
**Exploring literature review on B G Tilak's *Geeta Rahasya* and T S
Eliot's '*The Wasteland*'**

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Abstract:

This paper delves into the comparative exploration of B.G. Tilak's *Geeta Rahasya* and T.S. Eliot's *The Wasteland*, two seminal works emerging from distinct cultural and philosophical contexts. *Geeta Rahasya* interprets the Bhagavad Gita through the lens of karma-yoga, focusing on duty, action, and righteousness. In contrast, *The Wasteland* reflects the disillusionment and fragmentation of modernity, offering a complex portrayal of spiritual desolation. By conducting a thorough literature review, this study highlights the philosophical parallels and divergences between these works, particularly in their treatment of moral decay, spirituality, and the search for meaning amidst societal upheaval. The analysis sheds light on how each author responds to crises of faith and morality within their respective cultural frameworks. This paper aims to offer a nuanced understanding of these works, demonstrating their relevance to contemporary socio-religious discourse.

Keywords: Comparative Literature, Spirituality, Karma-Yoga, Modernity, Societal Crisis

Introduction

Though their handling of existential and spiritual concerns indicates strong links, the rich philosophical traditions of India and the West have occasionally been investigated in different directions. T.S. Eliot's *The Wasteland* (1922) and B.G. Tilak's *Geeta Rahasya* (1915) are two such masterpieces that, albeit from distinct cultural situations, offer great insights on moral deterioration, human suffering and the search for meaning. Inspired to go beyond self-serving demands for the good of society, Tilak's reading of the Bhagavad Gita presents a vision of karma-yoga—the road of selfless action and obligation—as the highest spiritual practice (Tilak, 2000). "On the other hand, Eliot's modernist poem *The Wasteland* reflects a divided society battling existential anguish and lack of faith since it catches the spiritual damage of the post-war globe (Eliot, 2002).

Examining their shared concerns about moral and spiritual degradation, as well as their various conceptions of atonement, helps this study link these two novels. Drawing on ancient Indian literature, Geeta Rahasya uses Tilak's advocacy of karma-yoga as a means of spiritual rebirth among colonial persecution and cultural decay (Sarma, 2003). Though separated by geography, religion, and historical circumstance, both Tilak and Eliot present work intensely targeted at the problem of human life in times of great societal transformation. Inspired by Western literature, philosophy, and myth, Eliot, on the other hand, catches the intellectual disillusionment and spiritual paralysis of his day and offers a bleak but insightful analysis of the moral downfall of modern civilization (Brooker, 2005).

Comparative analysis of Eastern and Western philosophical traditions has attracted more and more interest in recent publications. Scholars like Nussbaum (2011) have argued for the need for cross-cultural communication in solving universal moral and purpose concerns, therefore implying that both Eastern and Western literature can contribute to starting a worldwide ethical and human flourishing debate. By way of a comprehensive review of the body of the present study on Geeta Rahasya and *The Wasteland* inside this framework, this paper seeks to add to the corpus of knowledge. By stressing significant themes, including spiritual crises, the purpose of the person in society, and the route to redemption, this book explores how each work responds to the historical problems of its time and what lessons it has for readers of today.

The historical and cultural context of Geeta Rahasya and *The Wasteland* helps one to understand their works. B.g.? Under British colonial administration, Tilak wrote Geeta Rahasya, which gave his performance of the Bhagavad Gita a strong nationalist tinge (Chatterjee, 1998). Seeing personal action as a means of national emancipation from colonial domination and regeneration, his emphasis on karma-yoga reveals his desire to inspire selfless Indian service (Gupta, 2001). From Tilak's vantage point, the Bhagavad Gita's spiritual message is one of active participation in the world rather than renunciation—a perspective that particularly appealed to the Indian freedom struggle.

Conversely, T. S. Following World War I, a period of immense disillusionment and mistrust of the values that had heretofore upheld Western civilization, Eliot wrote *The Wasteland* (Levenson 11). Eliot's poem catches the sensation of fragmentation and spiritual damage defined by shifting cultural, intellectual, and moral environments. From numerous civilizations, allusions to myth, religion, and literature underline Eliot's research of the universal themes of death, rebirth, and spiritual regeneration (Gordon, 1998). But Tilak tried to restore a feeling of purpose and action by means of religious philosophy; Eliot presented a more gloomy view, underlining the difficulty of atonement in a spiritually bereft contemporary society (Chinitz, 2003).

