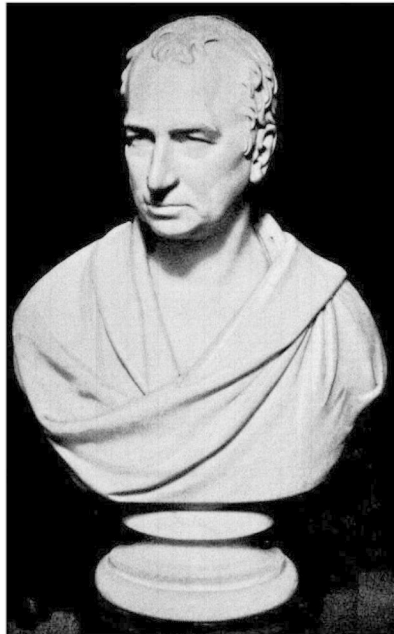


PEOPLE MENTIONED IN WALDEN

PEOPLE MENTIONED IN A WEEK

PEOPLE OF A WEEK AND WALDEN:

HENRY THOMAS COLEBROOK



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**

A WEEK: A Hindoo sage said, “As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to soul -. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul.”

PEOPLE OF
A WEEK

HORACE HAYMAN WILSON
HENRY THOMAS COLEBROOK



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

WALDEN: Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them.



PEOPLE OF
WALDEN

HORACE HAYMAN WILSON
HENRY THOMAS COLEBROOK



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

1765

June 15, Saturday: [Henry Thomas Colebrooke](#) was born.



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT



NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



CHANGE IS ETERNITY, STASIS A FIGMENT

DO I HAVE YOUR ATTENTION? GOOD.

LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.

People of [A Week](#) and [Walden](#)

“Stack of the Artist of Kouroo” Project

People of [A Week](#) and [Walden](#)

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PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT\



People of [A Week](#) and [Walden](#)

People of [A Week](#) and [Walden](#)

"Stack of the Artist of Kouroo" Project

"Stack of the Artist of Kouroo" Project

[HDT](#)[WHAT?](#)[INDEX](#)

PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1801

→ [India](#) was being governed by the British East India Company. Fundamentally secular, the Company was prepared to display a conventional respect for local gods and was antagonistic toward Christian missionaries. In this year, for instance, a deputation from the Company joined a procession to the Kalee ghaut and presented 5,000 rupees to the idol for the success which had attended British arms. Only their own vessels could trade at the ports of the subcontinent. No white men could visit their permission, nor remain longer than they were ready to allow. The needs of the missionaries were not in control, the need of the Company was in control. However, when Lord Wellesley founded the College of Fort Williams in Calcutta in order to teach the language of Bengal to young Englishmen in the civil service of the Company in India, it was discovered that one of the [Baptist](#) missionaries, the Reverend [William Carey](#), was the best man in the East or in Great Britain to teach the language, and he was made a professor there.




The Supreme Court judges in Bengal had sponsored a 2d compilation of the Hindu legal code, this time of the material known as the *Vivadadhangarnava* or “ocean of solution to disputes.” [Sir William Jones](#) had appointed Jagannath Tarkapanchanan to compile the materials, and he himself had begun the work of translating the materials into English. After Jones’s death the translation had been completed by [Henry Thomas Colebrooke](#), and the materials were published in this year under the title A DIGEST OF HINDOO LAWS.



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

1810

 In [London](#), the East [India](#) Dock Road and West [India](#) Dock Road opened (trade with India was becoming a real big deal).

During this year and the following one [William Jackson Hooker](#) was making extensive preparations, and sacrifices which would prove financially serious, to be ready to accompany General Sir Robert Brownrigg, 1st Baronet GCB to the [Ceylon](#) crown colony of England — but then due to political upheaval this project became impossible.

A volume we will find being bequeathed by [Henry Thoreau](#) to [Waldo Emerson](#) in 1862 was in this year being printed by A.H. Hubbard at the Hindoostanee Press in Calcutta, TWO TREATISES ON THE HINDU LAW OF INHERITANCE [Comprising the Translation of the Dáyabhága of Jimútavāhana and that of the section of the Mitáksharáj by Vijñāneśvara on Inheritance]. TRANSLATED BY [H.T. COLEBROOKE](#), ESQUIRE.

HINDU INHERITANCE



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1811




Recognizing [Horace Hayman Wilson](#)'s strong interest in the ancient language and literature of [India](#), [Henry Thomas Colebrooke](#) recommended that he be appointed secretary to the Asiatic Society of Bengal.

