

2. Psycho-spiritual laws

Where psychological and non-physical laws unite .

Meta-laws-In the past they called It, metaphysical laws:

- THE APPLICATION FOR METAPHYSICAL WISDOM TO PRACTICAL LIFE

INTRODUCTION

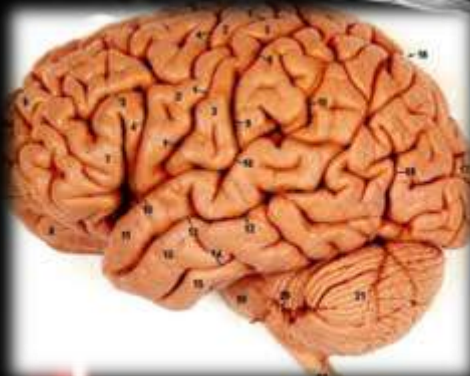
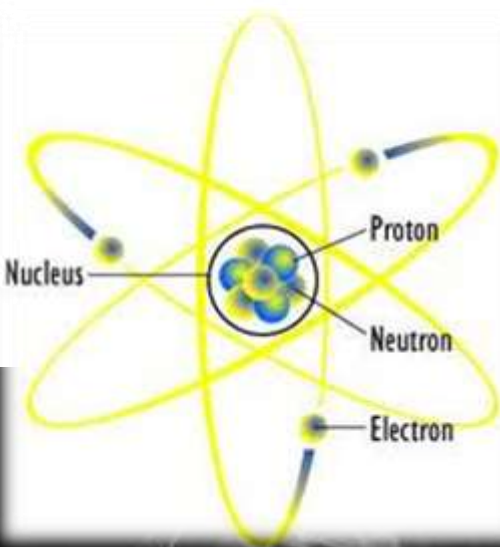
THE LAWS OF ULTIMATE SUCCESS

- **With these laws:**With the help of practices explained in the following pages one can attain a few years a stage of development for which mankind would need an illimitably long period spreading over countless incarnations on the slow spiral of evolution.
- **Zenoga:**The sciences of these systematic, psychological practices we call: Zenoga. The dominating aim of Zenoga is concentration of the mind through a better understanding of the metaphysiology of brain-structures.
- **To start with:** we may consider the mind as a functional system of extremely subtle vibrations (or 'rotations') which for convenience we divide into four Sections.



Laws are more
powerful
Than
our
understanding of them

Not solid but
Subtle vibration
= brain



4 sections of mind

1. **Section I.** is the part nearest allied to the anatomical brain while;
2. **Section 4.** We look upon as nearest allied to the Soul (or Atman).
3. Between Section 1. (Citta) and section 4. (Atman) we have **Section 3.** (governing the realm of extra-sensory perception) and
4. **Section 2.** The latter is further subdivided so that Sec. 2 alone has the peculiarity of having two Sub-Sections: Sec. 2 (a) and Sec. 2 (b).



1.

2a & 2b



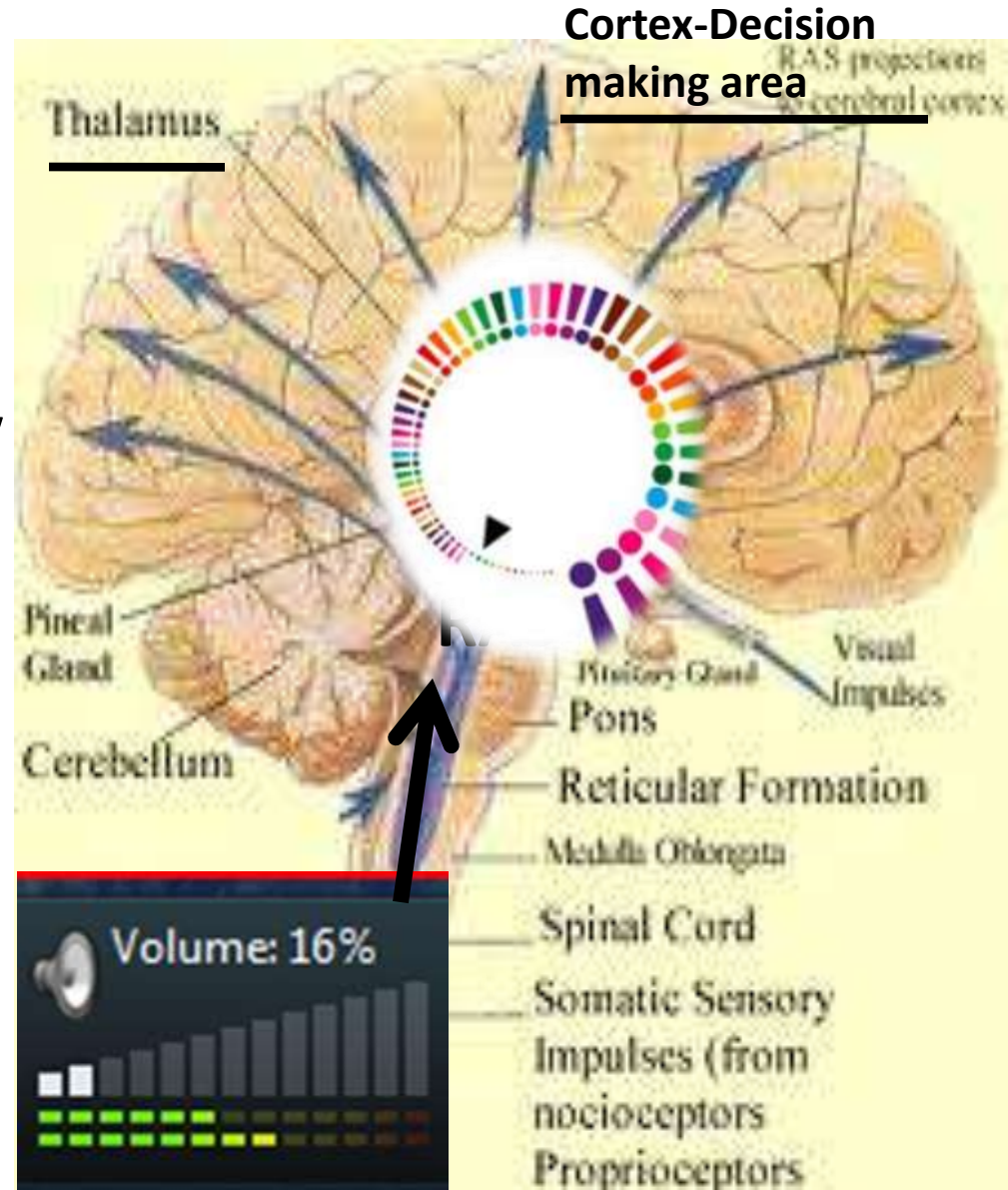
3.

4.



