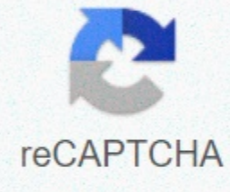




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Pictures day of brahma kalpa

Traditional Hindu scriptures see the history of cyclical nature, a huge recurring series of ages. Every era has its own special qualities. Interestingly, this system seems to be taken literally by modern Yoga masters such as Swami Muktananda, Baba Hari Dass, Swami Vishnu Tirtha, and so on. As a Western devotee, I found myself wondering exactly what the whole system of Hindu cycles is, and how it relates to the conclusions of modern science. Afterwards, it's my attempt to explain what I found out. The traditional Puranic Model of Hindu Puranas describe several cycles of cycles. Discussions about these cycles can become confusing because different cycles are measured in different types of units. For example, cycles are often described as units deva years, each equal to 360 human years. The following description starts with smaller cycles and works up to larger ones. The length of each cycle shall be reported in normal human (earth) years, as well as, where appropriate, in other units. A large number are described as using American English conventions: so there are a thousand thousand thousand, a billion thousand, a trillion is a thousand billion. This description is based on the numerous sources given in the References section at the end of this document. Off Yugas The smallest cycle is called off yuga. Maha yuga is 4,320,000 human years. Each maha yuga is divided into the next four ages, the lengths of which follow a ratio of 4:3:2:1: Satya Yuga (also called Krita Yuga) This first age is 1,728,000 human years. Also known as the Golden Age or the age of truth. The qualities of this era are: virtue reigns supreme; the growth of a person is 21 candles; life expectancy is lean for years, and death only occurs when you want to. Treta Yuga This second age is 1,296,000 human years. Also known as the Silver Age. The characteristics of this era are as follows: the climate is three-quarters of a round and a quarter sin; the growth of a person is 14 candles; life expectancy is 10,000 years. Dvapara Yuga This third age is 864,000 human years. Also known as the Bronze Age. The characteristics of this era are: the climate is half the virtue and the half of the blue; life span is 1000 years. Kali Yuga The fourth and final age is 432,000 human years. Also known as the Iron Age. This is the era we live in now. The characteristics of this era are as follows: the climate is a quarter of a round and three-quarters sin; a person's growth is 3.5 candles; life expectancy is 100 or 120 years. Towards the end of Kali Yuga, various accidents cause a lot of destruction. Baba Hari Dass claims that the creation disappears at the end of Maha Yuga and remains in seed form inside Brahma. However, other sources do not recommend anything so drastic; it is possible that Hari Dass thought of the end of brahma's day or brahma's life when she wrote this description. Brahma Days (Kalpas) Kalpa is a one-off daily Brahma alive, creator god. Two turkeys are day and night brahma. Each kalpa consists of 1,000 off yugas. Kalpa thus equates to 4.32 billion human years. At the end of the brahma day period, three worlds (Bhuloka, Bhuvanloka, Svarloka) and seven underworld (nagasi) (pralaya) have been temporarily dissolved; it is that the same people will be reincarnated when the next day Brahma begins. Vishnu Purana claims that at the end of the daytime period in Brahma, a terrible drought occurs that lasts 100 years, and all the waters have dried up. The sun becomes seven suns and three worlds (Bhurloka or Earth, Bhuvanloka or the lowest in the sky and Svarloka or the next higher sky) and the underworlds are burned to life naked. The inhabitants of Bhuvanloka and Svarloka flee to the next higher sky, Maharloka, to escape the heat; and then to the next higher heaven, Janaloka. Then powerful clouds form and three worlds are completely flooded with water. Lord Vishnu reposes the waters of the meditative rest of the second collection of kalpa (432 billion years) before the renewal of the creation. Destruction that occurs at the end of the day time in Brahma is called naimittika, which is accidental or accidental. The hallmark of its destruction is that three worlds continue to exist but have been made uninhabitable. Human souls are also reincarnated the next day. Brahma Years of the Year Brahma consists of 360 day/night cycles of Brahma or 720 kalpas, or 3,110,400,000,000 human years. Brahma Life Brahma has a life span of 100 Brahma years, or 72,000 kalpas, or 311.040 million people. At the end of life in Brahma, all worlds are completely dissolved (mahapralaya). No one will ever come from these worlds again. Manvantaras Another cycle that overlaps with others is manvantaras. Each kalpa reigns over a succession of 14 Manus and the reign of each Manu is called manvantara. One manvantara is about 71 off yugas. Coomaraswamy says: Every Manvantara is followed by a deluge that destroys existing continents and swallows all living beings except the few who have survived the repeopling of the earth. Our position in history we are located in the fifty-first year of our Brahma life in The Year of Brahma. During this Year of Brahma, we are on the first day of Brahma called varaha kalpa. During this Brahma day, we are in the seventh manvantara and its