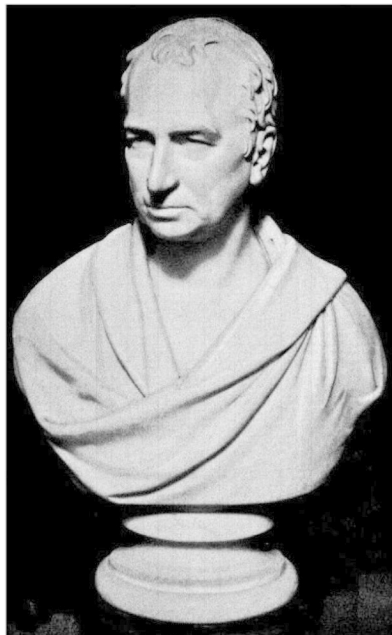


PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

1814

 [Henry Thomas Colebrooke](#) had for 9 years been President of the Asiatic Society of Bengal. He returned from [India](#) to England to found the Royal Asiatic Society of Great Britain.





PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1832



[M.J. Pauthier](#) won a prize from the royal college for his translation into French of [Henry Thomas Colebrooke](#)'s "Essay on the Philosophy of the Hindus."


INDIA



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

1837

 In Northern [India](#) a famine began, that would last through 1838.

[Horace Hayman Wilson](#) became the director (long-term) of the Royal Asiatic Society, of which he had been a founding member.



[Henry Thomas Colebrooke](#) published Īśvara Kṛṣṇa's *SĀṀKHYA KARIKĀ* in a commented translation by [Horace Hayman Wilson](#),¹ and died.

THE *SĀṀKHYA KARIKĀ*

MISCELLANEOUS ESSAYS BY [H.T. COLEBROOK](#), which contained an essay "On the Vedas" as well as selections

1. [Henry Thoreau](#) would study Vedantic philosophy in this edition:

A WEEK: A Hindoo sage said, "As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to soul -. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

PEOPLE OF
A WEEK

HORACE HAYMAN WILSON
HENRY THOMAS COLEBROOK

(He would bequeath this volume of his personal library to [Waldo Emerson](#).)

THE *SĀṀKHYA KARIKĀ*



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

from the *UPANISHADS*, was published in two volumes in London by W.H. Allen and Company.²

WALDEN: That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

NARCOLEPSY

In Chapter 2 of **WALDEN**, "Where I Lived, And What I Lived For," there is a parable about the young person's discovery of who one truly is. The Van Doren Stern commented edition of **WALDEN** says that the source of this parable is "not yet identified," but R.K. Dhawan states categorically that it is part of the Vedantic philosophy contained in Īśvara Kṛṣṇa's *SĀMKHYA KĀRIKĀ* as translated and commented by [Horace Hayman Wilson](#) and published in London by [Henry Thomas Colebrook](#), which volume contains the central doctrines of the ancient *Sāṅkhya* or "discriminative wisdom" system of Indian philosophy and is said to have originated with the sage *Kapila*, who passed his wisdom on to his pupil *Asuri* who in turn passed it on to *Panchashikha*. Eventually *Iswara Kṛṣṇa* condensed the teaching into the writing known as the *SĀNKHYA KĀRIKĀ*. Thoreau was reading this book in January 1850 and a reference in his journal indicates that he was re-consulting it in May 1851:

2. These two volumes by [Henry Thomas Colebrook](#) would become part of [Henry Thoreau](#)'s personal library.

COLEBROOK'S ESSAYS, I

COLEBROOK'S ESSAYS, I

(He would bequeath these volumes also to [Waldo Emerson](#).)



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK



WALDEN: Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them.



PEOPLE OF
WALDEN

HORACE HAYMAN WILSON
HENRY THOMAS COLEBROOK



March 10, Friday: [Henry Thomas Colebrooke](#) died in London at the age of 71.



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1849

Fall: [Henry Thoreau](#) made extracts in his Literary Note-Book from [James Elliot Cabot](#)'s "The Philosophy of the Ancient Hindoos"

JAMES ELLOT CABOT

in the 4th issue of Cabot's and the Reverend [Theodore Parker](#)'s [Massachusetts Quarterly Review](#) and thus brought his careful attention to the *BHAGAVAD-GÍTA*, the *SÁNKHYA KÁRIKÁ*, and the *VISHNU PURÁNA*. In quoting

THE SANKHYA KARIKA

primarily from the [Horace Hayman Wilson](#) translation of THE *VISHNU PURÁNA* (London: Oriental Translation Fund, 1840), the [Henry Thomas Colebrooke](#) translation, edited by [Horace Hayman Wilson](#), of the *SÁNKHYA KÁRIKÁ* (Oxford: Oriental Translation Fund, 1837), the [Charles Wilkins](#) translation of the THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON*... (London: Nourse, 1785), and [Henry Thomas Colebrook](#)'s

BHAGVAT-GEETA

MISCELLANEOUS ESSAYS in two volumes (London, 1837), Cabot was presented Hindus as Idealists — as Eastern [Immanuel Kant](#)-wannabees or, more accurately, Johann Gottlieb Fichte-imitators.

