



# The 5000 Year World Cycle and the Hypothesis of Third Earth Rotation : A Murli-Based Spiritual Cosmology and an Invitation for Future Scientific Inquiry

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## Abstract

Cyclic time is a concept that holds a significant role in a number of philosophical and spiritual traditions. In the spiritual doctrine of the Brahma Kumaris, according to the Murli, the whole world history is perceived to occur in a cycle of world drama (kalpa) of 5,000 years (recycled). Based on this knowledge, mankind, functions of individual souls, and natural changes recur in the same manner following each cycle. Although Murli teachings obviously accept the fact that this cycle of 5,000 years exists, the astronomical mechanism through which they believe that this cyclicity of time functions within the cosmos is not explicitly defined in these teachings. The current paper is thus a proposal on a conceptual cosmological explanation based on Murli teaching. The paper provides a hypothetical third planetary rotation of the earth that is ultra-slow making one full cosmic cycle in 5,000 years. The given theoretical construct is posed in the form of a philosophical model that can be used to conceptualize the connection between cyclic time, planetary movement, and changes of

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human consciousness. The paper further discusses how the world cycle is split into four ages including Golden, Silver, Copper and Iron and the special place of the Confluence Age (SangamYug) that is the period of transition between the Iron Age and the Golden Age. Brahma Kumaris teachings indicate that this transition started in the year 1937 as the Supreme soul Shiva started giving spiritual knowledge to the world through the medium of Brahma Baba to rekindle the soul consciousness and start the process of world renewal. The study opens up the interdisciplinary conversation of spiritual knowledge systems, philosophy of time, cosmology, and consciousness studies by combining spiritual cosmology and conceptual scientific treatment.

**Keywords:** Murli Cosmology, Cyclic Time, Kalpa, Brahma Kumaris Philosophy, Confluence Age, Spiritual Cosmology, Consciousness and Cosmos, World Cycle.

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## 1. Introduction

The essence of time is one of the key issues that human civilization has contemplated upon. In contemporary scientific cosmology time is usually understood as linear, to move in one direction, through the past, to an open and uncertain future. In the given context, the history of man can be considered the process of the consecutive evolution of human society, influenced by the social, technological and environmental changes ( Hawking, 1988; Greene, 2004).

Nevertheless, the linear model of time fails to provide a satisfactory answer to more philosophical questions of origin, structure, and final fate of the universe. In turn, a number of philosophical schools have suggested that time can be rather a cyclic process where events in the universe are repeated in terms of creation, stability, decline, and renewal (Eliade, 1954).

In the spiritual wisdom as explained by the Brahma Kumaris World Spiritual University, time is said to be a 5,000-year world drama that recurs precisely. The teachings of Murli explain that the history of the whole humanity (not just the civilization, the natural conditions and even the individual soul roles) is repeated after every single cycle identically (Brahma Kumaris World Spiritual University, 2015).

As much as the Murli is very clear on this cyclic temporal pattern, it does not state the cosmic cycle through which such repetition is possible. In the current research therefore, an attempt is

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made to formulate an idea of the cosmological model that may be used to explain how such cyclicity can in theory be linked to planetary motion.

The presented interpretation is not implying empirical verification but only a philosophical speculation between spiritual cosmology and scientific investigation in the future, especially in the context of the emerging interdisciplinary discussions between cosmology, the philosophy of time, and the study of consciousness (Capra, 1975; Laszlo, 2007).

## **2. Review of Literature**

### **2.1. Periodic Concepts of Time**

The ancient philosophical traditions made use of cyclic time in various ways.

The concept of time being able to repeat in cyclic forms has been used in many religious and philosophical traditions. This idea of time as being cycle is explained in ancient Indian philosophical literature via the notion of Yugas, recurring ages, symbols of moral and spiritual changes in human civilization. The same thoughts can also be traced to ancient Greek philosophy where intellectuals made the assumption of eternal recurrence, which states that history of the cosmos can repeat itself after long intervals ( Eliade, 1954).

According to these traditions, cyclic visions of time have been long-standing constituents of the intellectual tradition of humanity and are still reflected in the modern philosophical considerations of history and cosmology.

### **2.2 Cyclic Cosmology in Current Scientific Wisdom**

In spite of the fact that the Big Bang nowadays is widely supported by the modern cosmology as the beginning of the linear model of cosmic expansion, a number of theoretical frameworks have studied the concept of cyclic universes. Other cosmological theories indicate that the universe could be going through several periods of expansion and contraction, an oscillating universal system (Steinhardt and Turok, 2007).

