

Rabindranath Tagore's *Flute* and T.S. Eliot's *The Love Song of J Alfred Prufrock* in poetry: Comparative Society-visages

Monir Hossain

Lecturer

Department of Bangla

Begum Rokeya University, Rangpur (Brur)

Bangladesh

Abstract:

Bengali poet Rabindranath Tagore (1861-1941) and English poet T.S. Eliot (1888-1955) are one of the most talented poets of the twentieth century in the field of world literature. Although different in location, country, language, both of them were keenly aware of contemporary social changes and the existential tensions and contradiction of civil society. Rabindranath and Eliot, who are acutely aware of the country-time-society-politics, have self-questioning about human welfare; worthy prosperity and feeling fraternity is the main feature of both the poems of great sense of philanthropy in society. In the land of poetry has brought out the dynamic within the society from an objective point of view. Especially in the 20th century, he drew the feeling of intense isolation, loneliness, daily struggle to survive in the city-state, the bleeding of the pained heart in the poems *Flute* and *The love song of J Alfred Prufrock*. Various images of the existential crisis of the citizens of the newly developed modern society after the industrial revolution have been comparatively discussed in this article.

keywords: Industrial Revolution, Merchant capital, capitalism, imperialism, World-

War, Frustrated, existentialism, heartbreak, loneliness, isolation.

1.Introduction

Rabindranath Tagore is one of the most talented poets of Bengali poetry and literature, and the 20th century poet of the English literature Thomas Stearns Eliot are the poets of the same decade, literary age. The two people's position, language is different, country-period-language-society, in the universe of feelings of the contemporary-minded artist, how much sense of world brotherhood-universal kinship is complete; same-minded, all the feelings of the human heart originate from the same source; It is *Flute* and *The love song of J Alfred Prufrock* Poems Elaborate on Social Philosophy. The style, language, manners, content of the medium of expression in the poems are different; But in the post-industrial capitalist economy in the pre-war-post-war exploitative, authoritarian society, Rabindranath in his poem *Flute* Haripad Kerani and Eliot in *The love song of J Alfred Prufrock* Prufrock heartbreak, despair, intense struggle for survival, painful love, The heart-wrenching pain, the sense of isolation he paints is one and the same. written by a Bengali literary critic -

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In time-consideration, any person in the society while living in his society and state structure, the period from birth to death is the expression of his life' is the sum of the successive experiences acquired during this period, the totality of events is his life, that is, the direction of the individual's sense of well-being in the totality of materiality and feeling. Therefore, sivages of life and literature was created. ("Manikul Islam, *Somenchand: Biography and Literary Works*, p.13")

The poem *Flute* is a poem from Rabindranath Tagore's *Punashch* (1932). And from the time of this poem, Rabindranath started writing poems in a different prose style and thought in Bengali poetry. Although the ideas of poems like as *Khiya* (1906), *Chittra* (1896), *Balaka* (1916), *Puravi* (1925) are almost at the same level, the new Rabindranath can be seen in the poem *Punashch* (1932). Rabindranath; A new Rabindranath slowly growing inside Rabindranath. Rabindranath was plagued with questions; Through Rabindranath Rabindranath created the new thinker-thinker. We find the new Rabindranath in *Flute* poetry. Rabindranath *Punashch* poetry has left everything in the poem of nature picture and has come close to death. Haripada Kerani, who struggles to survive himself, is the embodiment of Rabindrath. Of course, it is admitted that with the change of society, the artist as a social person is also conscious and subconscious in any way; has to change. So is Rabindranath as a social person. Oriental Rabindranath researcher Shyamsree Biswas Sengupta wrote-

Man becomes an artist only when the flow of imagination is active in his consciousness. As a result, he sees multifactorial in himself and own of in upteen. It is with the help of imagination that the object becomes the truth of the real perception of the world. ("Shyamsree Biswas Sengupta, *On the Literary Path in Rabindra Aesthetics*, p.13-15")

