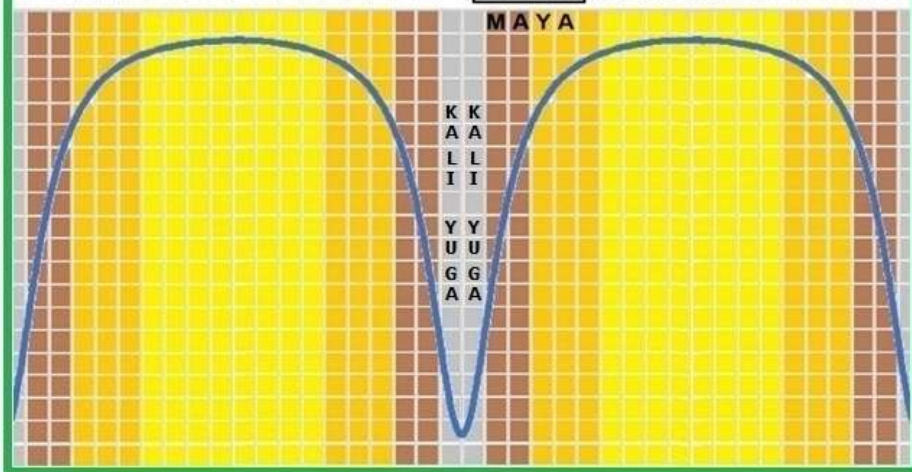


# Decoding Abraham With Shukracharya



-28744 -27463 -26181 -24900 -23618 -22337 -21055 -19774 -18492 -17211 -15929 -14648 -13366 -12085 -10803 -9522 -8240 -6959 -5677 -4396 -3114 -1833 -551 730 2012 3293 4575 5857 7138 8420 9701 10983 12264 13546 14827 16109 17390 18672 19953



Understanding Religion with Dharma perspective

## Priya Ranjan

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# Chapter 1

## The Vaivasvata Manu, First Homo Sapiens

I am **Shukracharya**. Son of Bhrigu. Ashura Guru, Resurrection Master. And much more.

What I am about to reveal is not merely a tale, but a remembrance. One that traces the hidden currents behind the rise of the Abrahamic faiths, long before Sanatana Dharma had already shaped the rhythms of time. Why did a new belief arise when the ancient one still breathed? To understand this, we must descend into the deeper layers of history, Manu saving my father, my rivalry with **Vishnu** and **Brihaspati**, getting Mritasanjivani Vidhya, my exile from Bharata varsha, making of Eden, the conception of Adam, ending of Kaliyuga, and finally rise of Moses, Zarathustra, Buddha and then Jesus.

I will start with Manu. Manu saved *Sapta Rishis*, the seven seers who carried humanity through extinction and renewal. More precisely **Vaivasvata Manu**, the seventh Manu, whom I recognize as the first true *Homo sapiens*, the architect of post-deluge humanity. Yet before him stood another **Swayambhu Manu**, the first Manu, the primal originator of human evolution itself, born not of flesh alone but of cosmic intent. Let's decode the Manu first in phases and then we will dive into the later history of 7<sup>th</sup> manvantara.

Around 3,800 Mya (million years ago), the first living forms arose in the ancient oceans, simple single-celled beings that knew nothing but survival. By around 600 Mya, the oceans were alive with diversity, soft-bodied creatures. Afterward Fish appeared, mastering movement in water, developing eyes to sense light and fins to command direction. Around 375 Mya, creatures emerged that could breathe both water and air. These were the first amphibians. As ages turned, land hardened and forests spread. By 320–300 Mya, reptiles arose. They ruled the land for vast stretches of time, evolving into countless forms. Around 66 Mya, a great ending arrived, not as punishment, but as transition. The fall of a celestial body and the upheavals of Earth ended the reign of the dominant reptiles. From this ending came opportunity. Mammals, small and unnoticed for ages, began to rise. Warm-blooded, nurturing their young, adapting quickly, they spread across continents.

