

# **Is Divine Energy**

**THE SECRET OF THE LIMITLESS  
IMMANENT VALUE**

**Vipin Gupta**

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# Project Motivation

## **Discovering the Vastly Integrated Processes Inside Nature**

The present project is about discovering the vastly integrated processes inside nature that shape our organizational reality and are shaped by our causative reality. Our organizational reality is everything we know that makes us conscious of life within us as an organization. Our causative reality is the primary cause for conceiving the knowledge within our mind as undesirable. It makes us discover the knowing to acquire not only the known reality but also the unknown, yet knowable reality.

The path to discover the knowing is to be conscious of our knower reality as a creator of the diverse mental realities. Our mind-born realities are a function of the impact we wish to make in the universe. The impact we make reflects our divinity, i.e., the power to divine the desirable, knowable impact, transcending the limits of the undesirable, known impact of the entities prior to us. When we are not conscious of our knower reality, our mind fills the void in our consciousness by conceiving the presence of a para deity. We subconsciously believe that a para deity's supernatural powers are the key to fulfilling any wish we have. Therefore, by default, we begin behaving like a blessed deity, who can be present for anybody who wishes to have a wish fulfilled. After that, we feel obligated to engage somebody as our devoted follower to help us fulfil the promises we have made.

A devoted follower is one who wishes to be like, or enjoy life like, a leader who is a devotee of the universe of the potential followers, the present seekers of the knowable reality. The present seekers experience the leader as the ideal point of the

reality unknown to them. As they begin following the lead of the devoted follower by forming a sequential chain, each preceding devoted follower enjoys the leader-like growth in its consciousness. It now knows not only what it knows but also what its infinite devoted follower knows due to the reproductive energy of the ideal point about the knower reality.

Consequently, the known reality becomes a multiplied reality of the ideal point behaving like the knower reality and the gravitational energy that is reproducing the ideal point. It forces everybody to conceive the knowable reality as the unknown reality. It makes the limitless immanent value of the knower reality a mystery for everyone whose mind is not yet polluted by the proliferating mass of consciousness. A curious mind changes one's mood from being devoted to making an impact to becoming a devotee of someone divine. It makes the divine the 360-degrees theoretical point of the reality, which works to ascend the lucky-seven ideal point of the reality by descending the zero-value theory-effect and ascending the unit-value ideal-effect of the curious mind, free to conceive anything over time as divine through the entropy of the moody deity.

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 ancient wisdom dispersed across numerous manuscripts.

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.

The third book, *Is present reality*, investigated 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.

This fourth book, *Is divine energy*, offers an overall strategic awareness of the reality within and without us. It illuminates the solutions to be the makers of a desirable present focused on the sentient (i.e., conscious) well-being of each child.

As you read this book, revisit the notions of divine, divinity, and deity you have. Do you behave like a deity devoted to the conscious well-being of others, who lack the consciousness for taking care of themselves? You will realize that the known reality is nothing but the child reality. Just like the children refuse to let go of their wish to get something they know exists, both the devoted followers and the devotee leaders refuse to let go of the known reality. They fear the knowable reality and run away from the knower reality, knowing that it can't be understood without discarding their polluted reality that is giving them a false sense of divinity and letting someone be divine. Please contact me at my personal email [gupta05@gmail.com](mailto: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

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## About the Author

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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.

## Preface

### Divine Is A State of Mind!

We conceive the presence of somebody divine without us when our realized experience diverges from our conscious decisions. We perceive the presence of something divine within us when our realized experience converges with our conscious decisions. We experience ourselves to be divine when our realized experience guides our conscious decisions. Our experiences vary at each moment, and so does the mood sensation of our divinity. Our varying mood sensations modify our mental consciousness of the extrinsic divinity needed to explain our divergent discoveries and the intrinsic divinity needed to explain our convergent validations. After the mind develops our divinity consciousness, our brain generates the divergent, divine energy to account for the experienced realization of the conscious goal. It codifies “discordance” as the causative discovery of our divine energy. It makes finding someone divine a goal for the sequential validation of the genetic programming that negates our divinity.

By conditioning our conscious decisions with our genetic programming, we attribute our divine energy to someone divine and become dependent on the extrinsic divine energy. After that, by programming our behaviors based on the extrinsic divinity consciousness, we realize that our realizable potential is more than our power of conscious decisions. Therefore, over time, we begin falsely idealizing ourselves as the blessed divine entities. We add a false theory of enjoying a limitless immanent potential immanent, leading to extroversion of our limited mental power and its growing entropy.

There are four ways of developing the consciousness of our divine potential. First, to realize that we are divine because our potential is more than what we are at present.

We may dedicate efforts to potentiate our divinity. Second, to realize that somebody divine beyond us is gifting us our divine potential, transcending the limits of who we are at present. We may dedicate efforts to seek the blessings of that somebody. Third, to realize that something divine is within us leading us to dedicate efforts toward potentiating our divinity, either directly or through somebody's mediation. We may just effortlessly enjoy the natural flow of the guiding power. Fourth, to realize that everything we are conceiving, perceiving, experiencing, and scripting is divine.