In other words, Rabindranath also led himself through a life-long experiment in realizing the reality and truth of the world. Has broken himself or ever built his own self-concept anew In light of the social environment. Rabindranath's attempt at contemporary consciousness in the flute poem Rabindranath paints the life and mental picture of a lower-middle-class educated clerk under the colonial rule-structure as a contemporary citizen. As a matter of fact, Rabindranath had a strong sense of world consciousness as well as a contemporary mindset. His knowledge about the outer world was vast. Even Rabindranath was not unaware of the dire and desperate misery of the colonial states and territories after the industrial revolution in England. Therefore, in the flute poem, we see how desperate, poor, and needy Haripad works as a clerk in Kolkata, the capital of British-ruled India, despite not being able to get a good job. At the time when Haripad Kerani is struggling with himself and his mind in the British-ruled Calcutta with a measly mine salary in order to save his existence, at the same time T.S. Eliot is sitting in England, the author of his poem *The love song of J Alfred Prufrock* He is also ambivalent, divided, divided, like Haripad Kerani. Frustrated by insecurity. Rabindranath Haripad while portraying the clerk wrote in the poem-

Kinu Goala Lane / Double storey House (wKby †Mvqvjvi Mwj / †vZjv evwo)
the iron-framed single-family house is by the wayside (†jvnvi-Miv†-†Iqv
GKvZvjv Ni c† i av††B)
Salary only twenty-five rupees (†eZb cuwPk UvKv)
unior Clerk of Sadagari office/ Dattat's house get's to eat (m`vMwi Avwc†mi
Kwbô †Kivwb)

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After teaching his son and went to Sheyalda Station (†L‡Z cvB `Ē‡i evwo
†Q‡‡K cwo‡q / †kqv‡v Bw‡k‡b hvB)
Let's overcome the problem / leave the responsibility of burning. (m‡ÜvUv
KvwU‡q Avwm / Rivjvevi `vq evu‡P
("Rabindranath Tagore, *Punashch* (cybð), p.69")

That is, the quote from the poem clearly shows that the life of a low-class person, namely the daily life of a Haripad clerk, is hard. He is deprived of minimum human rights. Who has no good house to live in. Where it lives is a dirty slum with damp stains on the roadside. A worn-out educated clerk is somehow getting by; by working for twenty-five rupees a month. All his expenses have to be borne from this mine. Therefore, to save a little money, Dutt teaches Mr. Son's son in Dutt's house in exchange for food, spends evenings at Sheyalda station to save oil for lighting. It can also be seen that his expenses are not included. constant shortage No fond mood of life fulfills him. Like this Haripad Kerani, T.S. Eliot depicts the life of the Prophet in his poem while doing wrote-

For I have known them all already known them all-Have known the evenings
mornings, afternoons/ I have measured out my life with coffee spoons
I know the voices dying with a dying fall
Beneath the music from a farther room
No! I am not Prince Hamlet, nor was meant to be
Am an attendant lord/ one that will do to sweell a progress.
Start a scene or two, advise the prince. ("T.S. Eliot, *The love song of J. Alfred Prufrock*, p.2-4")

That is, in economic analysis, capitalism is a socio-economic structure established on the basis of private ownership of the means of production and the ruthless exploitation of hired labor by capital. It is a social layer of history. After the abolition of feudalism, capitalism emerged roughly in the sixteenth century. In the fifteenth and sixteenth centuries, European countries reached the countries of Asia and Africa for the purpose of trade and geographical discovery. They buy products from these countries and sell them in Europe at very high prices. As a result of which trade capital is created. Over time, colonization in Latin America, Asia, and Africa was established through the use of force to develop trade. As a result, in 1757, the East India Company (French, Dutch, Danish, Portuguese) was established in India through the Battle of Palashi, the first European colony. But even in the mid-eighteenth century, England was predominantly an agricultural country. Conditions favorable to the development of capitalism were further developed in Britain when the processes of primitive capitalization were confirmed through commercial imperialist exploitation and vast resources were extracted from conquered India. The supply of capital and raw materials, the large market for manufactured goods, the destruction of feudalism in the interior and the subsequent civil gains after the Boxer War transformed company capital into more concentrated capital. This is how the glittering city of England was built on the wealth of India. Merchant capital was first developed after the Industrial Revolution in the eighteenth century and was invested in industry. Criticizing capitalism in eighteenth-century England, Karl Marx said-

