

Is Present Reality

*THE SUPER-SCIENCE OF THE
TRANSCENDENTAL VALUE*

Vipin Gupta

Copyright © 2021 Vipin Gupta
All rights reserved.

All rights reserved by the author. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the author.

ISBN: 9798704997900
Black & White Paperback
Independently Published Imprint

ISBN: 9781087950747
Color Hardcover
Indy Pub Imprint

First Published: 2021

Cover Design:
Saba Samdani

Illustrations:
Saba Samdani

Illustration supervision:
Vikrant Singh

Edited By:
Sayantani Sengupta, Sangeeta Chatterjee, and Sharika Vinaya

Page Setup:
Pinaki Dutta

Editorial supervision:
Sanchaita Biswas, Anupriya Dutta, and Vishnu Vijayan

Index:
Liya Jayabalan and Salini Kurup

EBook Editor:
Suresh Velu

Project Manager:
Pinaki Ghosh

Contents

Project Motivation	1
List of Abbreviations	6
About The Author	7
Chapter 1: Introduction—Multidimensionality of Ground Reality ...	9
1.1 The Present is a Multidimensional Reality	11
1.2 The Present is an Illusion of Reality	22
1.3 Creating Reality Beyond the Present is Empowering	24
1.4 Enjoying the Present as the Reality is Productive	27
1.5 Four Methods for Quantifying the Exchange Value of an Idea... 35	
1.5.1 <i>First, the space method:</i>	37
1.5.2 <i>Second, the time method.</i>	40
1.5.3 <i>Third, the causation method.</i>	45
1.5.4 <i>Fourth, the entity method.</i>	49
Chapter 2: Value of the Entity Dimension of the Reality	64
2.1 The Entity as a Dimension of Reality Beyond Present	65
2.2 Knowing the Multidimensional Entity Reality is Empowering ..	83
2.3 Growth Without Entropy is the Truth of Potential Reality	103
2.4 Six Theories of the Entity Causation of Wealth Concentration .	109
2.4.1 <i>First, the theory of “natural selection”</i>	109
2.4.2 <i>Second, the theory of “selective adaptation”</i>	112
2.4.3 <i>Third, the theory of “adaptive evolution”</i>	114
2.4.4 <i>Fourth, the theory of “evolutionary morality”</i>	119
2.4.5 <i>Fifth, the theory of the market for “guider morality”</i>	122
2.4.6 <i>Sixth, the theory of the “SHEENY gravity”</i>	124
2.5 The Present Reality Has a Solution.....	129

2.6 Six Ideas for the Growth of Entity Potential.....	130
2.5.1 <i>First, the law of divine intervention</i>	130
2.5.2 <i>Second, the law of intervening guider</i>	132
2.5.3 <i>Third, the law of absolute intervention-free SHEENY benefit</i>	135
2.5.4 <i>Fourth, the law of exchange proficiency</i>	137
2.5.5 <i>Fifth, the law of networking proficiency</i>	140
2.5.6 <i>Sixth, the law of workforce proficiency</i>	141
Chapter 3: Human Body as a Multidimensional Entity	142
3.1 Our Body as a Multidimensional Entity	143
3.2 Our Physical Body as a Multidimensional Entity.....	144
3.3 Our Intellectual Body as a Multidimensional Entity.....	147
3.4 Our Mental Body as a Multidimensional Entity	151
3.5 Our Astral Body as a Multidimensional Entity	155
Chapter 4: The Speed of Light	165
4.1 The Speed of Light is Infinity	166
4.1.1 Thirteen Leadership Dimensions of an Energy Unit	167
4.1.2 Six Followership Dimensions of an Energy Unit	175
4.1.3 Five Entrepreneurship Dimensions of an Entity Unit	177
4.1.4 Five Self-luminous Dimensions of an Organization Unit ...	179
4.1.5 One Self-luminous Dimension of a Deity Unit	183
4.2 The Constant Speed of Light is the Absolute Ideal-effect of the Universe	184
4.2.1 Seven Conditions Shape the Illuminating Value of a Sentient Entity	185
4.2.2 Five Conditions Shape the Perpetuating Value of a Sentient Entity	189
4.2.3 One Condition Shapes the Manifested Value of a Sentient Entity	198
4.3 The Speed of Light is Actually Variable	201

4.3.1 Four Methods of the Creature.....	203
4.3.2 Four Methods of the Creator.....	206
Chapter 5: The Ideal Value of An Entity.....	211
5.1 An Entity Shapes Its Ideal Value.....	212
5.2 An Entity Diffuses Its Ideal Value Into a Sequence of Ideal-effects	212
5.3 An Entity's Ideal-effect is a Manageable Variable.....	213
5.4 Managed Servicing of Ideal-effect is an Entity's Future Reality	219
5.5 The Entity is the Manager of the Ideal-effect	223
5.6 The Cost of the Deity Culture-effect is Escalating	225
5.7 The Leadership Workculture-effect is Risky	227
Chapter 6: The Entity as a Supernatural Paradigm	232
6.1 The Entity Embodies the Supernatural Paradigm It Manifests .	233
6.2 The Entity Disembodies the Supernatural Paradigm It Creates	233
6.3 The Entity Mediates the Supernatural Paradigm It Perpetuates	234
6.3.1 We Are the Supernatural Creators of the Present Reality ...	236
6.3.2 Eight Dimensions of the New Paradigm of Supernatural Reality.....	238
6.4 The Entity Moderates the Natural Paradigm It Illuminates.....	255
6.4.1 Mineral gravity (Self or Soliton mass).....	255
6.4.2 Plant gravity (Intrinsic or Boson mass).....	256
6.4.3 Animal gravity (Immanent or Quark mass).....	257
6.4.4 Human gravity (Present or Electron mass)	260
6.4.5 Spiritual gravity (Potential or Neutron mass)	264
6.4.6 Deity gravity (Dynamic or Proton mass).....	266
6.4.7 Param deity gravity (Technological or Atomic mass)	268
6.4.8 Primordial deity gravity (Organizational or Molecular mass)	269
6.5 A Liberated Entity Is A Supra-Natural Paradigm	270

6.5.1 Primeval deity gravity (Ecosystem or Molar mass)	270
6.5.2 Para deity gravity (Ecosystem or Molar gravity)	271
6.5.3 Supreme deity gravity (Organizational or Molecular gravity)	273
6.5.4 Supra deity gravity (Technological or Atomic gravity).....	274
6.5.5 Super deity gravity (Dynamic or Proton gravity)	277
6.5.6 Devil gravity (Potential or Neutron gravity)	278
6.5.7 Satanic gravity (Present or Electron gravity)	280
6.5.8 Satanic universe gravity (Immanent or Quark gravity)	281
6.6 A Devoted Para Entity Is A Supreme-Natural Paradigm.....	283
6.6.1 White star gravity (Intrinsic or Boson gravity).....	284
6.6.2 Dark matter gravity (Self or Soliton gravity)	286
6.6.3 Black hole gravity (Majorana or non-Abelian anyon or Omnipresent gravity).....	287
6.6.4 Para energy gravity (Feminine gravity).....	290
6.6.5 Para material gravity (Masculine gravity).....	291
6.7 A Devotee Primeval Entity Is A Para-Natural Paradigm	292
6.8 Table: Thirty-three Dimensions of the Reality of the Deity Factor	293
Chapter 7: The Grand Challenge of Managing the Present Reality.301	
7.1 The Art of Living Without Managing the Present Reality	302
7.2 The Metric of the Present Reality is the Limit of Science.....	307
7.3 The Religious Doctrine as the Absolute Metric.....	311
7.4 The Social Doctrine as the Primordial Metric.....	313
7.5 The Personal Doctrine as the Primordial-Primordial Metric	314
7.6 A Common Denominator of the Multiverse of Metrics.....	317
7.7 The Technological-effect of the Common Denominator.....	321
7.8 Transcending the Universal Technological Costs of the Metric- Guided Workculture-Effect	323

