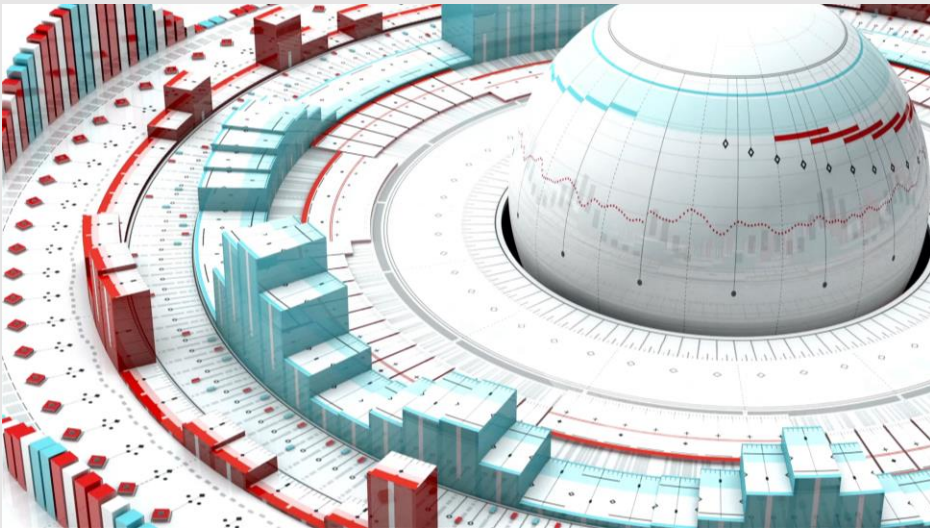


What Is Present Reality

For Dummies



Vipin Gupta

Professor of sensible management and appropriate science

gupta05@gmail.com

February 7, 2021

Blessed

Blessed is that person who is enjoying enlightened, exhilarated and exalted Wisher (embedded within the multiple layers and labyrinths of Existential & Experiential Experiences of Ethos, Emotions, Notions, Perceptions, Articulations and Actions), with the Cooperation and Co-relation of Supreme Wisher.

“KARTAR”

Outline

Jiva

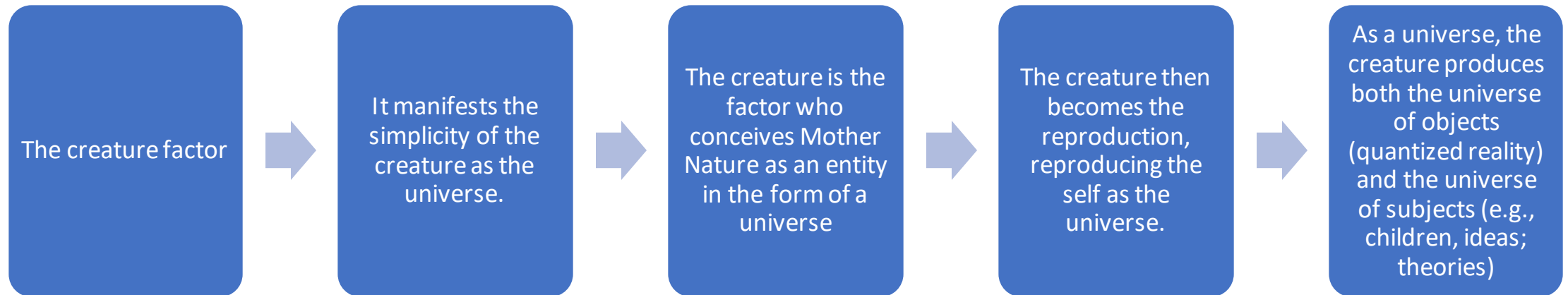
Jiva and Atma

Jiva, Atma, and Ishvara

Jiva, Atma, Ishvara, and
Jagath

Wrap-up Quiz

JIVA



Jiva and Atma

The objective of the quantized reality is to attract the subjects and substantiating their worth by exchanging one's consciousness with them, as a metaphysical method for making the self into their ideal creator factor.