They have left nothing but the bond of undisguised interests of man to man, and the bond of pure cash. In the ice-water of self-reckoning, they have drowned the heavenly passion of religion-madness, the enthusiasm of chivalry and the evil-minded. They have turned the individual value of people into a barter price, replaced countless undeniable chartered liberties with that one arbitrary freedom-term trade. In a word, they have replaced the exploitation which was so long shrouded in religious and political illusions, bare, shameless, encountering, brutal exploitation. The human talents which the people have

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so long respected, looked upon with reverent awe, have been betrayed by the bourgeoisie. Physicians, jurists, priests, poets, scientists—all have turned themselves into wage-earners. The bourgeoisie has torn off its veil from the family system, turning the family relationship into a purely financial one. Bourgeoisie races all over the world in search of an ever-growing market for their manufactured goods. Everywhere they have to enter, everywhere to take root, everywhere to link up. ("Progress Publishing, Karl Marx - Friedrich Engels Collected Works, p.28-29")

Gradually industrial capital expanded to such an extent that it spread from country to country. This capital made rapid inroads into India's indigo cultivation, railways, industrial setting up, coal, steel and iron industries. It sells products manufactured in India using Indian raw materials. In the middle, this industrial capital made it possible to plunder more of India's wealth than earlier merchant capital. But in the first half of the 19th century and the beginning of the 20th century, moneylender capital joined the capital of heavy industry. And the competition intensified to such an extent that World War-I started to hold the monopolistic market. However, apart from political conflicts, patriarchy, this monopolistic attitude of internally competitive capitalism was one of the important themes in World War II. Eliot vividly portrays the ambivalence, despair, loneliness, fear, isolation and emptiness of modern England in the post-industrial twenties. Throughout the poem there is a touch of desperation, a picture of the wretched spirit of the insecure, struggling for existence. Haripad Kereani is eager to save himself by saving a small amount of money; From that point of view, Prufrock is eager to free himself from the loneliness of working as a factory worker. However, Rabindranath portrays the picture of Haripad Kerani's economic tyranny; In comparison, Eliot does not portray this side of Prufrock so vividly. Rather, the social system is the catalyst for all the miseries of both of their civil lives; Which overshadows the totality of modern man's loneliness, loneliness, senseless feeling of mind has reached the edge of life. Despite being thousands of miles apart, both Haripad Kerani and Prufrock fail miserably and are defeated by the same mental faculties. A Famous critic wrote that-

After the industrial revolution, as the production machinery improved, the number of the salaried class also increased. These middle class beneficiaries are better educated than the exploited laborer-cultivator classes. The middle class is therefore looking upwards. Although the middle classes do not own factories and enjoy little ownership of land, they have more contact and intimacy with the privileged classes above. But when the business market slumps and factory layoffs begin, the lower middle class is also hit. When the cost of living and the rates of direct and indirect taxes remain at home, the lives of the middle class in Bandha Mahina are also in crisis. Neither laborer nor owner, this cultured middle class continues to suffer. In the profit-seeking anarchic system of capitalism, neither the laborer nor the middle class have any financial security in their lives, much less the opportunity for improvement. How many people have the chance to suddenly become a big man? Sixty-six percent of the middle class depend on the upper class for their livelihood. The middle class can do nothing alone without co-operating with the exploited laborers-farmers in the real struggle. ("Saroj Acharya, Marxian Philosophy and Marxist Logic, p.351-352")

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The Industrial Revolution organized in England in the 18th century is the basis for the development and construction of modern civilization. 1760-1840 AD During this period, there were amazing changes in the economy due to the modernization of agriculture, industry, trade, production system. Along with the changes in the production structure, the emerging bourgeois class is agitated. Which hastened the decline of feudal society and established capitalist society. In art-philosophy-thought-science etc., people shake off prophetic tendency and become confident in objective materialist consciousness. Campaigns across Europe. People start to think anew, build themselves, society: the state in modern thinking. Backwardness falls to pieces, men and women emerge from all chains of thought. Even at that time, when Charles Darwin on the origin of species was published in 1859, there was a direct conflict with science and religion. Emergence of new ideas; Thought-philosophy-economic-science-technological inventions, various experiments with objectivity flourished so vividly that the construction of a new civilization, nailing down the church-ruled feudal society, was organized around the lagoon, the heart of Europe; The homogenous social structure collapses like a house of cards. As a result, the Europeans migrated to the underdeveloped regions of the world in order to invent more overwhelmingly modern mechanized production systems, industry, capital, markets, colonization, consumption-distribution-profits, colonial rule-structures: at the same time laying the foundations of exploitation. T.S. Eliot (1888-1955) moved to England at the age of twenty-five from St. Louis, the former colony of Europe and Britain, intoxicated by discovery, and later accepted British citizenship. World War-I (1914-1918) broke out shortly after his arrival in England. In particular, the nervous struggle for market capture was evident among post-industrial Europeans. On the economic condition of British India, Revathi Barmon wrote:

