temptation as craving for eminence as great as that of God's is satanic. He wishes to work under command of God whether it results in martyrdom or reconciliation with king, he has no decision of himself to execute forcefully, he is a loyal servant of God at his bidding only; this temptation raises Beckett to salvation when he gives upon the ambition to earn name of a saint.

Temptation 5:

This temptation has no impression upon Beckett but chorus and three priests are in absolute grip of it. The priest are more or less like politicians and mint their own interests, they indulge in preventive caution and also in flattery of both king and Beckett, they are not fearless like genuine priests, the servant of God, they are more diplomatic in their approach and doubt hopelessly any possibility for conciliation between the English king and Beckett. Eliot chooses to portray all three priests in different shades and hues. The chorus are very much frustrated by the governing body and they have lost faith in state justice and even in divine justice as they harbor no great or live hope even from Archbishop. They represent inert humanity who in absence of self-sufficiency and potency look upto external agency for help and their much waiting has made them depressed. They state:

King rule or Barons rule;

We have suffered various oppressions,

But mostly we are left to our own devices, and we are content if we are left alone. (Eliot 176)

Seven years we have lived quietly, succeeded in avoiding notice ,

Living and living partly (Eliot 180)

This passage reveals how chorus are alone and abandoned with no hope in earthly, divine or even self-governance. They fend for themselves but ruefully, with regret, resentment and rejection.

Certainly, they set contrast to Beckett who is staunch believer in his own faculties and in divinity, he does not doubt plans of God even if it is his killing and rejects all temptation accepting worldly worst with same gratitude with which he accepted the bliss of God. His unwavering faith makes him a guiding spirit to hopeless people and consolidate their strength in virtue and faith in divinity. His disinterest in chosen sainthood makes him God's true disciple as his wish to be a saint against will of almighty would have thrown him to a satanic course. He admits:

The last temptation is the greatest treason: to do the right deed for the wrong reasons.
(Eliot 666-70)

Beckett finds death only a beginning of new undertaking at will of god and he proclaims that he is near death but not in danger.

Conclusion:

William Spanos observes that Eliot interprets the murder of Thomas as sacramental action as a moment where in "Every Human Action Is Infused By A Universal Significance... A Joining of Time And Eternity; Motion And Stillness; Concrete Value And Reality" (Spanos 50).

Eliot introduces a novel dimension of spirituality and reveals how a man of exceptional talent is misused, misconstrued and manipulated by seasoned politicians and how he basking himself in spiritual glory not only saves his soul but also teaches a lesson to greedy people who compromise the ethics of their profession for petty gains and compromise their soul for material pleasure; they lose in their winning and Beckett wins in his loss. Eliot's approval of Beckett's skills and scholarship reflects on his own spirituality which enabled him to recuperate from traumatic matrix of life. The end and murder lose significance here and only the journey of Beckett, his transformation into a spiritual guide from a lusty and maneuvering person is primary concern of Beckett and also of Eliot.

Works Cited:

Eliot, T.S. *Murder In The Cathedral*, edited by Shakti Batra. Rama Brothers India Pvt. Ltd. Karol Bagh, New Delhi, 2019, pp. 1-89.

Lee, W.S, Selart, M. “How Betrayal Affects Emotions and Subsequent Trust”. *The Open Psychology Journal* vol. 8, pp. 153-159.

Ngouami, R.G. Mbon, A. Loumouzi, D.A.A. “Intent and Action in *Murder In Cathedral*.” *International Journal of Novel Research in Humanity and Social Sciences*, vol. 10 no. 5, pp. 50-55.

Spanos, William. *The Christian Tradition in Modern British Verse Drama: The Poetics of Sacramental Time*. New Brunswick, Rutgers, pp. 10-55.