

Author Interview



An Interview with Vipin Gupta

Book: *Is Present Reality: In A Nutshell*

Biographical Info: Dr. Gupta is a strong advocate of international student exchange, cultural exchange and technological exchange. He has been instrumental in organizing and leading about 15 short-term study abroad programs over the past seven years. He is married to Bhakti, who is an entrepreneur who markets ethnic handicrafts online, and is active in spiritual endeavors.

Awards/Recognition: Dr. Gupta has received several international awards and recognitions, including fifth rank All-India in 12th class national board examination, third rank in the University of Delhi B.Com. (Hons), third rank All-India in Institute of Cost and Works Accountants of India final examination, gold medal for outstanding scholastic performance in the MBA program of the Indian Institute of Management-Ahmedabad, Japan Foundation one-year research fellowship for visiting University of Tokyo, Co-Principal of National Science Foundation funded GLOBE project on culture and leadership involving 62 societies and 170 country investigators, and Society for Industrial Organizational Psychologists Scott M. Myers award for applied workplace research.

Interviewer: What is Project VIPIN? How is it different from other researches done in the past?

Dr. Vipin Gupta:Project VIPIN is about cultivating and developing my essential nature to offer its natural benefits for the wellness of the future generation of children and fulfill my life's purpose. My name means a garden without walls. I needed to create a wall to dig inside my essential nature for making its essence available to everyone interested in knowing the secret of their nature and natural gifts. That's why I named the Project as Vastly Integrated Processes Inside Nature, or VIPIN. We live in a world where each person has become a guru, seeking to propagate their version of reality. Each person seeks a varying form of credibility--some use their academic expertise on the conditions for success or failure for expressing a view on anything using their academic lens. Others use their life experience of success in certain domains for idealizing everything, not even part of their experience. Many others use their life experience of failures in diverse domains for theorizing what one should do not to end up like them. What's the secret for any child to become a leader or a guru. Some children become leaders by role-modeling the appropriation and others become gurus by role-modeling the sacrifice of the endowments Mother Nature gifts. Most become followers, wishing Godly reproduction of the gifts to sustain their discordant followership. When Mother Nature blesses their wish, they behave as deities, finding "absolute joy" (Moksha) from servicing "transient joy" (nirvana) to devotees. This project illuminates the path to be the "sentient entity" (siddha) we are, as the "param deity's" (shiva) incarnations, to manage wishes naturally with our divinity.

Interviewer: How can understanding the Divine Energy help solve today's challenges and problems -man-made or natural, that have become our reality at present?

Dr. Vipin Gupta:"Divinity" (siddhi) is the impact we have on anything or anybody, including ourselves. If something or somebody makes an impact on us, we experience that divinity of entity making the impact using a thing or a body as a medium. We conceive that entity as a deity. Divine energy is the foundation of divinity, as it is the gravitomagnetic energy that empowers one to attract the desired impact by guiding someone to do what one wishes. One develops the power to program the performing of one's wishes through organizational planning. When we know how to plan ourselves as an organization for making the desired impact, we can make the impact we wish. Divine energy is the energy we service through the conscious determination of our goals and natural excellence in fulfilling them by leveraging Mother Nature's gifts.

Interviewer: These days, many self-declared Gurus and spiritual leaders have stormed the mass attention, speaking about divinity and the road to Moksha on countless social media platforms. What are the differentiating factors that set your work apart from this crowd of spiritual speakers?

Dr. Vipin Gupta:When people speak about divinity, they talk about transcendental divinity. The transcendental value of divinity assumes the presence of the primeval deity, who has infinite energy to fulfill each devotee's infinite wishes. If Mother Nature had incarnated such an entity, then no person in the universe, including the self-declared gurus and spiritual leaders, need to do

any work. They only need to make their wish. The primeval deity will fulfill that if they know how to make their voice heard. Or, even better, they do not even need to make any wish, and the param deity who is present everywhere will spontaneously know what one is going to wish and fulfill that wish even before one makes a wish. Everybody can remain silent in such a world, enjoy the manifestation of infinite wishables, and choose to theorize any subset of those wishables as their idealized wish. The infinite transcendental value is incompatible with modern science. The alternative is to conceive infinite immanent value by role-modeling the spiritual leaders, who presumably have the power to lead infinite followers with their blessings, guiding everybody on how to be a devoted follower for getting their wishes fulfilled. If it was possible to do x (devotion), while hoping for Y (divinity), then everyone in the universe would have become a devotee. Why, then, India's ancient wisdom focuses on the self-development of each person? One needs to develop oneself only if there are limits to one's ability to realize their full potential. We need to run after trying to find those rare persons who appear to have an infinite immanent value when we are not focused on developing our potential. We need to be beggars seeking blessings every time we wish something beyond our present capability or keep our aspirations sub-par. If we wish to lead a life of absolute freedom, then why not transcend beyond the goal of moksha, the absolute joy one gets from embodying the present consciousness within them. We have the power to be the makers of the desired present consciousness instead of the takers of the present consciousness (i.e., paramatma) gifted by our gurus. We do not need to reproduce the reality of any guru. We can develop our original reality. That's the true path to fulfilling our life's purpose as a unique child of Mother Nature.

Interviewer: Will the audience welcome a talk about spirituality and divine energy at a time when not even a single home is untouched by Covid, and many have lost their jobs and loved ones.