Indian money was used as capital in British factories; On the one hand, India is again a market for British manufactured goods. British manufactured goods were forcibly sold to Indians in Indian markets through the Company, the Governor-General and trade representatives. Meanwhile, a reservation duty was imposed on manufactured textiles in India to stop Indian goods from entering the English market. ("Revathi Barmon, Evolution of Society and Civilization, p.134")

The conflict was between small capital and big capital. On the other hand, new and radical nationalism spread among Europe, Central Asia, and Ottomans due to eastern enmity. Competition in colonization to collect raw materials and sell manufactured goods, expansion of imperialism, perpetuation of former empires; The emergence of new powers, maintaining the balance of power in the international arena etc. worked behind the world war. The first world war was the result of the conflict. The First World War was an unprecedented catastrophe in the history of the world, a sign of the presence of a violent monster hidden in the depths of human skin. This destruction started from July 1914 till November 1918. Eliot sat down to write the poem; The time was between the first world war stage (1914-1918) of modern human civilization and on the eve of the first world war in 1915. When the war broke out, Europe's production structure gradually collapsed to such an extent that society became increasingly barbaric, the normal functioning of society was interrupted, and people became refugees: endangered, isolated, depressed. In the cities of modern Europe, citizens, workers, men and women, young people are lonely Despondent, excruciating mental anguish, wretchedness and indecisiveness ensue. Educated youths are addicted to drugs, involved in various immoral activities including prostitution. Mainly, unemployment takes such a dire form that young people are disoriented in the struggle to survive by working for meager

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wages in factories. Dangerous all around. It is far from expressing the love of this happy soul, the thought is futile here. Which is impossible in this socio-economic situation. Still the mind wants to love, soul to soul in tune with proper soul-body desires. But depressed times, wars and an insecure society have made the youth increasingly dull. The sapless youth has become apathetic. To survive, to protect existence is the only vow of life. Through the portrayal of Eliot Prufrock character, the socio-economic position of the depressed, despondent youth class of Europe at that time is depicted in his poetry. Modern man is isolated in today's post-Industrial Revolution urban civilization. Loneliness is a thin and thirsty animal suffering from the disease. This isolation of his is not only temporary; long term Its flow throughout the life-course. Isolation is terrible. Man, alienated from man: Man alienated from society and family, man alienated from thirst for human comfort. Man is also separated from God. The sigh of this sad, despondent person is across heaven-hell-underworld. This trend is not limited to clerks or proofreaders; It is everywhere in the society; Observed in all countries, among people of all societies. Philosopher Karl Marx wrote in this formulaic analysis:

The basis of this society is the production of goods where producers generally produce their products Establishing social relations with each other by treating them as different products and values After making profit, the rest except the owner class fall into the same category. ("Progress Publications (ed.), *Religion in Context*, p.134")

That is, this fallen class also uses each other as tools of exploitation; Different classes emerge in the society. Apart from the sale of absolute labor there is no capital left; They are the larger proletariat and working class of this society. And in addition, in this society where exploitation and authority exist, the basic human being of people is also considered as a commodity sold to the commodity, to capital, to power. Man becomes only a machine for selling labor. Capital is concentrated; monopolized ownership that exploits living labor. The worker sells his labor power to the bearer capitalist at rent. The capitalist accumulates it and builds a mountain of capital. But this capital is the surplus of many people's selling order. Capital is not the personal property of a single person: it is the social property of larger social forces. But to monopolized capital, to power, the aesthetic beauty of man, the thirst for beauty, the intense heart-feeling become neglected. In contrast, human-to-human distance increases; From that, despite being united in a single social society, the whole of human life takes the form of terrible isolation. Mental death occurs in a heartless mind burdened with loneliness. And so is "consciousness about life. Informed about beauty, joy and love, love of truth, love of beauty, love of love". ("Motaher Hossain Chowdhury, *About Culture*(ms<...wZ K_v),p.9-12") does not become possible for the Haripad clerk and the prufrock. In troubled life and mental death, neither can dare to say, O woman, I love thee. Both Prufrock and Haripad Kerani, involved in fierce rivalry, have become their own rivals. Indecisive indecisive people have fallen into indecisiveness. A Western literary critic wrote that-

