



# SOUL, I, AND SPIRIT

FROM "IS DIVINE ENERGY" BOOK 4

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# Soul

- Each of us is a homolog of “animate, Mother nature” (*Anatanam*, 8).
- We self-perpetuate our personal homolog by creating a world of our own, superimposed on the natural “creator factor” (*Bhagwan*, 4). That personal homolog is the *Param Brahma*, i.e. the creator of the present moment, while we are alive. After we depart, it stays in the universe as our “personal-effect” (*Soham*, 4). Each of our creation in the physical and the metaphysical realm, such as the objects and the psychic linkages that make others the subject of our blessings and beggings. That personal-effect is our “soul” (*Atman*, 4).
- It is we as the *tattva* that creates the super-positioned creation. It is the illusionary energy (*Maya shakti*, 1) we conceive and manifest without us with our divinity, and perceive and experience within us subsequently. That is why the soul has 4 units of energy, same as that of the creator factor. (script, conceive, perceive, experience)
- The soul *is* our past, because we produce that through our past behaviors, behaving like a supernatural “holy spirit” (*Trinetra*, 1) and adding an inertial “inanimate nature” (*Vyaktitva*, 1) element to the animate Mother Nature.

# I

- “I” (*Svayam*, 12) is the totality of “animate Mother Nature” (*Anatanam*, 8) that constitutes us and the self-perpetuating “personal-effect” that we create as a homolog of Mother Nature.
- Our self-perpetuating personal-effect is superpositioned over the self-perpetuating natural nature and gives it a divergent texture, imprinted with our distinctive divinity. Mother Nature balances it by globalizing our personal-effect and embodying its “convergent-effect” (*Asura*, -1) within the “cosmological constant” (*Maha Shunya*, -1) that constitutes planet “Saturn” (*Asura*: Masculine Shani, -1). Therefore, astrologically, planet Saturn is a negative factor, because it globalizes the effect of the egoistic reality that the diverse entities conceive and make us move away from the natural oneness with Mother Nature. However, this is the truth of descending Planet Saturn. The “ascendant planet Saturn” (*Shani*, 18) is feminine in nature and harmonizes the present negative reality by promoting a shared future of everybody, so that everybody may work together to perpetuate the natural nature using their divine energy. She is immanent within us and frees us from the effects of our past karma. She makes it effortless for us to get moksha instantly, without any kriya.
- I is the “androgynous planet Saturn” (*Eeshan*, 12). It is the gender-free form of Mother Nature, that makes us realize that whatever personal-effect we make is the personal-effect of Mother Nature. So, our soul is a part of the absolute soul of Mother Nature. Eventually, once we all die, our diverse souls merge together into the absolute soul of Mother Nature. That’s why soul is never created nor destroyed. It is the eternal creator factor.

# Spirit

- The “spirit” (*Ruah* or *Kapinjala*,  $20 = 12 + 8$ ) is the totality of “I” (*Svayam*, 12), that is each of us independently as a sentient living entity, and “Mother Nature” (*Anatanam*, 8), that constitutes us collectively.
- The spirit is also the totality of the “primordial greeter” (*Madhusudan*, 16), the grandfather, and the square root of that “creator deity” (*Bhagwan*, 4), the father soul of the grandfather, both immanent within the totality of I and Mother Nature.
- Again, the primordial greeter is one whose I is one with Mother Nature and whose personal-effect is also one with Mother Nature. Therefore, the primordial greeter’s energy is 16.
- Originally, we were all sentient living entities enjoying the wildness of Mother Nature, before we tried to domesticate Mother Nature and reproduced a domesticated, tamed form of Mother Nature as our soul homolog.
- At present, all of us have the potential to be a primordial greeter and to give birth to an entity who will be the father of a new universe and then be the spirit within which that universe will eventually merge.
- Therefore, the spirit *is* our future.

# Conclusion: The Purpose of Life

- The soul promotes an engagement with materialism, because that material world is our illusionary, beautiful creation, superimposed on the natural truth that we found ugly and that motivated us to conceive and manifest that illusionary beauty.
- The spirit promotes an engagement with spirituality, because that is the ontological foundation that inspired us to conceive a partial truth of Mother Nature as beautiful and to seek to transform the wholeness of Mother Nature with that beauty.
- Both materialism and spirituality are false pursuits, taking us down the road of our metaphysical entropy.
- We need to pursue the path of divinity. That is the *siddhi marga*, it is the sum total of the karma, jnana, and bhakti marga. It is unfortunate that the commentators consider the karma, jnana, and bhakti marga as independent paths for self-ascendance. They are not independent paths, but correlated paths, and a sensible sense of proportion between those three paths is essential for forming the siddhi marga. By following the siddhi marga, one realizes the path of siddha, i.e. the path of Shiva, the sentient entity.
- By leading the path of siddha, one becomes free from the limitations of Shiva and realizes the goal of being Shiva. One becomes “Maha Shiva” (Goal: 9).
- By liberating oneself from the leadership linkages, one ascends from *Maha Shiva* to a state of “primeval perpetuator” –the feminine “*Vishnu* or *Mohini*” (15 = Maha Shiva + Soul). In this phase, one just hibernates and enjoys a life of bliss, without any responsibility. That is why Vishnu is perpetuator – she lets Mother Nature perform her role.
- By liberating oneself from the entrepreneurship linkages, one ascends to a state of “maternal primordial greeter” (*Sati-Parvati*, 16). This is a state where one conceives a sense of maternal responsibility and forms management linkages to help manage the challenges the children are facing. The entire universe of souls, entities, and spirits are the children in this state.
- By liberating oneself from the management linkages, one enjoys being the “child primordial greeter” (*Madhusudan*, 16). This is a state when one self-organizes oneself within each entity, to guide each entity to be the child primordial greeter. This is the culmination of the path of divinity.