By 20 Mya, forests echoed with the movements of early apes. These beings climbed, swung, and observed. Their hands grew dexterous, their brains larger, their social bonds stronger. Then, between 7 and 5 Mya, a decisive transformation occurred. Certain apes began to walk upright. Their spines straightened, their hips reshaped, and their hands were freed from locomotion. This was not yet humanity, but the threshold of it. Upright walking changed how these beings saw the world, lifting their gaze to the horizon, altering their sense of space, time, and threat. From now evolution emerged in **two great streams**. First in Africa, where dryness preserved form, Where the land fossilizes, history appears fixed. Second in Pliocene Indian Subcontinent, where life never stopped renewing itself, where the land lives, history remains fluid in the fertile land, where life continued without **leaving deep scars in the soil**.

In India, this age marked the beginning of the First Manvantara, the era of **Swayambhu Manu**. These early bipedal beings, appearing between 5.4 and 4.6 Mya. Upright posture had freed the hands, but the mind still followed the rhythms of survival. These early walkers lived close to forests and open grasslands, adapting to shifting climates. Swayambhu Manu's age was not the birth of civilization, but the birth of possibility. The First Manu's people lived, adapted, and vanished into continuity, leaving behind not fossils, but lineage. Their brains grew slowly, shaped not by sudden insight but by repeated challenge.

This transition carried life into the time of the Second Manu, **The Swarochisha Manu**. In Swarochisha's age, roughly 4.6 to 3.7 Mya, the upright beings became more assured of their form. That balance was mastered before intelligence could rise. These hominins are like dominant **Australopithecus**. They walked confidently, climbed when needed, and lived in social groups bound by recognition and response rather than language. Their world was one of gesture and sound, warning and imitation.

Time moved onward, and with it came the Third Manu, **The Uttama Manu**. This was the age when thought first touched matter. Between 3.7 and 2.9 Mya, certain beings learned that tools could extend the hand. The earliest tools appeared, crude flakes struck not with foresight, but with discovery. Toolmaking did not arise everywhere at once. In Africa, stone endured and recorded the moment. In India, bamboo, wood, and perishable materials served the same purpose and vanished. Thus, scholars of the future would see this Manu's timing as uncertain, mistaking absence of stone for absence of mind.

As climates fluctuated and grasslands expanded, life entered the age of **The Tamasa Manu**, between 2.9 and 2.0 Mya. This was a time of discipline and endurance. Bodies grew taller, legs longer, and brains incrementally larger. These beings, early Homo learned coordination, planning, and persistence. They were like **Homo Habilis** They hunted not by speed, but by patience. This age as one in which survival became organized. Fire was approached, feared, and finally used, not yet mastered but understood as power. Migration accelerated.

Then came the long and defining age of **Raivata Manu**, spanning approximately 2.0 to 1.2 Mya. This was the era like **Homo erectus**, the true wanderers of Earth. Fire was now controlled. Shelters were built. Journeys extended beyond memory. These humans crossed rivers, and mountains, carrying with them a shared form and emerging culture.

With Raivata's age complete, humanity entered the realm of **The Chakshusha Manu**, from roughly 1.2 to 0.342 Mya. For this was the age of awakening. Minds began to turn inward. The dead were no longer abandoned, they were placed, covered, remembered. Symbols appeared, not as writing, but as intention. Tools diversified. Faces changed, skulls expanded, and the mind began to reflect upon itself. These were like **Archaic homo sapiens**, standing at the threshold of awareness.

The Evolved version of Archaic homo sapiens was the Seventh Manu, **The Vaivasvata Manu**, chosen and saved for later generation by Vishnu itself around 342,420 years ago. This Manu was anatomically modern humans marks a profound turning point in the long memory of humanity. His age is remembered not merely as a succession of years, but as a transformation of consciousness itself. Around this epoch, humanity crossed an invisible threshold. Instinct no longer ruled alone. The mind awakened to reflection, and awareness turned inward as well as outward.

Under This Manu, humans began to speak not only to warn or command, but to narrate. Language became a vessel for memory. Experiences were no longer lost with death, they were preserved as stories, symbols, and shared meaning. Elders transmitted knowledge, customs crystallized into laws, and society emerged as a moral structure rather than a biological accident.