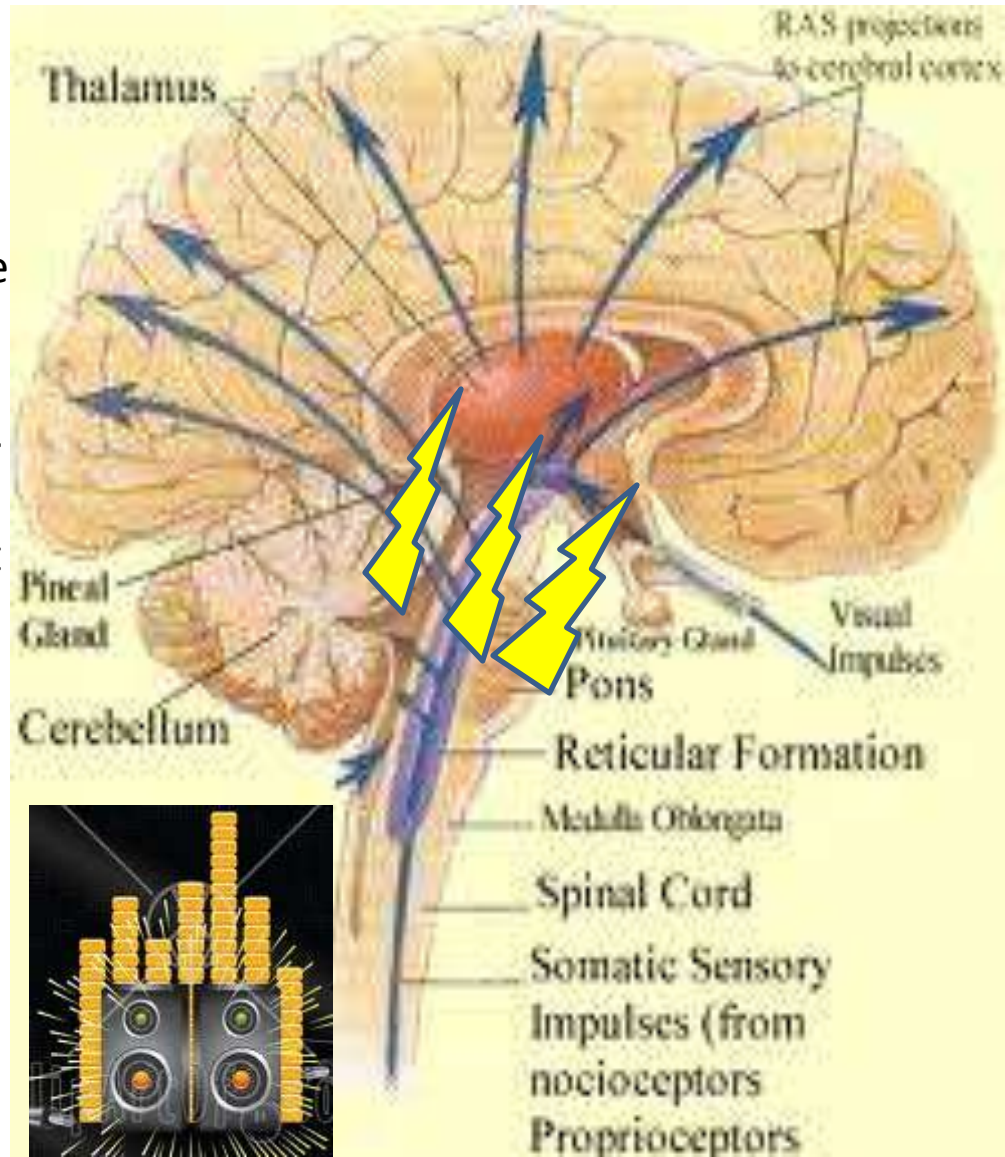
Section 2 a

- **Sub-section (a) of Section 2** is very closely allied to the body's (or rather the brain's) '**Reticular Activating System (=RAS, for short)**' situated in a cone-shaped maze of nerves in the brain-stem. Subsection (a) intercepts the flow of information, coming up from our physical body, before such impulses of 'information' enter the *Thalamus* for further distribution to the decision-making regions of the *Cortex*. It is therefore in a position to modify (=one down) or accentuate (=tone up) the different 'message-impulses' as it chooses.



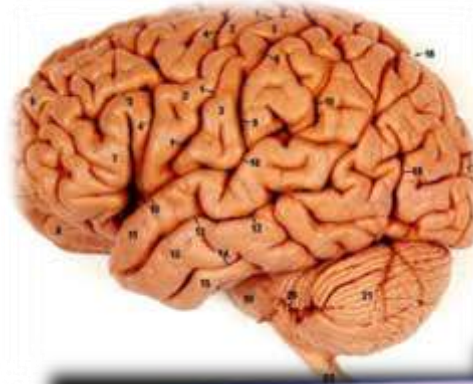
Cerebrum come home to , I need some hand

- It can, because it has profuse neural connections with the *Hypothalamus*, channel reports of bodily disorders (e.g.: indigestion, toothache) directly to the latter without consulting the conscious mind. All unconscious physiological activity of our body (e.g.: digestion, breathing) falls under the domain of Sub-Section (a).
- Thus we are not aware of its constant and complicated guiding of the working of digestion in our belly-unless and until something goes wrong. Then we **become aware of effort involved of it'** we then call a bellyache. ***Without Sub-Section (a) all life would be one long stomach-und bellyache.***



Section 2b/(C.C.S)

- Sub-Section 2 (b) is that part of the mind which enables us to
- **concentrate,**
- **meditate,**
- **receive intuitions** , from on high ,in fact 2b is so utterly different from Sec. 1 and Subsection (a) of Sec. 2 that we are justified in saying that **between Sec. 1 plus Sub-Section (a)** of Sec. 2+ and **Sections 4, 3, plus 2 (b) ++** there is a **very wide gulf**. This 'gulf' running like a river separating two subcontinents is called in Zenoga: '**No-Man's – Land**'. Concentration of mind (in the true sense of the word) begins on the other side of No-Man's-Land, that is, in Sub-Section (b) of Sec. 2 and onwards.
- Spiritual discipline means, according to Zenoga, the **voluntary yet purposeful development of Section 1** (Sub-Section (a) of Section 2 need no longer be counted as its functions are exclusively of a physiological nature) to *that* stage when we are capable of crossing over No-Man's-Land to Sub=Section (b) of Section 2 and thus to the Higher Sections. That stage is known in Zenoga as: the Critical – Certain-Stage (=C.C.S. for short).