VISHNU PURÁNA: "As long as man lives he is immersed in manifold afflictions, like the seed of the cotton amidst its down."

VISHNU PURÁNA: "Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination."

VISHNU PURÁNA: "I am neither going nor coming; nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I."

VISHNU PURÁNA: "The story of Prahláda who became as one with Vishnu, by meditating upon him."

VISHNU PURÁNA: "Liberation, which is the object to be affected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then there is no difference between it and supreme spirit; difference is the consequence of the absence of true knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed, finally and for ever, who shall ever make that distinction between them which does not exist?"

VISHNU PURÁNA: "That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness: all other knowledge is only the cleverness of an artist."



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

SĀNKHYA KĀRIKĀ: "As a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having manifested herself to soul. Generous Nature, endued with qualities, does by manifest means accomplish, without benefit (to herself) the wish of ungrateful soul, devoid as he is of qualities. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

SĀNKHYA KĀRIKĀ: "By attainment of perfect knowledge, virtue and the rest become causeless; yet soul remains awhile invested with body, as the potter's wheel continues whirling from the effects of the impulse previously given to it."

INDIA



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1850

January 28, Monday: [Henry Thoreau](#) checked out, from [Harvard Library](#), [Horace Hayman Wilson](#)'s translation from Sanskrit into English of *THE LAWS OF MENU, OR THE VISHNU PURANA* (London, 1840), and his translation of Iswara Krsna's *THE SANKHYA KARIKÁ; OR, MEMORIAL VERSES ON THE SANKHYA PHILOSOPHY*, as published with commentary by [Henry Thomas Colebrooke](#), the 9th volume of *THE WORKS OF SIR WILLIAM JONES. WITH THE LIFE OF THE AUTHOR, BY LORD TEIGNMOUTH. IN THIRTEEN VOLUMES* (London: Printed for J. Stockdale, Piccadiley; and John Walker, Paternoster-Row, 1807),

SACONTALÁ; OR ...

from which he would copy into his 1st Commonplace Book, and the *BHÁSHYA* OR COMMENTARY OF *GAURAPÁDA*, as translated from the Sanskrit and commented upon by [Horace Hayman Wilson](#).



COMMENTARY OF GAURAPADA

This volume had been prepared by the Oriental Translation Fund at Oxford in 1837, and here is what Thoreau abstracted:

I

"The inquiry is into the means of precluding the three sorts of pain; [for pain is embarrassment: nor is the inquiry superfluous because obvious means of alleviation exist, for absolute and final relief is not thereby accomplished.]" which constitute the pain of life. For life is on the whole according to all philosophers an evil— The inquiry then is after a righteous mode of suicide

II



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

"The revealed mode is like the temporal one, ineffectual," – because it prescribes only acts – but "recurrence is the result of that immunity which is attainable by acts" "The consequences of acts are not eternal." The true mode consists in a certain "discriminative knowledge" – not a doing but a knowing – doing is partial and one sided knowing as universal & central. What you see you are, but what you do without seeing helps you not. Gaurapada says "as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is soul." There is an interval between my brain and heart & me. How inconsiderate for a man to keep a dog who already keeps a body– Yet some men will have a horse & car also to look after – and their bodies are neglected.

Now, here is the source material from which Thoreau had abstracted the above, on pages 13-26 passim:

"The revealed mode is like the temporal one, ineffectual, for it is impure; and it is defective in some respects, as well as excessive in others. A method different from both is preferable, consisting in a discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul.... What is that revealed mode, and whence is it (ineffectual)? It is impure, defective in some respects, and excessive in others.... It is impure from (enjoining) animal sacrifices.... Excess is also one of its properties, and pain is produced by observing the superior advantages of others.... ...the original aphorism of KAPILA affirms of these two modes, the temporal and revealed, that there 'is no difference between them,' and that 'escape from pain is not the consequence of the latter,' because recurrence is nevertheless the result of that immunity which is attainable by arts (of devotion),' as 'the consequences of acts are not eternal.' This discriminative wisdom is the accurate discrimination of those principles into which all that exists is distributed by the Sánkhya philosophy.... The object of the S. Káriká is to define and explain these three things, the correct knowledge of which is of itself release from worldly bondage, and exemption from exposure to human ills, by the final separation of soul from body. Nature and soul are not objects of sense, and are to be known only by reasoning from analogy. For as the predicates Mahat and the rest have the three qualities; and as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is soul. That which is perceptible is known by perception; but that which is imperceptible, and which is not to be inferred from analogy, must be learnt from revelation, as, INDRA, the king of the gods; the northern Kurus; the nymphs of heaven: these depend upon sacred authority."