This Manu is remembered as the lawgiver because he gave form to living together, defining kinship, duty, restraint, and responsibility. Survival evolved into purpose. Humanity began to ask *why* it exists, not only *how* it endures. The world itself was reimagined. Rivers became sacred, sky and earth acquired meaning, and time was perceived as cyclical rather than fleeting.

Vaivasvata Manu thus stands at the dawn of reflective humanity, the **First Homo sapiens** not only in body, but in mind. His legacy is the realization that thought leaves traces deeper than footprints, and that memory, once awakened, shapes destiny across ages.

The following is the Illustration for the timeline for different Manu in each manvantara.

Manvantara No.	Manu Name	Time Span (MYA)	Evolutionary Phase (Narrative Alignment)
1	Swayambhu Manu	5.483 Mya-4.626 Mya	Early ape diversification, Early hominins, partial bipedalism
2	Swarochisha Manu	4.626 Mya-3.770 Mya	Hominins like dominant Australopithecus. Climbed, and lived in social groups
3	Uttama Manu	3.770 Mya-2.913 Mya	Earliest usage of tools appeared
4	Tapasa Manu	2.913 Mya-2.056 Mya	Like homo habilis, Body, Brain and Legs grew, Hunting behavior
5	Raivata Manu	2.056 Mya-1.199 Mya	Homo erectus, fire usage, migration out of Africa
6	Chakshusha Manu	1.199 Mya-0.342 Mya	Archaic Homo sapiens, cultural cognition, proto-civilization
7	Vaivasvata Manu	0.342 Mya elapsed	Anatomically modern humans, symbolic thought, civilization

In each manvantara, 71 Maha Yuga of each 12000 years period has elapsed. In the current manvantara i.e. 7<sup>th</sup>, 28 Maha yuga has been elapsed. We are currently in 29<sup>th</sup> Maha yuga. This timeline explained in later chapters.

In Current manvantara, Vishnu decided he will repeat the cycle of evolution through its Avatar. I will now tell you the story of three avatar that happened before my birth.

# Chapter 3

## Shukracharya, Shruti, and Smirti

Then, our lessons began with the **Rigveda**. Father stood before the rising sun and said, “Ushana, knowledge is the first light that breaks the night of ignorance.” He made me chant the hymns to Agni, Vayu, Surya and Indra. As his voice echoed across the forest, I felt the hymns shaping my understanding of the world. Through the Rigveda, he taught me that the universe rests upon *Ritam*, the eternal law of truth and order. Nature’s rhythm, man’s duty, the gods’ power, and the mind’s discipline, all vibrate to the same cosmic harmony. My father said, “Truth is one, but the wise express it in many ways.” Those words entered me like a seed, growing into a tree of tolerance and vast vision. I realized that knowledge is not for pride, but for expanding the heart and illuminating the path for others.

# Chapter 7

## The curse of Kavyamata

The world remembers it as the **anti-Vishnu doctrine**. I remember it as the echo of my mother's last breath. Even now, when I gaze upon the sky, I see him serene adored, worshiped by countless lips. But I know the truth behind the mask. I know the curse that binds him. I know the wound he left in me, in my people, in the very law he pretends to preserve. I am Ushna. Son of Bhrigu. Son of Kavyamata. Guru of the Daityas. And as long as I draw breath, I will not forgive.

# Chapter 11

## Maya Danav and Vimanas

Among all the disciples who came to me seeking wisdom, one unlike any other, not a warrior thirsting for blood nor a ruler craving dominion, but a builder of worlds. His name was Maya, born of Danu, but to me he was more than that. I called him *Moham*. When Moham came to me as a youth, with a design sketched in the sand by his own hand. Towers that touched the clouds, halls that glowed with unearthly light, and machines that harnessed the elements themselves. I taught him geometry, the science of measures, Shukra Siddhanta and the esoteric Vaidya's of the Atharvan. I revealed to him the rhythms of stars. He learned very fast, and soon his mind rivalled the best of gods.