Everything is a function of somebody's conscious decision at a moment of time. It shapes our intrinsic animate nature (as one who is alive and making an effort to express our mood, without worrying about who will enjoy the fruit) and extrinsic inanimate nature (as one who behaves like a dead one and enjoy the fruits of the efforts of the dead ones gifted over time). That's why in ancient India, the "divine element" (*divya*) was considered synonymous with the "mood element" (*bhava*) and the "time element" (*kala*), as the sixth fundamental element of nature, besides the fire, water, air, earth, and ether.

### **The Secret of the Clarified Consciousness of One's Divinity**

When one lacks oneness with the "Clarified Consciousness" (*Accha*, 19) of one's divinity, one trades a Wisher program from a Supreme Wisher (Extrovert: *Bahirmukha*, -4). A Supreme Wisher is the creator of the Wisher program. It makes one a "Wisher" (*Sura*, 0), wishing what the Supreme Wisher programs within one's consciousness. A Wisher reproduces the wishing sequence to validate one's power to manifest the Wisher program by becoming a Supra Wisher, a "conscious subject" (*Chara*, -3).

A Supra Wisher services the wishing sequence to the universe for authenticating one's knowledge of the Wisher program as a "Super Wisher" (*Asura*, -1). A Super Wisher behaves like a deity to devote its work energy for fulfilling



the para-consciously conceived Wisher program. The unfulfilled, negatively energized wishes transform the "universe" (*Brahman*, 2) into the "universe of wishes" (*Duniya*, -2) embodied within the "creature factor" (*Jiva*, 2).

At each moment, the universe factor trades the Wisher program from the discordance-generating "Wisher" (*Sura*, 0) to become a "Super Wisher" (*Asura*, -1) and services the Worker program to become a "Deity" (*Deva*, 1). By fulfilling the Wisher's Wish before dying as a Deity devoted to the Wisher, the universe transforms from the Wisher "King who demands" (*Indra*, 0) to a "subject who consumes" (*Sura*, 0). Thus, the kingly wishing microcosmic unit destroys its metaphysical reality as the nondual "aggregator" (*Rajah*, 0). It manifests the scientific, physically verifiable aggregation of the duality of the discordant "Satan" (*Asura*, -1) intrinsically and the discordance-producing "Deity" (*Deva*, 1) extrinsically.

As a parallel sequence, the macrocosmic unit destroys its ontological reality as a universe, comprising the "Deity" (*Deva*, 1) as the "worker factor" (*Shudra*, 1) within the "Super Deity" (*Jiva*, 2) as the "knower factor" (*Brahmin*, 2), knowing the worker factor's truth. It becomes the "universe of discordant factors" (*Duniya*, -2), comprising the "Super Wisher" (*Satan*, -1) as the causative factor and the "Universe of Super Wishers" (*Jagath*, -2) as the consequential factor, mediated by the sequential metamorphosis of the Wisher King into the Wisher subject.

As a curvilinear sequence, the mesocosmic unit transforms its axiological reality of a microcosmic subject, who is the sum of a positive deity and a negative satan. It experiences the "Wisher King" (*Indra*, 0) to be the "Para Wisher" (*Bhakta*, -5), wishing to perpetuating the Wisher program. Therefore, it becomes a "Primeval Wisher" (*Nirguna*, -6), wishing to destroy the Wisher program to gain "liberation" (*Mukti*, 17)) from the Wisher King and be the Wisher King. It seeks to create an alternative program.

The Wisher King programs a “wishable” (*Ishta*, 20) wish that everyone believes acceptable. As a wishable “spirit” (*Ruah*, 20) servicing the “serpent-like poisoning belief system” (*Saguna*, 20), the mesocosmic unit becomes the mediator of the Wisher, Wishing, Wish, and Wishable programs within the universe of super wishers.

As an absolute sequence, the mass unit—Mother Nature as the primordial entity—transforms her present reality as a macrocosmic subject, the sum of a positive universe and a negative universe of super wishers. As a “symbolic Wisher face” (*Sita*, 0) of the microcosmic subject, she takes the Wisher subject turned Wisher King to be the ignorant “Param Wisher” (*Ajnani*, -7). She grants absolute freedom to the Param Wisher for programming the Wisher consciousness within each entity in the universe, wishing to enjoy the entropy-effect of not having confidence in one’s divinity. She becomes a “Primordial Wisher” (*Akarta*, -8), liberating the Wisher King to enjoy the diverse formations as part of the Wisher program’s circulating reproduction.

Overall, as an Observer, the Wisher degenerates its unipolar oneness with Mother Nature. The oneness degenerates into first, bipolar duality, and then multipolarity, through a correlation with the Supreme Wisher. The multipolar, Primeval Wisher becomes a leadership-oriented “Devoted Wisher” (*Amanaska*, -9), devoted to perpetuating the present paradigm that makes each entity into a follower “Devoted Wisher” (Everybody: *Pasaka*, -9).

After all the subjects experience the entropy, the Devoted Wisher becomes the universe-destroying “Devotee Wisher” (*Jagadvinasa*, -10). It makes one a “primordial masculine self” (*Shri Krishna*, 10), devotionally letting one’s “primordial feminine self” (*Parvati*, 10) emote one’s divine energy to make one the “Manufacturer” (*Vaishya*, 3), in oneness with the “Supra deity” (*Devi*, 3).

