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T. S. ELIOT'S "*THE WASTE LAND*": BRINGING OUT SPIRITUAL REDEMPTION

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Abstract:

The composition of 'The Waste Land' as a poem is just an impression of an excursion summoning profound recovery. Obviously, Eliot has communicated the crumbling state of current human advancement. In it, the parts of present day culture after the world encompassing war have been all the more clear. The writer is never held reluctant to put the chance of the destruction of current life in an artistic manner. He has infused a few terms of strict incentive for the salvation of present day individuals. Indeed, even the five pieces of his renowned sonnet explain the method of liberation from the field of good debasement. His summoning to individuals getting over the obstruction of the cutting edge ruinous condition is a way of good sanitization as an excursion of human existence isn't nevertheless an excursion through the way of profound quality having issues of the strict element.

Keywords: Artistic, explain, decay, liberation, inspiration, recovery, salvation.

Introduction:

This is the showing of summoning profound recovery utilizing numerous strict viewpoints. This assistance to understand the method of opportunity of otherworldliness in portraying the conditions. Beginning with the shamefulness of current culture, the inspiration of otherworldly reclamation is amazing in the sonnet. Present day individuals sink into the transgression of the discard and even don't attempt to discover an exit plan for their salvation. The true to life conditions of this sonnet make it genuinely hard for the reader to uncover the center significance of the sonnet. The waste Land is the genuine declaration of the genuine state of the cutting edge individuals still at this point. The blending of the way of thinking of the east and west is an uncommon illustration of a particularly unbelievable poem to be understood without any problem. Arundhati Bhuyan truly discusses the accompanying lines in her composition and these are most appropriate for the citation.

“His deep reverence to the Indian tradition is a significant part of his

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assimilation. Of Course this incantation of the East was keenly felt by many even before Eliot. Ever since the early part of the 17th century, the contact between India and the Western world has been yielding far reaching results” (Bhuyan, 2012)

Human good debasement and reclamation are the excellent two focuses began in The Waste Land for sure beginning with the defeat of current culture, finally, it is seen that Eliot, a representative, of present day culture has evoked otherworldly recovery. It can likewise be said that the propensity of wakeful for trespassed present day individuals has not been talked about before. The waste Land is an exceptional creation just as an entrance being utilized as a mechanism of profound recovery. It has no regular proof for the introduction of a ceaseless eruptive depiction of The Waste Land. The endeavor to raise current realities of recovery of present day individuals through this is finely obvious. The introduction of the excursion of ‘The waste Land’ happened in 1922 after the world war-1, introducing the frightfulness of current culture is conspicuous all over the place. He communicates all his endeavors introducing the corruption of purported present day culture. Prior to its distribution, it was longer and later altered just as shortened by another talent, Ezra Pound whom T.S. Eliot

commends most in any case the sonnet turns out to be more unpredictable to comprehend.

Eliot's reached to each side of information makes The Waste Land an interesting piece. He has blended fantasy, legend, Christianity, Hinduism, and Buddhism driving it to the pinnacle of intricacy that is important for the development of the plot required for the sonnet and furthermore applies a genuine significance of Eliot's super creation, The Waste Land. So Sharma thinks of her assessment on Eliot's going to utilize different idea phenomenally, in the following way:

“Because of his Unitarian approach and moral bent of mind, he envisioned and in turn advocated that spiritualism was the only way to release modern humanity from the desert of spiritual miasma. Eliot knew that if he simply confined himself to west only, this predicament cannot be resolved. Hence, in order to endorse his verdict, he galloped all around the globe and tried to extract the wisdom of the whole world to give an antidote for this disease. This partially explains his inclination towards Indian religion and metaphysics. (Sharma, 2014)

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Regardless of having dissimilarities into one compartment, Eliot has comparably demonstrated that ethical, profound, and human corruption in an excursion of the poem. In the book 'Porojomi' the interpreter expresses the citation of Lyndall Gordon pleasantly in which Gordon's idea about Eliot as a biographer is referenced:

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

He has raised the conditions of present day culture lost the way of filtration. From The Burial of Death to What the Thunder say is a clamor of looking through

correction. Indicating the state of living dead of individuals still as it is presently, first and foremost, the sonnet draws in much consideration of the peruser. The tale of the fantasy of the fisher lord fills in as an image of human defeat and the development of the case of Christ is only an illustration of present day individuals' profound wreck alongside a desire for salvage through the front of Christianity just as the Eastern and other way of thinking. The Thames is seen bearing the wrongdoing of human development like the blessed stream Ganga in the way of thinking of Hinduism. The connection of each part in five scenes is a note of human rot. Human ought to understand the assignment of his excursion of life and act to his deed however barely get it and race to the converse way where sin baits him. Khali consummately comments about people that are suitable to the idea. He says,

"Therefore, since man is imperfect, the task of religion is essentially to counsel him of perfection. He can strive to achieve perfection. With the best of his efforts to repudiate flesh, he must yield to its appetites". (Khali, 2014)

The unmistakable quality of desire without adoration isn't inconsequential The heart of present day individuals drives us to the skirt of good and profound elimination.