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

This was what [Harvard College](#) looked like during the 1850s:

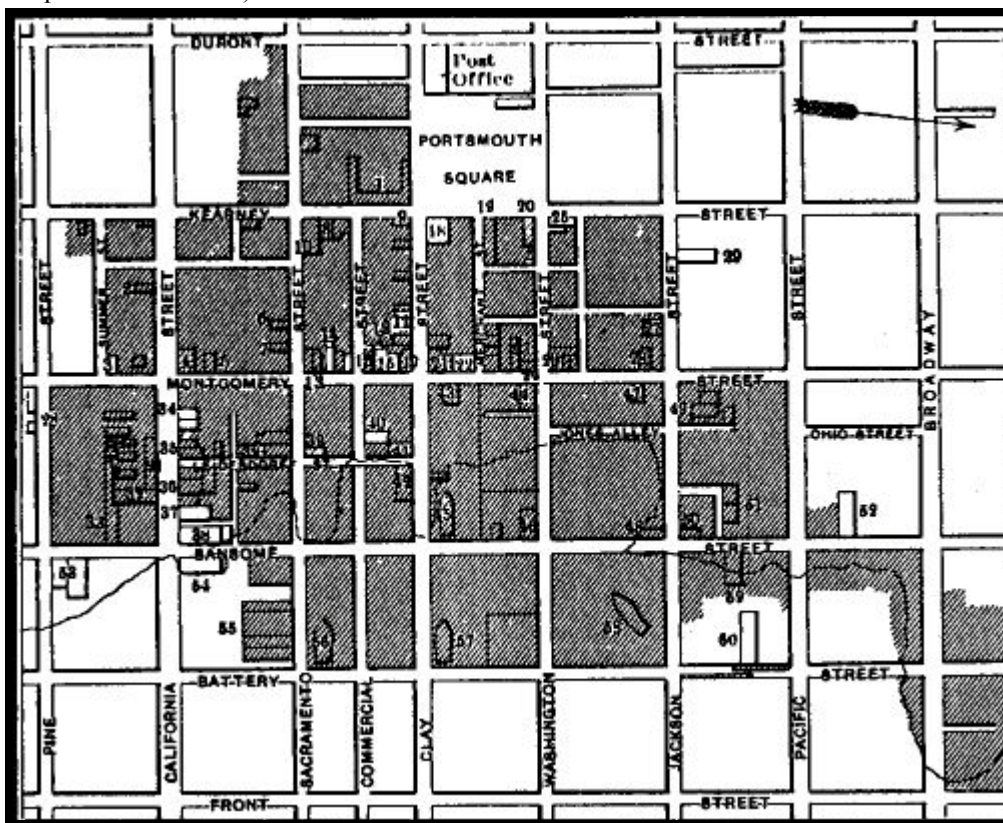


PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

1851

May 6, Tuesday: Three quarters of the buildings of San Francisco, California lay in ashes from its 5th great fire, one that had begun at after 11PM on the night of May 3d in a store on Portsmouth Plaza across from the Post Office. A chamber of commerce was formed and the city would quickly rebuild (but without the plank streets that had helped spread these flames).



