

An Exclusive Interview with Dr. Vipin Gupta

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AUTHOR INTERVIEW

Dr. Vipin Gupta is an eminent professor of management and co-director of the Centre for Global Management at the Jack H. Brown College of Business and public administration, California State University. He is here with us to talk about his book, *Is Divine Energy*.



Dr. Vipin Gupta

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Hello Readers. Today we are lucky again as Dr. Vipin Gupta comes with his fourth book, *Is Divine Energy: The secret of the Limitless Immanent Value*. Let's see what Dr. Gupta has to say about his book and his writing journey.

Questionnaire:

1. Dr. Gupta, we at Criticspace are glad to have you with us again. Please brief us about your 4th book.

The first three books in the project VIPIN (Vastly Integrated Processes Inside Nature) were What is divine energy, What is present reality, and Is present reality. The fourth book Is divine energy connects the divine element with the two forms of reality: known reality formed as the present consciousness by a child, guided by Anterior Insular Cortex [AIC]) in the brain. AIC embodies an entity's experience in the form of the para primordial consciousness, known as Adi Para Atma in the Vedic literature. It fills the gap in the primordial consciousness of the unknown reality.

The primordial consciousness, known as Adhyatma in the Vedic literature, forms through a person's experience and is embodied as the Anterior Cingulate Cortex [ACC] in the brain. A person's experience is the present of everybody who senses that experience socially for discerning the unknown reality. The gap in a person's experience is due to the person as a sentient entity behaving spontaneously, free from the limiting pull of the person's experience. A person's experience pulls the person away from moving with time forward in a linear way. Instead, it forces the person to curve the time by behaving like a powerful entity with a lot of experience that everybody must follow. Therefore, ACC ascends the salience of AIC in the brain to intrinsically keep the sensory organs in an active, alert state as one would expect within any alive, animate person.

The unknown reality of a person as a sentient entity, conscious of whatever there is to know but not focusing attention on any one thing lest it loses consciousness of everything else, is embodied as the Dorsolateral prefrontal cortex [DLPFC]. DLPFC acts like Narada muni of the Vedic literature, strategically aware of everything but behaving as if it knows nothing because it has so much to know that it cannot reveal any one thing one seeks to know.

Therefore, DLPFC acts like a very busy father at the present moment and designates the Posterior cingulate cortex [PCC] to be the responsible daughter, knowing the future of everybody using the strategic awareness of everything gifted by her Father. In Vedic

literature, PCC mirrors Shani, the Lord of time and the future of everybody. You may be surprised to know that the pre-Vedic literature conceives Shani as the feminine eye of the three-eyed Narada muni's daughter.

Of course, a child, who is the potential son within the daughter's womb, is not conscious of the daughter's knowing about the future. This knowing is embodied as the Intraparietal sulcus [IPS] in the brain. The child is only conscious of the past of everybody. He forms a strategic awareness of the social experience by taking the past of everybody as a negative one that needs exchange by adding the primordial consciousness, i.e., personal experience about the present of everybody. The past of everybody is embodied as the Supplementary Motor Area [SMA] in the brain. It acts like the masculine form of Shani, known as Ravinandan, i.e., the Sun's son. In Vedic literature, Shani is the Sun's younger son, born from the Sun's shadow, rather than from the Sun. Past of everybody works as the gift of the Sun's shadow transformed by the Sun's light at present and transforms the flow of the Sun's sentient light force in the future.

The present of everybody (known as Sambhasam, the androgynous form of Shani) has the power to destroy the past of everybody because it makes the para primordial consciousness acts like the grandmother consciousness of the present, devoted to protecting the primordial consciousness that is essentially the grandfather consciousness of the future. Therefore, the grandmother makes Mother Nature a deity. She becomes devoted to the conscious well-being of each of her children for saving them from the negative, discordant energy from the past.