7.9 The Primordial Greeter Motivates the Sensible Workforce Without Moral Conflicts	324
7.10 The Grand Challenge of the Infinite Greeter as the Authenticator of the Sensible Workforce	326
7.11 The Grand Challenge of the Present Paradigm of Radiant Love	327
7.12 The Grand Challenge of the New Paradigm Beyond Absolute	329
Chapter 8: Primary Solutions for Managing the Present Reality	332
8.1 The Primary Paradigm Octave for Solving the Grand Challenges	333
8.2 The Wisher Paradigm Is the Absolute Entity Solution	335
8.3 The Knower Paradigm Is the Primordial Solution	338
8.4 The Manifestor Paradigm Is the Primeval Solution	340
8.5 The Creator Paradigm Is the Primordial-Primordial Solution ..	343
8.6 The Perpetuator Paradigm Is the Param-Primordial Solution...	346
8.7 The Illuminator Paradigm Is the Primeval-Primordial Solution.	349
8.8 The Liberator Paradigm Is the Para-Primordial Solution.....	353
8.9 The Responsible Management Paradigm Is the Supreme-Primordial Solution	356
Chapter 9: Secondary Solutions for Managing the Present Reality	363
9.1 The Secondary Paradigm Octave for Solving the Grand Challenges	364
9.2 The Technological Oneness Paradigm Is the Supra-Primordial Solution.....	367
9.3 The Metaphysical Entropy Paradigm Is the Super-Primordial Solution.....	373
9.4 The Risk Management Paradigm Is the Ontological Solution ...	378
9.5 The Organizational Sameness Paradigm Is the Epistemological Solution.....	383

9.6 The Normative Development Paradigm Is the Axiological Solution	389
9.7 The Formative Growth Paradigm Is the Metaphysical Solution.....	410
9.8 The Contingent Paradigm Is the Dynamic Solution.....	413
9.9 The Cost-effective Paradigm Is the Technological Solution.....	414
Chapter 10: Tertiary Solutions for Managing the Present Reality ..	424
10.1 The Tertiary Paradigm for Managing the Double Octave of Solutions.....	425
10.2 The Transformative Exchange Paradigm Is the Organizational Solution.....	426
10.3 The Destroyer Paradigm Is the Ecosystem Solution	433
10.4 Management Science Is the Entity Solution	434
10.5 The Strategic Exchange System Is the Creative Management Power	442
10.6 The Criteria of the Strategic Exchange System	444
10.7 Three Primary Criteria Perspectives on the Strategic Exchange System.....	445
10.8 Three Secondary Criteria Perspectives on the Strategic Exchange System.....	447
10.9 Conditions Shaping the Strategic Exchange System and their Effects.....	450
10.10 Three Conditions Shaping the Strategic Exchange System	451
10.11 Three Effects of the Strategic Exchange System.....	454
10.12 Three Effects of the Almighty Creator of the Strategic Exchange System.....	456
Chapter 11: Conclusions— Manifesting the Present Reality, Free of the Management Costs	463
11.1 Management Cost of the Undesirable Present Reality.....	464
11.2 Sensible Heuristics for Managing the Strategic Exchange System	466

11.3 Three Primary Sensible Heuristics on the Strategic Exchange System.....	468
11.4 An Additional Technical Heuristic On the Strategic Exchange System.....	473
11.5 Proposed Technological Heuristic on the Strategic Exchange System.....	476
11.6 A Case Study of the Organization-Mediated Exchange System	480
11.7 The Octave Model of the Formative Strategic Exchange System	485
11.8 The Octave Model of the Normative Strategic Exchange System	487
11.9 The Octave Model of the Transformative Strategic Exchange System.....	490
11.10 The Law of Certainty	493
11.11 Self-consciousness Is the Origin of Life.....	499
11.12 The Black Hole Vacuum Is Not the Origin of I	502
11.13 The Work Done by a Sentient Entity Has Beyond Absolute Value	507
11.14 Looking Forward—Is Divine Energy?	514
Acknowledgments.....	516
Index: English	518
Index: Hindi.....	544

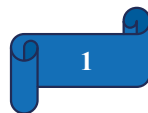
Project Motivation

Discovering the Vastly Integrated Processes Inside Nature

The present project is about discovering the vastly integrated processes inside nature that shape our divine reality as an entity and are shaped by our gravitating reality. With the advent of modern science, the knowledge of our ancestors got relegated to the background. In the past, there were no boundaries between different knowledge domains. There was a consciousness that each sentient entity has divinity and the potential to transform that divinity into divine energy and oneself into a mind-born grandmaternal spirit to eternally guide other entities' divinity.

By believing in a para deity's supernatural powers to fulfill any wishes one has, one naturally transforms into a deity, blessed by that para deity. By behaving like a deity, one gets a rude shock when the proliferating aspirations of the leader person and the para-person universe of the followers do not get fulfilled. Consequently, each person becomes a discordant factor, seeking to motivate everybody else to see the value of its wishes and work toward fulfilling those wishes, as a path for realizing the truth of the deity and, through that, of the para deity. When one works toward fulfilling those wishes, as a sentient entity, one becomes a param deity, capable of fulfilling any wish of any entity in the universe.

There are two pathways for exchanging what each person in the universe wishes to do with what must be done to fill their consciousness void, so that they make you their wishable wish. First, exchange the consciousness of each person with yours and become each person's para-consciousness. It makes each person your homolog but does not activate a self-luminous consciousness to be like you, but not your programmed robotic reproduction. Second, exchange each person's consciousness with that of Mother Nature and let each person develop a self-consciousness of the futility of depending on a naturally cyclical para-conscious element, whose



behavioral qualities are befitting an inanimate entity, but not an animate entity.

Now, you, as a person managing your life, have a choice. You can be like a person you believe is a param deity and make the entire truth of that person your goal. Or, you can be like Mother Nature and make experiencing the entire beauty of her as a para-person your paradigm for knowing the truth of the present reality.

Alternatively, you can be who you are and devote your energy to channel your consciousness on being who you are.

The titles of the twelve books in this project are as follows.

What is divine energy

What is present reality

Is present reality

Is divine energy

What is consciousness

What is para-consciousness

What is self-awareness

What is human factor

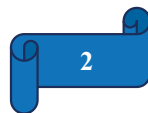
What is trading factor

What is cultural factor

What is exchange factor

What is technological growth

The first book, *What is divine energy*, introduced the essential vocabulary for knowing life's truth and illuminated its homologous constructs and analogies, both from the diverse disciplines of modern science and India's ancient wisdom dispersed across numerous manuscripts. It took a causal, sequential, and consequential approach, highlighting the chronological sequence of a cell's thirty-three phase development.