sec1



No mans land



Sec 2b

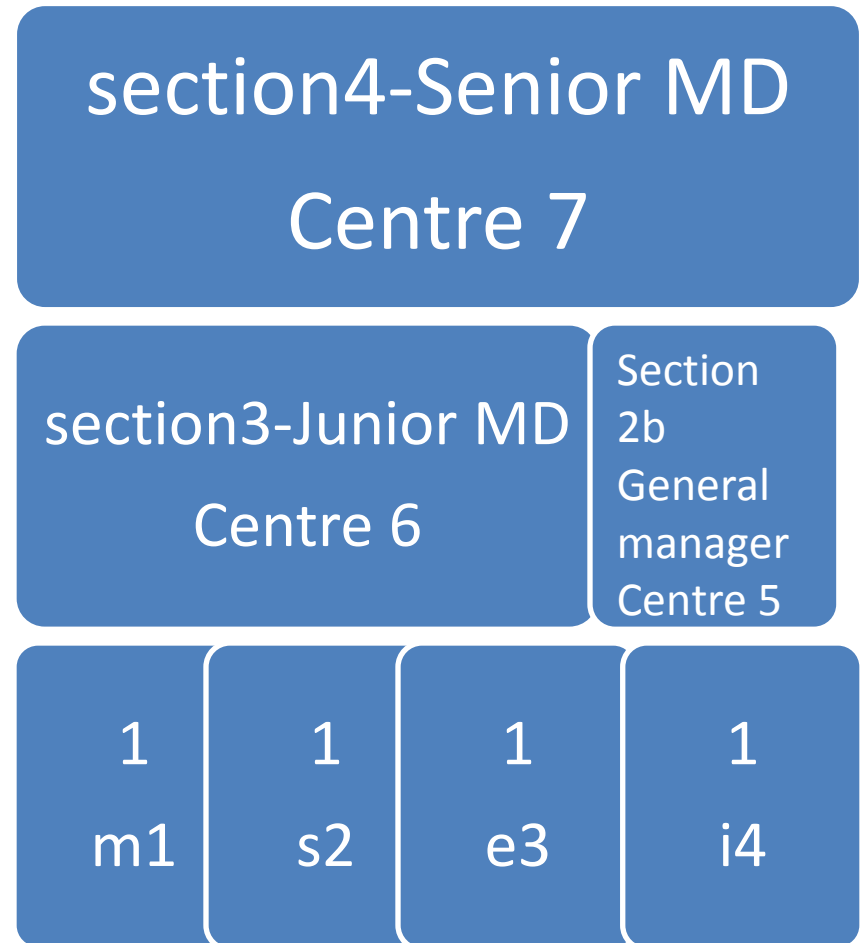
1→2b

- Our task in Zenoga is to reach that Critical-Certain-Stage; from thereon
- spiritual progress is automatic and effortless, quite free of do's and don'ts.
- Thus we leave aside the Higher Sections for the time being and confine ourselves to the Lower Sections which in effect means Section1.; or the anatomical brain.



In the company called Mind Corp.

- All the four Sections of mind are coordinated as one integral whole by means of psychic quartermasters in key-positions. They are known in Zenoga as Centres. There are *seven* (7) Centres distributed over the four sections of the mind. The first of these seven are situated in Section 1 the 5th in Sec. 2 (including both subsections), the 6th in Sec. 3 and the 7th in Sec. 4. To make it more characteristic, Zenoga calls the 7th. Centre the 'Senior Managing Director' (if we imagine every person to be a joint-stock company complete in itself the 6th. Centre '**Junior Managing Director**', the 5th. Cent '**General Manager**' and the four centres in Sec. 1 as 'Departmental Heads' or '**Divisional Directors**'.



More seriously the 7 canterers are called:-

1. Integrity Centre
2. Emotivity Centre
3. Sensuosity Centre
4. Mobility Centre

All four of them- I, E., S., and M. are in Sec. 1.

5. Intuitional Centre in Sec. 2
6. Paramental Centre in Sec. 3
7. Transcendental Centre

In Sec. 4

(TC)Transcendental
centre

(PC)
Paramental
centre

(InC)
intuitional
centre

(M)obility
centre

(S)enuosity
centre

(E)motivity
centre

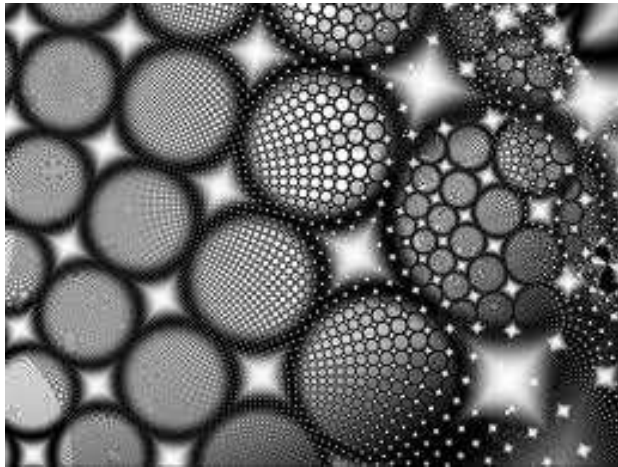
(I)ntegrity
centre

I. or I. centre means :
I. = Integrity-through-intellectual – IN –TROSPECTION
for short : integrity

Thus I. Centre means :

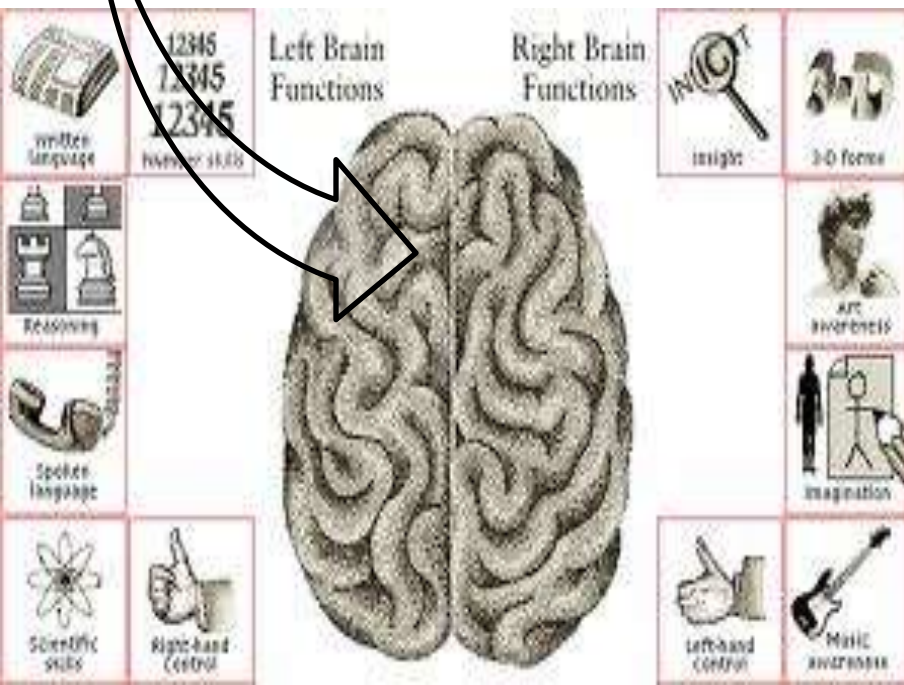
Rational Reflection consciously and conscientiously done. Its aim is knowledge through a balanced mind as well as decisions arising there from.

This 'centre' (as well as it) is known in Sanskrit as **IHA** or '**the Will-to-know**', meaning the conscious and programmed analysis undertaken with a view to acquire exact or '**integer**' knowledge of a thing, problem or situation solely or predominantly by means of **unbiased reasoning**.