manvantara 28. That would put us at about 454. In this down yuga, we're in Kali Yuga. Kali Yuga 5100. That means we're in Kali Yuga pretty early, and that age lasts more than 426,000 years. Interpretations of the Hindu Chronology of the Traditional Puranic Model described above are agreed with most authors of Hinduism and Yoga. The six different authors listed at the end of this document describe this model in the same way. However, several other authors, some of them well-known Hindu teachers, have published descriptions of cycle ages that differ from the traditional Puranic model. These variant theories are described below. Sri Yukteswar In his book Holy Science, Sri Yukteswar describes an interesting variant of Hindu theory for ages. According to him ... The sun, with its planets and their moons, takes some star in its dual and revolves around it for about 24,000 years in our earth-lateral phenomenon, which causes the movement of equinoctial points around the zodiac. The sun is also another movement in which it revolves around a grand center called Vishnunabhi, which is the location of the creative force, Brahma, universal magnetism. Brahma regulates dharma, the spiritual virtue of the inner world. Yukteswar continues to explain that the sun's 24,000-year revolution around its companion star takes the sun gradually closer, and then gradually further away from the mystical center of Vishnunabhi. In his system, dharma grows as we approach Vishnunabh and decrease as we pull away from it. The Yugas cycle takes place twice in every 24,000-year-old revolution. As the sun retreats to Vishnunabhi, the ages pass in the usual order: Satya, Treta, Dvapara, Kali. As the sun approaches Vishnunabhi, the ages pass in the opposite order: Kali, Dvapara, Treta, Satya. The length of the yugas is: Satya Yuga, 4800 years; Treta Yuga, 3600 years; Dwapara Yuga, 2400 years; And Kali Yu, 1,200 years. Yugas during the approach of Vishnunabhi he calls the rising yugas; these during the retreat in Vishnunabhi he calls descending yugas. The last ascending Kali Yuga began in 499 AD. Since 1699 AD we have been on the rise with Dwapara Yu, with the resulting advances in human culture and knowledge. Yukteswar goes on to say that The Hindu Almanahs, which conform to the traditional Puranic model described earlier, have a flaw. The mistake crept in with Kali Yu in the dark years when scholars misinterpreted the scriptures. As far as the conventional view that we are now in Kali Yuga, Yukteswar says firmly that this is not true. The Yukteswar model thus differs from the traditional in the following aspects: cycle four yugas takes 24,000 years instead of 4320,000. Yugas alternately ascending and descending trends instead of always passing in the same order. This alteration becomes necessary if you assume that the ages stem from our changing distance from Vishnunabh, not from the deliberate divine intervention at the end of Kali Yu. Larger cycles such as kalpas, and the lifespan of Brahma go without mentioning. Paramahansa Yogananda Paramahansa Yogananda was a disciple of Sri Yukteswar and one of the best-known Hindu teachers who had ever visited the West. He wrote Perrenial's bestseller autobiography Yogi. In the latest book, Yogananda describes and supports the theory of the world cycles of Yukteswar. But in a footnote, Yogananda adds: The Hindu scriptures place the kali yugas of the present world age in a much longer universal cycle than the simple 24,000-year-old eclectic cycle to which Sri Yukteswar was involved. The universal cycle of the scriptures 4,300,560,000 years and measures the day of creation. This large number is based on the ratio of the length of the sun year to the pi ratio (3.1416, the ratio of circumference to the diameter of the circle). The lifetime universe, according to ancient seers, has 314,159 million solar years, or One Age Brahma. The Hindu scriptures proclaim that a land like ours is dissolved for one of two reasons: the inhabitants as a whole become either completely good or completely evil. The world's mind thus creates power that frees captive atoms held together by the earth. This statement seems to initially match the Yukteswar theory of the traditional position, but in fact it actually contradicts both. Regarding The Yukteswar theory, in his writing he clearly states that traditional Hindu almanahs are a mistake and shows how the error came about. He claims that the yugas, given in the scriptures in the scriptures later, were misinterpreted by the yugas in the scriptures as in units of the year of deva, which are much longer. This method led scientists to believe that yugas are much longer than they actually are. The Yukteswar theory is therefore clearly intended to replace the traditional interpretation, not to supplement it. In terms of the much longer universal cycle that Yogananda describes, she claims that the day of creation is 4,320,000 years. It is close but not identical to the traditional figure, which is 4 320 000 000 years. Similarly, Yogananda provides 314.159 million years of Living in Brahma, while traditionally the number is slightly different: 311.040 million years. The footnote does not explain how the number of yoga nanda was calculated for Brahma's life. However, a correspondent has noted to me that yogananda number Living Brahma is several pi, the length of the sun in the year and the Yogananda number