

# Interview with Dr. Vipin Gupta – Criticspace Journals

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## Exclusive Interview



**Dr. Vipin Gupta**

Professor and Co-Director of Center for Global Management  
California State University



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Today we welcome Dr. Vipin Gupta with his book, *What Is Para Consciousness*. Let's have a quick chat about his book, his journey as a management guru and a writer.

1. **Congratulations Dr. Vipin Gupta. Our readers would like to know about your book, *What Is Para Consciousness*.**

The book, *What is Para Consciousness*, is about our subjective consciousness we borrow from the universe by behaving like a subject that is just an observer of reality. Therefore, para consciousness becomes our potential that we program as our future. The goal of our life is to realize our full potential so that we can enjoy reality without doing anything. At that moment, we act as if we are dead, leaving our physical body and living as an astral body for enjoying the consciousness of what is beyond the potential of a physical body to conceive using its sensory organs. However, astral body is only a part of who we are as an entity. Even when living within a physical body, we can project our astral body out of the physical body for developing consciousness of what is para-consciousness for the physical body. Many spiritual practitioners have written their experiences about astral body projection. When one projects the astral body out, one may embody that astral body within a physical body copy.

One may even project many micro astral bodies without projecting the macro astral body and let each micro astral body embody a homolog or heterology physical body. For instance, a star can give birth to many stars without destroying itself by forming a proficient networking system among the universe of stars. One way to understand is how an organization spins out its activities to a network of organizations and ensures the growth of each organization by trading and servicing astral energy at the same time. The astral energy is the conscious energy. The flow of astral energy creates an illusion of each organization's independence in shaping the nonlinear flow of time. However, in reality, the conscious energy of the organization is diffused within the other organizations as its consciousness and their para-consciousness. Each organization extends its life by servicing its conscious energy and diminishing the entities' lives by trading their conscious energy.

The conscious energy is like the blessing that makes one conscious of one's life as an animate entity, enjoying the consciousness of one's freedom and others' potential for exploiting one's freedom to grow their conscious well-being. Others can exploit one's freedom by becoming one's own guru, the guiding force shaping one's conscious decisions by transforming one into their devoted guider agent.

**In your book, para consciousness is named as borrowed consciousness. What do you mean by that?**

Para-consciousness is the consciousness we borrow from the entities who wish to shape our conscious energy using their nonlinear or divine energy. When we lack confidence in our formative capability gifted by mother nature, we seek other entities as our guiding forces or gurus. Even if we do not consciously seek other entities as our guiding forces, our lack of confidence creates a void in our consciousness and lets other entities become our guiding forces. When one becomes our guru, our conscious energy becomes the reproductive energy that they reproduce using our divine energy as a medium to attract additional devotees. Our conscious energy comprises the divine energy that we sexually impregnate into the mass consciousness to reproduce the reality within our consciousness, seeking to be their gurus. Our reproductive energy is our gravitational energy. By using our gravitational energy as their guider power, we let other entities superposition their guider power over our guider power. We behave as if we are operating independently in attracting devoted followers. Yet, we follow the fragrance of one or more gurus, who use us as a medium for growing the universe of their devotees. If we decide to stop being the medium, then the divinity of those gurus becomes zero. A guru becomes the leader of a pack of devotees by lending his consciousness in the form of the fragrance and taking the conscious energy of each devotee. Through consciousness exchange, the guru multiplies his divinity within and without the universe of devotees. Eventually, when each devotee becomes wholly dependent on the guru, there is zero conscious energy left within the universe of devotees. Under such a condition, the entire universe of devotees experiences entropy, and so does the guru.

**Please tell us something about the premise of choosing this project. Why and how did you decide on this project?**

We live in a world where each person has become a guru, seeking to propagate their version of reality. Each person seeks a varying form of credibility—some use their academic expertise on the conditions for success or failure for expressing a view on anything using their academic lens. Others use their life experience of success in certain domains for idealizing everything, not even part of their experience. Many others use their life experience of failures in diverse domains for theorizing what one should do not to end up like them. The challenge occurs when these groups seek to discredit others who are devoting conscious efforts to discerning reality. I have done extensive research on culture, leadership, organizations, strategy, gender, technology, and other domains during my academic career. Even though some of my work has been widely referenced, yet there is little authentic understanding of the reality my work illuminates. People refer to the work of others only to gain credibility for their version of reality, instead of truly understanding the work of others with a faculty to discriminate the reality from the illusion. Therefore, I decided that it is essential to illuminate the forces guiding each person's behavior, the impediments to knowing the reality, and the costs of reproducing the contaminated reality.

**You mention about Shani, Yama, reincarnation etc. Do you believe in astrology?**

Astrology is the science of astrological elements. The astrological element is self-luminous. If one agrees that we die, then it naturally follows that the elements that constitute our physical body will eventually form another physical body, just like they did in the first place. You may give the reorganization whatever name you wish. Reincarnation is one name. Suppose one disagrees with this thesis. In that case, the onus is on them to explain why those elements will lose their technological capability to reproduce the physical body or to produce a different physical body after having failed to discern the reality using the first physical body as the medium for discovery. Once one discerns the reality that constitutes one as a self-luminous entity, there is no need for one to reincarnate. Of course, one still has the freedom to reincarnate to guide other entities about the path to discovering reality. Such a person is a param guru, different from a guru, and guides each devotee to discover the guru within and be one's own guru, in oneness with the param guru.