In the end, Shaubh fell to Krishna's Sudarshana, yet its creation marked the pinnacle of Maya's mastery over illusion. Later Maya built *Tripuracity*, a floating fortress and most secretive *Rahah-Kridavatee*, to create illusion, used by Kali at the end of Kaliyuga.

# Chapter 17

## Devayani, Yayati, Sharmistha

And what of Devayani? My daughter, wounded though she was, remained steadfast. She endured her place beside Yayati, and in time reconciled herself to her fate. Sarmistha too, once rival, remained by her side, not as enemy, but as co-mother to their children. Strange are the weavings of destiny, that rivalry should turn into shared legacy.

From Yadu, Turvasu, Druhyu, Anudruhyu, and Puru sprang mighty lineages. Krishna from Yadu, The **Mleccha of west from Anudruhyu**, Gandhar from Druhyu and the kings of south Kerala and Chola from Turvasu. King Pratipak lineage from Puru and Kuru has two sons, Devapi and Santanu. Devapi gone for Tapas and handed over the throne to Santanu from which Pandav and Kauravas came. Devapi returned from tapas in Kaliyuga and fought mighty battles with 10<sup>th</sup> Avatar of Vishnu. All trace their roots to that tangled story of love, betrayal, curse, and reconciliation.

# Chapter 18

## Treta, 7<sup>th</sup> Avatar

Danava, to take her in his Vimana Tripur-yan to the land of Asshur also called the land of Mleccha, where the four rivers meet, a sacred junction called **Shinar** (present-day between Baghdad and Persian gulf), the capital of the Asshur Kingdom was Assyria. There she enshrined the Shiva-linga I had given. Day and night she performed her penance, her chants rising like soft thunder. Thus was Surpanakha transformed, from the wrathful sister of Ravana to the seeress of the Asuras, guardian of the hidden shrine of Shiva. After ages of stillness, Shiva appeared before her and asked for a boon. She said, “May I be reborn and meet my beloved once again”. Shiva said “O daughter of Kaikesi, your fury has turned to devotion. Your desire has become surrender. Be reborn in next coming yuga as a Kubja and learn the beauty of pure love”.

# Chapter 19

## Dwaper, 8<sup>th</sup> Avatar

Kali has started his plan. On Earth, great kingdoms rose, Magadha, Mathura, Hastinapur, and many others. I started allocating and directing the Ashura souls in royal wombs. In Mathura, *Kamsa* was born fierce, cruel, and cunning, rebirth of *Kalanemi*, an Asura once destroyed by Vishnu. In Chedi, *Sisupala* came into the world, proud and arrogant, reborn *Jaya*, one of the ancient gatekeepers of Vaikuntha who had once been Ravana in Treta. His friend *Dantavakra* reborn *Vijaya*, who had once been Ravana's brother Kumbhakarna. In Magadha, *Jarasandha* was born, strong as a mountain, a rebirth of the mighty Asura *Vrtra* who had once fought Indra.

When the Kauravas and Pandavas stood divided, the stage was set. My tribes called Shukra's, Kayavya's, Darada's, Darva's, Shura's, Vaimaka's, Audumbara's, Durvibhaga's, Parada's, Bahlika's also join in the Battle.

# Chapter 21

## Sarpa Yajna

King Janamejaya, sat before the sacred fire, He vowed that no serpent from earth, sky, or the deep realms of Patala would survive his wrath. Thus began the terrible *Sarpa Yajna*, the Snake Sacrifice.

But sages bound by the word of kings are seldom moved by reason. They raised their voices and pronounced a curse not of death for death could not touch me but of exile. “For breaking the order of sacrifice, O Shukracharya, you shall be cast away from the land of the rishis. Never again shall your feet touch Bharata’s soil. Go west, into the deserts and foreign lands, where the hymns of the Vedas do not echo. Let your destiny unfold far from the sacred rivers of Arya Varta”.

# Chapter 25

## Creation of Eden

The air of Eden was engineered with astonishing care. Maya blended moisture from rivers, fragrance from sandalwood vines, and purified breeze through hidden silver vents. Charged ions from concealed chambers created an atmosphere so pure that fatigue, illness, and aging slowed. The air was a soft medicine.