Both works connect with the idea of moral and spiritual regeneration, even if their surroundings are somewhat different. Tilak's *Geeta Rahasya* offers a prescriptive approach demanding disciplined activity in line with dharma (moral obligation), therefore helping one to overcome personal and group problems. By contrast, Eliot presents humans as lost in a cultural and spiritual wasteland where traditional sources of meaning have degraded in *The Wasteland*, so providing no clear way ahead (Brooker, 2005). Notwithstanding these differences, the basic question of how to handle periods of societal crisis runs across literature and is ripe for comparison.

Methodology

This essay looks at B.G. applying a thematic and comparative literature review methodology. With an eye towards important themes, including spiritual crisis, moral degradation, and social transformation, *Geeta Rahasya* Tilak's *T.S. The Wasteless* uses Relevance to the research objectives dictated by the choice of literature for review, giving works that interact with the philosophical, cultural, and historical settings of both texts top priority. Particularly his emphasis on karma-yoga, the review process was geared around finding and evaluating linkages between Eliot's portrayal of modern existential suffering and Tilak's knowledge of the *Bhagavad Gita*. This theme study shows how each book responds to the issues of its day as well as offers possible solutions or objections to the human predicament. Moreover, the comparative approach of the study highlights the similarities as well as the variations between the Eastern and Western philosophical systems presented in the works. Placing the study in the broader framework of postcolonial and modernist studies helps the method to offer a closer awareness of the moral and spiritual components defining both works.

Review of literature

Although both *Geeta Rahasya* and *The Wasteland* greatly add to their respective philosophical and cultural norms, they have been researched academically quite extensively. The Body of B.G. *Geeta Rahasya* primarily examines Tilak's reading of the *Bhagavad Gita* in view of India's struggle for liberation and Tilak's advocacy of karma-yoga as a road to both national and personal atonement. On T.S., however, studies on Eliot's *The Wasteland* largely concentrate on its modernist approach, its portrayal of post-World War I disillusionment, and its allusions to many religious and legendary traditions. This section reviews the primary body of research on these works with an eye toward the confluence of spiritual and moral regeneration, therefore tying present interpretations with this study.

Geeta Rahasya: Deciphering Karma-Yoga

Most of the corpus of current studies on *Geeta Rahasya* stresses Tilak's original understanding of the *Bhagavad Gita* as a call to action, not as a text urging renunciation. Gupta (2001) argues that the finest sort of spiritual practice is Tilak's main thesis—that karma, or deed, accomplished free from connection to personal

advantage is This reading of the Gita differs from more traditional ones that stress detachment and meditation. For Tilak, behavior congruent with dharma, or righteous responsibility, is the road to both social and spiritual progress. Joshi (1993) said that Tilak's Geeta Rahasya was a direct response to the sociopolitical climate of colonial India, in which he felt aggressive opposition to British rule rather than passive compliance was needed.

Sarma (2003) points out that Tilak's perception of karma-yoga was greatly influenced by his aim to empower the Indian people. Using altruistic labor in service of society, Tilak linked spiritual practice with the nationalist cause—a perspective that truly connected during the independence movement. Scholars such as Chatterjee (1998) have also argued that Geeta Rahasya is not only a religious work but also a political manifesto proposing a group ethical awakening to offset the moral degeneration brought about by colonial rule. Combining spiritual and political philosophy, Tilak provided a new prism through which to view the Bhagavad Gita—one stressing personal responsibility and social obligation against hardship.

The Wasteland: modernist struggle and spiritual fragmentation

Unlike Tilak's dream of activity as a method of spiritual and social renewal, T.S. The human situation is shown in a more unfavorable light in Eliot's *The Wasteland*. The poem's fractured structure, multiplicity of voices, and intertextual references to Western and Eastern religious traditions reflect the anarchy of the modern world; scholars like Levenson (2011) have described *The Wasteland* as one of the most profound literary reactions to the sense of fragmentation and despair that permeated Europe following World War I. Gordon (1998) contends that Eliot's use of myth and literary allusion amplifies the cultural and spiritual collapse of the 20th century since traditional sources of meaning no longer bring consolation in the face of modernity's uncertainties.

Critics have also concentrated especially on Eliot's interactions with mythological and theological themes. From the Bible to Eastern traditions, Brooker (2005) notes that *The Wasteland* uses a range of religious works to investigate the prospects of spiritual rejuvenation in a world that seems devoid of faith. But compared to Tilak's, Eliot's concept of atonement is far less clear. Tilak suggests karma-yoga as a useful road to atonement, while Eliot leaves readers in a state of uncertainty and offers glimpses of rebirth but no definite answers. *The Wasteland* reflects Eliot's own spiritual crisis—one that would later lead him to join Christianity in search of meaning—perched in 2003, according to Chinitz.