of the day creation. Thus, the life of Brahma (314,159,000,000,000 years) shared day creation (4300560000 years) = 73050.72, divided by 2 is 36525.36, which in turn is more or less the number of days of the sun in a year (365.25). David Frawley David Frawley is a Westerner who has become a scholar scriptures, Jyotish (Indian Astrology) and Ayurvedic (Indian Medicine). He has written several books on various aspects of vedaculture and wisdom. Like Yogananda, Frawley takes Yukteswar's 24,000 year off from the yuga and sees it as a smaller cycle within the larger off yugas described traditionally. Frawley also introduces some twists in how he interprets both a smaller and larger cycle. In connection with the 24,000-year cycle, Frawley begins as Yukteswar, writing about the cycle of solar revolution around a companion star. Frawley says this revolution varies by the amount of cosmic light we get from the center of the galaxy. Thus, it seems that he has identified Yukteswar's Vishnunabhi with the center of the galaxy, which Yukteswar never explicitly does. However, this is a plausible interpretation. Unfortunately, a 24,000-year orbit would only make a slight difference to our solar distance from the galactic center, which is a major remove from us. Probably because Frawley abandons Yukteswar's notion that it is our different distance from Vishnunabhi that causes cycles of yugas. Instead, he positions that our companion star is a dark star, and as it passes through us and Vishnunabhi, it tends to eclipse some cosmic light from this source, thus causing a drop in less inspired ages like Kali Yuga. Describing the larger cycle, Frawley claims the larger cycle consists of 8.64 million years, and what it meets astronomically is now unknown. In this cycle, we are in the dark or iron age, which lasts 432,000 years. Exactly when it started or when it will end is not clearly known. (Some start with this 3102 B.C. but it's just confusing it at the beginning of the Bronze Age or the dark side of a lesser cycle.) In this passage, Frawley gives the traditional length of kali yuga while giving double the traditional length of the cycle as a whole. Why? He probably finds that the larger cycle follows the same pattern as the smaller, both ascendant and descending yugas. Thus, the full cycle would consist of Satya-Treta-Dvapara-Kali-Dvapara-Treta-Satya. Presumably, the whole cycle follows the result of our general revolution around some object more distant than a companion star or dark star. Alain Danielou Alain Danielou has written several books on the spiritual traditions of India. In the book While gods play, he quotes Linga Purana and recalls the numbers it's much different than those with the traditional interpretation described earlier. In this version, the life span of the gods is 4,320,000 human years. This period is divided into 71.42 manvantaras. Each manvantara is divided into four yugas: Satya, Treta, Dvapara and Kali. As a result, the length of these yugas is as follows: Satya (or Krita) Yuga: 24,195 human years. Treta Yuga: 18,146 people Dvapara Yuga: 12,097 human years. Kali Yuga: 6,048.72 human years. By Danielou's reckoning, Kali Yuga started in 3012 B.C and ends with 2442 AD. By then, the last traces of the current human race will be gone. We should be the seventh manifestation of the human race; previous appeared 419 964 B.C.; 359,477 B.C.; 298,990 B.C.; 238 503 B.C.; 178 016 B.C.; And 118 529 B.C. Our race appeared in 58042 B.C. Danielou also suggests that a Neanderthal man may have the race that precedes us. Danielou's version is therefore different from the usual theory in the following ways: He takes the lifespan of 4,320,000 gods, not off the length. It divides 4,320,000 period 71.42 manvantaras, instead of splitting kalpa into 14 manvantaras. His manvantaras is therefore much shorter than the usual version. He claims that each manvantara contains one mahayuga instead of the usual 71 off yugas. His off yugas is therefore much shorter than the usual version. Danielou makes a few other comments worth mentioning. As to why the scriptures represent a year-long year of 360 days, he says that the number of days per year is not permanent. The rhythm of the earth's rotation varies over a very long period of time. The average is counted at 360. Referring to the cyclical nature of the age, Danielou also makes the following very interesting statement: the ring is an illusion, the cosmic mechanism is actually always formed by spirals. Nothing ever returns to the starting point. But the circle gives us a simplified picture. Unfortunately, he will no longer expand this concept. Rishi Singh Gerwal Rishi Singh Gerwal was the author and probably also publisher of a small pamphlet on ancient prophecies, published in Santa Barbara in 1940. The brochure contains translations of the various prophetic parts of the Mahabharata. In the introduction Gerwal gives the following numbers: 1 kalpa = 22 septillion, 394 sextillion, 880 quadtillion human years. 