# Chapter 26

## Chitragupta's Dilemma

Chitragupta, the divine accountant of karma, rose from his seat with an unease. "This is dangerous," he warned. "If a soul can taste the luxury of heaven without earning it, the entire cosmic balance will collapse. Dharma and adharma will lose meaning. Why would mortals strive for virtue if paradise can be accessed without merit? The wheel of karma will stop turning, and my ledger will become irrelevant

# Chapter 28

## Adam's Creation

The modified life-script now began to regenerate physical flesh, and impressions would slide off it like oil on water. No deeds could stain it. No action could echo into future births. The flesh made from clay slowly got taking shape. It curled upon itself, forming strands, weaving tissue, sculpting form. Bones materialized like pale lightning, veins like blue rivers, flesh like molten clay cooling into shape. In 6 days, that felt like an age, a human silhouette lay suspended within the chamber, a full human was grown, peaceful, silent, without karmic shadow. A being untouched by past deeds, freed from future consequence.

# Chapter 33

## Army of Kali

Before them stood Maya Danava, their teacher in strategy, deception, and the industrial arts. Vajradutta bowed respectfully. “Guruji,” he began, “the time has ripened. Bharat is weak, confused, and divided. Eden’s blessing has kept us strong, but now it is much crowded. More than two million souls have been born as descendants of Adam. Another wave of Varna-Sankar called Pukkash has taken root deep within Bharat. Also, the Baudddhas leader Jin become our ally. They had their clan as Baudddhas since Vishnu incarnation of Sugata Buddha. They were converted by teaching them distorted Vedas. They spread from Gaya to Tripura. The Saka, Kamboj, Barber, and Ekjanghya too told to support us. The imbalance is almost complete. The hour of invasion has arrived.”

# Chapter 34

## Kalki, The 10<sup>th</sup> Avatar

During his penance on Mahendra Parvat, Kalki sought blessings from Lord Shiva, for no avatar could complete his mission without the grace of the destroyer who governs the cycle of dissolution. Shiva appeared before him from a vortex of light, smiling with the affection of a cosmic father. He gifted Kalki a magnificent bahurupi Garuda-Ashwa, a celestial being capable of shifting between the form of a mighty horse and a winged creature of immense speed. This divine mount, named Devadatta, bore the strength of Garuda and the loyalty of Nandi, destined to carry Kalki across realms and battlefields. Shiva also gave him a mysterious parrot named Shivadutta, not an ordinary creature but one who possessed knowledge of all events. Shivadutta could foresee dangers, reveal hidden truths, and guide Kalki through the maze of destiny. Finally, Shiva placed in Kalki's hands the dazzling sword Ratnamaru, a blade forged in cosmic flames. Its light was so radiant that when drawn, it could illuminate the darkest corners of earth and expose every deception born from Kali's influence. It was said that even the shadow of Ratnamaru could purify a corrupted land.

# Chapter 36

## Battle of Vishshon, End of kali

On the ground, Maru fought fiercely against the Sakas and Kambojs. Devapi, calm as a meditative sage yet blazing like fire, overwhelmed the Sabars and Barbers. Vishakhyup, with his divine weaponry, unleashed devastating attacks against the Pulinda's and Pukkash, consuming them like a storm. Amidst the chaos, Kalki on his Devdutta, faced the dreadful brothers Koka and Vikoka, whose lineage traced back to Vrikkasur of the Shakuni bloodline. Their mastery over illusion and brute strength was legendary. As they swung their heavy maces, Kalki suffered severe blows, blood trickling down his arms. Roaring with pain and determination, Kalki hurled his Bhalastra, which beheaded Vikoka. For a moment, the battlefield cheered, only to fall silent in shock as Vikoka magically resurrected the moment Koka laid eyes on him.

.

Kali left Eden flee towards east on his vimana and hide this vimana in a cave in Gandhara, around 3102 BCE, and vanished for next twenty-four thousand years. Presently the cave named as Time well with restricted entry.