Scholars like Cooper (2006) have studied extensively the use of myth in *The Wasteland*, arguing that Eliot's references to the Grail legend and fertility myths help to contrast the more coherent belief systems of the past with the spiritual emptiness of modern civilization. Together with the shattered story of the poem, this mythic framework highlights the disintegration of personal and group identification in the

modern day. Critics like Moody (1994) argue that the poem's pessimism reflects Eliot's great sense of alienation—from society as much as from the spiritual traditions that earlier gave direction.

Comparative Analysis and Intercultural Communication

More recently, comparative studies linking Eastern and Western philosophical traditions have drawn increasing interest. According to Nussbaum (2011), cross-cultural studies of novels like *Geeta Rahasya* and *The Wasteland* offer a perceptive examination of shared human concerns, including morality, grief, and the search for meaning. These works, from many civilizations, center on how people overcome crises. Although Tilak's emphasis on altruistic conduct as a road to spiritual and social rebirth contrasts with Eliot's more dubious analysis of the moral fall of modernity, both volumes ultimately wrestle with the question of how to establish meaning in a world defined by suffering and uncertainty.

Comparative writers like Damrosch (2003) have noted that despite their differences, interactive texts like *Geeta Rahasya* and *The Wilderness* highlight universal philosophical concerns. Tilak and Eliot both look at the fragmentation of the human experience through the prism of colonial rule or modernist disillusionment. This comparison helps us to better understand how literature reacts to and comments on social as well as cultural spiritual crises.

Philosophical Parallels and Divergences

Analyzing the intellectual underpinnings of *Geeta Rahasya* and *The Wasteland* reveals both parallels and divergences in their approaches to the moral and spiritual crises they expose. Tilak's philosophy is anchored on the notion of karma-yoga, which stresses the need for selfless effort carried out in keeping with one's duty (dharma) free from attachment to the results. Inspired by the *Bhagavad Gita*'s lessons, where Lord Krishna argues for action as a method of transcending personal desires and gaining spiritual emancipation, this thought finds roots (Tilak, 2000). In this sense, the person's devotion is social as well as personal, thereby connecting their morality to the benefit of society. Scholars such as Gupta (2001) have noted that Tilak's viewpoint presents a comprehensive picture in which community growth and personal spirituality are connected.

The Wasteland presents a significantly more broken and negative view of the modern human state by comparison. Eliot's portrayal of spiritual decline is closely linked to the fragmentation of modern life, in which war and industry have eroded traditional sources of meaning, such as religion and community (Gordon, 1998). While Tilak sees action as a solution to moral and societal problems, Eliot's *The Wasteland* shows that mankind is immobilized by its incapacity to act meaningfully ensnared and caught in a loop of existential pain (Levenson, 2011). According to Chinitz (2003), Eliot's use of disconnected voices and shattered narrative frameworks highlights the difficulty of finding coherence or atonement in a modern civilization

cut off from its spiritual roots.

Notwithstanding these differences, Tilak and Eliot both truly tackle the problem of how humans could negotiate moral and spiritual crises. Though more negative, Eliot's study of spiritual desolation acknowledges the need to confront the moral gap of the modern world; Tilak's prescription of karma-yoga provides a proactive means of overcoming such crises. As Nussbaum (2011) points out, both authors are ultimately concerned with the connection between personal morality and the more general societal factors that shape human experience, thereby offering rich ground for comparative philosophical inquiry.

Contextual and cultural references

The historical and cultural settings of *Geeta Rahasya* and *The Wasteland* significantly influence their themes and ideas. B.G.- Writing during a period of intense political unrest in India, underlined by the struggle for freedom from British colonial control, Tilak's works evolved in response to this sociopolitical milieu in which many nationalists found inspiration in the teachings of the *Bhagavad Gita* (Chatterjee, 1998). As Gupta (2001) points out, Tilak's interpretation of the *Gita* was not merely a theological one; it was practically linked with the objectives of the Indian liberation movement, inspiring individuals to embrace their responsibilities towards society as an act of revolt against colonial injustice. This combination of spiritual philosophy with political action positioned Tilak's work as a vital resource for galvanizing communal and national identity, motivating a feeling of obligation and agency among Indians.