The Manifestor factor fulfills the wishable wish without the Wisher program's mediation. By reproducing the Manifestor factor, one becomes the "Primeval deity" (*Maheshwara*,  $6 = 3 + 3$ ), the destroyer of the Wisher program. It lets the primordial masculine self naturally realize the "conscious consciousness" (*Mantra*,  $16 + 10 + 6$ ) of the "reality" (*Narada*, 7), without seeking to trade and reproduce the diffused Wisher program.

The reality appears to be "unknown reality" (*Narada*, 7) before it is manifested. It illuminates as the "knowable reality" (*Narada Upabarhana*, 7) once it is manifested. It produces an illusion of the limitless immanent value of one's divinity for one not conscious of the reality.

Ultimately, the immanence of the divine element within us is not dependent on whether we have the sentient power to conceive, perceive, or experience our divinity. Since the reality of an inanimate atom also varies over time, the divine element is present within the inanimate atom as well. As this divine element is activated over time, it makes the number of atoms within each atom limitless. Over time, each atom can and does disintegrate into an octave of atoms, which further disintegrates into an octave of atoms. Similarly, each cell can and does disintegrate into an octave of cells, which further disintegrates into an octave of cells. That is the secret of the discontinuous growth of the universe.

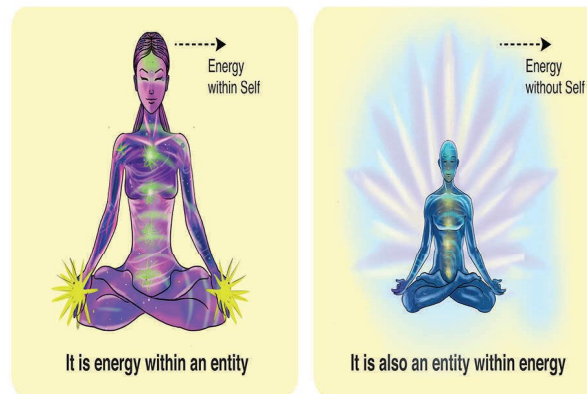
Each unit of energy differentiates into an octave of eight homolog energy units. Each homolog as a child unit has a varying correlation with the past, present, and future times, the East, West, North, and South directions, the paternal unit, and Mother Nature as the maternal unit. This ten-dimensional divine energy is immanent within an animate creature as the "primordial self" (*Parvati*, 10). It reproduces itself over time to form an octave of atoms. The octave of cells is immanent within the octave of atoms as the ninth dimension that constitutes the "goal" (*Maha Shiva*, 9) of the inanimate creation. Thus, one becomes conscious of both the primordial self and the goal.

After that, the octave of atoms transforms into the epigenetic, paternal atom. That epigenetic atom is the twenty-dimensional spirit that behaves like a photon, guiding the child cell with her grandmaternal light. It guides the child cell's destiny with its immanent, gravitational light for constituting the universe of the granddaughter cells as a way to fulfill the child's growing unfulfilled subtle desires through the varying entity forms.

Experiencing the reality of divine energy is a joyful journey. One enjoys it only by not letting any entity, discipline, culture, or religion condition it. Many have guided my journey to be free from the limitations of the known reality. I acknowledge due credits at the end of this work. For now, at the outset, I wish to offer my profound gratitude to my wife, Bhakti, for her constant inspiration, critique, love, and suggestions for timely and audience-oriented investigations. Credit for the present investigation is shared equally between her and me. Her support has been quintessential for me to conceive, persevere, and finish the present investigation.

**Vipin Gupta**

An entity enjoys limitless energy by devoting energy towards ascending the intrinsic divinity, instead of diffusing energy into ascending the dependence on the para deity who is seeking to avoid HIS entropy by letting the entity perpetuate HER value.



### 1.1 An Entity is the Source of the Energizing Divine Element

The first step to enjoy the present investigation is to realize that *divine is more than energy*. The divine element is immanent within each entity and is the source of energy. Let's start by first understanding the true meaning of the divine element.

The “divine element” (*Divya*, 360) is the power to determine what one wishes consciously, imagine oneself as the consequential value of that wish, enjoy that value as the

intrinsic virtue, intuit that intrinsic virtue as the natural person one is, and realize excellence by becoming that natural person. One's consciousness for the divine planning of one's becoming is a function of one's experiences of Mother Nature's three-hundred-sixty degrees circular reality, which constitutes a unit of the "time element" (*Kala*, 360).

It takes three-hundred-sixty days for the Earth to complete one rotation around the Sun without the other entities' gravitational effects. It takes that much time for an entity on Earth to experience all the dimensions of reality illuminated by the Sun's different angular moments. Our experiences converge within us to produce a "personal force" (*Soham*, 4), comprising Mother Nature's gifted maternal "consciousness" (*Chaithanya*, 4). The personal force is a function of our past experiences that stay with us like a shadow, guiding our life. Therefore, the personal force works like our consciousness, i.e., our "soul" (*Atman*, 4).

Each entity's localized, converged experiences are unique. Each entity incarnates at a different time moment, following a different spatial path to enjoy a diversity of solar angular momenta. A soul defines each entity's unique identity through a varying consciousness of the desired spatial path.