J.Alfred Prufrock is an unhappy frustrated man. He is involved in a routine of social life and he does not feel comfortable in the society in which he is condemned to live. He sees boredom and monotony. Though he is conditioned by that fashionable society, he seems to be tired of the superficial and miserable existence he is leading. Besides, he is isolated in that alien world. He then talks to Himself and he suffers. Prufrock is a mask, a person through whom the tribulations of the modern city life are spoken. ("Luis Alberto Lazaro Lafuente, *T.S.Eliot: All Interpretation of the love song of J.Alfred Prufrock*, , p.164")

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That is, Prufrock is a depressed and unhappy person. He is ambivalent about the social norms and activities he spends like everyone else, his frustration is multi-faceted. Society and life are so joyless to him that he speaks to himself abstractly. The beauty of nature is worthless to him, all the way he has the courage to think of love in his heart, but he does not have the courage to open his mouth. A dying traveller is confused by mental disorder like a comatose patient. All these are the pictorial reflection of the people of the society of modern urban civilization; Which is representative of European society Prufrock and representative of South Asia Haripad Kerani.

Rabindranath's world travel and visages of world society began with his 1878 visit to England via Paris. He returned to the UK in 1912 on the eve of the First World War. After winning the Nobel Prize in 1913, he traveled to more than 30 countries in the USA, Latin America, Southeast Asia, Europe, etc. gave him new experiences and social philosophies. He got acquainted with various languages, social paintings, art-philosophy-literature and virtuous people. As a result, he was able to accurately understand the various divisions, classifications, rule-exploitation, nationalism, feudalism and the decline of feudalism in modern European society. He was able to understand himself, his country, his people in a new way. He saw a deep moral crisis in India as a result of the First World War. During the World War, the prices of all the essentials rose very high. Post-war economic depression, higher import of foreign goods, High tariffs on Indian manufactured goods led to India's Most of the industries were unable to sustain the losses and closed down. This has resulted in numerous industrial-labor-jobs in India. And the laborer became unemployed. As the rents on agricultural land increased, the poverty of the peasants increased, and when the war ended, most of the Indian army and military personnel were retrenched and became unemployed. Which is a socially fragile situation across the world that; People become disorientated and disorientated in the inhuman life-struggle with the unlimited increase in commodity prices. Tilottma also touched Calcutta, thousands of miles away in India, the images of workers occupied factories in England, lower-middle-class clerks, office workers, accountants, labor-employee movements, and social discontent in the struggle to survive. Like in the West, Indian society and the world of talented citizens in civil life, "like Haripad Kerani, is small, isolated and narrow" ("Serajul Islam Chowdhury, *Father's Order*, p.13") fear, suspicion, "separation is not only pervaded, but brutally underdeveloped" ("Serajul Islam Chowdhury, *Father's Order*, p.13"). However, in this modern urban drama, the state organization, its office, district, police station, shop, art, accounting, education, school, college, etc. need them. "But even in these needs, they have no class unity, no class consciousness and no future. They are either green from the wealthy class or the lower-middle class from the working class" ("Bangladesh Writer's Group (Ed.), *Problems of Social Progress in Bangladesh*, p.84-86"). As a result, there is no one to take account of the decaying, cracked, fragile mental disorder and horrible European society after the First World War. *The love song of J Alfred Prufrock* (1915) and Haripad Kerani's poem *Punashch* (1932) has no one to take account of the wounds in the heart. For them, "remedial thinking is futile here and prevention is a far-fetched organized matter" ("Serajul Islam Chowdhury, *Misrule of Capitalism*, p.66") T.S. Eliot wrote in his poem-