Comparatively, T.S. *The Wasteland* by Eliot catches the despair and pessimism that followed World War One across Europe. Written amid a horrible world war, the poem depicts the existential darkness and cultural depression of this era. From Eastern philosophy to Western literature and religion, Eliot's utilization of a wide spectrum of cultural allusions highlights the profound sense of fragmentation that permeated modern life (Gordon, 1998). The poem comments on the loss of cultural cohesiveness in a society swiftly evolving where the certainties of the past have been destroyed, as Levenson (2011) notes. Underlining Eliot's opinion that traditional spiritual and moral frameworks were inadequate in confronting the complexity of modern life, this historical context affects the poem's study of problems, including death, rebirth, and the search for meaning.

While both authors battle the expectations of their specific environments, their responses are quite different. Through unselfish action, Tilak's work inspires active involvement in the world and provides a vision of hope and rejuvenation grounded on communal responsibility (Sarma, 2003). Eliot's depiction of modernity, on the other hand, reflects a more nihilistic viewpoint, meaning that the fragmentation of society leaves people in a situation of spiritual barrenness, craving for connection but unable to find it (Chinitz, 2003). This variation in point of view highlights how

contextual and cultural aspects affect not only the philosophical results but also the subjects of every work, therefore providing a rich ground for comparison.

Ethics and Spiritual Needs

Analyzing spirituality in *Geeta Rahasya* and *The Wasteland* reveals significant ethical responsibility that directs the diverse points of view of Tilak and Eliot. In *Geeta Rahasya*, Tilak offers a spiritual perspective stressing active world participation as a core ethical obligation. By means of karma-yoga, he contends that spiritual realization is achievable not by renunciation but rather by means of responsibility in the world, so merging ethical behavior with spiritual development (Gupta, 2001). This approach stresses the importance of purpose in action, in which people are asked to serve society selflessly to reach both personal and group atonement. Scholars like Joshi (1993) note how Tilak's ethical perspective helps people restore their agency in a colonial environment and suggests that moral obligation spans the personal to include the greater society.

Conversely, Eliot's *The Wasteland* presents a more convoluted and generally negative view of spirituality. The poem examines the moral quandaries persons in a society free of traditional moral rules must deal with. Eliot captures the breakdown of modern identity and the ensuing moral confusion by combining several voices and allusions (Gordon, 1998). There are moments in the poem when it alludes to possible rebirth—such as the invocation of religious and mythical symbols—but generally, these are juxtaposed against a sense of disappointment and despair. As Brooker (2005) notes, Eliot questions if ethical responsibilities have meaning in a society headed toward anarchy and moral uncertainty. This existential investigation catches a more general modernist concern about people's capacity to act morally when traditional sources of direction have been called into doubt.

Although they approach things differently, Tilak and Eliot emphasize the importance of ethical participation in response to spiritual crises. While Tilak's call to action through karma-yoga presents a framework for ethical life based on obligation and responsibility, Eliot's research of moral ambiguity in *The Wasteland* reflects the challenges of retaining ethical imperatives in a fragmented world (Nussbaum, 2011). Collectively, these works emphasize the complex relationship between spirituality and ethics and show how different cultural environments influence people's attitudes to their moral obligations during crises.

Resonances in Themes and Contrasts

Examining thematic resonances and contrasts between *Geeta Rahasya* and *The Wasteland* reveals the nuanced interactions between both works with concepts of obligation, identity, and rebirth. Emphasizing the importance of selfless work in search of both personal illumination and social advancement, important to Tilak's *Geeta Rahasya* is the idea that one's duty (dharma) transcends particular inclinations (Sarma, 2003). Apart from a personal direction, Tilak's articulation of duty acts as a

moral compass, helping people to match their actions with the greater good, therefore reinforcing the sense of communal identity among the Indian people during a period of colonial oppression. As Chatterjee (1998) contends, national unity and resistance against outside pressures completely depend on this common consciousness.

Conversely, *The Wasteland* explores questions of identity and rebirth inside a scene of crumbling hopelessness. Eliot shows the fragmentation of the modern self—using multiple voices and narrative tactics, therefore creating a huge sense of alienation and loss. The poem, as Levenson (2011) notes, captures the fractured cultural geography of post-war Europe as people work with the aftermath of historical trauma. The numerous points of view in *The Wasteland* expose the difficulties of establishing a coherent identity in a society defined by anarchy, therefore casting doubt on the possibility of rebirth inside such anarchy (Gordon, 1998).