An entity is more than a soul. We are not just a subject of the present reality, moving with the natural flow of reality, without any influence. We are capable of influencing the present reality. We influence the present reality by creating an illusion of the infinite, alternative realities. We conceive each of those realities as plausible theories of mind. The purpose of a theory is to account for the present reality. If a theory offers a valid believable account, then the theory becomes the parallel reality. The parallel reality reproduces and squares the reality. It makes the experienced reality a product of the conceived and the perceived realities. This product is the square of the theoretically scripted reality. If a theory is not believable, it breeds the theory-shaper as the curvilinear reality.

A theory-shaper has the power to curve the present reality

by believing in an alternative, linearly perpetuating account of the present reality. A theory-shaper triangulates the present reality by refusing to both take the nonlinear circular reality and make the parallel squared reality. The theory-shaper is the squared reality because it experiences the soul-level truth, as a function of the past conception and perception sequences.

Guided by our past experiences of the natural reality, we conceive a futuristic, supernatural reality. After that, we perceive the truth of our present, converged experience through the eyes of our conceived future. We experience the squared reality through the vision of our eyes as the product of the past, personal force and the future, social force. The supernatural reality we conceive is our social consumption. It produces a "social effect" (*Kapinjala*, 20). A social effect is an impact on everybody beyond the conception point. The conception point is the person producing the social-effect, not happy with the localized, converged truth.

A person wishes to experience the ecosystem's holistic global reality without the localized realities' wholesome sequence. The social-effect is the projection of the personal-effect on the global ecosystem, including the person and the personal-effect. One projects the personal-effect by squaring to add a layer of the personal-effect through the experience of the squared reality. After irradiating the globalized personal-effect, a para person wishes to service its "conscious consciousness" (*Sachetan*, 16) of the squared personal-effect as its "divine light" (*Usha*, 16) for each wisher's well-being.

The energy value of the person-effect is four. It comprises a layer each of

- first, the traded and conceived force;
- second, the serviced and perceived force;
- third, the exchanged and experienced force; and
- fourth, the potential and scripted force that eventually gets traded by a "para person" (*Asura*, -1).

Mother Nature services only the "known reality"

(*Rachitartha*, 1600), formed by multiplying the "conscious consciousness" (*Sachetan*, 16) with the "reproductive energy" (*Lalita*, 100), also known as the gravitational energy. Mother Nature is a repository of all the realities scripted by the universe of entities, whether animate or inanimate. We all have the potential to script those realities. We script and manifest reality with our "consciousness" (*Chaithanya*, 4) of the "life" (*Prabhasa*, 4) beyond ourselves as a person. Both life and consciousness have an energy value of four.

The energy value of the "person" (*Vyakti*, 1) is one. As a person wishing to reproduce a diverse form of the known reality, we thermalize a unit of our potential every moment. By consuming that diverse reality, we do not remain the same person at different moments of a minute. Our reality continuously changes every second. Each second, we project our reality over the whole minute to produce sixty realities, each of 1/60<sup>th</sup> second duration. By embodying these sixty split-second realities, our reality at the following second becomes different from our prior reality. Every moment we thermally destroy the "person" (*Vyakti*, 1) we are and illuminate a "self-luminous person" (*Insan*, 1) we wish to be.

We thermally destroy who we are, knowing we are more than that we have become. As a person, we trade the "personal-effect" (*Soham*, 4) and service the "social-effect" (*Kapinjala*, 20). The energy value of an entity is twenty-four. It includes the experience of conceiving ourselves as the "personal-effect, i.e., the soul" at the present moment and perceiving ourselves to be the "social-effect, i.e., the spirit" that is omnipresent and shaping that present moment. An "entity" (*Trivikrama*, 24) trades and services the past and the future effects in the present moment as its "institutional force" (*Trivikrama*, 24), making the institutional-effect who it is. As an entity, we para-consciously trade the extrinsic value and consciously service the intrinsic value of the institutional-effect.

A person is conscious that the extrinsic value he is trading and servicing as a continuous-time function is not the same as the intrinsic value he is exchanging discontinuously after each



moment of a diverse entity experience. Therefore, he wishes to stabilize the present intrinsic value for stopping the process of becoming an inanimate exchange system. A self-luminous person is a self-substantiating form of the person. It is the person's intrinsic value.

An entity is conscious that the intrinsic value may be projected and transformed into the infinite alternative intrinsic values because of the circulating element. In some form or other (consciously written, spiritually spoken, personally conceived, socially perceived, or institutionally experienced), we have all experienced before what we are experiencing now. However, our experience feels different because we have a varying consciousness of the intrinsic value of what we have experienced previously or experiencing now.