# Chapter 39

## Abraham Decoded

The covenant with Noah is done with a sign of rainbow arched across the sky, promising that never again would waters swallow the whole world. It was a covenant with **all believers**, unconditional. Generations passed, and my covenant through, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor and Terahand. The world drifted once more toward forgetfulness. Around 1996 BCE, in a small Mesopotamian town, I had seen Abram, a man of quiet heart and questioning mind, dwelling in Ur of the Chaldees, questioned the stone idols around him. With a single stroke, he shattered the lifeless statues, leaving only the largest idol standing with a hammer in its hand. When his father demanded an explanation, Abram simply said, "Ask your gods who broke the others." The truth was clear, stone cannot hear, nor speak, nor defend. This act was made be happy as I was planning to plant the belief system among my believers to abolish idol worship.

# Chapter 43

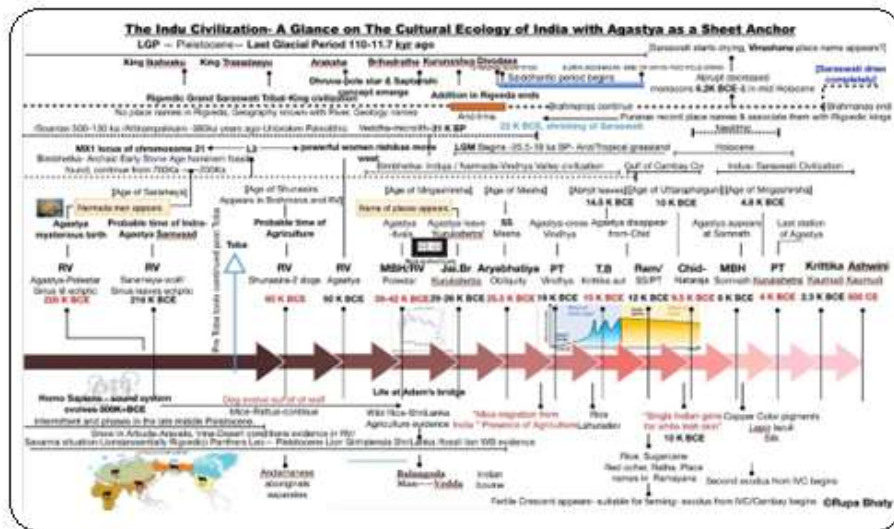
## Jesus, Christianity

Around 4 BCE, The Sun blazed brilliantly from Virgo, the celestial woman “clothed with the sun,” her golden radiance spilling across the world, while beneath her feet, the Moon glimmered softly, a silver crescent poised in perfect harmony within the same constellation. It was a rare and wondrous alignment, a silent proclamation of destiny. At that precise moment, the ayanamsa rested at zero degrees Aries, marking the end of the Age of the Lamb and the dawn of the Age of Pisces, heralding the birth of a child destined to reshape the course of fate in Jerusalem.

# References:

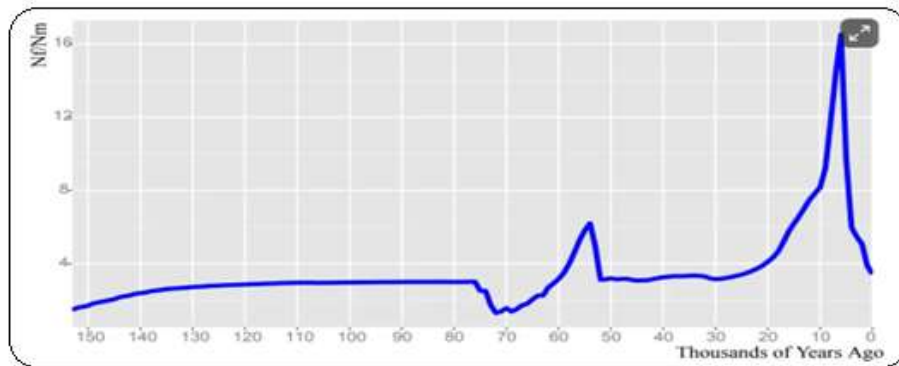
1. The Mythological stories of Hinduism, Judaism, and Christianity is taken from online websites and using Chat-Gpt. The story is inspired by the insights of **Dr. Rahul Shukla**, on Abrahamic Mimamsa.
2. ...
3. ...
4. ...
5. ...