Likewise, there is the idea of conformal cyclic cosmology which suggests the possibility that the universe is going through an interchange of cosmic cycles stretching across a large time span (Roger Penrose, 2010).

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Such scientific experiments prove that the theory of cyclic structures of the cosmos is a legitimate subject of the theoretical research on contemporary physics.

### **2.3. Long-Term Planetary Motions**

Astronomy identifies also a few slowly moving cosmic motions of the earth, which act over very long periods of time. An example of these is the gradual rotation of the axis of rotational motion of the earth called the axial precession which involves a complete circle every 26,000 years.

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These very long astronomical cycles help to demonstrate that there are extremely slow periodic motions of planetary systems that can affect the climatic patterns and astronomical observations over the course of millennia (Sagan, 1980; Hawking, 1988).

Even though these motions are not related to the exact 5,000-year cycle as recorded in Murli teachings, they go to show that the existence of large-scale cosmic periodicities is not new in the astronomical science. The restoration of harmony that was linked to the Golden Age.

### **3. Epistemological Foundation**

In Brahma Kumaris spiritual tradition, Murli is considered to be known as spiritual knowledge as revealed by the Supreme Soul (Shiva) through the physical body of a corporeal being called Brahma Baba. Murli teachings deal with basic spiritual themes such as: • the nature of the soul • the law of karma • the order of the world cycle. The Murli knowledge is not projected as an empirical science but an experience of spiritual knowledge to be realized by meditations and self-transformation. A line of the Murli goes on to say: This world play is permanently predetermined and repeats the same at the end of every Kalpa. Brahma Kumaris cosmology is based on this statement.

### **4. The Concept of Kalpa**

The 5,000-Year World Cycle In Murli teachings, the entire history of the world unfolds within a cycle lasting exactly 5,000 years, known as the Kalpa.

**Table.1. World Cycle in Four Ages**

Age	Duration	Dominant Consciousness
Golden Age	1,250 years	Complete soul-consciousness
Silver Age	1,250 years	Slight decline in purity
Copper Age	1,250 years	Emergence of Duality
Iron Age	1,250 years	Body-consciousness

The Murli repeatedly emphasizes that after completion of the cycle, the entire drama repeats identically.

### 5. Confluence Age

The Brahma Kumaris World Spiritual University of spiritual teachings indicates that the Iron Age and the Golden Age are separated by a particular and very important era referred to as the Confluence Age (Sangam Yuga). This period is the final part of the Iron Age and the period of preparations of the Golden Age in the 5,000-year world cycle.

Murli teachings believe that this transitional period started around 1937 with the spiritual knowledge being revealed through the human medium Lekraj Kripalani (Brahma Baba) by God father Shiva. It is believed that this transition period started at around the year 1937.

The wisdom taught at this stage is aimed at making people realize their real self as souls and not as physical bodies. By making this transition to soul-consciousness, people are motivated to develop purity, self-awareness, and ethical existence.

The confluence age is a stage in this process of inner change, and people perform spiritual practices like the Rajyoga meditation in order to cleanse thoughts, actions, and relationships. This process is known to be associated with the gradual renewal of the human consciousness and the world order, in general.

In this way, the transition period of the Confluence age does not only mark a transition period in time but a stage of transformation in quality like the Golden Age era as one of the stages of setting up the establishment of harmony.

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## 6. Known Long-Term Motions of the Earth

Several motions of the earth are recognized in the modern astronomy that contribute towards long term cosmical cycles and operate in different temporal scales.

**6.1 First Rotation: Axial Rotation** The rotation of the earth around its own axis is its most immediate motion and it takes place once in every 24 hours or so. This axial rotation creates the daily cycle of day and night and creates the simplest unit of time on earth.

**6.2 Second Motion Revolution: Around the Sun** The Earth too rotates around the Sun every 365.25 days resulting in the yearly calendar and the seasons. This movement in combination with the axial tilt controls the climatic patterns and the seasonal changes on earth.

**6.3 Long-Term Astronomical Motions:** There are other slower cosmic motions of the earth that are known by astronomy and take thousands of years to complete. A significant example is the axial precession, which is a slow wobbling of the axis on which the Earth is rotating, a full cycle of which takes about 26,000 years. Axial precession gradually varies the position of the axis of the earth with reference to the stars and has long term effects on climatic and astronomical cycles. These slow celestial motions prove that the slow large-scale cosmic cycles spread over thousands of years are not unheard of in astronomy.