It is impossible to say just what I mean! But an if a magic lantern threw the nerves in patterns on a screen./NO! I am not prince Hamlet, no was meant to be an attendant Lord /one that will do to smell a progress, a start a scene or two, /advise the prince; no doubt, an easy tool, /deferential, glad to be of use, /Political, cautious, and meticulous; /Full of

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high sentence, but a bit obtuse /At times, indeed, almost ridiculous, at times, the fool.
("T.S. Eliot, *The love song of J. Alfred Prufrock*, p.3")

That is, what the professor wants to say, it is impossible for him to say. His nerves are so moribund with social isolation that all around he is engulfed in a sharp cry of destruction and death, carnage, tension, dissection, doubt. Even if he wants to get close to his lover, he can't say I love you. And sometimes he thinks that if he had been Hamlet; he might have forgotten any hesitation. But he is not. He can't even be a diviner. Rather, the flesh-and-blood prophet is ostracized from the mortal world, filled with desolate loneliness. Which is a sad reflection of modern man. Rabindranath also painted the pain of the professor in the mind of Haripada Kerani's love and biological thirst. Rabindranath wrote-

Dhaleswari is a village of the auntie on the banks of the river (aʃk|ix b`x Zxʃi wewmʃi
M^{av}g)
his daughter-in-law (Zvui ʃIʃii ʃgʃq)
His marriage with forlorn was fine. (AfvMvi mvʃ_ Zvi weevʃni wQj wVKVvK)
Moment auspicious, confirmed proof found (jMæ if, wbwðZ c^{agv}Y cvIqv ʃMj)
The girl was saved. I am legendary (ʃgʃqUv ʃZv iʃʃ ʃcʃjv| Avwg Z^{oo}_eP)
He didn't come to the house, I remember his daily coming and going. (NʃiʃZ Gj bv ʃm
ʃZv, gʃb Zvi wbZ` Avmv-hvIqv)
Day and night, it seems, with some half-world (w`bivZ, gʃb nq, ʃKvb Avagiv RMʃZi
mʃ½)
As if tied to the octagon, the one who waits (ʃhb Avʃôc,,ʃô evuav, ʃh AvʃQ Aʃcʃv Kʃi)
She is wearing a sari, vermilion on her forehead. (Zvi, ciʃb XvKvB kvwo, Kcvʃj wmu`yi)
("Rabindranath Tagore, *Punashch (cybð)*, p.69-70")

Expression of their unique creative talent in poetry; As distinct and diverse in form and form, it has developed in a multifaceted fashion. Philosophy of life, realistic tendencies, literature and progressive philosophy of writer Manas Sattva gave birth to diverse thoughts, flow of thought and imagination in social, political, economic, literary etc. fields. Imagination is of immense importance for understanding the truth of expression in literature or art. The creation of a sense of beauty there, is only possible through imagination. ("Man becomes artistic only when the flow of imagination is active in his consciousness. As a result he sees many in himself and himself in many. It is with the help of the imagination that things become the reality of the world, the truth of perception".) ("Asitkumar Banerjee, *Complete History of Bengali Literature*, p.571") In other words, Haripad Kerani in the flute poem is not only a summary of the life of Haripad Kerani with the famine of life and thirsty heart; This Haripad clerk has gone through the interwebs of private life of the Indian urban civil society; All people, all countries, breaking through the social boundaries of the shores of eternal pain. The agony of the individual has become the agony of post-World War-II society. As if you can escape from the responsibility. What can really be saved? doesn't go Physical escape is impossible, but mental escape is impossible. Burned by this agony of social despair, the city people are not able to get crushed; How painful is the pain of saying no, how intense and painful is the death of the soul; It has become a tangible reflection of modern man's age-suffering of modern human society by breaking through the harsh reality of the heartbreak screams of Prufrock and Haripad Kerani. Haripad Kerani's intense attraction to this all-round dreamy heroine and beloved equals Prufrock for The Lady, Yaksha's lustful thirst for the beloved, Paris for Helen, Shah Jahan's love for Mumtaz. A famous Bengali critic wrote that-

And after the content of art, the essential art element is its expression. There is no substitute for exposition to present a subject to the reader. Because expression is what keeps writing moving and dynamic. The style of writing is one of the artist's artistic qualities, i.e. expression is the soul of the essay. When a book becomes particularly