I centre

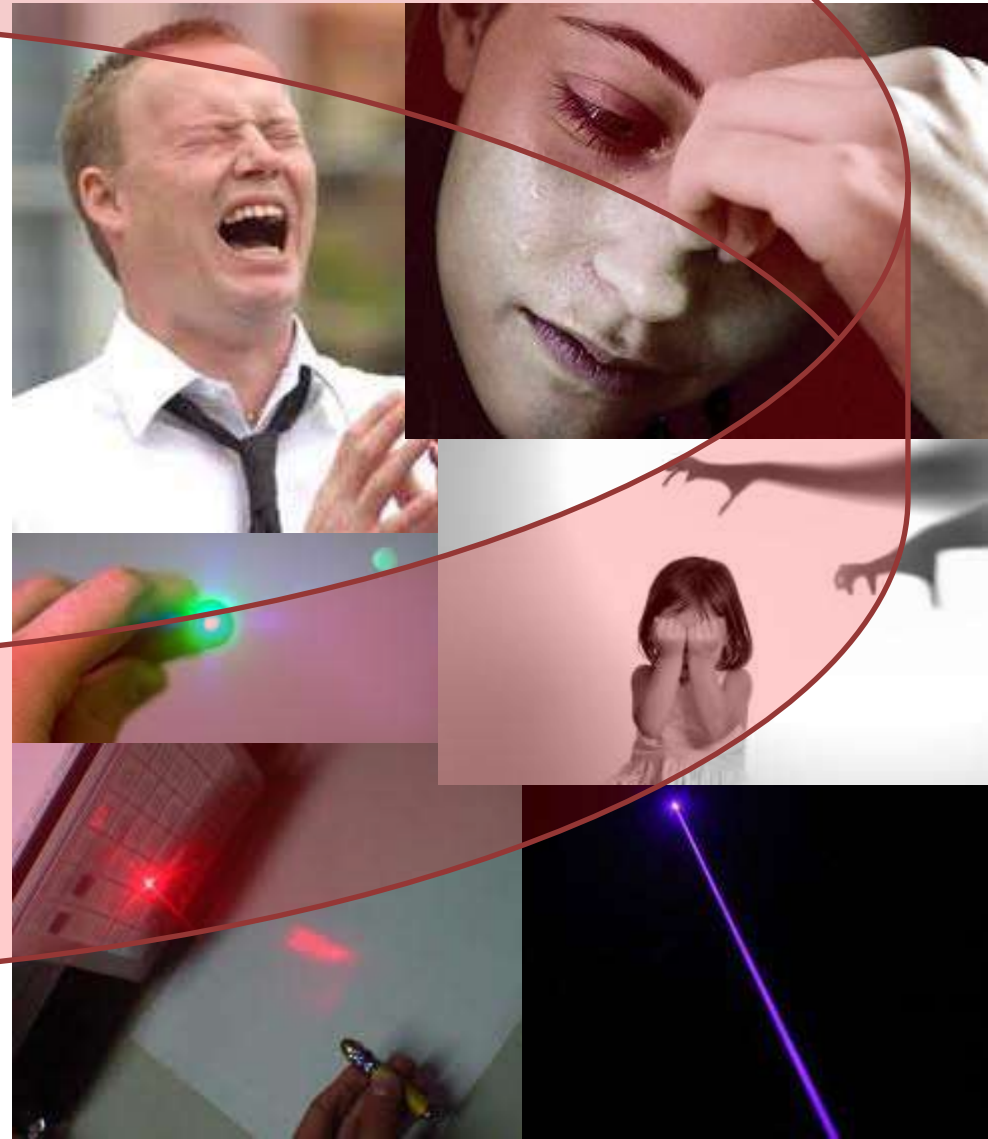
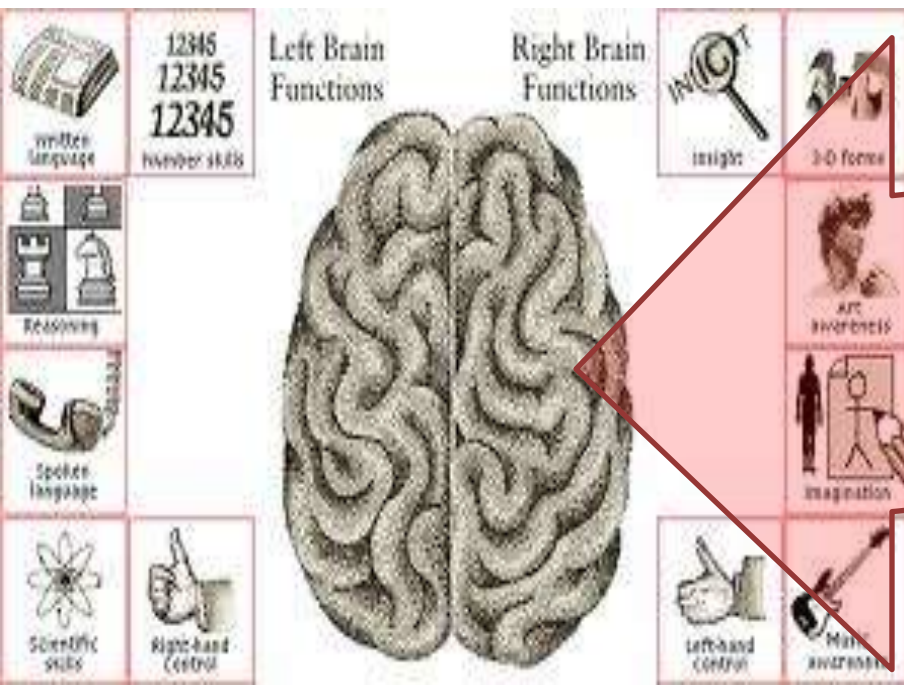
- This centre governs all which in Yoga/Vedanta falls under the heading of sattva.
- The I. centre is that (hypothetical) spot in the brain which consciously commands, reasons, and guides our thinking.



E. or E. centre means :
=Evocative-of-Emotions;
For short: Emotivity

Thus E. centre means:

The focus-or the point to which an emotion keeps all attention riveted; i.e. : the ability or propensity of the emotions to corner or divert attention to them-selves. It is that (hypothetical) spot in the brain which arouses all spontaneous feelings; spontaneous and even unnoticed or semi-conscious reactions (=activity) out of feelings.



E centre

The domain of various emotions and passions including irrational beliefs, passionately held **attachments and aversions**, all forms of diverse and even contradictory feelings, **fancies, whims, tendencies, sub-conscious inclinations**-all decisions not carefully debated as to pro and contra in a balanced way beforehand, all **'on the spur of the moment'** decisions (**later regretted**, and one knew that in all probability they *would* be later on regretted), all general unexplained (even unexplainable) **'likes' and 'dislikes'**.

This centre governs all which in Yoga / Vedanta falls under the heading of **rajas (=activity, activity begun or continued on the initiative of one or more emotions)**. This 'centre' (as we call it) is known in Sanskrit as Ekayana = the focus; emotions tend to focus all attention on themselves.

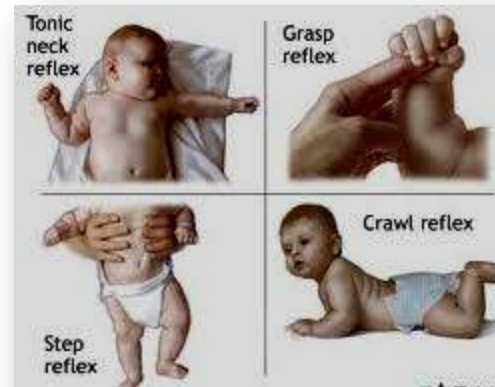


S. or S. centre means : S. = Sensuo – Vitality for short = Sensuosity

Thus

S. centre means :

That spot in the brain which commands **reflexes**; reflex movements, subconscious, impulsive acts (also called 'motor' movements or 'reactions') arising from a concealed memory of man's evolutionary past; atavistic perversities and/or reflexes conditioned there from. This region favours decision made not only against one's better judgments but also against one's own natural likes and dislikes; decisions (as if) forced upon one, (= 'driven to it') – 'Drives' born out of an insatiable thirst (eg : drugs, sex, etc.) or a seemingly irresistible impulse : 'I couldn't help it', 'I just had to', 'I *must*', - decisions made by the 'blood' as it were. (D.H. Lawrence's 'thinking with one's blood'; Aldous Huxley's explanation of a successful orator as one who 'speaks' or appeals to the stomach-thinking of his listeners). All uncontrollable urges, genuinely insatiable longings –as if some strange force thrust its decisions on one using him (or her) merely as an instrument of craving.