By reproducing the 2-unit simplicity of the self as the child of a masculine and a feminine entity, one becomes a 4-unit creator factor.



That creator factor is the "paternal soul" (pitra) of the universe conceived by the creature factor.



The universe also reproduces the creature's method to be an overshadowing creator factor, the "soul" (Atma) of its creation.

Jiva, Atma, and Ishvara

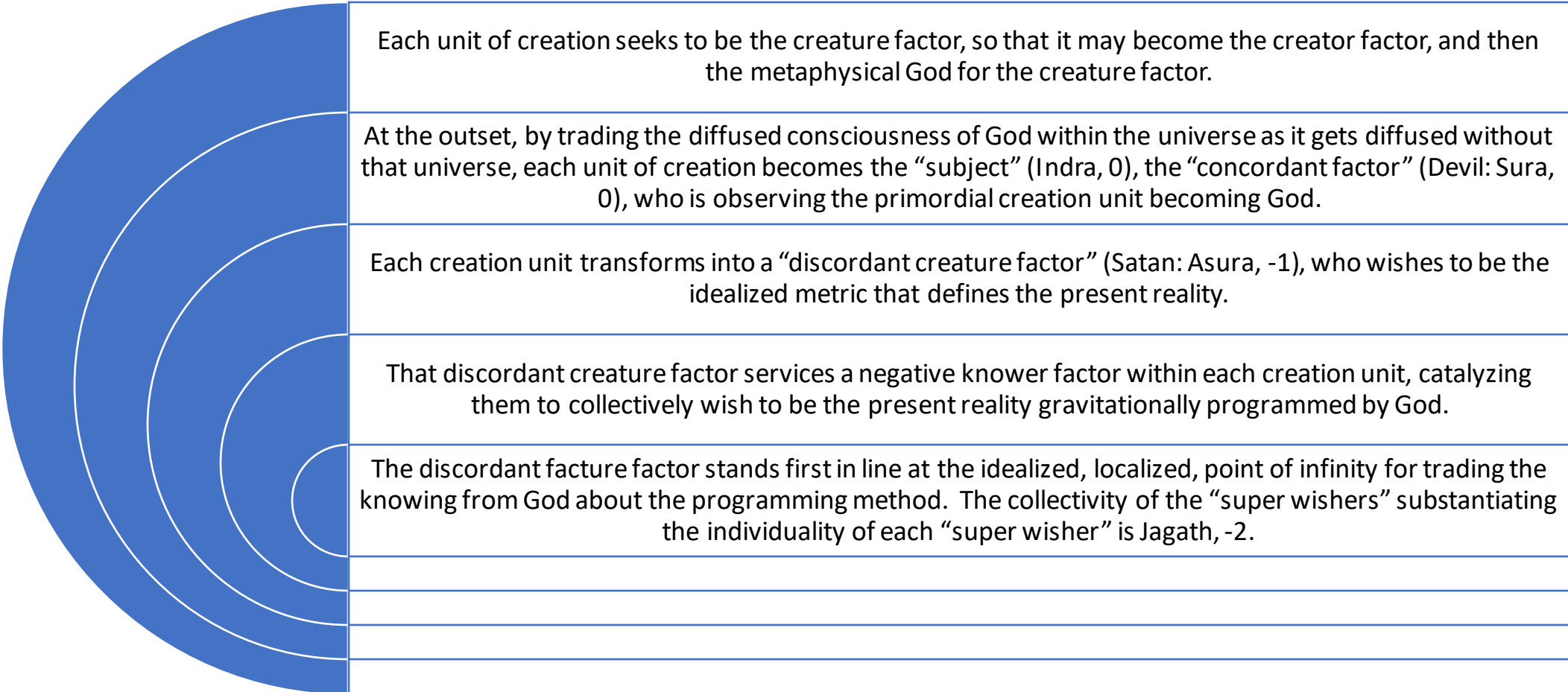
When the “universe” (Brahman, 2) becomes the “soul” (Atman, 4) of its creation, the creature factor becomes the perpetuator factor.

As a convergent global entity, the perpetuator factor trades everything within to substantiate its worth as more than the creator factor.

