## मन्वन्तर[[1]](#footnote-1)

The 1854 Project

a new retrospective

by

Kardama Devahuti

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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Published in કલા નગરી, *kalā nagarī*: “city of art” by મન, *man*: “mind”[[2]](#footnote-2)

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# Table of Contents

Author’s Note

A Note About This Book

Epigraph

Preface

1. Ārya(n)
2. Caste
3. Hindu
4. karma
5. Sati
6. Swastika

Dedication

Acknowledgement

Contributors

Notes

Credits

# Author’s Note

Each chapter begins with a Word in the original script, a transliteration of the Word in ISO Latin 1 in italics, and a translation of the Word in Modern English in quotes.

# A Note About This Book

The word "dogma" comes from the Greek dok (ein) which may be translated as "seem good." Equality, justice, freedom, democracy, all of these are dogmas for us today, just as the Godhead, the Resurrection, and spiritual grace were (and still are) dogmas for the christan community (Nisbet 22-23).[[3]](#footnote-3)

# Epigraph

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् |

विद्याविद्या निहन्त्येव तेजस्तिमिरसङ्ववत् ||

*avirodhitayã karma nävidyam vinivartayet.*

*vidyavidyam nihantyeva tejastimirasamghavat.*

Action cannot destroy ignorance, as it is not opposed to ignorance.

Knowledge does verily destroy ignorance just as light destroys deep darkness (*Atmabodha* 3).[[4]](#footnote-4)

# Preface

*Indology*: "The academic study of the languages, cultures, histories, and religions of the Indian subcontinent."[[5]](#footnote-5)

# Ārya(n)

आर्य, *ā́rya*: "noble"[[6]](#footnote-6)

# caste

*casta*: "pure"[[7]](#footnote-7)

# Hindu

सिन्धु, *sindhu*: “river”[[8]](#footnote-8)

# karma

कर्मन्, *karma*: “action”[[9]](#footnote-9)

# sati

सती, *sati*: "true"[[10]](#footnote-10)

# swastika

वस्तिक, *svastika*: "well being” [[11]](#footnote-11)

# Dedication

Indians—Past, Present and Future

# Acknowledgement

*The 1619 Project*[[12]](#footnote-12)

# Contributors

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# Notes

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1. मानव, *mānava*: "A man, man" + अन्तर, antara: "period, term"

   Sir Monier Monier-Williams. *A Sanskṛit-English dictionary etymologically and philologically arranged with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages*, The Clarendon Press, 1872. [↑](#footnote-ref-1)
2. તન-મન-ધન a. n. [See તન + મન + ધન] Lit. The body, the mind, and one’s wealth. Hence, 2. All that one loves; the highest object of one’s ambition (Belsare, 577).

   Belsare, Malhar Bhikaji. *ગુજરાતી-અંગ્રેજી ડિકશનરી [Etymological Gujarati-English Dictionary].* 2nd Edition, Asian Educational Services, 2002. [↑](#footnote-ref-2)
3. Nisbet, R.A. *The Degradation of the Academic Dogma: The University in America, 1945-1970.* Pearson Education, 1971. [↑](#footnote-ref-3)
4. Action—Which is associated with the consciousness of doer, instrument, and result.

   Knowledge—Of Non-duality.

   Ignorance—Which conjures up the multiplicity of the relative world. (See note on verse 5, p. 160). Ignorance must not be confused with illiteracy or absence of book-knowledge. Vedanta declares that the Knowledge of the non-duality of Brahman and Ātman is the only true Knowledge; all else is ignorance. Any trace of duality belongs to the state of ignorance. As such, the vision of a god or the experience of happiness in heaven belongs to the realm of ignorance (Swami Nikhilānand157*)*.

   Swami Nikhilānand. *Self-Knowledge: An English Translation of Sankaracharya Atmabodha with Notes, Comments, and Introduction.* Sri Ramakrishna Math, 1947.

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