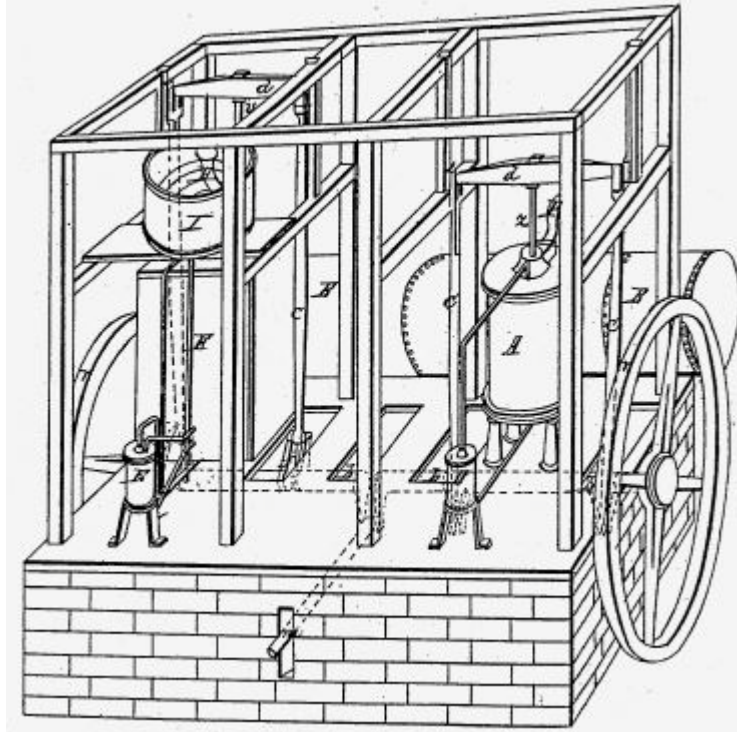
Dr. John Gorrie (1803-1855) patented a refrigeration device to relieve the suffering of yellow fever patients. A pair of double-acting force pumps condensed and then rarified air containing a small amount of water vapor. The air ran through a coil immersed in a vat of brine in which the water vapor re-condensed into liquid, cooling the brine to 26 degrees Fahrenheit. Rain water, in oil-coated metal containers immersed in the brine, would

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PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

transform into bricks of ice.



Linus Yale, Jr. obtained patent #8,071 for a spring-less pin tumbler “Yale Magic Infallible Bank Lock” that allowed the owner to change the combination and allowed the key to secure the lock while being hidden away from the exterior of the door by a hardened steel plate covering the keyhole behind it (other patents would follow, such as the June 27, 1865 patents #48,475 and #48,476 for the famous padlock).

In his journal, [Henry Thoreau](#) quoted from Isvara Krisna’s THE *SĀNKHYA KĀRIKĀ*; OR, MEMORIAL VERSES ON THE *SĀNKHYA* PHILOSOPHY, as translated from the Sanskrit by [Henry Thomas Colebrooke](#).

THE *SĀNKHYA KĀRIKĀ*



May 6, Monday: The Harivansa describes a “substance called *Poroucha*, a spiritual substance known also under the name of Mahat, spirit united to the five elements, soul of beings, now enclosing itself in a body like ours, now returning to the eternal body; it is mysterious wisdom, the perpetual sacrifice made by the virtue of the *Yoga*, the fire which animates animals, shines in the sun, and is mingled with all bodies. Its nature is to be born and to die, to pass from repose to movement. The spirit led astray by the senses, in the midst of the creation of Brahma, engages itself in works and knows birth, as well as death. – – The organs of the senses are its paths, and its work manifests itself in this creation of Brahma. Thought tormented by desires, is like the sea agitated by the wind. Brahma has said; the heart filled with strange affections is to be here below purified by wisdom – – Here below even, clothed already as it were in a luminous form, let the spirit, though clogged by the bonds of the body, prepare for itself an abode sure and permanent. – – He who would obtain final emancipation must abstain from every exterior action. The operation which conducts the pious and penitent Brahman to the knowledge of the truth, is all interior, intellectual, mental. They are not ordinary practices which can bring light into the soul.

The Mouni who desires his final emancipation, will have care evening and morning to subdue his senses, to fix



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

his mind on the divine essence, and to transport himself by the force of his soul to the eternal abode of Vichnou. – – Although he may have engaged in works, he does not wear the clog of them, because his soul is not attached to them. A being returns to life in consequence of the affection which he has borne for terrestrial things: he finds himself emancipated, when he has felt only indifference for them. – –

The Richis mingle with nature, which remains strange to their senses. Luminous & brilliant they cover themselves with a humid vapor, under which they seem no more to exist, although existing always, like the thread which is lost and confounded in the woof.

Free in this world, as the birds in the air, disengaged from every kind of chain, – –

Thus the Yogin, absorbed in contemplation, contributes for his part to creation: he breathes a divine perfume, he hears wonderful things. Divine forms traverse him without tearing him, and united to the nature which is proper to him, he goes he acts, as animating original matter.

Like some other preachers – I have added my texts – (derived) from the Chineses & Hindoo scriptures – long after my discourse was written.

A commentary on the [Sankhya Karika](#) says “By external knowledge worldly distinction is acquired; by internal knowledge, liberation.”

The [Sankhya Karika](#) says By attainment of perfect knowledge, virtue & the rest become causeless; yet soul remains awhile invested with body, as the potter’s wheel continues whirling from the effect of the impulse previously given to it.”