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The sexual hunger of human culture is genuinely obvious and loss of feeling of religion goes a long ways past the scope of present day culture. T. S. Eliot attempts to remind the cutting edge humanized individuals about the aftereffect of sexuality paying little heed to classes of society. Clear can't help suspecting that The Game of Chess shows the round of human existence as unethical yet Eliot has added the embodiment of religion in his sonnet. The hint of strict presence is wherever throughout everyday life. In Hinduism Air, Water, Fire, Earth and Sky are known as the " Panchavoot" make each component in the universe including the human body and it is unmistakably realized that the exhibit of these components in The Waste Land not just weaves the five-section in a sting transforms the sonnet into a strict conviction even in a Christian way of thinking "Show your dread in a small bunch of dust"(Eliot, P-12) Man is made of residue, one of the components, and will re-visitation of residue. It shows the genuine fate of individuals.

“O Lord Thou pluckest me out/O Lord Thou pluckest”. The notice of the above lines is the debauchery of human culture where St Augustun goes to Carthage and requests that God take him up. Eliot has additionally blended the pith of religion from various perspectives. The presence of confidence in God has completely evaporated from current culture. Presently they have very nearly

moral eradication. So the best way to be saved from this good ruinous condition is to give up themselves to God and look for reclamation. Desire, sex, and want have crossed the restriction of resilience. Consequently, Eliot has demonstrated not just his inspiring profound recovery can continue to community among God and people. Haque even consents to the idea of T. S. Eliot and says as same.

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

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origin. The utmost force of modernity did challenge the traditional ways of human's endeavors and experience" (Haque, 2016)

Male Dominate Modern Society:

The advanced society is by all accounts male-ruled in course of clarifying the section 'The Game of Chess' "The difference in Philomel, by the uncouth ruler/So discourteously constrained; yet there the nightingale"(Eliot, P-19) Giving the reference of Philomel, Eliot shares weakening states of ladies in the general public other than this there are others models in which ladies are compelled to sex with no sentiments or love. "My feet are at Moongate, and my heart/Under my feet. After the occasion/He sobbed. He guaranteed 'another shirt/I offered no remark, What should I expect?" (T.S, 1922, p. 37) The ladies are dealt with gravely with no regard. Goodspeed says in his article about the position and regard given in the general public without thinking about their commitment to the male-ruled society for the most part in two sections among the five "A Game of Chess and The Fire Sermon" which intentionally show how ladies are vulnerably undignified despite the fact that they make similar kinds of devotion, penance, and job in the general public. The presence of a male-overwhelmed society has barely acknowledged ladies' commitment. Eliot

shows the situation of ladies from numerous points of view. In accordance with Eliot, Julie Elaine Goodspeed-Chadwick attempts an endeavor to show the situation of ladies so she composes,

"With an economy that is still gendered as a result of a sexual division of labor in the early twentieth century, it is little wonder that those with money (Primarily men) desire that which cannot be bought against the owner's will-bodies, particularly women's bodies." (Goodspeed-chadwick, 2009)

The waste landers suffer most described in the poem, The Waste Land, for their deed even a personal touch of Eliot's life has been quite stated. "On Margate sand." (T.S, 1922, p. 37)

The comment of Margate sand is where Eliot's better half Vivian sells out him. Eliot has never been reluctant to raise the individual occasion outlining ethically destructive present day culture. These are the qualities of the destruction of society. So Eliot feels an urge, watching the state of the ladies as a feature of current culture for their acquiescence to and requests profound recovery. Nonetheless, Eliot makes a decent attempt to caution the destined waste landers

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about the results of their random sin. He says that in *Death by Water* area “Consider Phlebas who was once attractive and tall as you” (T.S, 1922, p. 39) No one ought to fail to remember the reason else they should confront passing like Phlebas. He, a speaker, verbalizes a potential outcome without a point or target. The Waste Landers resemble dead bodies without spirits. So Eliot tells in *The Burial of the dead*. “The corpse you planted last year in your garden/ has it begun to sprout?” (T.S, 1922, p. 16)

A political view with Religious Principal:

Eliot's openness to bringing out otherworldly excursion has been much hindered not as a significant foundation of presentation blended in the sonnet by featuring the different political and patriotism mystery. Eliot's utilization of political fixation can't present the diary diversely however as a road to the objective of accomplishment of otherworldly liberation. Eliot's reference of ‘Smyrna’ in *The Fire Sermon* genuinely political on the grounds that it is joyfully given to Greece as a token for their collusion ‘Mr. Eugenides, the Smyrna vendor’. (T.S, 1922, p. 30)

Smyrna is a sizable piece of the British that exchanges products which can make worry that it can meddle for what it's worth under the Greek. The above conditions may grip the strain of political insecurity between the countries other than Eliot's way of life of different patriotisms.

