

I

Section from:

T.S. Eliot, *The Waste Land* (London: 1922)

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Section V. What the Thunder Said

After the torchlight red on sweaty faces
After the frosty silence in the gardens
After the agony in stony places
The shouting and the crying
Prison and palace and reverberation
Of thunder of spring over distant mountains
He who was living is now dead
We who were living are now dying
With a little patience

Here is no water but only rock
Rock and no water and the sandy road
The road winding above among the mountains
Which are mountains of rock without water
If there were water we should stop and drink
Amongst the rock one cannot stop or think
Sweat is dry and feet are in the sand
If there were only water amongst the rock
Dead mountain mouth of carious teeth that cannot spit
Here one can neither stand nor lie nor sit
There is not even silence in the mountains
But dry sterile thunder without rain
There is not even solitude in the mountains
But red sullen faces sneer and snarl
From doors of mudcracked houses

 If there were water

 And no rock
 If there were rock
 And also water
 And water
 A spring
 A pool among the rock
 If there were the sound of water only
 Not the cicada
 And dry grass singing
 But sound of water over a rock
 Where the hermit-thrush sings in the pine trees
 Drip drop drip drop drop drop drop
 But there is no water

Who is the third who walks always beside you?
When I count, there are only you and I together
But when I look ahead up the white road
There is always another one walking beside you
Gliding wrapt in a brown mantle, hooded
I do not know whether a man or a woman
—But who is that on the other side of you?

What is that sound high in the air
Murmur of maternal lamentation
Who are those hooded hordes swarming
Over endless plains, stumbling in cracked earth
Ringed by the flat horizon only
What is the city over the mountains
Cracks and reforms and bursts in the violet air
Falling towers
Jerusalem Athens Alexandria
Vienna London
Unreal

A woman drew her long black hair out tight
And fiddled whisper music on those strings
And bats with baby faces in the violet light
Whistled, and beat their wings
And crawled head downward down a blackened wall
And upside down in air were towers
Tolling reminiscent bells, that kept the hours
And voices singing out of empty cisterns and exhausted wells.

In this decayed hole among the mountains
In the faint moonlight, the grass is singing
Over the tumbled graves, about the chapel
There is the empty chapel, only the wind's home.
It has no windows, and the door swings,
Dry bones can harm no one.
Only a cock stood on the rooftree
Co co rico co co rico
In a flash of lightning. Then a damp gust
Bringing rain

Ganga was sunken, and the limp leaves
Waited for rain, while the black clouds
Gathered far distant, over Himavant.
The jungle crouched, humped in silence.
Then spoke the thunder
DA
Datta: what have we given?

My friend, blood shaking my heart
The awful daring of a moment's surrender
Which an age of prudence can never retract
By this, and this only, we have existed
Which is not to be found in our obituaries
Or in memories draped by the beneficent spider
Or under seals broken by the lean solicitor
In our empty rooms

DA

Dayadhvam: I have heard the key
Turn in the door once and turn once only
We think of the key, each in his prison
Thinking of the key, each confirms a prison
Only at nightfall, aethereal rumours
Revive for a moment a broken Coriolanus

DA

Damyata: The boat responded
Gaily, to the hand expert with sail and oar
The sea was calm, your heart would have responded
Gaily, when invited, beating obedient
To controlling hands

I sat upon the shore
Fishing, with the arid plain behind me
Shall I at least set my lands in order?
London Bridge is falling down falling down falling down
Poi s'ascose nel foco che gli affina
Quando fiam uti chelidon—O swallow swallow
Le Prince d'Aquitaine à la tour abolie
These fragments I have shored against my ruins
Why then Ile fit you. Hieronymo's mad againe.
Datta. Dayadhvam. Damyata.

Shantih shantih shantih

II

Section from:

The Early Upanishads, Annotated Text and Translation, Patrick Olivelle,
(Oxford and New York: Oxford University Press, South Asia Research, 1998)

The Bṛhadāraṇyaka Upaniṣad

Adhyaya 5

2

The three kinds of Prajapati's children—gods, humans, and demons—once lived with their father Prajapati as vedic students. After they had completed their studentship, the gods said to him: "Sir, say something to us." So he told them

the syllable "Da," and asked: "Did you understand?" They replied: "Yes, we under-

stood. You said to us, 'Demonstrate restraint (*damyata*)!' " "Yes," he said, "you have understood."

2 Then the humans said to him: "Sir, say something to us." So he told them the same syllable "Da" and asked: "Did you understand?" They replied: "Yes, we understood. You said to us, 'Demonstrate bounty (*datta*)!' " "Yes," he said, "you have understood."

3 Then the demons said to him: "Sir, say something to us." So he told them the same syllable "Da," and asked: "Did you understand?" They replied: "Yes, we understood. You said to us, 'Demonstrate compassion (*dayadhvam*)!' " "Yes," he said, "you have understood."

III

Chapter from:

The Ten Principal Upanishads, put into English by Shree Purohit Swāmi and W.B. Yeats (London: Faber and Faber, 1937)

This translation of the Māṇḍūkya Upaniṣad was first published separately in July 1935 in *The Criterion* (edited by T.S. Eliot and published by Faber) together with a long introduction to the Upaniṣad, and this particular translation, by W.B. Yeats.

VI

At the Feet of Master Mandooka (Mandookya-Upanishad)

Lords! inspiration of sacrifice! May our ears hear the good. May our eyes see the good. May we serve Him with the whole strength of our body. May we, all our life, carry out His will.

Peace, peace, and peace be everywhere.

Welcome to the Lord!

The word Om is the Imperishable ; all this its manifestation. Past, present, future—everything is Om. Whatever transcends the three divisions of time, that too is Om.