I rejoice that horses & steers have to *broken* before they can be made the slaves of men – and that men themselves have some wild oats still left to sow before they become submissive members of society –

Undoubtedly all men are not equally fit subjects for civilization and because the majority like dogs & sheep are tame by inherited disposition, is no reason why the others should have their natures broken that they may be reduced to the same level – Men are in the main alike, but they were made several in order that might be various – If a low use is to be served one man man will do nearly or quite as well as another, if a high one individual excellence is to be regarded. Any man can stop a hole to keep the wind away – but no other man can serve that use which the author of this illustration did.

Confucius says

“The skins of the tiger and the leopard when they are tanned, are as the skins of the dog & the sheep tanned”

But it is not the part of a true culture to tame tigers anymore than it is to make sheep ferocious. It is evident then that tanning skins for shoes and the like is not the best use to which they can be put.

How important is a constant intercourse with nature and the contemplation of natural phenomenon to the preservation of Moral & intellectual health. The discipline of the schools or of business – can never impart such serenity to the mind. The philosopher contemplates human affairs as calmly & from as great a remoteness as he does natural phenomena – The ethical philosopher needs the discipline of the natural philosopher. He approaches the study of mankind with great advantages who is accustomed to the study of nature. –

The Brahman Saradwata, says the Dharma Sacontala, was at first confounded on entering the city – “but now,” says he, “I look on it, as the freeman on the captive, as a man just bathed in pure water, on a man smeared with oil and dust.”

[HARIVANSA](#)

S.-A. LANGLOIS, I
S.-A. LANGLOIS, II





PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN WALDEN

1855



November 30, Friday: By this point [Henry Thoreau](#) had installed wheels on his boat, as his and his brother's boat *Musketaquid* had likewise had wheels. Therefore he would not have to borrow a wheelbarrow in order to get his boat up out of the river ice that winter. Thoreau received Thomas Cholmondeley's³ gift of treatises on [India](#). This shipment included works in Sanskrit which Thoreau could not read but also included the following works in accessible English, French, German, and Latin:

- [John Cockburn Thomson](#)'s very recently published new translation of *THE BHAGAVAD-GĪTĀ; OR, A DISCOURSE BETWEEN KṚISHṆA AND ARJUNA ON DIVINE MATTERS. A SANSKRĪT PHILOSOPHICAL POEM: TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRĪT PHILOSOPHY, AND OTHER MATTER: BY J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE; AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY. HERTFORD: PRINTED AND PUBLISHED BY STEPHEN AUSTIN, FORE STREET, BOOKSELLER TO THE EAST INDIA COLLEGE. MDCCCLV* (this is one of the volumes that Thoreau would bequeath to Bronson Alcott that he would bequeath to [Franklin Benjamin Sanborn](#))

J. COCKBURN THOMSON

- [Horace Hayman Wilson](#)'s translation of the *RIG-VEDA SAMHITA*
- [Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*
- Īśvara Kṛṣṇa's *THE SĀNKHYA KĀRIKĀ*, OR, MEMORIAL VERSES ON THE *SĀNKHYA* PHILOSOPHY, BY ISVARA KRISHNA in a commented translation by [Horace Hayman Wilson](#)'s published by [Henry Thomas Colebrooke](#) (or would Thoreau have accessed the H.T. Colebrooke translation of 1837?)

THE SĀNKHYA KĀRIKĀ

- [Henry Thomas Colebrooke](#)'s edition of [Horace Hayman Wilson](#)'s translation of the *THE LAWS OF MENU, OR THE VĪSHNU PURĀNA: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION*. (He had quoted the "All intelligences awake with the morning" of this edition of the *VĪSHNU PURĀNA* in *WALDEN* as "The Vedas say" , and from this he had obtained his own "Morning is when I am awake and there is dawn in me" .)
- Houghton's *INSTITUTES OF MENU*
- [Henry Thomas Colebrooke](#)'s *TREATISE ON THE HINDU LAW OF INHERITANCE*
- a translation of the *MANDUKYA UPANISHAD*
- [James Robert Ballantyne](#)'s translation of *THE APHORISMS OF THE MĪMĀNSĀ PHILOSOPHY BY JAIMINI. WITH EXTRACTS FROM THE COMMENTARIES. IN SANSKRIT AND ENGLISH. PRINTED FOR THE*

3. Did he spell the name "Cholmondeley" in his journal?



PEOPLE OF A WEEK AND WALDEN: HENRY THOMAS COLEBROOK

PEOPLE MENTIONED IN A WEEK

USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Supt.* 1851)

APHORISMS OF *MÍMÁNSÁ*

- Gautama, called Aksapáda. THE APHORISMS OF THE *NYÁNA* PHILOSOPHY, BY *GAUTAMA*, WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY *VIŚWANÁTHA*. IN *SANSCRIT* AND ENGLISH. PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Superintendent.* 1850)

APHORISMS IN SANSCRIT

- the Reverend Professor *Henry Hart Milman*'s translation of *NALA AND DAMYANTI*

NALA AND DAMAYANTI

- John Stuart Mill's HISTORY OF BRITISH INDIA
- Monier Williams's retranslation of *Kalidasa*'s *SAKUNTALA*, OR THE FATAL RING
- a number of volumes of history and criticism of Indian literature



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1862

The Reverend [Robert Spence Hardy](#) sailed for [Ceylon](#) a 3d time, as a Wesleyan missionary.