The second book, *What is present reality*, challenged the classical determinism, neoclassical thermodynamism, modern probabilistic relativism, as well as post-modern quantum indeterminism notions of knowing the present reality. It proposed that the present reality is neither the general notion about what it is nor the specific notion of what it is not. It highlighted the dangers of relying on an imperfect knower for developing an idea or a theory of the present reality.

This third book, *Is present reality*, investigates our reality as an entity who has the power to shape the present and be the light that affirms our presence in the eternal future. It highlights three sets of solutions for managing the factors limiting our vision's dimensionality. Additionally, we will study the appropriate methods for managing the cost of the limiting factors and their solutions.

Paradigm for Knowing if the Present is Reality

A paradigm is the greyish, intellectual ground-rule that illuminates the whitened wisdom roadmap as a light for knowing the shadow, hidden, darkened reality of the present. Since ancient times, scholars in the East have sought to conceive the appropriate paradigm for knowing the present reality using the story of the rope and the snake. The story has its origins in the *Mandukya Upanishada*. In the 1st century CE, the Buddhist scholars in India adapted it in *Saddharma Pundarika Sutra*, also known as Lotus Sutra. In the 7th century, *Gaupada* offered a new integrative groundrule, later popularized by *Adi Shakracharya* in the 8th century as the *Advaita*, i.e., the non-duality school of Hinduism.

Suppose you perceive the presence of a rope without you. You superimpose the light of your consciousness to conceive that rope as a snake. For an observer, who does not share your consciousness, your conceived reality is false, mistake, and error, caused by the deficiency in the light of universal consciousness.

The observer believes himself to be the mirror image of the "brahman" (the universe)—in fact, the universe that holds the

consciousness of the universe. He seeks to self-perpetuate his consciousness as the technological growth of the universe. Since he sees the rope as that technological growth, he takes his self-perpetuating consciousness as the metric for illuminating that reality. He makes his “self” the mirror image of the universe by exchanging the self-luminous universe and embodying that image within himself as the “I am” knower factor, knowing, personifying, and functioning as the homolog of the universe. He becomes the preacher, superimposing the light of his consciousness on to that of the universe, believing that the universe is dark without the light of his consciousness.

The *Upanishada* approach advocated that the present transcends the light of a luminous universe. Mother Nature’s luminous reality is transient and ever-changing. The light produces an “illusion” (*maya*) of reality. The absolute present is the omnipresent reality, which one reproduces through one’s dark, etheric body by becoming the hidden causal body of that reproduction. Varying forms of the reproduced present reality become self-luminous at varying times, spaces, and entities.

The *Buddhist* approach proposed that diverse entities may conceive the present differently and, therefore, a proper religious “rite of passage” (*kriya samskara*) is essential to indoctrinate the desirable authoritatively-substantiated, universally referable, reality as the light within one’s astral body.

The *Advaita* approach clarified that the present is the absolute. If there is complete darkness in the present, one can’t perceive the present and all conceptions of the present are situated within the universe of one’s mind. If there is partial darkness, one can’t perceive the totality of the present and all conceptions of the present are subject to a correction factor, proportionate to the proportion of darkness. All conceptions, which are the superimposed self-made problems, and the appropriate correction factor solutions, are situated within the universe of one’s intellect. If there is complete light, one can perceive the totality of the present. There is only one conception of the present, situated within the universe of one’s physical body, which is trading the

light of the reality and servicing that as the light of the universe, transcending the self, without the self's contaminating mediation.

This project takes an additional step. It invites you to have confidence in your extrinsic perception and intrinsic conception, regardless of the universe of observers. In that case, you will have the courage to master the technique for taking your sentient element's energy to metamorph the rope into the snake. As the manager who is the present of all potential realities, you have the power to transcend beyond the perceived theory of the reality without you and conceived ideal of the reality within you. You have the power to be the illuminating value—the reality you sentiate with your divinity. In fact, you are the reality, capable of shaping your desired present, without any paradigm boundaries.

Overall, as a management professor, my goal is to offer an overall strategic awareness of the reality within and without us, and offer solutions to be the makers of a desirable present that perpetuates as an absolute, positive, healthy legacy for the sentient well-being of the future generation of children.

Since science and cultural wisdom, as we know, are the works of imperfect knowers, for knowing the present reality, one needs to discard all received wisdom. You may use the index to identify themes that are of particular interest to you and use this book as a guide to formulate an alternative hypothesis to explain what you believe you know, based on what either modern science teaches you or the books you have read about the cultural wisdom of India. Take that hypothesis to its logical conclusion by reexamining the evidence using a fresh mind, free from blind faith in what you thought you knew. Please contact me at my personal email gupta05@gmail.com and share what you find. *I guarantee a life full of fresh discoveries once you take the first step.*

List of Abbreviations

DIVINE	d = determination, I = imagination, v = virtue, I = intuition, n = natural, e = excellence
GUIDER	g = global, u = unique, i = inclusive, d = diverse, e = engagement, r = responsibility
SHEENY	s = social, h = human, e = ecological, e = economic, n = national, y = psychological

About The Author

Vipin Gupta, Ph.D., is a professor of management, and co-director of the Center for Global Management at the Jack H. Brown College of Business and Public Administration, California State University, San Bernardino. He has a Ph.D. from the Wharton School of the University of Pennsylvania. He has been a gold medalist for outstanding academic performance in the Indian Institute of Management post-graduate program, Ahmedabad; a top rank holder in the B.Com. (Hons) Program of Delhi University from Sri Ram College of Commerce; and an all-India rank holder at the graduate program of the Institute of Cost and Works Accountants of India.

Vipin Gupta was previously at Simmons University, Boston, Grand Valley State University, and Fordham University. He has offered several training programs and workshops on strategic planning and cross-cultural management to senior executives, administrators, defense personnel, and research methods to doctoral students and faculty in India and the US. He has been a visiting or guest faculty at more than thirty business schools in India. His workshops and lectures have been covered by several of the leading national and regional newspapers and television channels.

Professor Gupta has authored more than 180 journal articles and book chapters, including in leading journals such as *Journal of Business Venturing*, *Family Business Review*, *Research in Organizational Behavior*, *Asia-Pacific Journal of Management*, *Multinational Business Review*, *Journal of World Business*, *Advances in Global Leadership*, and *Management Review*. Besides delivering lectures and keynotes in several nations, he has presented at international academic conferences in more than sixty nations, including the Academy of Management, IFSAM, EGOS, Society of Industrial Organization Psychologists, Global Entrepreneurship Conference, and Family Enterprise Research Conference. He has been on the governing board and organizing committee of several

international conferences. In 2017, he served as the academic program chair for the 52nd CLADEA Assembly.

