## इकलियुग

The 1854 Project

(age of dark*ness*[[1]](#footnote-1))

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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# 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)

# Sati

सती, *sati*: "true"[[8]](#footnote-8)

# Swastika

वस्तिक, *svastika*: "well being” [[9]](#footnote-9)

# Hindutva

*Hindutva*: “Hindu-ness”[[10]](#footnote-10)

# Dedication

Indians—Past, Present and Future

# Acknowledgement

*The 1619 Project*[[11]](#footnote-11)

# Contributors

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# Notes

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Nisbet, R.A. *The Degradation of the Academic Dogma: The University in America, 1945-1970.* Pearson Education, 1971.

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# Credits

1. Müller, Friedrich Max. "The Aryan Settlers and the Aboriginal Races of India." *Outlines of the Philosophy of Universal History Applied to Language and Religion*, Longman, Brown, Green, and Longmans, 1854, Christian Karl Josias Freiherr von Bunsen.

# Greenough, George Bellas. *General sketch of the physical and geological features of British India*, 1855.

1. THE HINDU DOCTRINE teaches that a human cycle, to which it gives the name Manvantara, is divided into four periods marking so many stages during which the primordial spirituality becomes gradually more and more obscured; these are the same periods that the ancient traditions of the West called the Golden, Silver, Bronze, and Iron Ages. We are now in the fourth age, the Kali-Yuga or ‘dark age’, and have been so already, it is said, for more than six thousand years, that is to say since a time far earlier than any known to ‘classical’ history. Since that time, the truths which were formerly within reach of all have become more and more hidden and inaccessible; those who possess them grow fewer and fewer, and although the treasure of ‘nonhuman’ (that is, supra-human) wisdom that was prior to all the ages can never be lost, it nevertheless becomes enveloped in more and more impenetrable veils, which hide it from men’s sight and make it extremely difficult to discover. This is why we find everywhere, under various symbols, the same theme of something that has been lost—at least to all appearances and as far as the outer world is concerned—and that those who aspire to true knowledge must rediscover; but it is also said that what is thus hidden will become visible again at the end of the cycle, which, because of the continuity binding all things together, will coincide with the beginning of a new cycle (Guénon 7).

   Guénon, R. *The Crisis of the Modern World.* Sophia Perennis, 2001. [↑](#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.

   [↑](#footnote-ref-4)
5. Johnson, W.J. "Indology.” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 147. [↑](#footnote-ref-5)
6. ---. "Ārya(N).” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 28. [↑](#footnote-ref-6)
7. ---. "Caste.” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 80. [↑](#footnote-ref-7)
8. ---. "Sati.” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 293. [↑](#footnote-ref-8)
9. ---. "Swastika.” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 316. [↑](#footnote-ref-9)
10. ---. "Hindutva.” *A Dictionary of Hinduism*, Oxford University Press, 2009, p. 142. [↑](#footnote-ref-10)
11. Hannah-Jones, Nikole. *The 1619 Project: A New Origin Story.* Random House Publishing Group, 2021. [↑](#footnote-ref-11)