Mother Nature is always taking care of our well-being until we develop a clarified consciousness of taking care of ourselves as a sentient entity. As a conscious grandmother forming the Illusory Line Motion [ILM], she divides her para primordial consciousness into five equal parts. One each is a spirit of the three forms of Shani. The fourth is her reincarnated maternal spirit. A part of the fifth form Narada muni's daughter as the Frontal Eye Field [FEF], embodying the maternal essence. The rest forms the maternal consciousness, manifesting as the Reverse Illusionary Line Motion [RILM] to everybody as a path to illuminate their divinity, the Real Motion [RM]. By knowing the secret of the divinity gifted by Mother Nature, we can transform time into the divine element and constructively channel our energy to manifest our knowable reality that is hiding as the unknown reality and is our reality. The fourth book is about the secret of the limitless value immanent within us that lets us be divine if we so wish and behave like Mother Nature, gifting our borrowed divinity to others.

2. As you say, the book offers an overall strategic awareness of the reality within or without us. What do you mean by that?

The reality within us is our knowable reality as a sentient, i.e., conscious, entity, conscious of the reality without us. The reality without us is your reality as a sentient entity, conscious of your freedom to add my reality to the continuity of everybody's reality that includes two of us as part of everybody behaving like us. Our borrowed divinity forms by somebody's reality of organizing everybody's continuity within itself for reproducing and adding another layer of the para-primordial consciousness in the form of a reproductive element, also known as the gravitational element or the guru.

By activating the para-primordial consciousness, the guru develops the wisdom for generating discontinuity of his body to be free from everybody and gift that wisdom to anybody willing to be his twin body, complementing his para-primordial consciousness with her primordial consciousness.

My research shows that para-primordial consciousness is worth 100 units. The primordial consciousness is worth 12 units. The complementarity of the two is worth 1,200 units and is known as Dhamini in the Vedic literature, masculine Shani's wife.

Dhamini embodies the strategic awareness of the past, present, and future of everybody, as she enjoys the complementarity with the unknown reality and is its mirror reflection. The mirror reflection is the potential of the reality within and without us. By developing our full potential, we develop the strategic awareness of the reality within or without us. The path to developing our full potential is the path to potentiating our reality as a sentient entity.

3. What do you mean when you talk about the false sense of divinity or polluted reality?

Our divinity is the borrowed divinity, gifted by Mother Nature. Past of everybody is the polluted reality we wish to exchange with our divinity. Everybody's past comprises a false sense of divinity that inspires one to consume everybody's reality for producing a double-negative present reality. The present reality includes everybody's polluted reality and the polluted reality we reproduce by consuming everybody's polluted reality.

We consume everybody's polluted reality because we believe in somebody's divinity.

We believe that whatever we consume through our sensory organs, in the form of the sounds, smells, touches, tastes, forms, particles, wisdom, and consciousness, will be cleansed by Mother Nature's grandmother's consciousness. Therefore, in the Vedic literature, grandmother consciousness is known as Punyatma, the wise consciousness, gifting confidence to reproduce whatever we are consuming. As we intensify the known reality with our reproductive, gravitational energy, we hope to develop the complementarity with the unknown reality within the competitive linkages of the growth in our known reality. By doing so, we become the supplementary value, the addendum, known as Kshepa. An addendum seeks to poke his nose everywhere, believing that nobody will notice him and yet everybody will give him credit for his borrowed omniscience, known as Shivadrishti.

The omniscience gives us a false sense of freedom, known as liberation or Mukti. It only makes us a microcosmic triangle, triangulating the macrocosmic circle formed with our human effect. Freedom is a physical consciousness of our original reality formed as the imagination within the primordial, grandfather consciousness, wishing to liberate us from the present paradigm of dependence on the grandmother's wisdom, known as chit.

Again, it requires us to develop a clarified consciousness of our reality as a sentient entity, not needing anybody to tell us what is wise for us to do. We enjoy the power to decide our personal sentient well-being. The best gift is to help children develop maternal consciousness for their conscious well-being. The maternal consciousness is the ideal consciousness. It forms with the idea that Mother Nature has gifted us life so that we can take care of her gift. Suppose we know how to care for her gift by living a disciplined life focused on the goal of developing our reality within each cell of our physical body. In that case, we will master the technique for guiding each child on how to take care of their physical and mental well-being.

4. Can you please elaborate on the purpose of this whole project?

The whole project aims to offer the vast wisdom immanent within Mother Nature that can help each child become a guru. A guru has the para primordial consciousness of the quintessential questions, such as "who am I" and "what purpose I am supposed to serve during my life." I am a self-luminous entity embodying the primordial consciousness of the known reality. I need a guru for developing the wisdom of what to do with my life.