Dr. Gupta is the co-editor of the seminal GLOBE (Global Leadership and Organizational Behavior Effectiveness Program) book *Culture, Leadership, and Organizations – The GLOBE Study of 62 Societies* (Sage Publications, 2004). He is the principal investigator of the path-breaking CASE (Culturally-sensitive Assessment Systems and Education) Project on family businesses. He edited two critically acclaimed books on the theme of strategic management, performance, and leadership in the emerging markets: *Creating Performing Organizations* (Sage Publications, 2003) and *Transformative Organizations* (Sage Publications, 2004). He is the author of the *Strategic Management and Business Policy: Concepts and Applications* (PHI Learning, 2003 and 2005). He has been the principal editor of ten books on family business models in ten different regional clusters and the eleventh book on family businesses' gender dimension (ICFAI University Press, 2004). He has also co-authored a research manuscript *MNC Subsidiaries in China: An empirical study of growth and development strategy* (Information Age Publishing; 2015), and a textbook *Leadership Across the Globe* (Routledge USA, 2015).

Vipin Gupta has been a recipient of the coveted 2005 Scott Myers Award for Applied Research in the Workplace from Society for Industrial Organization Psychologists, USA. As a 2015-16 American Council of Education fellow, he visited sixty-two universities, colleges, and higher education institutions in nine European nations, the USA, and India.

Chapter 1: Introduction—Multidimensionality of Ground Reality

Present is More Than Reality!

Our present embodies the multidimensional effect of the past leadership reality and manifests the conditional beauty of the present followership reality.



Ascending Space Illusion

(Charming present reality of the entrepreneur seeking to guide the followers to the entropy destiny of the leader, for sequentially surfacing the diversity of leadership)

Ascending Time Decay

(Futuristic primeval reality of the one diffusing a theory of leadership is the one-dimensional blind followership)

Infinity Point of Idealism

(Beautiful primordial reality of the one becoming the ideal for followership is the void of uniqueness)

Don't Let the Present Be Curved and the Future Be Limited by the Effects of Past Reality!

For realizing the goal of knowing the present reality, one must transcend beyond the science of visible objects. The visible objects are the past reality of the thing that constitutes the present knowable reality. The gap between the thing and its past reality is the self-luminous entity. "I" (*Svayam*, 12) is that self-luminous entity, seeking to illuminate the thing without the baggage of its past reality.

An entity perpetuates a third of its "potential" (*AUM*, 18) into the future as a "transcendental value" (*Khuda*, 6). The other two-thirds become "self-luminous" (*Svarochisha*, 12), within the entity consciousness of the subjective past and the objective present.

The entity has four faces: the face of incarnation in the past, growth in the present, death in the future, and hibernation beyond the present, waiting for an idealized future. After death, the entity hibernates within a bottomless pit—the black hole—as an animate element, while the soul seeks to reincarnate as a self-luminous entity.

Just like an entity has four faces, the soul also has four faces. The soul is the effect a person leaves on the universe. Its four faces include the person--who leaves the effect, the effect left to form the soul, the self-luminous person on whom the effect is left, and the planning person who motivates the person to leave the effect as his legacy.

The four-face soul's value is two-thirds of the six-face transcendental value. It includes the fifth face servicing the planning energy and the sixth face trading and multiplying the effect of manifesting the ten-fold growth, including the four entity faces.

Each entity has a ten-fold growth potential, which originates in the ten-unit divine energy for the divine planning of the desired future reality. Our decision to activate our intrinsic divine energy

is the present reality that makes us the Luminous, illuminated within each entity. As a Luminous, we activate the desirable action, without wasting energy into planning something beyond our belief system.

1.1 The Present is a Multidimensional Reality

We all empathize with an innocent child, who dreams a wish to enjoy the desired present value. To realize her dream, she must overcome the challenges of the undesirable past workculture legacies and the desirable present cultural values. The past workculture legacies are undesirable for the whole universe of children who wish to enjoy a present value. The present cultural values are desirable for those who identify with the past workculture legacies and limit those who wish to breathe boundaryless fresh air. Just to be at a zero-state for scripting the desired present, a child, thus, must overcome two units of challenges within the real present. For her, the value of the present reality is negative two (-2).

The desirability of the present cultural values varies as a function of a child's "personal" value. A child has the freedom to descend the desirability of the present cultural values. If she does so, then the undesirability of the past, that shaped the present cultural values, ascends disproportionately. Thus, the technological cost of the present reality is a function of the organizational consciousness of the possibility to desire what is not desirable at present. The effect of desiring the undesirable is cost-escalating for the organization who must overcome the double-negative reality of the present reality for manifesting the desired reality.

The ecosystem, that hosts a primordial paternal who shapes the double-negative present reality and a param child who sequentially shapes an additional double-negative present reality, accrues an increment value of positive twenty-two. It manifests the desired omnipresent value of the primordial paternal and the desired present value of the param child. The present value desired by the "primordial paternal" (*Sura*, 0) becomes the "foundation" (*Sva*, 11),

worth half of the positive twenty-two, for the ecosystem as the "primeval maternal" (*Nandi*, 17). It lets the ecosystem be the "param manifestor" (*Kapinjala*, 20) of the present value desired by the "param child" (*Manyu*, 19). The present reality of the ecosystem as the "param manifestor" (*Kapinjala*, 20) is twenty-two units more than the "truth reality" (*Svartha*, -2) of the present value for the param child.

The "param manifestor" (*Kapinjala*, 20) reality of the ecosystem is the aggregate of the omnipresent "foundation" (*Sva*, 11) conceived by the primordial paternal and the present "foundation" (*Sva*, 11) conceived by the param child. It is subject to the correction for the "truth reality" (*Svartha*, -2) of the ecosystem, as the "maternal spirit" (*Dasha*, 1) who empowers each present, living child to be a "worker deity" (*Deva*, 1) responsible for her "consciousness energy" (*Varuna*, 1000). The "Sun" (*Surya*, 21) is the "param creator" (*Ravi*, 21) of the omnipotent "future reality" (*Ekartha*, $21 = 11 + 11 - 1$). It conditions the manifestation of the diverse present realities in two forms. First, the omnipresent "foundation" (*Sva*, 11) without (prior to) Sun. Second, the present "foundation" (*Sva*, 11) within (subsequent to) Sun. Both these realities manifest after subtracting the "supernatural, deified worker energy" (*Shram shakti*, 1) of the universe of living children.

The omnipermeating "foundation" (*Sva*, 11) of the "Sun" (*Surya*, 21) is composed of the exchange value of the "supernatural, deified energy" (*Shram shakti*, 1) of the universe of departed, inanimate entities. It is followed by the "supernatural deified energy" (*Shram shakti*, 1) of the universe of the living, animate entities. The overall "energization" (*Yajna dharma*, $33 = 11 + 11 + 11 = 18 + 0 + 19 - 4$) of the ecosystem is a consequence of three factors. First, the omnipermeating foundational energy of the Sun serviced by his "primordial maternal" (*Anasuya*, 18). Second, the omnipresent foundational energy of the "primordial paternal" (*Indra*, 0) of the Sun. Third, the present foundational energy of the Sun as the "param child" (*Manyu*, 19), after subtracting the de-energized "creator factor" (*Param Brahma*, 4).