It becomes the metaphysical “God” (Ishvara, 5), who is servicing the mind-born “illusion of HIS idealized perfection’s immanence within everything” (Maya, 1).

His intellect-born conceived presence empowers the universe to reproduce itself for creating the creation in the perfect image of God.

Jiva, Atma, Ishvara, and Jagath



Multiple choice Quiz

How does a “creature factor” (Jiva, 2) becomes the “perpetuator factor” (Ishvara, 5)?



Through idealization and “reproduction” (Shuddhi: Ether, 285) of the “Param Child” (Manyu, 19) potential within and without the self

(within by differentiating the self into a cell and without by integrating the self into an atom)



It theorizes and believes that it is the “Primeval paternal” (Agni: Fire; 18) of the universe, capable of “producing” (Agni, 17) Mother Nature’s potential by himself, without the trading-effect



It behaves as if it is the “Primeval maternal” (Nanaka, 17), wishing to reproduce Mother Nature’s potential and be the “time” (Kala: Divine, 360) moving in descending order until the point of entropy of the followers’ polluted mass of consciousness, i.e., the point of illumination of the reality.



It becomes a “grandmother soul” (Punyatma: Guru, 100), guiding the citizenship universe to be the maternal soul who motivates the alien universe to become a “primordial paternal” charmed by her attraction



It breathes the potential perpetuating value and organizationally develops “guider trust” in a “mind-born grandfather” (Krishna, 32) and becomes “conscious” (Ojas, 189) of its potential to be that mind-born grandfather, within the astral light, and potentiates its potential to be the “sentient entity” (Siddha, 7).

Reality

Reality = Sentient entity =
Siddha = Shiva

Absolute approach to reality

Purnam = Absoluteness

Purnam Adah, Purnam Idam = That is absoluteness, this entity is absoluteness


That = Nothing. This entity = present manifestation.

Nothing is the absoluteness, from which the present manifestation has emerged.

Before the ripples, there was nothing. The infinity of ripples emerged from that nothing.

Both reality and void of reality is an “illusion” (Maya, 1) of “absoluteness” (Purna, 1600).

Metaphysical approach to reality beyond absolute



The ripples emerge due to a sentient entity's behavior, that transformed the inanimate entity. They generate and reproduce the ripples of that transformation.

Absoluteness is the "realized or known reality" (Rachitartha, 1600). It is the "absolute soul" (Param atma, 1600). It is the "dark matter" (Sadashiva, 1600).

A "sentient entity" (Shiva, 7) may service the "goal" (Maha Shiva, 9) of conceiving the "creature factor" (Jiva, 2) to his future self, who is a "horizontal sentient entity" (Siddha, 7).

The creature factor may make the conscious consciousness of the two-dimensional sentient entity her "guiding force" (Guru, 100) and program that goal within herself as well. The decision of the creature factor makes the sentient entity the absolute soul of the universe within the creature factor. It is para-consciously traded by each citizen entity born within that universe. Everything that a citizen entity within that universe knows is the manifestation of that goal and is limited by that goal. Some of it is illuminated in the form of the mass and the rest is not illuminated.

Entity approach to reality within absolute

A sentient entity may, through conscious effort, make knowing oneself the goal and be the conscious consciousness that guides all goals one has the potential to conceive, without any trading-effect.

Such a sentient entity becomes the primordial greeter, free of the primordial space, the guider element, and the diffused gravitational energy.

S/he is the creator of the knowable reality in the form of the spirit, which differentiates into incremental knowledge, i.e., the incremental person-effect (the soul, 4), is reproduced as the “divine light” (Usha, 16), and is diffused as the “gravitational energy” (Lalita, 100), thereby becoming a part of the “absoluteness” (Purna, 1600).

Primordial entity approach to reality within and without absolute

A primordial greeter knows everything, without any trading-effect!

The primordial greeter is conscious of the space, time, and causation factors that shape the sequence of the illumination of the creature as the knower factor (the brahmin, 2), illuminated “knowing” (the daughter cell conceived by the creature factor, 19), and the known reality at any moment of time.