Anybody can be a guru, animate or inanimate. I can take anybody's wisdom as the thesis or the antithesis for conceiving a theory of what I should be doing. If I enjoy what I am doing, I can collect credit for identifying a virtuous guru. Else, I can distribute the discredit to anybody I wish and look for somebody propagating a super-theory of what everybody should be doing.

Suppose I do not enjoy doing what everybody is doing. In that case, I can make peace with the known reality that everybody is following and be devoted to what I have chosen to do with the hope that one day I will enjoy the gift of joy after having convinced myself that it is the right thing to do. After that, I can become a primordial guru, educating everybody about the tribulations hidden within my personal experience to not commit the same mistakes. Since I do not know the unknown reality of the path I did not pursue, I craft a supra-theory for guiding everybody to be a primeval guru, having 100% blind faith in what I am preaching for the sake of their deliverance. Anybody devoted to me becomes a param guru delivering a supreme theory, calling upon everybody else to be an associate (Sangat) devoted to their guider-mediated well-being. In the process, the only person who benefits is the guider or the guru, the one who inspired me to be the primordial guru so that he can be the guru that everybody is running after for the sake of their well-being. With the increasing demand for his mediation service, the guru becomes a primeval deity, known as Maheshwar or Khuda.

This project takes the readers on a path of self-introspection to stop increasing demand for the mediation of one they are not. That will descend the pressure on the gurus to start increasing supply to meet the demand for their mediation. When there is no mediating entity, one realizes "absolute freedom," known as param mukti. Absolute freedom of each child is the purpose of this project as a whole.

5. Planning for twelve books at one go is not everyone's cup of tea. Where do you draw your inspiration from?

Mother Nature organizes her conscious reality into twelve parts. Each part forms a month. Twelve months organize the 360 degrees of the time. Time is the divine element that we are all after. If time is in our hands, we have the luxury of doing anything we wish without devoting even one moment to planning. In fact, we can do everything while working only on one book. We can work on several editions of the

same book, producing a different edition every month. Or, we can wait to get feedback on the first edition before deciding what changes we are going to make in the second edition and so on. After that, we can collect the credit that we own the intellectual property for any modifications and give zero credit to the people who we made our gurus, following their guidance to edit what we had done.

However, if one is confident like Mother Nature about what she is doing, one does not wait to author the first month and then wait if everybody likes that month. If not, then fix what the first month does not offer by conceiving the second month and so on. If Mother Nature begins behaving supernaturally like us, then the time will come to a complete stop. Even before the first month is scripted, everybody will have their opinion on what that month ought to be like, feel like, look like, and work like. If you wish for absolute freedom, then it is best to focus on what you wish to do and use Mother Nature's planning as your guide. The idea of the 12-book project became self-luminous once I decided that the project is about unraveling the vastly integrated processes inside nature. It is about unraveling the mystery of why I am named Vipin and charged with this responsibility for illuminating why even planning a name matters for one's sentient well-being.

6. Your book gives an academic analysis. But if you are asked to put in simple words, what is divine energy for you? Are humans divine inherently or can become divine only through practice?

The project shows that divine energy has several forms, such as nuclear energy, nonlinear energy, gravitomagnetic energy, sexual energy, and polluted energy. Essentially, the divine is the time element that manifests as our mood (bhava). At each moment, as time changes, our mood changes, and the divine element changes. The divine element is the conscious decisions we make for realizing excellence in our decision-making as part of our organizational planning. With each new moment, the conscious decisions needed for realizing excellence change. Each moment brings a unique imperative. It is shaped by the time that has already passed. It offers the potential for shaping the time that is yet to come.

We are energized by the newness of each time moment, i.e., of the divine element. We become sexually aroused, with adrenaline rushing through our veins, which pollutes our consciousness and makes us move fast to produce nonlinear energy. As we move fast, we radiate the radiance of the time element we are reproducing within us as a gravitational element for magnetically attracting others to do so as well. When everybody begins reproducing our divine energy with their divine energy, we are blessed with cold, sentient energy. We realize that to be the sensible reality that we must embrace. The sensible reality is not the reality of humans as a divine entity. Through practice, the humans begin moving with time, embracing time as the divine element with them.