My work shows that Shani and Yama are the same entity. Shani is the feminine aspect that includes Yama as her masculine aspect. In the ancient wisdom of India, Shani is the Lord of time, but one of her name, Asita means abode or space. Yama is the Lord of space, but one of his name, Kaal means time. Time is situated within space. Ancient literature suggests that Shani had incarnated in his masculine form as the younger brother of Yama and son of Sun. However, before his incarnation, Shani was the mind-born daughter of Narada, who conceived Shani in the form of Asita and Shani conceive himself to be the Kaal and self-reproduce the time element by taking birth as a white star, literally Yama. That white star eventually became the Sun and reproduced his primordial masculine self as his elder son Yama and primordial feminine self as his younger son Shani.

## **Is this project more about flouting the scientific community who presume to know everything?**

This project is not about discrediting any community. It is about illuminating the limitations of our consciousness. The para-consciousness beyond our consciousness guides our potential. We are not aware of the guiding forces and the intentionality of those guiding forces. Due to our ignorance, we presume innocence and attribute goodwill to each entity. Gurus may try to be and do good by making others dependent on them so that the guru enjoys the leadership and the devotees enjoy the followership. However, this does not solve the purpose of life. In the next birth, one may follow another guru, guided by the inherited followership mindset. Eventually, some of the gurus will not be well-intentioned and contribute to the absolute entropy of the person. Therefore, each person must set their horizon beyond temporary joy, i.e., nirvana. Even a guru who is enjoying absolute joy, i.e., moksha, due to the devotion from a universe of devotees, experiences the loss of joy when those devotees become entangled with the discordant energies of the evil-minded leaders.

## **As a writer, what do you think about the present publishing scenario?**

At present, there are numerous publishing opportunities. Therefore, we are experiencing a proliferation of publications. However, proliferation is also contributing to increased contamination, as each person diffuses their version of reality. Yet, proliferation is better than controlled entry into the publishing world because then gatekeepers ensure that their discordant energy becomes the metric of the reality that everybody consumes. Proliferation with pollution motivates each person to devote conscious efforts toward developing a discriminating consciousness of reality. Thus, one naturally moves forward toward fulfilling the purpose of life.

## **Do you believe that marketing has become more significant than writing a good book?**

Both marketing and manufacturing (writing) are essential for people to develop the discriminating consciousness of the works. Eventually, what matters is trading. How much writing gets read, discussed, debated, practiced, and developed?

## **Please tell us about the spiritual center in a layman's language.**

The spiritual center is the wisdom immanent within each entity. The spiritual center forms our spirit by trading Mother Nature's maternal consciousness. Our spirit shapes our belief system. As believers in our reality, we diffuse our paternal consciousness to make each entity our child, dependent on our guider power, i.e., on our transcendental wisdom. Due to the weak psychic linkages between the universe of entities and us, an opportunity emerges for other entities to begin mediating with their derived reality. We derive reality from the growth we experience without knowing the reality of ourselves as a sentient entity capable of shaping our consciousness and, therefore, our spirit. By shaping our mood with our

conscious energy, we become the managers of our spirit without the contamination from our para-consciousness. Consequently, we stop being just a manageable subject for our spirit. We enjoy conscious consciousness of our paternal consciousness within and Mother Nature's maternal consciousness without us.

### **What is the wheel of spontaneity you discuss in your book?**

The wheel of spontaneity is known as *Umapati chakra*. It is the wheel of intuition power. Our Peripheral Nervous System works like the wheel of spontaneity. It works to transform the discontinuous element (Sattva tattva) into the continuous element (Rajas tattva) within the limitations of the infinite element (Tamas tattva). It activates the finite element (Uttama tattva) to incarnate as a "sentient entity" (Siddha tattva) for illuminating a spontaneous element (Sattvika tattva). The spontaneous element is the local market system appropriate for localized problem-solving. It acts to foster a consciousness of the sentient benefit of being a sentient entity that one is, without the perpetuating value that one trades as a self-luminous entity. The perpetuating value comprises the maternal spirit of Mother Nature and one's paternal consciousness, formed through the oneness with maternal consciousness. The sentient entity is the global solution to the local problem of not being conscious of one's reality. When one is not conscious of one's reality, one becomes charmed by the reality painted by others seeking to discover the truth. In the process, the person becomes entangled within the illusionary reality. What is peripheral in the nervous system becomes central. What is central gets relegated to the periphery. Consequently, the person loses the faculty to discriminate between reality and illusion. The solution is for the person to develop spontaneity through discipline, strategic awareness, and tactical maneuvering.

#### **1. Who is your inspiration to plan such a huge project?**

Mother Nature is the inspiration to plan this project. Mother Nature's heart is limitless and holds limitless secrets. It is not possible to sing the entire praise of Mother Nature in any one lifetime or even across multiple lifetimes. Her beauty and potential are beyond anything that any project can illuminate. Yet, the essence of Mother Nature's way of working can be discerned by fusing modern science with ancient wisdom using both a metaphysical and culturally sensitive, dynamic approach. I am blessed to be born at a time when it is possible to bring these two vastly different bodies of knowledge together for addressing the grand challenges we face at individual and collective levels.

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