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famous, it should be judged well - the fame is not for the content; For composition.
("Mohitlal Majumdar, Collection of Foreign Articles, p.180")

The Love Song of J. Alfred Prufrock T.S. Eliot's (1888-1965) poetry is marked by myth, myth and allegorical tendencies. In his use of myth he gave more prominence to Greek mythology. With poetic imagery, Prufrock portrays the mythical character as heroic and heroic in contemporary times. Not only in the poem The Love song of J. Alfred Prufrock: Eliot in his *The waste Land, Four Quartets. The Hollow Men. The Fire Sermon, Death by water etc.* used Western and Eastern mythology smoothly and efficiently, sitting on his contemporary period. For example: In the poem The Love song of J. Alfred prufrock he uses Greek mythology in Prufrock's style of speech. The Prufrock says - "No! I am not Prince Hamlet, nor was meant to be, I am attended Lord" ("T.S. Eliot, *The love song of J. Alfred Prufrock*, p.3-4"). That is, in the poem, the Greek love- heroic heroism character Hamlet is told to express his love to his beloved by becoming strong as a mental force in the mind of the Prufrock. But that courage was not transmitted to Prufrock in that social turmoil. Elsewhere, Rabindranath's poetry is a bridge to change the direction of the universe in *Punashch* poetry. Rabindranath also used ancient-mythology in his poetry. But in the flute poem, he described the imagery and scenery according to Eliot, but he did not use dialogue through the protagonist like Eliot. As a philosopher and social philosopher, Free-rhythm has depicted the life of Haripad Kerani as a good man in elegant prose. "Whereas in poetry with a poetic tendency circles like nature, seeing pictures and drawing pictures is his nature" ("Sheetal Chowdhury, *Art and Construction in Premendra Mitra's Short Stories*, p.15"). He has reached the depiction of Indian urban drama through Haripad Kerani, a reflection of the civil society of Kolkata after the First World War with his calm mind. Rabindranath wrote-

Monsoon is frequent (el@v Nb+Nvi)
the cost of trams increases (U^v+gi LiPv ev+o)
sometimes mines are also cut (gv+S gv+S gvB+bi KvUv hvq)
piled up in the corners of the alleys, rotting (MwjUvi +Kv+Y +Kv+Y R+g I+V, c+P
I+V
ghosts of mango peels and jackfruits (Av+gi +Lvmv I AvwV KvuVv+ji f-wZ)
fish hooks crushed cat's kittens. (gv+Qi KvbKv gvov +eov+ji Qvbv)
("Rabindranath Tagore, *Punashch (cyb)*, p.69-70")

That is, Rabindranath did not use any myth or myth in the Flute poem. While describing the imagery in the land of poetry, he describes a hanging picture of *Ganesha*. But in the totality of the two poems, Rabindranath did not take the dialogue trend. Rather Eliot in his *The Love song of J Alfred Prufrock* poem, the tragic chemical-alienation romantic obsession of the citizens of modern urban drama, as Prufrock's role in the myth dialogue method, Rabindranath has painted the same image-feeling and bleeding in the broken heart by Haripad Kerani in the poem Flute. In depicting life. Although both poets have similarities in drawing feelings and emotions and social philosophy, there is a contrast in the use of narrative, style myth.

Finally I will say, it is also true that after the rise of capitalist society after the collapse of feudalism in the 19th century, the production ownership of the society is not completely in the hands of the lower and middle classes. The tendency of the middle class to get rich, working in factories, offices -courts, is fueling their spirit of plunder. Some flock to the city like Haripad Kerani to survive. With the bourgeois economic system and values of society in the city, Haripad the clerk

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also finds himself a lonely lifeless creature in an industrialized society like Prufk in England. Although the environment and location are different, both have the same mental disorder. Moreover, in view of the crisis of existence, the position of this lower class, middle class, without class unity, stands neither at home nor at home. The life of this barren class is so miserable. In the course of time in the development of society and the state, between these two classes (the owners of the means of production and the workers), the middle class is born, which has no contact with production. Yet modern state organization, its offices courts, districts, shops, accounting, education, schools-colleges, universities etc. need them. They have no class unity, they have no class consciousness and they have no future. They are either the rich class or the working class middle class. People like Haripad Kerani and Prufrock are constantly struggling to survive in the society.

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