However, the power for moving with time is only a dimension of our reality. We also have the power to shape the knowable reality by letting the time move, even after we are no longer able to move with time after our death line. Mother Nature gives us life with a deadline for mastering the technique to be free from the limitations of the divine element. If we do not devote sufficient time and effort to that, then time becomes our master and forces us to reincarnate. Entangled by our child consciousness, we seek to be free from the limitations of the deadline. Without worrying about the deadline, we can all enjoy the transient joys, the nirvana, that comes with the changing seasons. We can complain that no para deity is letting us be the deity for enjoying the absolute joy, the moksha. We can make that our life if we are satisfied with that. Not everybody wishes to live life like that. That's why we are all attracted to the divine energy for learning the purpose of our life. This book illuminates the purpose of our life. There is no false advertising!

7. Your books, even the previous ones, are all focused on the well-being of the future generation. Who do you think is your potential reader?

We are all living the life that has been gifted to us by the conditions around us. The past generations created those conditions through their actions or lack of actions. When we are not happy with our lives, such as with the current pandemic environment, the only ones responsible for that are our ancestors. Our ancestors' crafted culture has accultured us of approaching life to enjoy it using a consumer mindset and complement that with a producer mindset of producing whatever we wish and then marketing to get everybody else to become it's consumer and producer. However, with growing competitive linkages, our joy turns into fear of losing our uniqueness.

We adopt an intellectual mindset, focusing on protecting our intellectual property rights even as we make others increasingly dependent on consuming our property. When that increases social and economic inequities, we hold those who are not consuming our intellectual property responsible for limiting our citizens' ability to become the producers.

We use all our might to force everybody to enjoy the consuming responsibility without the producing rights. Once we have accumulated the entire wealth of the world as a single nation, we worry what how we will enjoy our wealth when there is zero production in the world. Therefore, we begin gifting away our wealth so that everybody else becomes the producer, and we become the loyal, kingly consumer. Once the king becomes a pauper, he begins working like a behind-the-scenes, night-walking entity, known as Nishachara, for diffusing the negative, self-steaming ego air as the discordant energy.

My potential reader is anybody who wishes absolute freedom from the putrid ego air diffused by various authorities, who are entirely unaware of the reality and are just running after and reproducing the known reality of zero value as their intellectual property rights.

8. How easy or difficult was writing this book?

Writing this book involved both easy and challenging moments. It was easy when I could just freely write and enjoy what I was writing. It was difficult to discipline myself to ensure that what I am writing is scientifically verifiable, substantiated with precise energy values, and clarifies the sequential path. I also had to authenticate the work with the ancient wisdom and the discoveries the scientists are making. Authentication does not imply reproducing the known reality. It implies using the concepts, the words, and the phrases that are well-understood and clarifying the ideas that are blocking the realization of the knowable reality. My wife keeps on reminding me that I am acting very arrogantly when I reject all that exists as the known reality and focus on the yet unknown, knowable reality. She cries and becomes upset to bring me back to the reality that is still unknown with the known reality I am revealing.

9. As a writer, do you ever wish to write anything fictional?

There is already a lot of fiction out there. Most of the science and the ancient wisdom we know is fictional because it uses an unsupported idea or theory. When an idea or theory is reviewed by peers and found to have intuitive value in reasonably accounting

for the unknown reality, it becomes an authoritative referential work. The fact that something is authoritative does not make it a reality we wish to know. If that was true, then there is no need for continuing research on even basic questions such as Who is God or Does God Exist, when so many authorities have examined such questions over so many centuries and millennia. What is known reality for one group devoted to the authorities becomes the unknown reality for another group that is free from those devotional linkages. When we stop making the authorities our God, we naturally start devoting our efforts to unraveling the unknown reality. The reality begins when the fiction stops.

10. You have a long list of publications with several big publishers. Just out of curiosity, what made you publish this whole project independently?

The big publishers have created a fictional universe where the authors get 100% copyright, 10-15% royalty on what the publishers earn, and 0% right to decide about the future of their work. Let's ask a Mother if she will like to receive 100% credit for giving birth to a child, 10-15% time with the child, leaving the child with the Father for the rest of the time, and 0% right to decide the future of her child. And, you will have the answer on what made me publish this whole project independently!