The [Reverend Charles Henry Appleton Dall](#) returned from Calcutta to America and visited his wife [Caroline Wells Healey Dall](#), 17-year-old son William Healey Dall, and 13-year-old daughter Sarah Keene Healey Dall (during his 31-year ministry in [India](#) he would be visiting them but 5 times, which is to say, approximately every 5th or 6th year).

[James Robert Ballantyne](#)'s FIRST LESSONS IN SANSKRIT GRAMMAR, TOGETHER WITH AN INTRODUCTION TO THE HITOPADÉSA, 2d edition.

At the end of the journal entries for this year, [Waldo Emerson](#) listed his recent readings in Oriental materials: "Iamblichus; Sakootala, or The Lost Ring, (by [Kalidasa](#)); Hafiz." "Nala and Damayanti; 'Books bequeathed to me by [H.D. Thoreau](#)'; Abd el Kader."

Here is a more elaborate record of the books out of [Thoreau](#)'s personal library that [Emerson](#) mentions (above) as having been bequeathed to him:

- THE LAWS OF MENU, OR THE *VISHNU PURĀNA*: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION, translated by [Horace Hayman Wilson](#)
- SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*, translated by [Horace Hayman Wilson](#)
- *RIG-VĒDA SANHITA*; First *ASHTAKA*; Second *ASHTAKA*; translated by [Horace Hayman Wilson](#)
- Īśvara Kṛṣṇa's THE *SĀṆKHYA KĀRIKĀ*; OR, MEMORIAL VERSES ON THE *SĀṆKHYA* PHILOSOPHY, translated by [Henry Thomas Colebrooke](#)

THE SĀṆKHYA KĀRIKĀ

and the *BHĀSHYA* OR COMMENTARY OF *GAURAPĀDA*, translated by [Horace Hayman Wilson](#)

COMMENTARY OF GAURAPADA

- *LE LOTUS DE LA BONNE LOI, TRADUIT DU SANSKRIT, ACCOMPAGNÉ D'UN COMMENTAIRE ET DE VINGT ET UN MÉMOIRES RELATIFS AU BUDDHISME, PAR M. E. BURNOUF* (Paris: Imprimerie nationale, 1852)

LE LOTUS DE LA BONNE LOI

- *LA BHĀGAVATA PURĀNA, OU HISTOIRE POÉTIQUE DE KRICHNA*, translated by [Eugène Burnouf](#) and published in three volumes at Paris between 1840 and 1844

LA BHĀGAVATA PURĀNA, I

LA BHĀGAVATA PURĀNA, II

LA BHĀGAVATA PURĀNA, III

- INSTITUTES OF *MENU*, translated by [Sir William Jones](#)



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PEOPLE MENTIONED IN A WEEK

- TWO TREATISES ON THE HINDU LAW OF INHERITANCE [Comprising the Translation of the Dáyabhága of Jímútavāhana and that of the section of the Mitáksharáj by Vijñāneśvara on Inheritance]. TRANSLATED BY [H.T. COLEBROOKE](#), ESQUIRE

HINDU INHERITANCE

- Volume XV of the *BIBLIOTHECA INDICA*, translated by E. Roer; Upanishad
- [Henry Thomas Colebrooke](#). MISCELLANEOUS ESSAYS (two volumes). London, 1837

COLEBROOK'S ESSAYS, I

COLEBROOK'S ESSAYS, I

- *NALA AND DAMAYANTI*, translated by the Reverend Professor [Henry Hart Milman](#)

NALA AND DAMAYANTI

- [James Robert Ballantyne](#)'s translation of THE APHORISMS OF THE *MÍMÁNSÁ* PHILOSOPHY BY *JAIMINI*. WITH EXTRACTS FROM THE COMMENTARIES. IN *SANSKRIT* AND ENGLISH. PRINTED FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Supt.* 1851)