S centre

- This centre governs all which in Yoga / Vedanta falls under the heading of Tamas (=dullness of wit, **brute stupidity; intelligence made inert through inertia**, inactivity of reasoning). In Sanskrit the word Sat means Being-yet also vitality as a characteristic of Being, vitality as the potential energy of being, **vitality as 'asleep' or 'hidden'** in every being; thus in every human being there are untold reservoirs of vitality (=vital energy) untapped. The S. Centre depicts vitality divorced from reason and devoid of feelings.



Sarcasm and stupidity meet at the elevator.



STUPIDITY

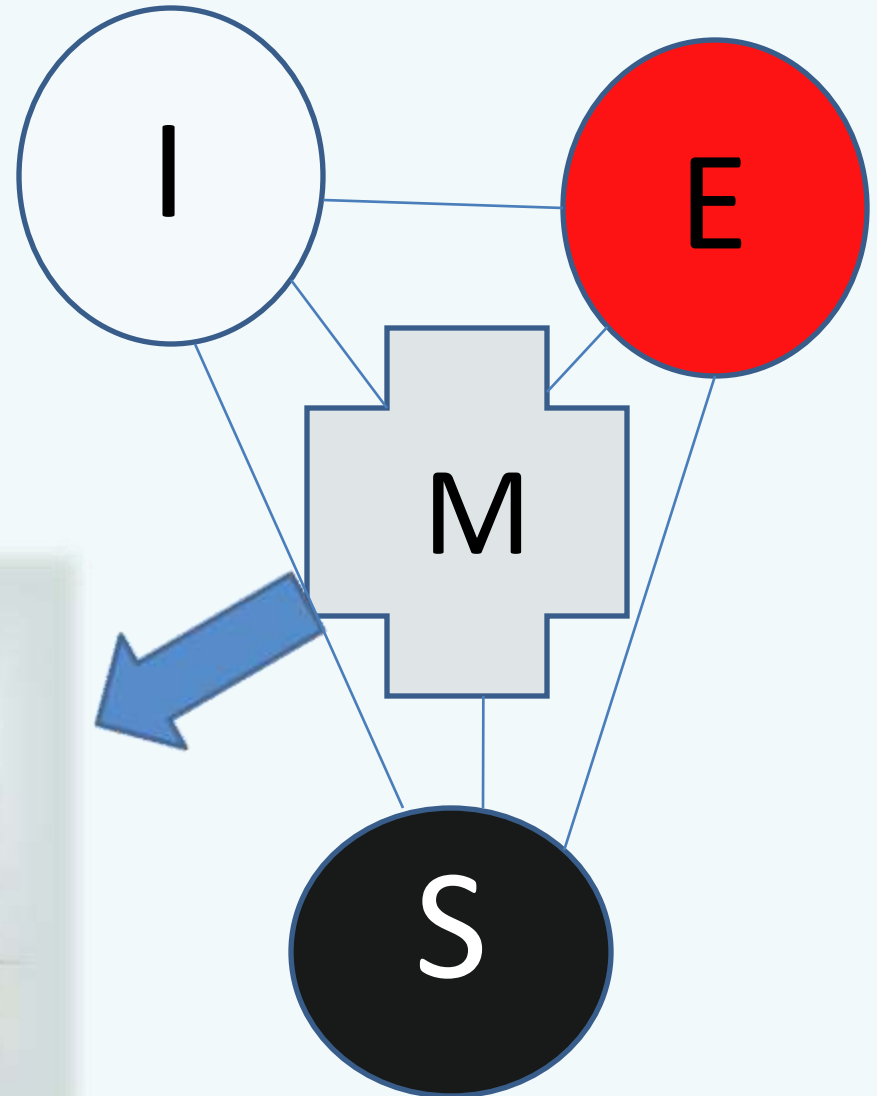
Sometimes, you have to learn the hard way

M. or M. centre means : M = Mobility

Thus M. centre – means :
That spot in the brain
which combines the
aforementioned

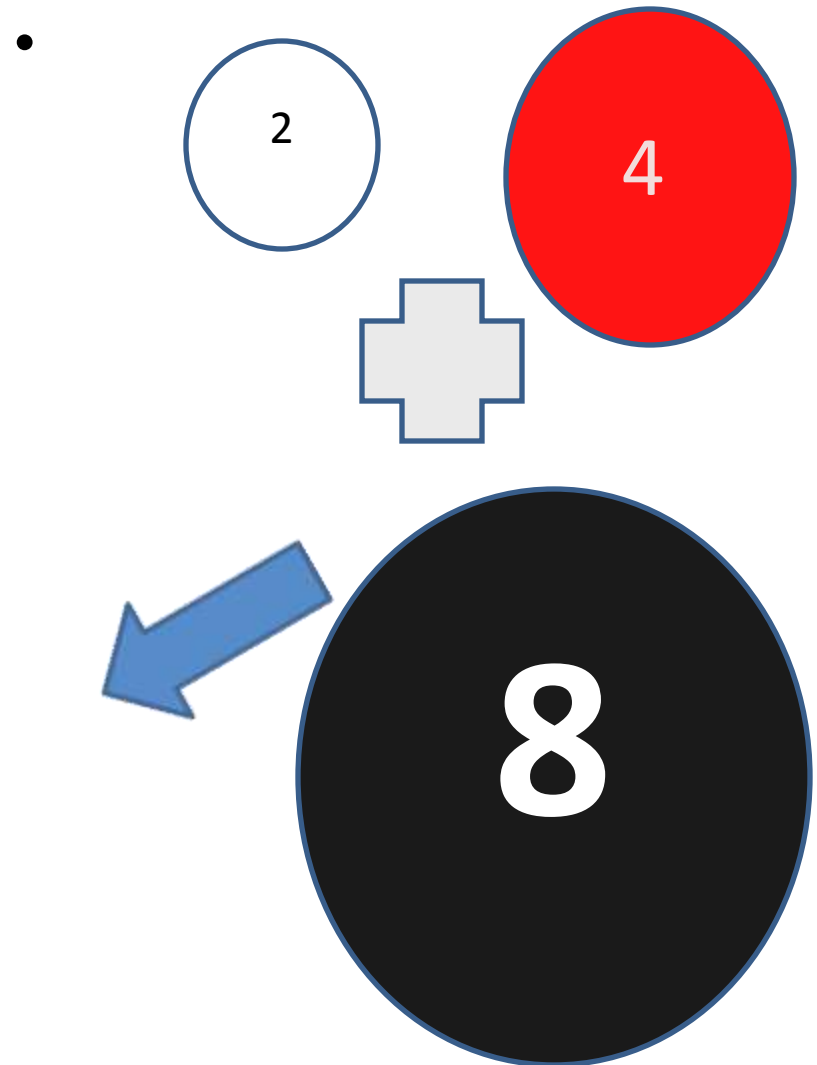
- (a) thoughts,
- (b) feelings and
- (c) reflexes

to form a specific
decision. It is like a
mathematician.