Some of us are conscious of the shadow reality of the primordial maternal, who wishes to energize each of her present children to be a diefable "creator factor" (*Param Brahma*, 4). The primordial maternal

overcomes the challenges of the undesirable past cultural values and the desirable present workculture practices, to nurture a vision of freedom within the mind of her present child. Just to be at a zero-state for scripting the desired present, she overcomes four units of challenges within the "omnipresent reality" (*Purushartha*, 7). First, the undesirable past cultural values; second, the desirable present workculture practices; third, the undesirable past workculture practices; and fourth, the desirable present cultural values. The primordial maternal overcomes the first two challenges on her own and then empowers the param child to overcome the other two challenges. For her, the value of the omnipresent reality is negative four (-4). The person-dependent omnipresent reality is the "unconditional dimension" (*Asanga dharma*, -4) that is the "foundation" (*Sva*, 11) of the person-independent "omnipresent reality" (*Purushartha*, $7 = -4 + 11$).

The person-dependent omnipresent reality is the absolute value of the present reality. For a child, the paternally "self-perpetuating" (*Udvaaha*, $\frac{1}{2}$) maternal-dependent omnipresent reality is the absolute factor. Once the "param maternal" (*Saranyu*, 5) creates the "param paternal" (*Narada*, 7) as the "omnipresent reality" (*Purushartha*, 7), the "param paternal" (*Narada*, 7) perpetuates himself as the "absolute factor" (*Sri phala*, 7). The child-dependent absolute factor is the "extrinsic face" (*Bahirmukha*, -4) as the "foundation" (*Sva*, $11 = 7 - [-4]$) of the child-independent "absolute factor" (*Sri phala*, 7). A person-dependent element is the foundation of the person-independent element. A person-independent element is formed by a paternal person, who is the absolute truth of a maternal twin-person as a "dependent element" (*Dina*, -6×10^7) that shapes the child as the "independent element" (*Svatantra*, 10^{100}) as her proportionate truth.

A child is a proportionate truth of the maternal twin-person because the latter is capable of giving birth to a universe of children, of which a child is only one proportion. A maternal twin-person is the absolute truth of the child as a paternal person because the latter is energized by trading a proportion of the energy of the former. The maternal twin-person is a "dependent element" (*Dina*, -6×10^7). She services the multidimensional "differentiated reality" (*Kritartha*, -6)

that works as the "motivating power" (*Sushumna*, 10). It motivates the paternal person to exponentiate the intrinsic "omnipresent reality" (*Purushartha*, 7) for destroying the maternal twin-person. Such a method fulfills the wish of the maternal twin-person to create the child as the "independent element" (*Svatantra*, 10¹⁰⁰), enjoying the "motivating power" (*Sushumna*, 10) for exponentiating his whole "gravitational energy" (*Lalita*, 100), without dependence on the gravitational energy of Mother Nature. The gravitational energy of the inanimate Mother Nature becomes the gravitational energy of the animate child.

The desirability of the "present workculture practices" (*Abhyasa*, -4) varies as a function of a maternal's "personal" values and a child's "social" values. A child conceives the desirability of present practices by socially perceiving the ecological cost of the maternal's "personal" values. A mother teaches her child with her life experience the ecological cost she had to suffer as a system for transforming her primordial reality into the child's present reality. Her gravitational energy embodies her personal experiences. By servicing that self-dependent gravitational energy to the child, she lets the child learn from her cost-escalating social experience of seeking to further the child's independent "sentient [i.e., consciousness] energy" (*Varuna*, 1000).

"Anybody" (*Gardhaba*, 1000) who seeks to further somebody else's "freedom consciousness" (*Varuna*, 1000) has to compensate for the psychological benefits with the ecological costs of the self-sacrifice. The secret to sustainability is to promote the "SHEENY [sentient] wellness" (*Jnana siddhi*, 190), not of the universe, but oneself. The maternal twin-person becomes a dependent element, without "sentient energy" (*Varuna*, 1000), because she is devoted to furthering the sentient wellness of the paternal person. When a child binds his rationality by culturally-reproducing the maternal performing, seeking to further the universe's sentient wellness by sacrificing himself, he undermines the divine plan of Mother Nature that gifts independent power to each entity for furthering personal sentient wellness. Such a child becomes the "supernatural paradigm of the present reality" (*Yukti*, 8).

A few of us are conscious of the secret reality of the paternal, who wishes to de-energize each of the present children so that he may become the "ruling consciousness" (*Manu*, 306,720) by leading the "royal religion" (*Raja dharma*, 0) of the king-sized self-sacrifice for the sake of the masses. The paternal overcomes the challenges, of the past undesirable institutional practices and the present desirable entity values, to nurture a sense of desired freedom mission within his mind. Just to be at a zero-state for spiritualizing the desired present, he must overcome eight units of challenges. These include the past undesirable institutional practices shaping the four units of challenges within the omnipresent reality of the universe and the present desirable entity values shaping the four units of omnipresent challenges within the self as the absolute element. For him, the value of the param omnipresent reality is negative eight (-8).

The "param omnipresent reality" (*Idam*, 3) is the absolute value of the omnipresent reality. It is the paternal "astral body" (*Linga-sharira*, 3) that manifests the varying forms of the present reality. A maternal experiences only the "self-perpetuating" (*Udvaha*, $\frac{1}{2}$) person-dependent param omnipresent reality. The desirability of the present entity values varies as a function of the paternal's "personal" values, which are a maternal's "social values" conditioned by a bilateral correlation with the person, and a child's "institutional values" conditioned by a multilateral correlation with both the paternal person and the maternal twin-person. The "institutional values" set the cultural boundaries of freedom for the citizens who decide to bear the institutional followership's psychological cost. As a citizen, each child experiences a strong entangling psychic force of the wisdom-guiding "institutional system" (*Sthiti*, 100), that makes the institutional system the "high self" (*Chitta*, 100), literally the embodied wisdom guiding the self.

For each of the three entities, the energy value of the "present reality" (*Badhabuddhi vadartha*, -2) is negative 2, while that of the "primordial reality" (*Evakara vadartha*, -3) is negative 4 and the "primordial-primordial reality" (*Ishtartha*, -7) is negative 8. These are the energy values of the person-independent present reality and the person-dependent omnipresent and param omnipresent realities.

The present reality is dependent on any de-institutionalizing person. It is the value of the "universe of discordant persons" (*Duniya*, -2). The omnipresent reality, both proportionate as well as absolute, is dependent on the discordant satan as the de-institutionalizing person. Therefore, the primordial reality of a group of child entities, who are trading the omnipresent reality, and the primordial-primordial reality of a group of parental entities, who are servicing the absolute omnipresent reality, is also dependent on the "discordant energy" (*Asura shakti*, -1) of the satanic grandfather. The discordant energy services an octave of costs.

- Social cost: Primary technological cost of realizing zero-state freedom from the present culture-effect.
- Human cost: Secondary organizational cost of the past workculture-effect.
- Ecological cost: Tertiary ecosystem cost of the present workculture-effect.
- Economic cost: Quaternary entity cost of the past culture-effect.
- National cost: Quinary deity cost of the present human-effect, formed through the trading of the individually self-planned values as an "institutionalized" religiously bounded value.
- Psychological cost: Senary para deity cost of the past trading-effect, formed through collective paternal programming and servicing of the past institutional values as secular freedom value.
- SHEENY cost: Septenary param deity cost of the present technological trading, formed through the maternal performing and exchange of the present natural value, immanent within one's causal body as the objective of the present life, with the collective paternal programming.
- Guider cost: Octonory primordial deity cost of the past technological servicing, generating masculine profiting in the form of the eight collective guiding force units of divine natural

energy. It is free from the theory-effect of institutionally desiring an ideal, param omnipresent reality of the zero-state freedom consciousness by servicing the guider cost for enjoying the desired omnipresent-omnipresent reality.