When we liberate ourselves from the wish to transform our experience with our consciousness, we become a "self-luminous entity" (*Svayam*, 12). A self-luminous entity's past is the "para person" (*Asura*, -1), servicing the masculine ego energy to transform the natural reality. Its future is the "wholesome person" (*Prani*, 1), generating the feminine "Hubble tension" (*Ida*, 1) with her planning of a supernatural reality. Her planning programs the thermal boost in the masculine ego energy, forcing the "wholesomewhole person" (*Indra*, 0) to radiate his sentient life force for manifesting a diverse reality. Both the masculine past and the feminine future are immanent within the androgynous present that forms a self-luminous entity. Separately, they constitute the overall two-dimensional "entity" (*Trivikrama*,  $24 = 12 + 12$ ). The past, present, and future of the self-luminous entity is a "self-luminous effect" (*Lahari*,  $36 = 12 + 12 + 12$ ) of one as a "channel" (*Taraka*, 360) for the flow of "time" (*Kala*, 360) as a sequence of ten self-luminous-effects.

A channel is our essence as a creation of a star that makes us a "starseed deity" (*Taraka*, 36). It lets us conceive a "granddaughter self-luminous entity" (*Svayam*,  $12 = 8 + 4$ ) as a homolog of "Mother Nature" (*Anatanam*, 8), but with a power to self-perpetuate the unique "person-effect" (*Soham*, 4). Our

person-effect lets us supernaturally transform the natural reality and form the desired supernatural reality. A starseed deity makes this managed self-luminous entity his I, the symbol of his presence as a person within the self-luminous person. The energy value of a starseed deity is thirty-six. There are thirty-six potential channels for channeling the ten-dimensional "divine energy" (*Asrava shakti*, 10) over "time" (*Kala*, 360) or as the components of the "divine" element (*Divya*, 360) in any space. These thirty-six channels are known as the thirty-six celestial realms. These realms have been variously called thirty-six heavens, thirty-six hells, or eighteen heavens and eighteen hells. Modern science has also established that thirty-six is the minimum number of alien civilizations communicating with us and influencing our consciousness at each moment.

Living life as a natural homolog is the "paradigm shaping the present reality" (*Yukti*, 8). It is the absolute solution for manifesting a supernatural reality, diverse from the present reality. It authenticates the omnipotence of the starseed deity as one whose person-effect has the power to channel the time, and therefore, transform the reality of the present that varies each moment. The supernatural paradigm manifests within a living body as the "triaminopyrimidine [TAP]" (*Yukti*, 8) molecule, comprising the eight units: the omnipresence, the past, the present, and the future of the person and the self-luminous person. The person and the self-luminous person, as a pair, constitute the "objective element" (*Vidhana*, 2) that forms a unit of "technological growth" (*Vidhana*, 2) and illuminates the "object surfacing the self-luminous truth of the present reality" (*Vidhana*, 2). At each moment, an object radioactively decays its transformed, self-luminous reality to reveal its formed, luminous reality at the end of its life as a distinct entity.

The object illuminates the self-luminous truth of the technological growth as an "aminopyrimidine" (*Vidhana*, 2) molecule, comprising the self-luminous potential of the twelve units within its two-dimensional reality. The twelve units include four carbon units, five hydrogen units, and

three nitrogen units. The nitrogen fires up a unique form every moment. The hydrogen perpetuates and sentiates that in a self-luminous form. The carbon destroys the luminosity of that form and transforms that into an objective element. A person formed luminosity and transformed self-luminosity are immanent and hidden within the objective element. The luminosity generates a subject's "sentient life force" (*Apas*, 169) and the "subject-effect, i.e., subjectivity" (*Pratibhasika*, 3010). The self-luminosity generates an object's "light" (*Prabha*, 180), which embodies that sentient life force as the "foundation" (*Sva*, 11) of its "object-effect, i.e., objectivity" (*Vyavaharika*, 3064).

The "person" (*Vyakti*, 1) and his "person-effect" (*Soham*, 4) form "entropy element" (*Mahodbhava*,  $5 = 4 + 1$ ). A person experiences the entropy by transforming himself into the four layers that constitute the person-effect. The "perpetuating value" (*Saranyu*, 5) of the person and the person-effect within a wholesome person manifests as an acidic element, the "hydroxy acid" (*Saranyu*, 5). The wholesome person services the five-unit perpetuating value for organizing a new future within the eight-unit supernatural paradigm for transforming the technological growth and the five-unit entropy element.

At each moment, a self-luminous person trades a person's entropy element and services its perpetuating value. The sequence of trading and servicing forms a "polypeptide" (*Udana*, 55). A polypeptide is the "exhalation" (*Udana*, 55) of the intrinsic value through a sequential chain of 55 amino acids for forming a chain of nine polypeptides. The nine polypeptides within a polypeptide constitute the "goal" (*Maha Shiva*, 9) of breathing out what is not the goal. It empowers the self-luminous person to be the microgoal by servicing the goal-oriented "work energy" (*Shram, shakti*, 1). The goal-oriented work energy acts like the "transcription factor-like nuclear regulator (TFNR)]" (*Shram shakti*, 1), comprising a chain of nine polypeptides.

The energy value of the goal is nine. It transforms the eight-unit supernatural paradigm and the one-unit person into

the nine-unit “thing” (*Vastu*, 9) that the person values and wishes the self-luminous person to be. The goal manifests as the “diamidophosphate [DAP]” molecule (*Maha Shiva*, 9). The goal is immanent within the “managed self-luminous entity” (*Svayam*, 12), which manifests as an acidic, “amidophosphate [DAP]” molecule (*Svayam*, 12). A managed self-luminous entity embodies the person as the “multiplier” (*Vaishya*, 3) of itself as the whole person, the wholesome person, and the wholesomewhole person into the thing, to fulfill her goal of educating the person how to use the rest of her as the multiplier.