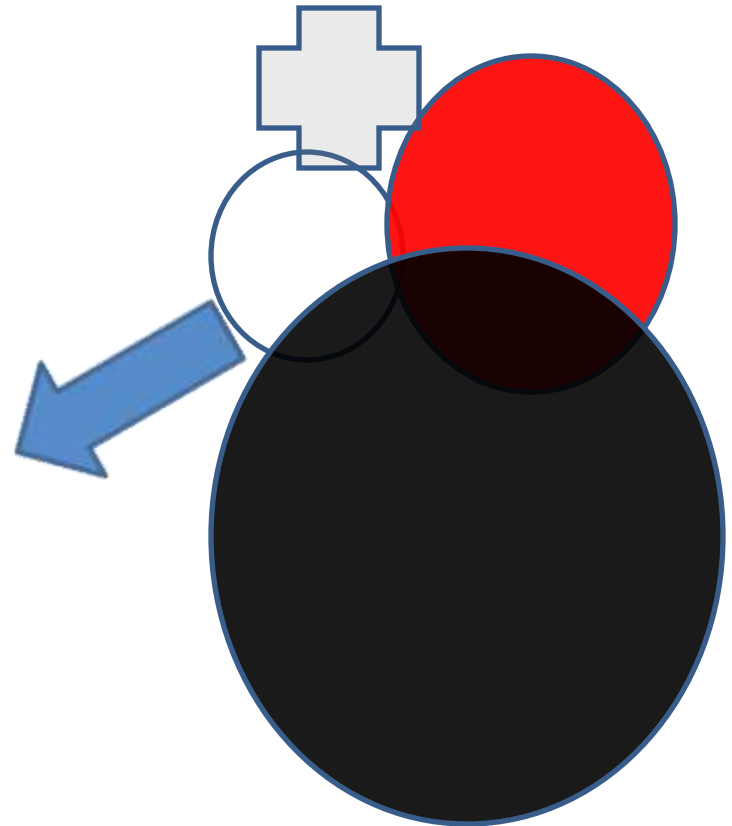
How does M centre work ?

It counts or 'reads' the varying intensities in the first three centres either totaling up the sum (of rotating units of vibrations in the intensities) if they be all of *one* kind (ie : all plus or all minus) or striking a balance. It favours the side (centre or pair of centres) having the higher score of vibrations is it plus or minus. It *always* favours the winning side and that too in a most unique way



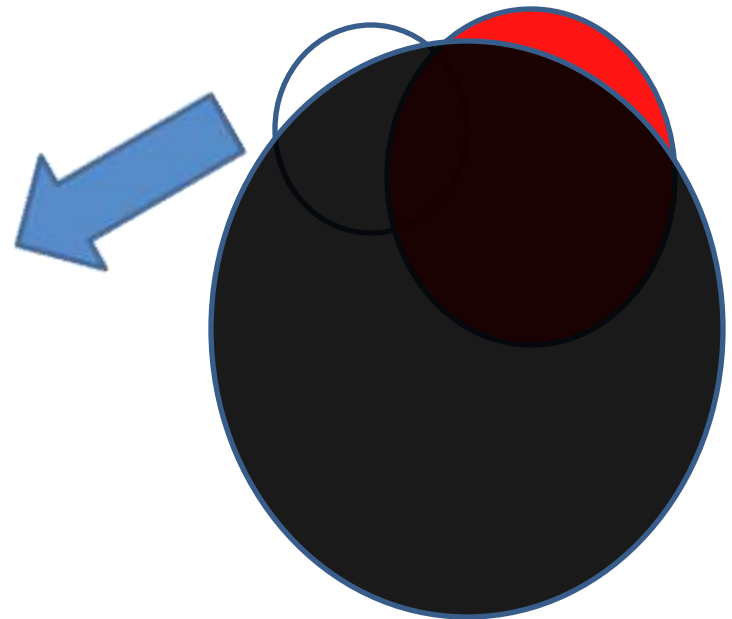
M changes + to – / – to + depending upon which is bigger.

- M transforms the vibrations of the losing side into those of the majority-holder (minus into plus or vice versa) and then adds even that to the majority's total figure. It has also a kind of 'casting' vote in case of a tie. Such casting vote is always thrown in the scale of the plus vibrations, for the M. centre has no minus vibrations of its own though it does possess a small force of plus vibrations to tip the balance.