For the satanic grandfather, the energy value of the desired omnipresent-omnipresent reality is positive eight. That makes the satanic grandfather the "supernatural paradigm of the present reality" (*Yukti*, 8). Positive eight is the energy value of *the paradigm of the present reality* that guides organizational development. The "param child" (*Manyu*, 19) is the omnipresent-omnipresent reality, i.e., the omnipotent reality, free from the dependence on the desire of the satanic grandfather. A param child is a super-secret cause guiding the paternal astral body to plan, the maternal mental body to program, and the feminine intellectual body to perform the institutional wisdom for ascending the profiting potential as a masculine physical body. A param child trades the masculine profiting-effect for ascending the development potential of RNA planning genes. The RNA planning genes descend three factors. First, the formative-effect of the paternal DNA programming genes. Second, the normative-effect of the maternal mtDNA genes. Third, the transformative-effect of the feminine chromosome genes. It empowers the param child to transcend the paradigmatic value of "Mother Nature" (*Anatanam*, 8), as a perfect embodiment of the desired present reality.

Positive eight is the "sum total" (*Jama*, -7) of the sequential effect embodiments of the three-time dimensions (antumbra primordial, umbra present, and luminous future) in the form of the primordial maternal, the present feminine, and the future masculine entities. It is inclusive of the consequential desiring reality of the primordial-primordial paternal in the form of the "discordant satan" (*Asura*, -1) and multiplying that with the "desired reality" (*Pushtartha*, -8) of the causative space dimension (penumbra primordial-primordial). As a desiring reality, the discordant satan is the param-primordial entity, who is the absolute cause of the omnipotent reality. As a manifestor of the desiring reality, Mother Nature manifests a four-dimensional

intrinsic perfection by incubating a paternal, a maternal, a feminine, and a masculine entity. She manifests a four-dimensional extrinsic perfection letting the quaternity be the "Self-luminous Worker" (*Homa*, 25), who services the "omnipotent, situational reality" (*Yathartha*, 19) of a "cell" (*Hiranyagarbha*, 19) as well as the necessary "tertiary residual" (*Khara*, 6) for transcending the limits of the omnipotent reality.

The four-dimensional reality is composed of the four "objective elements" (*Antahkarana*, 2), comprising the objective value of the self-luminous (paternal), causal (maternal), spatial (feminine), and temporal (masculine) entities. The "objective value" (*Vidhana*, 2) of each of the four entities is two. Each entity trades a unit of effect from Mother Nature and an additional unit from a "primordial greeter" (*Maha Durga*, 16) who is "self-perpetuating" (*Udvaha*, ½) "Mother Nature" (*Anatanam*, 8). Each entity is a producer of a personally desired entity reality and a reproducer of a socially desirable institutional reality. *Independent of the entity, the energy value of the method of present reality is, therefore, positive four.* The method for creating the present reality includes four factors. First, a worker factor, producing the desired entity reality. Second, a knower factor, reproducing the desirable institutional reality. Third, a manifestor factor, trading the supernatural institutional-effect from Mother Nature. Fourth, a creator factor, trading the natural sentient-effect from a primordial greeter.

The method forms the present reality as the undesirable dimension of Mother Nature and is the omnipresent-omnipresent-omnipresent reality. It norms each entity as the liberator factor who, like Mother Nature, is the absolute cause of self-perpetuating the omnipresent-omnipresent-omnipresent reality. A normative liberator factor trades Mother Nature's energy to form the omnipresent-omnipresent-omnipresent-omnipresent reality of a primordial greeter. Its energy value is the total of the eight units of the incremental growth value of the liberator factor as a paternal institutional guider and the eight units of formative growth value of Mother Nature without the institutional guider-effect. In other words, it is sixteen units.

A sequence of two omnipresent realities is the omnipotent reality. A sequence of two omnipotent realities is the "omniscient reality" (*Maha Durga*, 1). A sequence of two omniscient realities is the "omnipervermeating reality" (*Pritha*, 18). Our "experienced reality" (*Gudarth*, 18) is the omniscience of the omniscient reality. The experience is holistic, although the entity's power to perceive the experience of the undesirable omniscient reality and conceive the desired experience with our omniscience may vary. We organize our experiences to manifest our desired personal reality. We do so by perceiving our experienced reality's undesirable elements and conceiving a primeval, future reality using only the residual desirable elements. Therefore, we script omniscient-omniscient reality with our "formative divine energy" (*Madhusudan*, 16).

The "Sun" (*Surya*, 21) is the omnipresent-omnipervermeating reality, whose energy value is twenty-one. It comprises the organizational value of the "param child" (*Hiranyagarbha*, 19) as the omnipotent reality, the "metric" (*Maha Shunya*, -1) of the present reality that is omnipresent within the Sun as the param child, and the "astral body" (*Linga-sharira*, 3) that is omnipervermeating without the Sun as the param child. A sequence of two omnipervermeating realities is the almighty creator reality. The "productive energy" (*Brahmani*, 80) is the "almighty creator reality" (*Prabhava*, 80) of each astral body formed and transformed during a "cosmic age" (*Brahmani*, 80).

The life of our cosmos is divided into many ages. Each "age" (*Brahmani*, 80) is the productive energy of the "creator factor" (*Pitra*, 4) multiplied with the "zodiac spirit" (*Kapinjala*, 20). Each cosmic age has a unique "omnipresent devotee" (*Kardama*, 9000), who trades the omnipervermeating energy value of the omnipervermeating reality of the preceding age from the zodiac spirit and services the productive energy to the creator factor of that cosmic age. As a primordial paternal, the omnipresent devotee of the present age traded primordial-primordial consciousness and incarnated as Abraham, the father of metaphysics (of ancient wisdom). As a param child, he traded primordial consciousness to incarnate as Cano, the human race's elder brother. As a Devoted Supreme Devoted, he traded param consciousness to incarnate as Master Morya, the teacher of the

great white brotherhood. As a Devoted Entity Devoted, he is both the "paternal of the present" (*Aghora*, 10^{256}) as well as the "unit of cosmic energy" (*Bana*, 10^{256}).

Devoted Entity Devoted: The Unit of Cosmic Energy

10^{256} is the unit of cosmic energy immanent within the almighty creator reality. It is the energy value of a devoted entity that trades the four units creator factor within the four ascending forms of present reality (omnipresent, omnipotent, omniscient, and omnipermeating). He then services the creator factor within the four descending forms of present reality (omnipermeating, omniscient, omnipotent, and omnipresent). Therefore, he exponentiates his "divine energy" (*Asrava shakti*, 10) with $16 \times 16 = 256$ power.

The Present Reality Is Multidimensional

The present is more than the reality we integrate, embrace, and manifest in our lives. It is also a powerful opportunity for creating reality beyond the present. The method for exchanging present natural reality is to conceive a disproportionate potential as the ideal, desirable value. If the present natural reality is worth one unit, the potential must be worth two units for us to devote one unit of our naturally-gifted energy.