Notwithstanding their different subject approaches, both works investigate the concept of rebirth in their own particular manner. Karma-yoga, a road promoting ethical living and community involvement as methods to obtain spiritual fulfillment, enables one to experience regeneration in *Geeta Rahasya* (Gupta, 2001). Conversely, Eliot presents regeneration as a challenging goal that is occasionally buried by the weight of present existential sorrow. However, Eliot's narrative at last shows a craving for importance and connection, as Nussbaum (2011) notes, even with this general cynicism that permeates contemporary life.

With their opposite thematic landscapes—one urging proactive participation through obligation and the other considering the collapse of identity—these two novels highlight the challenge of understanding ethical commitments in diverse cultural contexts. Analyzing these elements clarifies the more general effects of Tilak's and Eliot's concepts for present disputes on spirituality, ethics, and the human experience.

Conclusion

Viewing B.G. Geeta Rahasya Tilak's and T.S. Eliot's *The Wasteland* presents Based on the conviction that people can recover agency through ethical activity and responsibility towards the group, Tilak's support of karma-yoga as a road to self-realization and society responsibility presents an optimistic picture of renewal, with its rich tapestry of philosophical and thematic intersections illuminating the complexity of spirituality, ethics, and the human experience in opposing cultural settings. Conversely, Eliot's portrayal of the disintegration and existential suffering of modernity in *The Wasteland* challenges the possibility of a consistent identity and meaning, therefore reflecting a more doubtful relationship with renewal and ethical responsibilities. Both novels, in spite of their varied approaches, actually connect with the moral and spiritual challenges of their times, so motivating readers to take their own responsibility in handling the complexities of modern life. Finally, this analogy highlights the role of context in creating philosophical discussion and the ongoing

relevance of Tilak's and Eliot's insights for contemporary discussions on spirituality and ethics. Through their works, both authors inspire a reevaluation of how individuals should engage with their moral responsibilities in a society increasingly split, fostering a conversation crossing cultural boundaries and advancing our knowledge of the human condition.

Discussion

Investigating B.G. T.S., Tilak Rahasya, and Geeta Rahasya Eliot's *The Wasteland* offers a believable dialogue between two separate but connected philosophical systems, each battling the challenges of their own surroundings. The argument of these works presents significant fresh angles on how spirituality and ethics could be understood and used in numerous cultural contexts.

Apart from expressing a spiritual doctrine, Tilak's emphasis on karma-yoga acts as a strong call to action during a turning point in Indian history. His understanding of the Bhagavad Gita is strongly entrenched in the sociopolitical realities of colonial India, where building a feeling of national identity and shared duty depends on the moral obligation to participate in altruistic action (Gupta, 2001). This point of view is especially relevant in the present environment since global challenges demand moral involvement and active participation of people. Because Tilak underlines that moral action is a road towards both personal and public improvement, her works appeal to modern movements supporting social justice, environmental sustainability, and community empowerment.

Conversely, Eliot's *The Wasteland* tackles the existential conundrums arising from modernity and the spread of cultural identities. The poem shows a significant sense of disappointment by way of its intricate layering of voices and cultural references, therefore stressing the difficulties of people looking for meaning in a society that seems to lack coherence (Levenson, 2011). Particularly during crises, Eliot's work forces us to consider critically the complexity of the human experience. The moral conundrums that *The Wasteland*'s characters face resonate with modern viewers grappling with issues of identity, belonging, and moral ambiguity in a world getting more linked by the day.

Moreover, the interactions among these books highlight the need for context in developing philosophical discussion. While Tilak advocates a proactive ethical posture based on obligation, Eliot's work offers a counterweight underlining the challenges and uncertainties accompanying such an involvement. This comparison challenges readers to consider how their ethical decisions and spiritual beliefs are shaped by historical, social, and personal situations, therefore influencing their own positions inside society and cultural systems.

Reading Geeta Rahasya and *The Wasteland* not only increases our awareness of Tilak's and Eliot's concepts but also motivates broader research on how spirituality and ethics should handle the complexities of modern life. By means of interactions

with these volumes, readers are motivated to explore their own ethical responsibilities and recognize the ongoing relevance of these philosophical discussions in addressing the moral conundrums of today". Using this comparative viewpoint, the study emphasizes the need to acquire a sophisticated awareness of the relationship among spirituality, ethics, and cultural background, thereby promoting a more complete respect for the human experience.

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