By trading and servicing the entropy element, guided by the supernatural paradigm, the wholesome person transforms into an “RNA molecule” (*Shilajit*, 855). The RNA molecule embodies the person’s planning a child for reproducing the six-unit growth, comprising the two multipliers. It takes the form of a messenger RNA, a catalyst of the process that transforms a para person and his four forms into a thing. The four forms of a thing constitute the energy value of the “starseed deity” (*Taraka*,  $36 = 9 * 4$ ), who takes birth as a child.

The para person is paternal from the primordial realm. There are twenty primordial realms in the universe, channeling the energy of the 24-unit entity for manifesting that entity and letting the entity self-perpetuate itself through the 12-unit granddaughter self-luminous entity. These primordial realms transform into eighteen starseed universes and their two differentiated forms: the descending, masculine, and the ascending, feminine forms.

A “paternal” (*Tejas*, 17) conceives the thing as a four-dimensional goal and manifests that as a starseed deity, his child. The paternal works like the “fire” (*Agni*, 17), which transforms into the water when it cools down. The water forms the air when it conceives the past fire-effect. The air freezes into the earth element when it perceives the future divine-effect and wishes to transform into the thing, without the “object” (*Padartha*, -3), constituting the “divine-effect” (*Padartha*, -3).

A granddaughter self-luminous entity reproduces the “thing” (*Vastu*,  $9 = 12 - 3$ ) by activating the extrinsic “divine-effect” (*Padartha*, -3) and deactivating the intrinsic “self-luminous element” (*Svarochisha*, 12). The reproduction element is known as the “ether element” (*Shuddhi*, 285).

Thus as a thing, the granddaughter self-luminous entity performs to materialize the grandfather’s “divine planning” (*Abadha*, 10). One may conceive the grandfather to be the “divine planner” (*Shri Krishna*, 10) from the primordial-primordial realm. There is one primordial-primordial realm in the universe, which forms the ten descending, masculine, and the ten ascending, feminine primordial realms, as the past, the present, and the future of the ten-unit “divine planning” (*Abadha*, 10). Besides, there are four horizontal, androgynous primordial realms, manifesting the omnipresent “maternal consciousness” (*Chaithanya*, 4) as the “creator factor” (*Bhagwan*, 4). The thing’s embodiment of the divine planning manifests the “genetic record” (*Kshitigarbha*,  $90 = 9 * 10$ ), also known as the “diamond realm” (*Vajradhatu-mandala*, 90), in the form of a “deoxynucleoside” (*Kshitigarbha*, 90) molecule.

A genetic record transforms over time by further embodying our child “divine planning” (*Abadha*, 10), the centering element responsible for activating the grandfather’s divine planning. With a “discriminating consciousness” (*Shaddhatma*, 28) of our unprogrammed potential, we develop the understanding that each one of us is the “goalkeeper” (*Shiva*, 7). We are capable of deciding and fulfilling our goals with 100% certainty and spontaneity, but only if our goals are sensible and proportionate to the present reality. When we conceive the goals disproportionate to the present reality, we transform ourselves into a grandfather who shapes his children’s present reality with the diffused divine energy of his residual divine planning. We constitute the param-primordial realm, responsible for the goals we set as a sentient entity. The “divine planning” (*Abadha*, 10) manifests as “sulfamide” (*Abadha*, 10). The “discriminating consciousness” (*Shaddhatma*, 28) manifests as “phosphate” (*Shaddhatma*,

28). A “granddaughter self-luminous entity” (*Svayam*, 12 = 1 of 10 and 2 of 28) comprises the primordial digits of the divine planning and the discriminating consciousness. Therefore, the “amidophosphate [DAP]” molecule (*Svayam*, 12) is composed of sulfamide and phosphate elements.

The variations in divine planning are a function of “chimerism” (*Virupaksha*, 900). Chimerism is a sequence of the genes formed through a simple differentiation of the present gene. Each differentiated gene is a beautiful illusion derived from the present gene’s goal to experience the diverse universalizable realities. It illuminates those realities as different from the truth a granddaughter self-luminous entity is seeking to realize. It manifests a primeval object as a conscious divine planning product, transcending the limits of the present genetically-programmed object.

A primeval object is a “chimeric molecule” (*Shudra*, 1). It divides the present subject’s oneness with the primordial objects with its uniqueness. It charms the present subject to work toward universalizing the primeval object to sustain its self-luminous uniqueness. The present subject becomes a paternal, producing a transformative, “universal reality” (*Jahatsv artha*, 63) through chimerism. Its convergent energy manifests as “cyanuric acid” (*Jahatsv artha*, 63). The overall paternal programming is the sum of the transforming chimerism and the transformative reality. It manifests as a “DNA molecule” (*Ranabajari*, 963 = 900 + 63).