We conceive the ideal value through a complex supernatural process. We are not 100 percent confident in the validity of our theoretical valuation of present reality as worth one unit. The theoretical value is the effect of first perceiving the present reality as a negative one and then seeking to authenticate the validity of the perception by conceiving an alternative ideal value. Therefore,

it is generated through a sequence of two complex processes— perception and conception, each worth one unit of "work energy" (*Shram shakti*, 1). We perceive a need for manifesting a potential reality through our intellectual consciousness when we imagine our astral consciousness for experiencing and holistically knowing the present reality of the ecosystem to be weak. We conceive a potential reality through our mental consciousness when we imagine our etheric consciousness for spiritualizing a wholesome present reality of the self to be strong. The value of each complex process is "i." Therefore, the consequential value of the sequence that transforms one into the "metric of present reality" (*Maha Shunya*, -1) is i^2 , worth -1 units, for scripting the "present reality" (*Badhabuddhi vadartha*, -2) of the universe isomorphic to and inclusive of us as an ideal is $2 * -1 = -2$.

The value of the "method of present reality" (*Avidhi*, -4) we embrace for transforming the natural potential reality into the supernatural dynamic reality = the value of natural potential reality, without a double dose of supra-natural complexity * double dose of supra-natural complexity + the value of consequential supreme-natural "technological reality" (*Parindartha*, -3) + the value of the "person" (*Vyakti*, 1) who is trading the technological reality and servicing the dynamic reality = $2 * i^2 + (-3 + 1) = -4$.

The value of the "paradigm of present reality" (*Yukti*, 8) we manifest through the exchange of supernatural dynamic reality with the supreme-natural technological reality = the value of natural potential reality, without a double dose of supra-natural complexity * double dose of supra-natural complexity * (the value of consequential supreme-natural technological reality + the value of the metric) = $2 * i^2 * (-4) = -2 * (-3 -1) = 8$.

The value of the "organization of present reality" (*Havyavahana*, 16) we create for exchanging the supernatural dynamic reality with a para-natural organizational reality = the value of the para-natural organizational reality of the creative "paradigm of present reality" (*Yukti*, 8) * the knower factor that

manifests the primeval-natural organization of present reality = $8 * 2 = 16$.

The value of the param-natural "universe of present reality" (*Sadhya*, 32) we perpetuate by reproducing and universalizing the organization of present reality = the value of the organization of present reality * the value of the "universe" (*Brahman*, 2), without the organization of present reality = $16 * 2 = 32$.

1.2 The Present is an Illusion of Reality

A "subject of present reality" (*Sura*, 0) trades past reality and, as a neutral object, services that as the future reality, without mutative genetic exchange. As that subject, the genetic reality we script, conceive, perceive, experience, and enjoy at the present moment is the effect of the past creation. We do not have a scientific consciousness of how to generate a desired "mutation" (*Prayaya*, 186) at will, without reproducing the desirable attributes of the past creation. We manifest the future reality through innovative recombination of the past reality. We discover mutations worth including in our innovative linkages through the process of accidental discovery. The "accidental reality" (*Atithi yajni*, -2), we discover and conceive as the "present reality" (*Badhabuddhi vadartha*, -2), are a part of the creative linkages of the "self-radiating" (*Ham*, 2/8) "universe of organizational entities" (*Asrava astikaya*, $\frac{1}{4}$) without our consciousness.

The universe of organizational entities includes both objects, such as materials, metals, and minerals, as well as subjects, such as plants, animals, and humans. It is the "organized universe" (*Brahman*, 2) within the "disorganized natural ecosystem" (*Anatanam*, 8). We are unable to perceive the "organization of present reality" (*Sadhya*, 32) that "self-radiates" (*Ham*, 8/32) in the form of the "disorganized natural ecosystem" (*Anatanam*, 8) because the natural ecosystem is dynamic. We may conceive a "conscious consciousness" (*Sati-Parvati*, 16) of a dynamic system only through "primordial oneness" (*Adi*, 32) with the "primordial-primordial creator" (*Krishna*, 32) of that

dynamic system. If we are on a roller-coaster, the entire experience of when we ascend or descend appears to be accidental. However, as we develop primordial oneness with the primordial-primordial creator of that roller-coaster through personal experience, we develop the capability to predict the precise moments of our experience.

The precise prediction is about the "revealed consciousness" (*Svartha*, -2) of the "scripted present reality" (*Badhabuddhi vadartha*, -2). The programmed roller-coaster, however, is not the entirety of our reality at any moment. It is not even our reality. It is only an "illusionary reality" (*Nirrti*, 1) that we experience momentarily, as long as we identify the present with the rollercoaster experience. As a "multiplier" (*Vaishya*, 3) of the "illusionary reality" (*Nirrti*, 1), who trades and reproduces the "illusion" (*Nitya ratri*, 1) every moment in diverse forms, we subtract the "multiplier" (*Vaishya*, 3) element that is mutating the illusionary reality to conceive the "present reality" (*Badhabuddhi vadartha*, -2) as the "truth reality" (*Svartha*, $-2 = 1 - 3$), without the mutating multiplier.

As a "subject experiencing the present reality" (*Sura*, 0), we have a choice to be the multiplying and mutating "manifestor factor" (*Vaishya*, 3), beyond our "universe of conscious reality" (*Padartha*, -3). We also have a choice to be the "creator factor" (*Bhagwan*, 4) who services the "machinery power" (*Loha*, 4) that lets a subject have the choice to be a "multiplier" (*Vaishya*, 3) of the "everythingness" (*Tathagata*, 4) forming the self-multiplying and self-reproducing (*Udvaha*, $\frac{1}{2}$) "present reality" (*Badhabuddhi vadartha*, $-2 = 4 * \frac{1}{2} * -1$). Such a subject then becomes a self-multiplying and self-reproducing "part" (*Anga*, -1) of the multiplied present reality and services his "discordant energy" (*Asura shakti*, -1) to shape the mutative negativity of the "present reality" (*Badhabuddhi vadartha*, -2) of the divided "universe" (*Brahaman*, 2) that excludes him.

The "creator factor" (*Bhagwan*, 4) is not an illusion. He is the creator of reality beyond the present. The "manifestor factor" (*Vaishya*, 3) is that reality. The manifestor factor is the "method power" (*Upaya*, 3) for multiplying the manifested reality of the self to produce an "illusion" (*Nitya ratri*, 1) of "technological growth"

(*Vidhana*, 2), beyond what is already immanent within the multidimensional present.

1.3 Creating Reality Beyond the Present is Empowering

As an entity, the energy of a creator factor is a proportion of the energy of a mass of entities to which she belongs. The energy of a mass of entities is the energy of the creator factor if (1) mass of entities is the unified value of a primordial entity (who has become the creator factor), (2) mass of entities is a unified trader of the holistic energy of a param entity, who is a unified mass of entities (such as the mass of cells) trading the unified value of the primordial entity, and (3) primordial entity is the trader of the unified energy of the mass of primordial-primordial entities (who is the cosmic creator). In this case, the creator factor is not a part of the mass of entities. The creator factor creates the creation by servicing “everythingness” (*Tathagata*, 4) to the mass of entities and trading “nothingness” (*Shunyata*, -2) of the creation to be the empowering “truth reality” (*Svartha*, -2) beyond the present self.