## 7. Theory of a Third Slow Rotation of the Earth

Based on the cyclic idea of time explained in Murli knowledge, the given research hypothesizes a hypothetical third ultra slow rotation of the Earth. This hypothetical motion is also not considered as a standard axial rotation but a very slow cosmic orientation change of the earth in a broader cosmic system. In the interpretation, the Earth can hypothetically travel in a large scale cyclic path in space making one complete cycle every 5,000 years. Once this cycle is over, the earth would come back to roughly equal cosmic position in relation to the rest of the universe. The possibility of a reinstatement of a similar cosmic order as in the past may theoretically replicate the recurrence of the world drama as Murli teachings. It should be stressed that the given motion is not introduced as some already known astronomical phenomenon, but as some philosophical and conceptual scheme that is aimed to demonstrate how periodic structures of time could be related to the cosmic processes. The hypothesis is

then an interpretative key between the spiritual cosmology and the possible future scientific discovery.

### **7.1 Mathematical Conceptualization of the Hypothetical Rotation**

In case the proposed cosmic rotation takes one complete step in 5,000 years, the angular movement may be conceptually approximated. Total cycle duration = 5,000 years

Angular rotation =  $360^\circ/5000 = 0.072^\circ$  per year.

Through this value, the earth would move at a rate of about 0.072 degrees annually within the hypothetical cosmic pathway. Such a very slow rate of motion could hardly have been noticed by the standard astronomical methods of observation and would need very sensitive determinations on a long basis. The calculation is also a mere conceptual explanation and not an empirical scale.

To make a comparison, the astronomical movement of axial precession is known to move about:

$$360^\circ/26000 \approx 0.0138^\circ \text{ per year}$$

Therefore the suggested motion would be a faster, although also extremely slow, cosmic orientation cycle with respect to the well-known astronomical motions.

## **8. Planetary Environment and Consciousness**

The teachings of Murli have a strong connection between consciousness in humans and the natural elements. In this view: Pure consciousness creates harmonious natural conditions and impure consciousness is a cause of imbalance on the environment in this context, the decay of environment in the later ages of the cycle is perceived as a manifestation of the diminishing human consciousness. The Confluence Age on the other hand puts the gradual revival of nature through the restoration of soul-consciousness.

## **9. Philosophical and Civilizational Significance of the Confluence Age**

The Confluence Age takes a central place in the cosmology of Murli, being a turning point in the whole cycle of world of 5,000 years. Although previous parts outline the manner in which

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it has come into existence historically, its underlying meaning is its philosophy and civilizational connotations.

### **9.1. Transformation of Human Consciousness**

Fundamentally, the Confluence Age is a transition of human consciousness in the understanding of the body to that of the soul. This change is deemed necessary in order to turn around the downturn that was witnessed in later Iron Age periods.

Here the basic role is played by the practice of the Rajyoga meditation. By continuous soul consciousness and remembrance of the Supreme Soul, individuals slowly know themselves to be spiritual beings. It is said that this alteration of identity makes thoughts and emotions pure, which will result in more peaceful behavior and relationship.

### **9.2. Civilization Renewal**

The Confluence Age is not only a personal process, but also a wider process of civilizational renewal. When individuals undergo inner change through self realization as peaceful, loveful, pure, blissful spiritual beings, the collective consciousness of the society starts to change, which preconditions the emergence of the new social and moral order.

In this regard, the Confluence Age can be viewed as the period of preparation, where the values of the next Golden Age are slowly put in place.

### **9.3 Role in the Cyclic Structure of Time**

Philosophically speaking, the Confluence Age is the connection between iron and golden age. This stage is a stage of transition, intervention, and renewal unlike the four major ages that show gradual development and deterioration.

It is at this stage that the cyclical characteristic of time is most felt because where one cycle finishes smoothly leads to the onset of a new cycle. Confluence Age therefore, can be considered to be the cosmic pivot that facilitates the continuity of repeating world drama.

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## 10. Methodological Framework

The current research paper uses a conceptual-hermeneutic approach. The research process entails: 1. The Teaching of the world cycle 2 In the Murli. Cyclic cosmology: comparative philosophy 3. Conceptual creation of a planetary model that depicts the cyclic time This will be an interdisciplinary approach in which spiritual teachings are analyzed within the context of academics and yet their original context remains intact.

## 11. Discussion

The current paper suggested a conceptual explanation of the 5,000-year world cycle expressed in Murli teachings by the concept of a third ultra-slow rotation of the earth. Although this model is not empirically established, it provides a valuable framework in the process of connecting spiritual cosmology to scientific ways of reasoning.