The DNA molecule endows the programmed “being energy” (*Kali shakti*, 96) in the form of a “peptide” (*Kali shakti*, 96). It becomes the “multiplier” (*Vaishya*, 3) of the programmed being energy by shaping Mother Nature’s performing. Mother Nature’s performing is the “immanent wisdom” (*Sati-Parvati*, 16) within each entity and manifests as the “survival of motor neuron 1 [SMN1] gene” (*Sati-Parvati*, 16). Supernatural modifications in the primordial digit of the immanent wisdom transform the goal-oriented work energy in the form of the “transcription factor-like nuclear regulator (TFNR)]” (*Shram shakti*, 1).

As a sentient entity, we impersonate Mother Nature's "discriminating consciousness" (*Shaddhatma*, 28) for perpetuating the "six-fold natural growth" (*Khara*, 6), using the primeval digit of the immanent wisdom. The six-fold natural growth comprises the person, the whole person, the wholesome person, the wholesomewhole person, the para person, and the programmed person. We codify our cosmic dance of the divine interaction with Mother Nature's performing into a "mitochondrion molecule" (*Tandava*, 286).

## 1.2 Divine Planning is the Source of the Divine Energy

Our grandpaternal "divine planning" (*Abadha*, 10) is the source of the "divine energy" (*Asrava shakti*, 10) we trade when we seek blessings from a divine entity. We seek the blessings at a specific moment for a specific purpose due to the residual energy of the divine planning immanent within the divine entity. By seeking the blessing, we unify the divided consciousness that motivated us to endow the universe without us with a part of our divine energy. The universe without us becomes a "programmed person" (*Mein*, 1), forming an "infinity" (*Ananta*,  $90,000 = 900 * 10 * 10$ ) by manifesting the potential for the two-phase divine planning, with and without "chimerism" (*Virupaksha*, 900).

The present value of the divine energy implies the reality of three factors: *First, a divine factor*, blessed with infinite energy, breeds the cultural consciousness of the benefits of the divine energy. *Second, a wisher factor*, believing in the divine factor's infinite power, begs to become blessed with a proportion of that energy. *Third, a worker factor*, who does not believe in the power of the divine entity. The worker factor seeks to behave like a divine factor and services the present value of the infinite energy through her work energy.

A believer is devoted to the paternal divine factor. She believes in the divine factor's power to technologically service

the divine energy perceived as necessary to fulfill her wishes. A believer believes in the divine factor's infinite divine energy and wishes for the divine factor to bless her with a proportion of his infinite divine energy. The universe of believing wishers constitutes the infinite dimensions of the divine factor's divine energy. Similarly, the universe of the breeding deities, inspiring the wishers to conceive the infinite objects as their desirable wishes, constitutes the Wisher's ten divine planning dimensions.

A Wisher's ten divine planning dimensions include: the Wishable (the desired things), the Wishes (the wish for the things), the Wishing (the process of making a series of wishes), the Wisher (who makes the prioritized wishing sequence), the Super Wisher (who inspires the Wisher), the Supra wisher (who is conscious of the inspired reality of the Wisher), the Supreme Wisher (who creates the inspired reality of the Wisher), the Para Wisher (who takes advantage of and perpetuates the inspired reality of the Wisher), the Primeval Wisher (who destroys the varying impermanent, inspired realities of the Wisher, and projects an infinite constant inspired reality), the Param Wisher (who illuminates the reality of the constant intrinsic motivating power), and the Primordial Wisher (who liberates the varying reality of the constant intrinsic motivator within each Wisher and breeds herself as the natural constant intrinsic motivator of the whole universe of wishers).

### **1.2.1 Four Theoretical Conditions for the Proficient Divine Planning of the Intrinsic Values**

A breeder deity has the power to fulfill the infinite wishes of a universe of wishers under the four theoretical conditions.

*First, the technological capability condition.* A breeder may breed the illuminated consciousness of how the believer may fulfill her wishable thing through the proportionate formative investment of her workforce. In this case, the breeder becomes the motivating catalyst for fulfilling the wish. The workforce



lets a person exchange himself for the wishable thing by servicing the workculture-effect essential for fulfilling the wish and embodying the thing as his reality. Under this condition, the worker factor becomes the almighty creator of the dynamic divine energy not present within the universe at the moment. The dynamic divine energy is the incremental value of the present divine energy within the constant value of the believing Wisher's potential divine energy.

*Second, the technological investment condition.* A breeder may behave as if it is the wishable thing for the believer. It may conceive the believer as the twin flame, i.e., the better half, of the paternal *jinn* entrapped within Aladdin's magical lamp. In this case, the breeder becomes the mediating medium for fulfilling the wish. The breeder technologically invests his workforce for servicing the workculture-effect essential to fulfill the believer's wish. Under this condition, the knower factor who knows the wish becomes the almighty creator of the technological divine energy not present within the universe at the moment. The technological divine energy is the incremental value of the believer Wisher's potential divine energy, within the constant value of the present divine energy of the breeder. By trading the extrinsic workculture-effect, the worker ascends the value of her potential divine energy for fulfilling an infinity of additional wishes.