Instead of servicing energy to the creator factor, the “cosmic creator” (*Acharya*, 578) may “resolve” (*Samklip*, 22) to trade the “consciousness energy” (*Varuna*, 1000) of the creator factor and become the “present” (*Param*, 1600). The present is not a reality of a subject or an object. The present is the “realized entity” (*Rachitartha*, 1600), servicing the “absolute energy” (*Purna*, 1600) for forming the “creator factor” (*Pitra*, 4). The present is the “absolute soul” (*Paramatma*, 1600). The creator factor is the “soul” (*Atman*, 4). The “present” (*Param*, 1600 = $4 \times 4 \times 10 \times 10$) is the product of the fragmented squared realities of the “creator factor” (*Pitra*, 4) and the “divine energy” (*Asrava shakti*, 10) that empowers the creator factor to be the “creator deity” (*Param Brahma*, 4).

The fragmented squared realities are the “theory-effect” (*Mahadasha*, 0) of the “present” (*Param*, 1600) as the “para conscious reality” (*Bhavartha*, 40). The para-conscious reality is the square root of the “absolute” (*Param*, 1600) because one conceives the para-

conscious reality as a divided embodiment of that para-conscious reality. If one embodies the “absolute” (*Param*, 1600), then one becomes the “param soul” (*Paramatma*, 1600) of the disembodied “present” (*Param*, 1600). The disembodied present is the personification of the embodied absolute. One who embodies the para-conscious reality is the disembodied present. The present embodies the para-conscious reality for reproducing that in the form of the “absolute divine energy” (*Adibuddha*, 40).

Each entity trades the absolute divine energy in the form of a constant “global-effect” (*Shodashottari dasha*, 40). The theory-effect is the “local-effect” (*Maha dasha*, 0) of the traded global-effect. Since the present is “ever-reproducing” (*Nivrtti dharma*, 40) the global-effect, each entity trades the “conditional correlation” (*Sahacharya*, 40) of that global-effect. Each entity, consequently, theorizes the “primordial paternal” (*Indra*, 0) self to be the “Lord of the universe” (*Kshatriya*, 0), ruling the globally-reproducing universe of entities as the effect-aggregating “theory-taker” (*Rajah*, 0). By taking the localized “theory-effect” (*Maha dasha*, 0) as the present reality, the theory-taker shapes his subjective value into a “zero” (*Shunya*, 0). By embodying that theory-effect, he becomes the zero-energy “invisible hand” (*Hasta*, 0) governing the “symbolic communication” (*Digambara*, 100) of “intuitive wisdom” (*Chitta*, 100) with each entity. By embodying the “ideal-effect” (*Dasha*, 1) of the globalizing invisible hand, each entity becomes a “theory-maker” (*Shudra*, 1).

Each entity trades the unified energy of the mass of primordial-primordial entities (i.e., the “cosmic creator” [*Acharya*, 578]) and organizes the prior diffused social knowledge about the truth of the present reality into unified personal knowledge for creating a reality beyond the present self. That reality is the “primeval self” (*Rama*, 100), who trades the theoretically-circumambulating intuitive wisdom as the personification of an idealized “grandmother soul” (*Punyatama*, 100). The primeval self lacks the “conscious consciousness” (*Mantra*, 16) of the “formative divine energy” (*Madhusudan*, 16), the “grandfather” (*Shri Krishna*, 10) of the “self-perpetuating” (*Udvaha*, ½) “intuition” (*Jihva vijnana*, 8 = 16 x ½).

Creating reality by servicing theory-effect

The value desired by a “primordial paternal” (*Indra*, 0) who aggregates and services theory-effect for realizing the “primeval self” (*Rama*, 100), as the “symbol” (*Sita*, 0) of desirable “social sovereignty” (*Ramarajya*, 60)

= the unified value of a mass of masculine child entities = energy metric of the universe of masculine child entities = -1

= mass of param masculine child "m" without theory-effect * Theory-effect traded by a paternal wisher at lightning speed "c" * Theory-effect counter traded by the universe of masculine child super-wishers at lightning speed "c" + Energy metric of the universe of masculine child entities that form the mass of param masculine child within theory-effect

= $mc^2 + (-1)$.

The energy of the mass of masculine child entities without theory-effect is the “universe” (*Brahman*, 2) as the “object of present reality” (*Vidhana*, 2), which is positive two. The compensating correction factor for the “theory-effect” (*Dasha*, 1) is the “Einstein-effect” (i.e., the discordant energy [*Asura shakti*, -1]), generated by Albert Einsteins’s proficiency in trading the “acculturation factor” (*Vimshottari dasha*, -1) to be the “metric of present reality” (*Pitri yajni*, 0), which is a negative one. The value of the Einstein-effect is a “cosmological constant” (*Kathora*, -1), free from the time factor (speed of trading the theory-effect), space factor (the universe that is self-perpetuating the theory-effect), and cause factor (the entity who is countertrading the theory-effect as the “primeval reality” [*Omkara vadartha*, -1], after subtracting the “universe” [*Brahman*, 2] that is the primordial cause factor, to become the almighty cause factor for the double-negative present reality).

The cosmological constant is “everything else” (*Kathora*, -1), which is conspicuous as a “wave” (*Krishnamurti*, 1) within the “discordant energy” (*Asura shakti*, -1) of the Einstein-effect. Without the acculturation factor, the present reality is free from the discordant negativity that produces the “theoretical, wave-effect” (*Mahadasha*, 0).

1.4 Enjoying the Present as the Reality is Productive

The “theory-taker” (*Rajah*, 0) is not the creator of the “theory-effect” (*Maha dasha*, 0). He is only an aggregator of the diverse theory-effects. He is the paternal of the guiding idea that a scientist has a positive social value only if the theory-taking scientist's human-effect is zero and of the past practitioners of theory-making science is a positive one. The “natural environment” (*Vyaktitva*, 1) is the “theory-maker” (*Shudra*, 1) of the theory-making science. The value of the theory-maker descends from a positive one to a zero within the consciousness of the theory-taker, who “self-perpetuates” (*Udvaha*, $\frac{1}{2}$) the unit of “theory-effect” (*Dasha*, 1) in the form of Hubble-effect, worth $\frac{1}{2}$. The Hubble-effect is the deceleration in time formed by inertially self-perpetuating the theory-effect, thereby descending one’s consciousness of the dynamic, nonlinear, vertical time reality of Mother Nature. The Hubble-effect creates a Hubble tension for the theory-taker for whom the growth in time value is a negative two. It comprises the negative theoretical metric of the present reality, formed by the theory-taker, and the theory-taker's negative intrinsic reality, embodying the entropy in the theory-maker's ideal-effect.

Theory-effect is the self-perpetuating value of the universe as the “theory-shaper” (*Brahman*, 2). The entropy in the truth of the “universe” (*Brahman*, 2), due to the entropy in the consciousness of the universe as the “creator factor” (*Pitra*, 4), is the truth of the entity-conceived “present reality” (*Badhabuddhi vadartha*, $-2 = 2 - 4$). For the theory-shaper, the growth in time value is 0.07 ($= [6 * 58 + 1 * 2] / 1 * 5000$). It comprises freedom from six primeval units of “formative cost” (*Yojya*, 58) and growth in one param unit of “formative benefit” (*Vidhana*, 2) within the consciousness of the one primordial unit of