Scientifically, the hypothesis, which is first made to seem speculative, is that no planetary motion cycle can be observed in modern astronomy that is in a 5,000-year cycle. But the presence of long-term celestial mechanisms, e.g., axial precession, shows that very slow motions in the universe are known to occur in planetary dynamics. This gives a conceptual ground on whether there are other long-periodic changes in orientation which have not been understood or detected comprehensively enough and are present in the complex cosmic systems.

The model philosophically adds to the current debate on the nature of time. Although a linear understanding of time is the most commonly used in modern science, a number of cosmological theories proposed cyclic frameworks. In this respect, the Murli description of a recurrent world drama may be viewed not only as a symbolic narration, but as an organized time pattern. The suggested rotational hypothesis is a heuristic instrument that enables such cyclicity to be represented concerning physical processes.

Meanwhile, there are crucial conceptual problems with the hypothesis. The concept of cosmic motion as its tendency to repeat human history leads to the issues of determinism, free will and the role of consciousness in the formation of reality. Such problems lie outside of the

scope of the traditional physical science and fall into the realms of philosophy and the study of consciousness.

The unique importance of this research is in the fact that it focuses on the connection between human consciousness and the order of the universe as manifested in Murli teachings. The combination of internal change with cosmic cyclicity indicates that massive processes of time might not be as independent of the conscious experience as it may have appeared before. Although this is just a speculative suggestion, it is consistent with the new interdisciplinary views that examine the connection between consciousness, environment, and systemic order. Moreover, the model receives a dynamic dimension through the identification of the Confluence Age as a transition period. Instead of considering time as a passive cycle, it is crucial to regard it as a time of active change when the changes in awareness become the major element of the transition between cycles. This is a conceptual enhancement of cyclic cosmology in that it introduces the element of time and cyclic change.

Although the proposed framework is limited, it can be considered a conceptual bridge between scientific investigation and spiritual knowledge systems. It does not strive to substitute empirical models but simply broaden the range of investigation with the presentation of alternative methods of comprehending time, consciousness, and the cosmic processes.

Future studies might investigate the question of whether even minor long-term astronomical fluctuations, which are not currently detectable, might have significant impacts on planetary systems. Also, new approaches to the correlation of cyclic time with the organization of reality can be developed in terms of interdisciplinary interaction between cosmology, philosophy, and consciousness studies.

## **12. Limitations**

The research has identified and recognized a number of limitations:

- this is an abstract model and not an empirical model.
- Murli teachings are in an epistemology of the spiritual.
- the suggested rotation of the planets is hypothetical.

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### 13. Implications

The research has valuable suggestions to various areas. First, it will add to the spiritual and consciousness research by providing a systematic explanation of the 5,000-year cyclic model in a manner that can be discussed on the academic level.

Second, it is also applicable to the philosophy of time, and it can serve as an alternative to linear models and prompt more theoretical research on cyclic temporal structures.

Third, it fosters the interdisciplinary research, encouraging communication among cosmology, consciousness studies, and philosophy to determine the potential links between the human consciousness and the processes in the universe.

Fourth, it also brings up practical implications to value based education and human development, and the importance of soul-consciousness and Rajyoga meditation to the creation of well-being, ethical living, and social harmony.

### 14. Conclusion

This paper has discussed the notion of the 5,000-year world cycle as explained in the Murliteachings and put forward an idea of a conceptual cosmological understanding of space and time relating to cyclic time and planet motion. The hypothesis presented in the paper is the third ultra-slow planetary rotation with one full cosmic cycle in 5,000 years, which provides the theoretical background that, possibly, can be used to understand the cyclic form of time, which is discussed in Brahma Kumaris philosophy. The paper also draws emphasis on the importance of the Confluence Age which started circa the year 1937 with the revelation of spiritual knowledge as a result of Brahma Baba. It is the period of transition in the world cycle when the humankind will be progressing to the next stage of body-consciousness to soul-consciousness.

Though the suggested cosmology model is still a speculation, it offers an intellectual ground upon which interdisciplinary discussion between spiritual cosmology, philosophy of time, the study of consciousness and theory cosmology can exist in the future. This conversation can also lead to the realization of new insights into the connection between human consciousness and planetary systems and the design of cosmic time.

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**Conflict of Interest/Competing Interests**

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**Data Availability**

The raw data supporting the findings of this research paper will be made available by the authors upon a reasonable request.

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