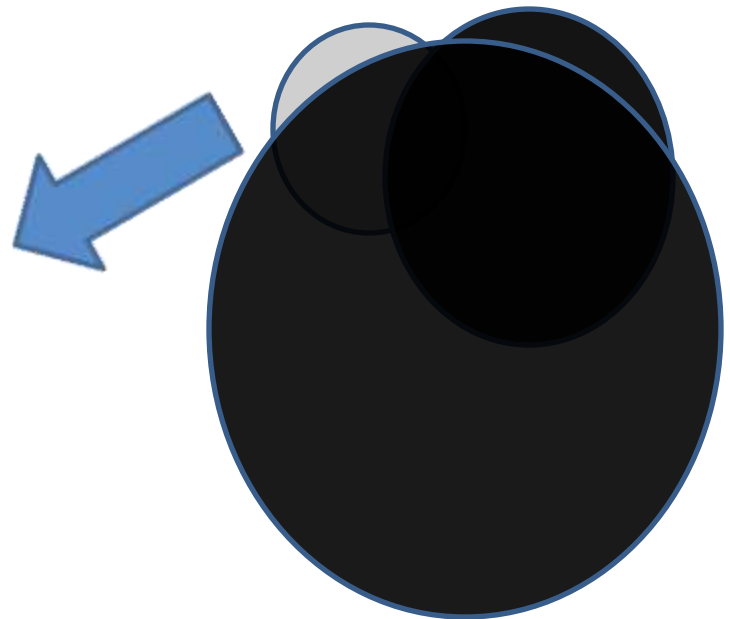
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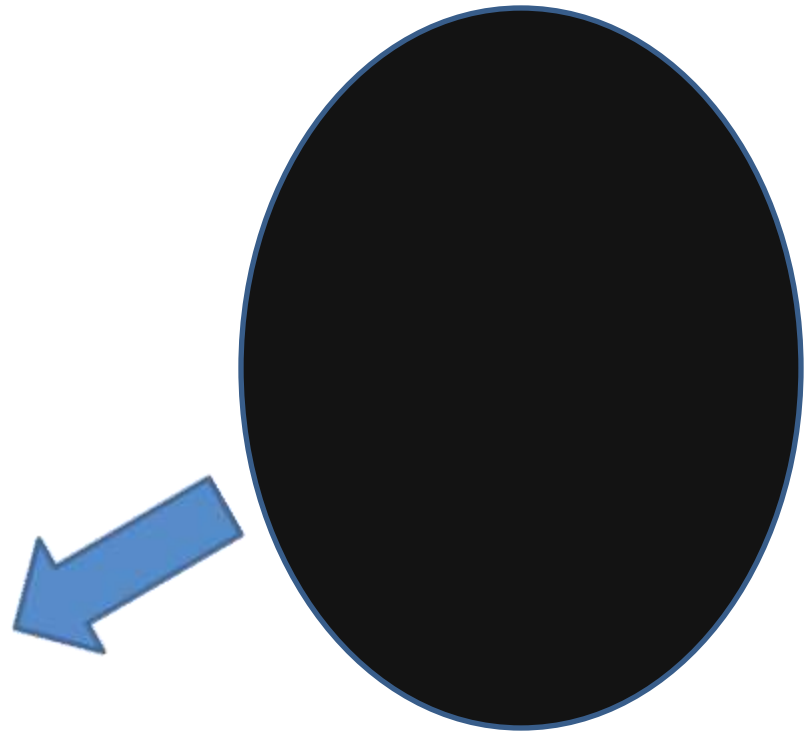
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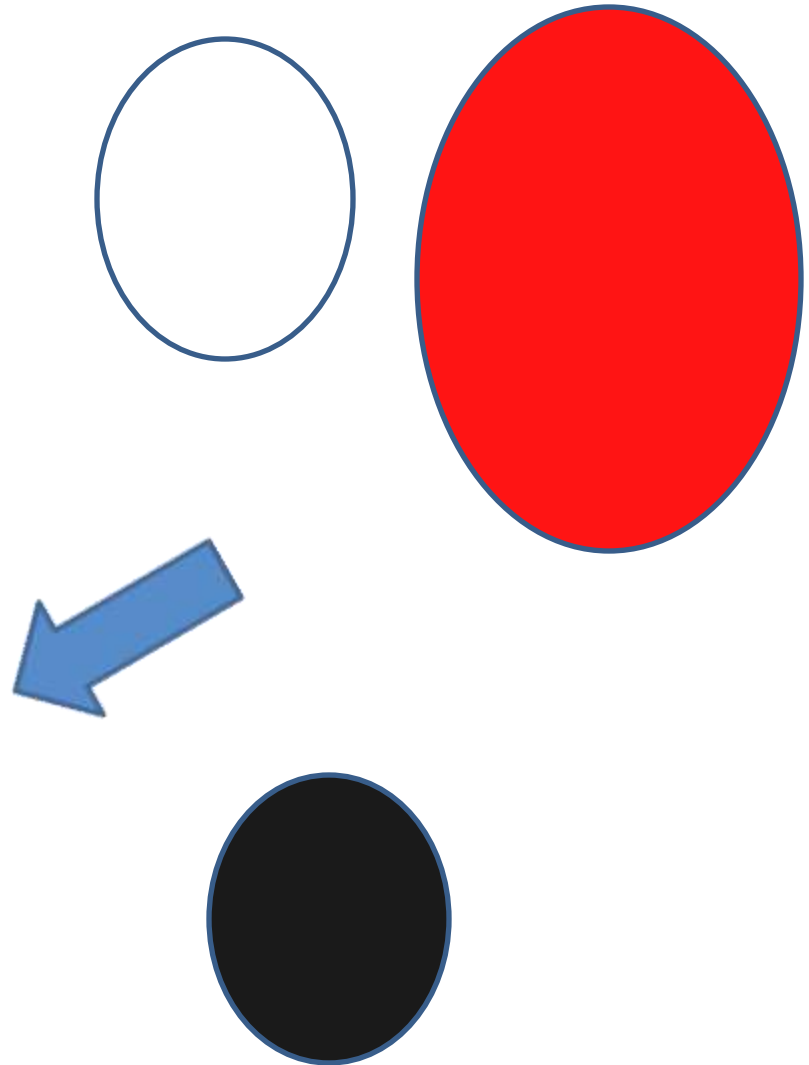
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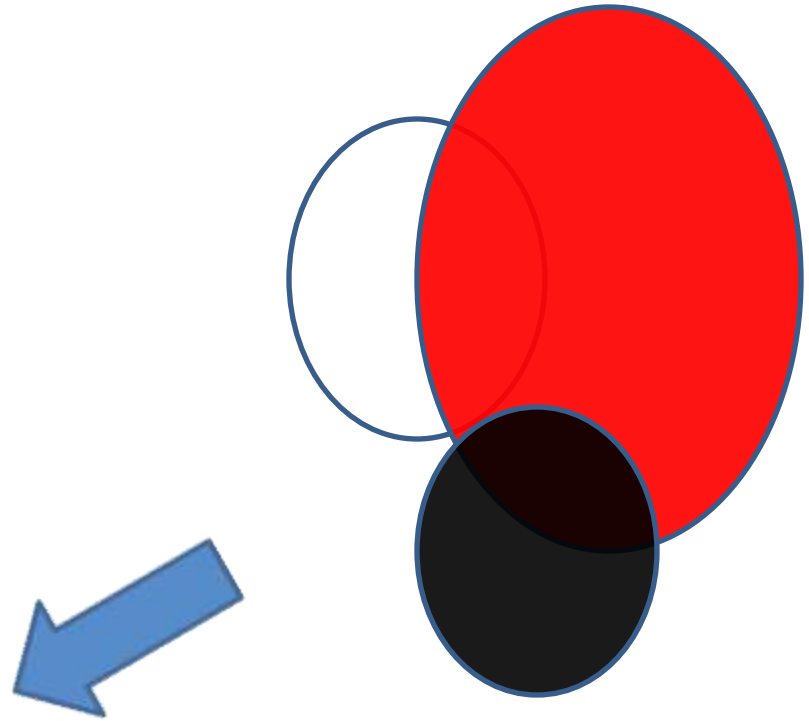
M centre