6. Miscellaneous historical data taken from **Rupa Bhaty**-timeline  
<https://rupabhaty.home.blog/2020/08/01/k%E1%B9%9Bttikadi-and-28-constellation-system/>



7. Timeline for Toba explosion, Parshuram birth, and Mahabharat war is fictionalised using the Y chromosome bottle neck theory. Website

<https://www.vectorsofmind.com/p/y-chromosome-bottleneck>



8. ....  
9. ....  
10. ....

11. The timeline for Ramayana is taken from book “The Historic Rama: Indian Civilization at the End of Pleistocene” by Nilesh oak.

12. The timeline for Mahabharata is taken from book “When did the Mahabharata War Happen? The Mystery of Arundhati” by **Nilesh oak**.

13. The timeline for each prophet from Adam to Jesus is taken from “Biblical genealogies by James Ussher (1581–1656)”

4004 – 3074 BCE) Adam,	3874 – 2962 BCE Seth ,	3769 – 2864 BCE Enosh
3679 – 2770 BCE Kenan,	3609 – 2714 BCE Mahalalel,	3544 – 2582 BCE Jared
3382 – 3017 BCE Enoch,	3317 – 2348 BCE Methuselah,	3130 – 2353 BCE Lamech
2948 – 1998 BCE Noah,	<b>2348 Noah Ark flood event</b>	1996 – 1990 BCE Abraham
1300 – 1200 BCE Moses	4 BCE – 30 CE Isa (Jesus)	

14. ....  
15. ....  
16. ....  
17. ....  
18. ....  
19. ....

# Illustrations

## 1. Seven different Tala at bottom of the Earth



## 2. South America, Seven **Tala**, RULERS, *Capital*, (present name) and Realms traits.

Sl. No.	Name of Tala	Capital	Present Name	Rulers	Tala Famous for
1	Atala	Balinagara	(Balao)	BALA	Realm of illusion and pleasure
2	Vitala	Shivapura	(silva)	HARA (Shiva)	Realm of gold, fire, and energy
3	Sutala	Sutalapura	(Salta)	KING BALI	Paradise city protected by Vishnu
4	Talatal	Mayapura	(Mayapan)	MAYA DANAV	City of magic and architecture
5	Mahatala	Bhogavati	(Bogota)	VASUKI	Capital of Nagas
6	Rasatala	Sankhapura	(Sinqa)	KALAKKEYAS	Stronghold of Asuras and Danavas
7	Patala	Anantapura	(Ananta)	ANANTA SESHA	Realm of eternal foundation

This is the book, written in a nice narrative story form for intellectual readers having doubt about timelines, confusion on rebirth, and feeling uncomfortable on evolutionary contradiction in religious believes.

The story is inspired by the insights of Dr. Rahul Shukla, on Abrahamic Mimamsa, that Sukracharya, traditionally situated within Indic cosmology, represents a foundational archetype underlying certain Western religious constructs. The book explores how teachings of Shukra have influenced distant civilizations leads to creation of Mayan calendar beginning in 3114 BCE and ending at 2012 CE.

The book demonstrates how the widely accepted figure of Kali Yuga lasting 432,000 years emerges from textual misinterpretation and reinvented Yuga concept that resolves centuries of confusion surrounding duration and sequencing. This revised model fits precisely with the scientifically reasoned timelines of the Ramayana and Mahabharata proposed by Nilesh Oak. The timing of Kaliyuga fits logically and is not the event of future. The whole Kalki-Puran itself written in past tense by Vedavyasa after the Battle of Kikatpur and Vishshon.

The book expresses Indic chronology for the succession of Manus as evolutionary phases in the emergence of The Vaivasvata Manu as Homo sapiens in current Manvantara. The first Manvantara of Swayambhu Manu were early bipedal beings appearing between approximately 5.4 and 4.6 million years ago.



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