APHORISMS OF MÍMÁNSÁ

- Gautama, called Aksapáda. THE APHORISMS OF THE *NYÁNA* PHILOSOPHY, BY [GAUTAMA](#), WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY *VIŚWANÁTHA*. IN *SANSKRIT* AND ENGLISH. PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Superintendent.* 1850)

APHORISMS IN SANSKRIT

- [James Robert Ballantyne](#)'s A LECTURE ON THE *VEDANTA*, EMBRACING THE TEXT OF THE VEDANTA-SARA (Allahabad: Presbyterian Mission Press, 1851, an 84-page pamphlet)
- [James Robert Ballantyne](#)'s translation of Viśwanátha Panchánana Bhatta's THE *BHÁSHÁ-PARICHCHHEDA*



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2001

November: A significant new edition:

THE EUROPEAN DISCOVERY OF INDIA: KEY INDOLOGICAL SOURCES OF ROMANTICISM
(New introductions by Michael Franklin, University of Wales at Aberystwyth)

This set assembles the key literary and devotional texts that accomplished an "Oriental Renaissance" in the West and cultural revolution in India. The powerful combination of Governor-General Hastings' Orientalist government policies and Sir William Jones's long-held ambition to initiate Europe into the vast literary treasures of the East inaugurated a series of translations from the Sanskrit, which had a profound influence on European culture, particularly on the Romantics. The decisive period in Indic studies began with the arrival of English civil servants in Calcutta around 1780. When British authority was installed in Bengal under Hastings, its first priority was to unravel the labyrinth of local custom and legislation, and its representatives realized that knowledge of the languages of their subjects would be the key to dominion. For this purpose several institutions were established: an oriental college at Fort William for the training of civil servants, a printing press at Calcutta, a Sanskrit college at Benares, and the famous Asiatic Society of Bengal, which held its first meeting on 15 January 1784. This set contains the first works that were translated directly from the Sanskrit into any European language and were published under the auspices of the Asiatic Society: Charles Wilkins' translations of the Bhagavad Gita- and Hitopadesa, William Jones' versions of Kalidasa's Sakuntala and Jayadeva's Gitagovinda, and translations of the Meghaduta and Visnupurana by Horace Wilson, who was to become the first professor of Sanskrit at Oxford in 1832. The collection also includes H.T. Colebrooke's very influential Essays on Indian religion and philosophy, an English translation of Friedrich Schlegels' *ÜBER DIE SPRACHE UND WEISHEIT DER INDIER*, a digest of Francis Gladwin's ASIATICK MISCELLANY, and the English artist William Hodges' interesting account of Indian antiquities in his TRAVELS IN INDIA DURING THE YEARS 1780-3. Although many of these Indian classics have been repeatedly translated since, it were these versions that were widely read in Europe towards the end of the eighteenth century and were to exert such a profound influence on western thought and culture, especially on the comparative and historical study of language, religion and mythology ("Indo-Aryan," "Indo-Germanic"; Bopp, Grimm, Creuzer), philosophy (Friedrich von Schelling, Schopenhauer), and literature (Goethe, Herder, the Schlegels, Schiller, Novalis, Rückert, Emerson, Southey, Coleridge, etc.). Important sources for European Romanticism Key works in the emergence of



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modern Indology Scarce editions, rarely found even in major libraries Scholarly introductions to each volume situate the works in the light of recent research Important primary source material for researchers in a range of traditional disciplines and newly-hybridized area studies.

- Volume 1 [Charles Wilkins](#)
THE *BHAGAVAD GITA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* (1785)
THE *HEETOPADES* OF *VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS (1787)
- Volume 2 Francis Gladwin (ed.) THE ASIATIC MISCELLANY (1787)
- Volume 3 [Sir William Jones](#)
SACONTALÁ; OR, THE FATAL RING (1807)
ON THE MYSTICAL POETRY OF THE PERSIANS AND HINDUS (1807)
GÍTAGÓVINDA; OR, THE SONGS OF JAYADÉVA (1807)
William Hodges TRAVELS IN INDIA, DURING THE YEARS 1780-3 (1793)
- Volume 4 Carl W.F. von Schlegel ON THE LANGUAGE AND WISDOM OF THE INDIANS (1849)
[Horace Hayman Wilson](#) THE MÉGHA DÚTA; OR CLOUD MESSENGER (1814)
- Volume 5 [Horace Hayman Wilson](#)
THE LAWS OF *MENU*, OR THE *VISHNU PURÁNA*, A SYSTEM OF HINDU MYTHOLOGY AND TRADITION (1840)
- Volume 6 [Henry Thomas Colebrooke](#)
ESSAYS ON THE RELIGION AND PHILOSOPHY OF THE HINDUS (1858)

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: December 27, 2014



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ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.



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