‘Jerusalem, Athens, Alexandria/Vienna, London/Unreal’ (T.S, 1922, p. 44) alongside the voice of Eliot in the initial segment, *The Burial of the Dead* by an interpretation I am not Russian, I am not German ‘Container gar Keine, Russian, Stamm’ ausLitauen, echdeutsch.’ (T.S, 1922, p. 10) The referenced very demonstrate that the instance of political sides in the sonnet in a real sense has been taken as a type of political viewpoints. There are two sorts one is governmental issues and another is religion, finally, it appears to arrive at the resolution that *The Waste Land* may have a few realities of being a political combination yet is simply strict in which Eliot effectively inclinations to the individuals of present day culture for their recovery.

So it is perceived and might be an oddity as it repudiates however neglects to demonstrate it as an issue of legislative issues as it were. In the sonnet, it appears to be that they are cruel men. The instances of Eastern and Western way of thinking make it an exceptional one. In each segment of the poem, he mixes the touch of God ‘son of man,’ (T.S, 1922, p. 10) ‘A heap of broken images,’ (T.S, 1922, p. 11) the above quotations indicate seriously *The Jesus or Ekekiel*, prophet, the downfall of fake God regarding Old testament. ‘(Come in under the shadow of this red rock)’ (T.S, 1922, p. 11) It shows that all waste landers should come under the shelter of God. In the use of the Eastern religious philosophy. Eliot has

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used Buddha's Fire Sermon to give up all their lust to purify for their committed sin." Burning burningburning" (Eliot, P-38) evokes to give up their desires and take shelter under the shadow of God, here his mingle of various religious facts surely extraordinary From the poem, the following line expresses 'Only a cock stood on the rooftree' (T.S, 1922, p. 46) this represents disbelief, the faithlessness of Peter and the use of the image of cock is a reminder of mankind's disbelief, But here 'In a flash of Lightning. Then a dump gust/Bringing rain'. (T.S, 1922, p. 46)

Eliot's utilization of 'Brihadaranyaka Upanishad' is a noteworthy decision to build up this wonderful creation, another measurement. The three 'Da's' and their importance facilitate the humankind a consolation and sprinkle of salvation on them. In the last line 'Shaantihshantih' (T.S, 1922, p. 49) implies the lone match with the title of this finding. Eliot's magnum opus 'The Waste Land' is the genuine expression of the accomplishment of reclamation in the advanced world. (Karmaker, 2020)

Sonia Chumber undoubtedly utilizes in her expounding on The Waste Land is one of the central matters. She says

"Within Hinduism the Upanishad deals with creation and death. The Gita serves as a philosophy of how one should live one's life. The most common themes in these two works

are the juxtaposition of life and death, overcoming material and sensual attachments, and ways to attain enlightenment. Eliot draws upon the troubles from his own life especially from his turbulent marriage to Vivian, seeks the teaching from the two texts, particularly in its treatment of death, sex, and immortality, to write The Waste Land. The sections 'The Fire Sermon and 'Death by Water' are heavily rooted in Hindu philosophy and contain both the problems and solutions of the modern world." (Chumber, 2014)

No one has ever demonstrated the sonnet as reclamation of present day individuals aside from Eliot who has demonstrated it as a summoning. In elaboration with the bits of proof about the paper, the most befuddling part is the presence of religion all over the place. Many attempt to remain being effective in following down way of thinking as a conviction past the doubt of current individuals. Be that as it may, the talent of introducing the issues of summoning of reclamation is unimaginable without this paper. In this composition, it is uncovered that Eliot's inward expectation is to save the advanced waste landers from suffocating in the sand trap of transgression. The references of numerous authors and citations in the sonnet have been a cycle of finding

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the composition as a street of help. Eliot has utilized the philosophical idea of the East and the West and these are utilized in the sonnet, a vehicle of the arrival of current individuals from complete good demolition. Eliot's information about each site in The Waste Land can be difficult to think. Eliot, a skilled worker, endeavors to form the ethical character of current individuals and causes them to look for their reclamation depicted surely in the sonnet Besides these Eliot has likewise never referenced in his entire sonnet that it is a sonnet of salvation, anyway the sonnet, The Waste Land is an inspiration to present day individuals for their recovery. The profound investigation of the multitude of bits of proof and strategy for composing has assisted me with displaying the shrouded prompt that Eliot spurs, the reclamation, a cutting edge individuals' predetermination. The exhibition of the likeness of the different fields including mythic height shows a few causes and improvement of human good breakdown and reclamation riding on the rear of the Western and Eastern way of thinking of strict assessment.

Conclusion

In The Waste Land, the craving for material and exotic accomplishment appears to be unmistakable. From the earliest starting point to the last line of the sonnet is the solitary cycle introduced truth be told by T. S. Eliot generally for the redemption of present day individuals. Individuals of the

Waste Land are liable for their bound destiny. Eliot, a harbinger, shows the cutting edge individuals how they can be safeguarded. Eliot shows the way, a path through which the advanced individuals can get an opportunity for their reclamation from The Waste Land. At long last, it's anything but a salvation, it is a summoning for their reclamation. AS The sonnet bears both the reason for falling and the method of their salvation. The gathering with the Almighty through the summoning of T. S. Eliot has been, in all viewpoints, critical.

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