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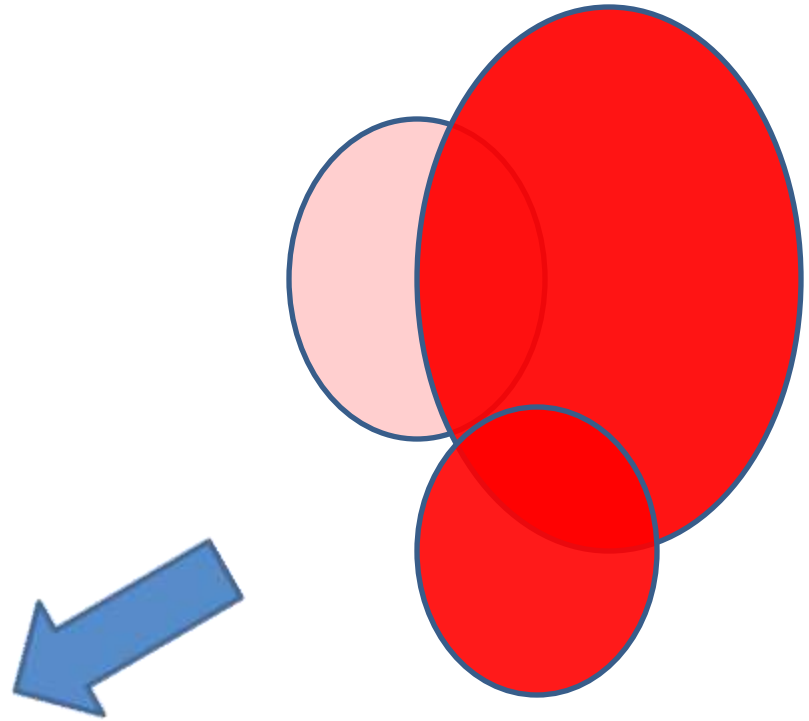
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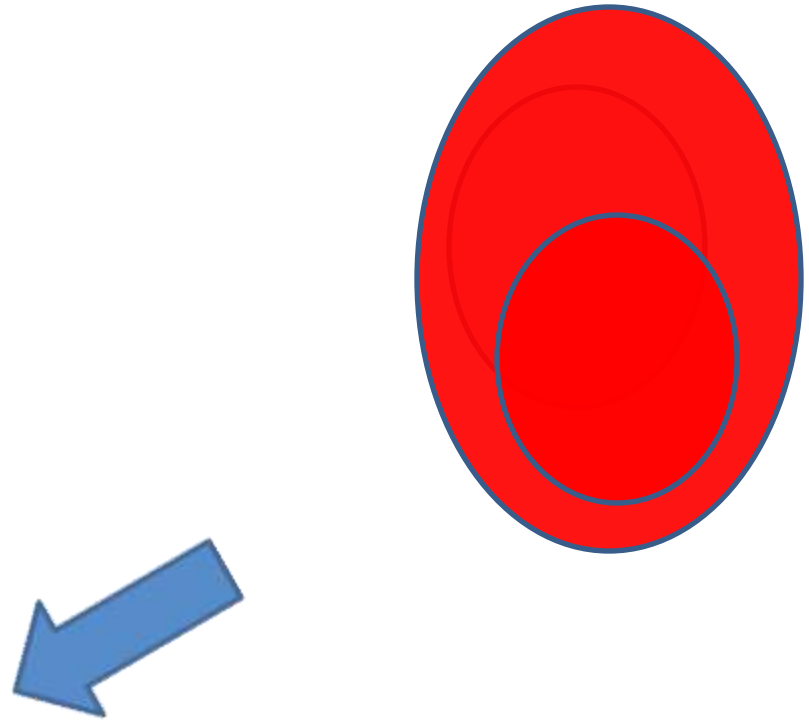
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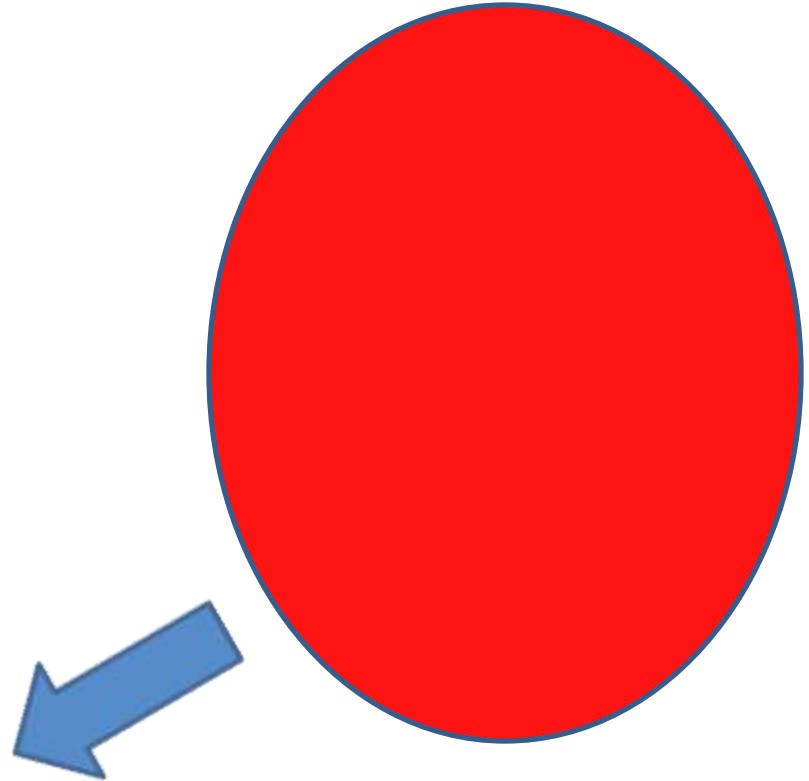


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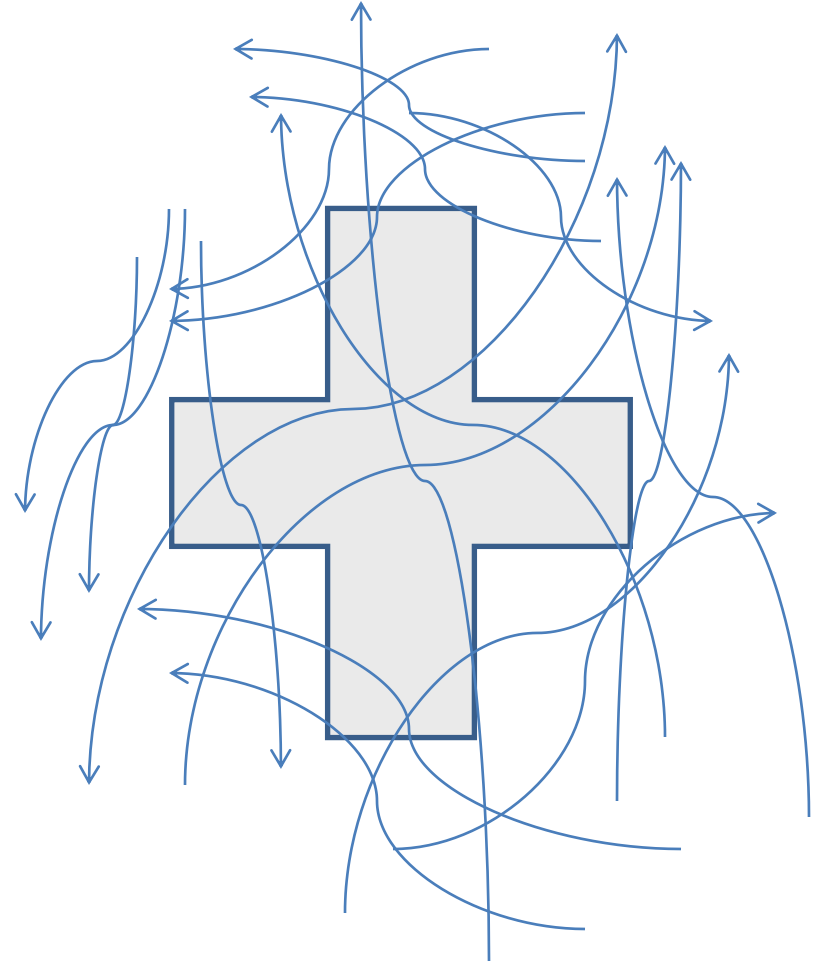
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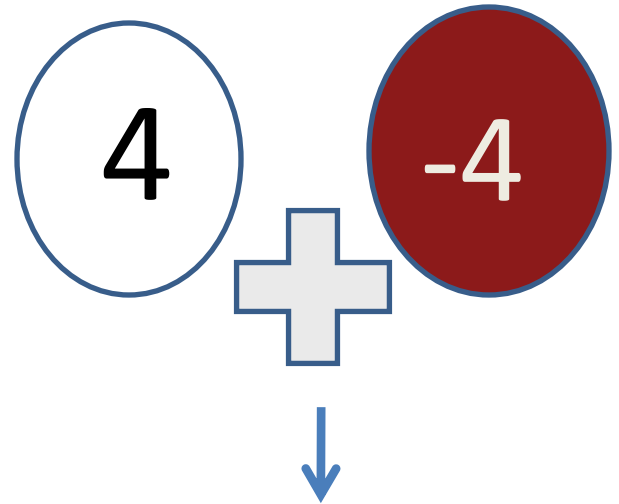


M= manas in sanskrit

- The M. is known in Sanskrit as Manas or in Latin mens which literally means mind; the M. centre out 'interdepartmental memos' of and in the mind. It signifies **mobility as a cardinal** characteristic of mental operations.



- It has also a kind of 'casting' vote in case of a tie.
- Such casting vote is always thrown in the scale of the plus vibrations, for the M. centre has no minus vibrations of its own though it does possess a small force of plus vibrations to tip the balance.



Casting vote is always plus

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