Dr. Vipin Gupta: People have been running after materialism and love. Those who get that consider themselves divine and blessed. Those who don't seek to bless others with their theories of how not to be like them. Everybody is receiving a lot of information on what to do and not to do. When people lack discriminating faculty, they start following their idealized notions of where to devote their energy. Instead of doing justice to the well-wishing spirit of the departed ones, we entangle their spirits in the depressing world we weave through our consciousness. Thus, the departed ones suffer a torturous life both here and there. The need is for us to celebrate the life of those who have departed and be grateful to their spirits for being our guides. That will liberate the departed entities from their psychic entanglements and let them enjoy the absolute consciousness (paramatma) without any void in consciousness caused by our emotional energy. In that case, those entities become free from the desire to reincarnate. They enjoy being who they are when we enjoy being who we are, freeing every spirit from the need to be either a principal guider or a guider agent.

Interviewer: Can the findings be simplified for the common man who has a very simple or raw understanding of things around themselves?

Dr. Vipin Gupta:At the simplest level, we are all the incarnations of param deity, Shiva. We all enjoy the gifts of Mother Nature and the divinity for manifesting any of our wishes. However, due to ideals and theories, we lose sight of our reality. We fill the void in our consciousness by superpositioning an illusionary reality of a para deity. We conceive the para deity's illusionary energy as the blessing for us to be a divine entity, the deity, blessed with the supernatural powers to be a master of Mother Nature. To substantiate our theory, we become the leaders promoting our theories to attract a universe of followers. After that, we become the idealized guru of each follower, seeking to reproduce the divine fame we have created. As everybody runs after the fame, we extinguish the flame that conceived us all as the sentient entities, conscious of our gifts. As each sentient entity works to further the social, human, ecological, economic, national, and psychological well-being of others, they suffer entropy in their sentient well-being. The need is for each person to take responsibility for their conscious well-being by cultivating and developing their essential nature. The need is for absolute freedom from the pair of opposites that attracts one to others by repelling the energy that attracts them and making its attraction wish a reality. Else, we end up just exchanging our consciousness with those that reciprocate our wish for our mutual attraction, without ever realizing the absolute consciousness we are seeking for our joyful living.

Interviewer: Does the research have anything to offer to bureaucrats and politicians, where the thinking is more complex and shrewd? These are people who are least receptive to any change and are ready to counter everything you suggest to them.

Dr. Vipin Gupta:The role of the bureaucrats and politicians is to further the universal social, human, ecological, economic, national, and psychological (SHEENY) well-being, as a path to further their SHEENY well-being. When one makes universal well-being the path to personal well-being, one mobilizes the entire universe to do the same. When the boundary between the universe and the person disappears, the consciousness of each person in the universe becomes a part of the present consciousness of the universe. Further, each person embodies present consciousness, i.e., pramatma. When each person enjoys paramatma within oneself, then the thinking becomes simple and straightforward. One realizes there is no point wasting energy in making it complex and shrewd because that only works to further one's descending consciousness, physical disequilibrium, mental instability, and spiritual drain.

Interviewer: The mood these days isn't very positive and receptive, and there is a great need for sympathy. How would an understanding of this project help one recover from depression and ease their process of rehabilitation, which is of prime importance post-Covid when even the future seems bleak?

Dr. Vipin Gupta:The source of one's depression is supernormal expectations, misplaced efforts, and a false sense of reality. We are our best friend as well as worst enemy. We have a self-awareness of our present capabilities and how we need to develop those capabilities to realize our wishes. Yet, we lack confidence that our efforts will yield the desired results because we do not understand the entire ground reality. We do not know how the markets work and how one makes the relationships needed for making supernormal profits. We fail to recognize that when

one person makes supernormal profits, another incurs supernormal losses. When we are in depression, COVID and its soul is enjoying inflated confidence. When we focus on realizing natural excellence, Mother Nature will naturally gift us a supernatural bonanza. We do not need to worry about it. If we focus our efforts on our goal, our goal will be supernaturally attracted toward us to make us the goalkeeper. After all, 1 and 1 make 11.

Interviewer: Students are quite hardly hit by the pandemic, their life is confined to their homes instead of playgrounds and schools. What can we offer to them to boost their plunging confidence and take decisions to follow their passion and fulfill their dreams?

Dr. Vipin Gupta:All students have a child within them. That child likes to ape what the adults as their gurus are doing, feeling, and behaving. If the adults are not doing yoga, being playful and jolly in their life, how can we expect the students to take the lead in compensating for the negativity the adults are diffusing? If the adults do not let the pandemic disrupt their passion and pursuit of their dreams by reinventing the path, then the children will go a step further in using their creativity and resourcefulness. The pandemic will suddenly become an opportunity for people to do a lot more with a lot less. It will resolve the root cause of the pandemic – supernormal exploitation of the natural endowments.

Interviewer: How can we motivate people to take the setback of unemployment and turn it into self-employment opportunities? Or convert the employees into employers.

Dr. Vipin Gupta:Unemployment is an artifact of people's dependence on others who do not consider their employment sufficiently value-adding for them. If people spend what they are earning on purchasing the products and services of those who spend what they earn outside the local system, then people are inviting a future of unemployment toward them, their kin, and kith. Therefore, people must start taking accountability for their decisions to reward organizations for employing the aliens so that the local citizens can enjoy the consumer mindset and live a life of unemployment. It is prudent to sponsor the organizations that channel your purchasing rupees beyond the local boundaries if they channel their purchasing dollars for employing the local citizens directly or through the suppliers. That is the true meaning of Mahatma Gandhi's svarajya (self-sovereignty) and svatantra (freedom). We have 100% freedom to be loyal to the celebrities and the brands that make us unemployed. If we wish to be self-employed or the employer, we need to be conscious of where our purchasing rupees are going. Suppose a celebrity whose movie we are watching is enjoying an international holiday using our rupees. Do we have the discipline, devotion, and dedication to alert the celebrity of the folly and start civil disobedience until reality sinks? If yes, then we will solve the problem of unemployment once for all. We will always have the employment for producing what we are consuming and the motivation to grow both.

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