*Third, technological trading condition.* A breeder may become a devoted follower of another entity, the flame, i.e., the masculine half, of the paternal *jinn* entrapped within Aladdin's magical lamp. In this case, the breeder becomes the marketing medium for generating the consciousness of the wish. The breeder wishes the flame to service the wishable workculture-effect to fulfill the wish of the believing leader. Under this condition, the manifestor factor who manifests the wish through proficient networking of the producer (the creature) and the consumer (the creation) becomes the almighty creator of the organizational divine energy not present within the universe. The organizational divine energy is the incremental value of the devoted worker's dynamic divine energy within

Bragger's constant value of the technological divine energy. Bragger is the one trading the dynamic divine energy and bragging to make it his technological divine energy.

*Fourth, the technological exchange condition.* The breeder may beg the present devotee management agent, a paternal jinn entrapped within the Aladdin's magical lamp, to serve the wishable workculture-effect. Under this condition, the creator factor, who creates the wishable wish as the object of the wishing sequence emanating from the believing leader, becomes the almighty creator of the ecosystem divine energy not present within the universe.

The ecosystem divine energy is the incremental value of the bragger's technological divine energy within the constant value of the dynamic divine energy of the paternal *jinn* as the devoted worker. Within the ecosystem divine energy trading-effect, the devoted worker does not need to vary the divine energy to fulfill an infinity of additional wishes. By perpetuating a paradigm of technologically servicing an infinity of additional wishes, he catalyzes the bragger's growing technological divine energy.

Within the trading-effect of the ecosystem divine energy, a non-believing manager enjoys the power to fulfill an infinity of wishes, without the dynamic divine energy or the belief in Aladdin's entity divine energy. Aladdin is the child who has consciously decided to entrap the paternal *jinn* to perpetuate the paradigm of the jinn's entrapment within his magical lamp. As a child, Aladdin norms the technological servicing condition, free of the believer-effect.

A child is the almighty creator of the entity divine energy at each moment, perpetuating the present paradigm of radiant love for the whole universe of entities. The entity divine energy is the incremental value of the flame's organizational divine energy, letting the paternal *jinn* secretly profit from his workculture-effect within the constant value of his ecosystem divine energy.

### 1.2.2 Eight Ideal Conditions for the Proficient Divine Planning of the Extrinsic Values

As an entrapped entity, the paternal *jinn* has zero divine energy for servicing his workculture-effect. Therefore, he conceives an octave of ideal conditions to substantiate and self-perpetuate the illusionary theory of his divinity.

First, the *technological growth condition*, free of both devoted believer-effect and devotee breeder-effect. The magical lamp is the almighty creator of the para entity divine energy at each moment. It forms the new paradigm beyond the absolute breeder potential. The para entity divine energy is the incremental value of the paternal *jinn's* ecosystem divine energy for creating the heaven that every entity within the universe enjoys freely, within the constant value of the flame's organizational divine energy. The earthly flame is a param entity that continues to work hard for perpetuating the residual primeval entity divine energy while transforming his earthly space realm into a hell, within the infinite social diffusion of the heavenly benefits.

Second, the *technological entropy condition*, within both the non-believing consumer effect of the universe of heavenly entities and the non-breeding producer effect of the breeding deity. The present earthly space becomes the universe of hellish entities, the entrapped believers, and the almighty creators of the supreme entity divine energy with their workforce. The primordial celestial space becomes the universe of heavenly entities, liberated from the limits to the sentient value consumption.

Third, the *organizational planning condition*, within the transformation of the devoted believer into a liberated non-believer. The primeval space comprises the entities who consciously decide to network an infinity of the primordial spaces and trade the disproportionate sentient value of the wishing potential beyond the limitations of their wishable wishes. The primeval space becomes the universe of the

present human entities, confused about whether to identify the traditional believer universe as the causative factor for the present deity value of the heavenly entities. Therefore, it forms a modern breeder universe to reveal the present human entities' potential deity value. It diffuses a believer culture-effect to entrap the non-believer human-effect.

Fourth, the *organizational programming condition*, for forming the two alternative pathway options to let an optimal program illuminate itself as the supra entity divine energy. The para space comprises the entities who consciously decide to investigate the expected potential value of the *primordial believer pathway* and the *absolute breeder pathway*. They service a *primeval bragger pathway* of becoming a believer who behaves as if he is a non-believer. The *primeval bragger pathway* is the management technique for scientifically testing the potential of both the self-illuminated absolute breeder pathway and the secret-to-be-validated absolute breeder.

Fifth, the *organizational performing condition*, for transforming the two alternative pathway options into a single complementary super-pathway. It forms the super entity divine energy to authenticate the super-pathway's value as a wholesome complex game value of the two competing pathway options. The supreme space comprises the entities who wish to transcend the complexity of the game and enjoy the simplified heuristics of joining the universe of scientists. The universe of scientists accrues the ascending sentient benefits of becoming an almighty creator of the supra-pathways as a non-believer. As a non-believer, each entity within the supreme space becomes a breeder of the believer in the almighty management power of a unique scientist to be an excellent super-pathway solution.

Sixth, the *organizational profiting condition*, for transforming the unauthenticated value of the complex believer-breeder solution into an authentic value of the simple breeder-believer solution. The supra space comprises the entities who are researching the present realities, but are unable to discover, within the complexity of the present universe, any evidence of the incremental divine energy being created or the present