There is nothing that is not Spirit. The personal self is the impersonal Spirit. It has four conditions.

First comes the material condition—common to all —perception turned outward, seven agents¹, nineteen agencies², wherein the Self enjoys coarse matter. This is known as the waking condition.

¹ Heavens (head), sun (eye), air (breath), fire (heart), water (belly), earth (feet),

² Five organs of sense—hearing, touching, seeing, tasting and smelling; five organs of action—speaking, handling, walking, generating and excreting; five living fires—Prana, Apana, Wyana, Udana and Samana; Discursive mind (Manas), Discriminative mind (Buddhi), Mind-Material (Chitta) and Personality (Ahangkara)

The second is the mental condition, perception turned inward, seven agents, nineteen agencies, wherein the Self enjoys subtle matter. This is known as the dreaming condition.

In deep sleep man feels no desire, creates no dream. This undreaming sleep is the third condition, the intellectual condition. Because of his union with the Self and his unbroken knowledge of it, he is filled with joy, he knows his joy; his mind is illuminated.

The Self is the lord of all; inhabitant of the hearts of all. He is the source of all; creator and dissolver of beings. There is nothing He does not know.

He is not knowable by perception, turned inward or outward, nor by both combined. He is neither that which is known, nor that which is not known, nor is He the sum of all that might be known. He cannot be seen, grasped, bargained with. He is undefinable, unthinkable, indescribable.

The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the one without a second. This is the fourth condition of the Self—the most worthy of all.

This Self, though beyond words, is that supreme word Om; though indivisible, it can be divided in three letters corresponding to the three conditions of the Self, the letter A³, the letter U, and the letter M.

The waking-condition, called the material condition, corresponds to the letter A, which leads the alphabet and breathes in all the other letters. He who understands, gets all he wants ; becomes a leader among men.

The dreaming condition, called the mental condition, corresponds to the second letter U. It upholds; stands between waking and sleeping. He who understands, upholds the tradition of spiritual knowledge⁵ looks upon everything with an impartial eye. No one ignorant of Spirit is born into his family.

Undreaming sleep, called the intellectual condition, corresponds to the third letter, M. It weighs and unites. He who understands, weighs the world; rejects; unites himself with the cause.

The fourth condition of the Self corresponds to Om as One, indivisible Word. He is whole; beyond bargain. The world disappears in Him. He is the good; the one without a second. Thus Om is nothing but Self. He who understands, with the help of his personal self, merges himself into the impersonal Self; He who understands.

³ 'A' is pronounced short like the sound of V in 'her', 'U' as in 'put', and 'M' as 'Me' in 'Merchant'.

IV

Section from:

The Early Upanishads: Annotated Text and Translation, Patrick Olivelle
(Oxford and New York: Oxford University Press, South Asia Research, 1998)

Māṇḍūkya Upaniṣad

OM—this whole world is that syllable! Here is a further explanation of it. The past, the present, and the future—all that is simply OM; and whatever else that is beyond the three times, that also is simply OM—2 for this *brahman* is the Whole. *Brahman* is this self (*atman*); that [*brahman*] is this self (*atman*) consisting of four quarters.

3The first quarter is Vaisvanara—the Universal One—situated in the waking state, perceiving what is outside, possessing seven limbs and nineteen mouths, and enjoying gross things.

4 The second quarter is Taijasa—the Brilliant One—situated in the state of dream, perceiving what is inside, possessing seven limbs and nineteen mouths, and enjoying refined things.

5 The third quarter is Prajna—the Intelligent One—situated in the state of deep sleep—deep sleep is when a sleeping man entertains no desires or sees no dreams—; become one, and thus being a single mass of perception; consisting of bliss, and thus enjoying bliss; and having thought as his mouth. 6He is the Lord of all; he is the knower of all; he is the inner controller; he is the womb of all—for he is the origin and the dissolution of beings.

7They consider the fourth quarter as perceiving neither what is inside nor what is outside, nor even both together; not as a mass of perception, neither as perceiving nor as not perceiving; as unseen; as beyond the reach of ordinary transaction; as ungraspable; as without distinguishing marks; as unthinkable; as indescribable; as one whose essence is the perception of itself alone; as the cessation of the visible world; as tranquil; as auspicious; as without a second. That is the self (*atman*), and

it is that which should be perceived.

8 With respect to syllables, OM is this very self (*atman*); whereas with respect to the constituent phonemes of a syllable, it is as follows. The constituent phonemes are the quarters, and the quarters are the constituent phonemes, namely, "a," "u,"

and "m."

9The first constituent phoneme—"a"—is Vaisvanara situated in the waking state, so designated either because of obtaining (*apti*) or because of being first (*adimattva*). Anyone who knows this is sure to obtain all his desires and to become the first.

10The second constituent phoneme—"u"—is Taijasa situated in the state of dream, so designated either because of heightening (*utkarsa*) or because of being intermediate (*ubhayatva*). Anyone who knows this is sure to heighten the continuity of knowledge and to become common; and a man without the knowledge of *brahman* will not be born in his lineage.

11The third constituent phoneme—"m"—is Prajna situated in the state of deep sleep, so designated either because of construction (*miti*) or because of destruction (*apiti*). Anyone who knows this is sure to construct this whole world and to become also its destruction.

12The fourth, on the other hand, is without constituent phonemes; beyond the reach of ordinary transaction; the cessation of the visible world; auspicious; and unique.

Accordingly, the very self (*atman*) is OM. Anyone who knows this enters the self (*atman*) by himself (*atman*).

The end of the Mandukya Upanisad.