1 kalpa = 2 manvantaras (traditionally it would be 14 manvantaras) 1 manvantara = 71 off yugas (this is the same traditional reckoning) Gerwal goes on to pass on the traditional lengths of Satya, Treta, Dvapara and Kali Yugas. He then claims that kali yuga has another 210,000 years. It also claims that 22,394,880,000,000,000,000,000,000 years have already passed since the beginning of the kalpa. Since this number is the same as what it gave as the length of the kalpa, we are expected to be at the end of this kakalpa. Strangely enough, if you many off yugas 4.32 million years time 71 make manvantara and then times 2 make kalpa, the result is only 613.44 million years, not 22 septillion Gerwal says Total. The 22 septillion number is much higher than the traditional length of the kalpa, and the statement that the 2 manvantaras made kalpa is much smaller than the traditional number of 14. Yugas and Science When we limit our focus to traditional interpretation, we find that it makes a number of important predictions that can be compared to the results of modern science. The great culture preceded us starting about 3,894,000 years ago, there should be a great civilization where people were happier, taller and much longer lived than they have today. By contrast, scientists now believe that homo sapiens evolved from primitive forebears about 300,000 to 400,000 years ago. Humanity should have domesticated plants about 12,000 years ago, and animals soon after that. Before that, people are thought to have been hunter-gatherers and maybe scavengers. The scientific position is based on fossil evidence. The mystery is how an advanced civilization that Hindu theory could have disappeared without leaving us any trace. Cyclical disasters Several periodic disasters are described in the Hindu scriptures: at the end of each Kali Yuga, a type of destruction takes place. The last case would be just under 4 million years ago. Other cases should be found every 4.32 million years before that. At the end of each manvantara, a great flood wipes out most of life on earth. The last event would be 120,534,000 years ago. Other cases would take place at an interval of 306,720,000 years. At the end of kalpa, all life on earth will be destroyed. The last example would be 2,267,574,000 years ago. At the end of Brahma's life, the whole universe and all its heavens and hells will be destroyed. The present universe would have existed more than 150 billion years ago. Interestingly, current research does not support the occasional mass extinction in Earth's history. These include the following major extinctions: the Ordovician/Siluer transition, some 425 million years ago. Near the Devon/Carboniferous transition, about 345 million years ago. Permian/Triassic transition, about 230 million years ago. Triassic/Jurassic transition, about 180 million years ago. Cretaceous/Tertiary transition, about 63 million years ago. In addition, some scientists have identified what they believe is a periodic mass extinction cycle that occurs every 26 million years. Unfortunately, none of these fixed dates correspond to the disasters required by Hindu theory. Current scientific estimates of the age of the universe range from 7 billion to 20 billion years. By contrast, Hindu theory requires the universe to be over 150 billion years old. On the other hand, the have been reviewed several times on the basis of new evidence and can be reviewed in the future. In addition, cosmology can reasonably be described as infant science, and the age it attaches to the universe as a whole can also change based on new theories and evidence. Downward trend Far greater difference in modern science is the general pattern of Hindu theory. Hindu and scientific patterns differ as follows: The main pattern of Hindu theory is one of the cycles. In Hindu theory, life follows most of the time, from the best age to the worst. At the end of the worst era, Kali Yuga, will quickly destroy the wicked and restore all of its pristine status. In Hindu theory, humanity is always there. The concept of evolution is confined to spiritual development; it is that each soul takes the life of a series of lower animal forms before finally impersonation as a human. By contrast, the fossil record of life on earth shows that life began in very simple forms and later evolved into more complex organisms. The advent of humanity seems to be an extremely recent development compared to the history of the earth. Humanity itself does not seem to have existed long enough to have been involved in huge cycles of age posited by Hindu theory. Conclusion There is no scientific support for Hindu theory in world cycles. In addition, the current scientific theory is at odds with Hindu theory in many respects. It is best to start by acknowledging this truth, because such recognition can serve as the basis for interesting discussions about different ways of knowing that the differences are most precisely different. However, this must be the content of the second document. Links to Traditional Puranic Chronology (Anonymous), Introduction to Kashmir Shaivism. S.Y.D.A. Foundation, Oakland, California, 1977. See pages 69–70. Ananda K. Coomaraswamy and Sister Nivedita. Hindu and Buddhist myths. Dover Street, New York, 1967. See pages 392–395. Baba Hari Dass, silence speaks. Sri Rama Foundation, Santa Cruz, California, 1977. See pages 79–80. Cornelia Dimmitt &pp; J.A.B van Buitenen, Classic Hindu Mythology: Reader Sanskrit puranas. Rupa &pp; Co., Calcutta, etc., 1983. See pages 19–24, 36–43. Swami Vishnu Tirtha Maharaj, Devatma Shakti (Kundalini): Divine power. Pub. Swami Shivom Tirth, 1962. See pages 29–30. W.J. Wilkins, Hindu mythology. Rupa &pp; Co., Calcutta, etc., 1983. See pages

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