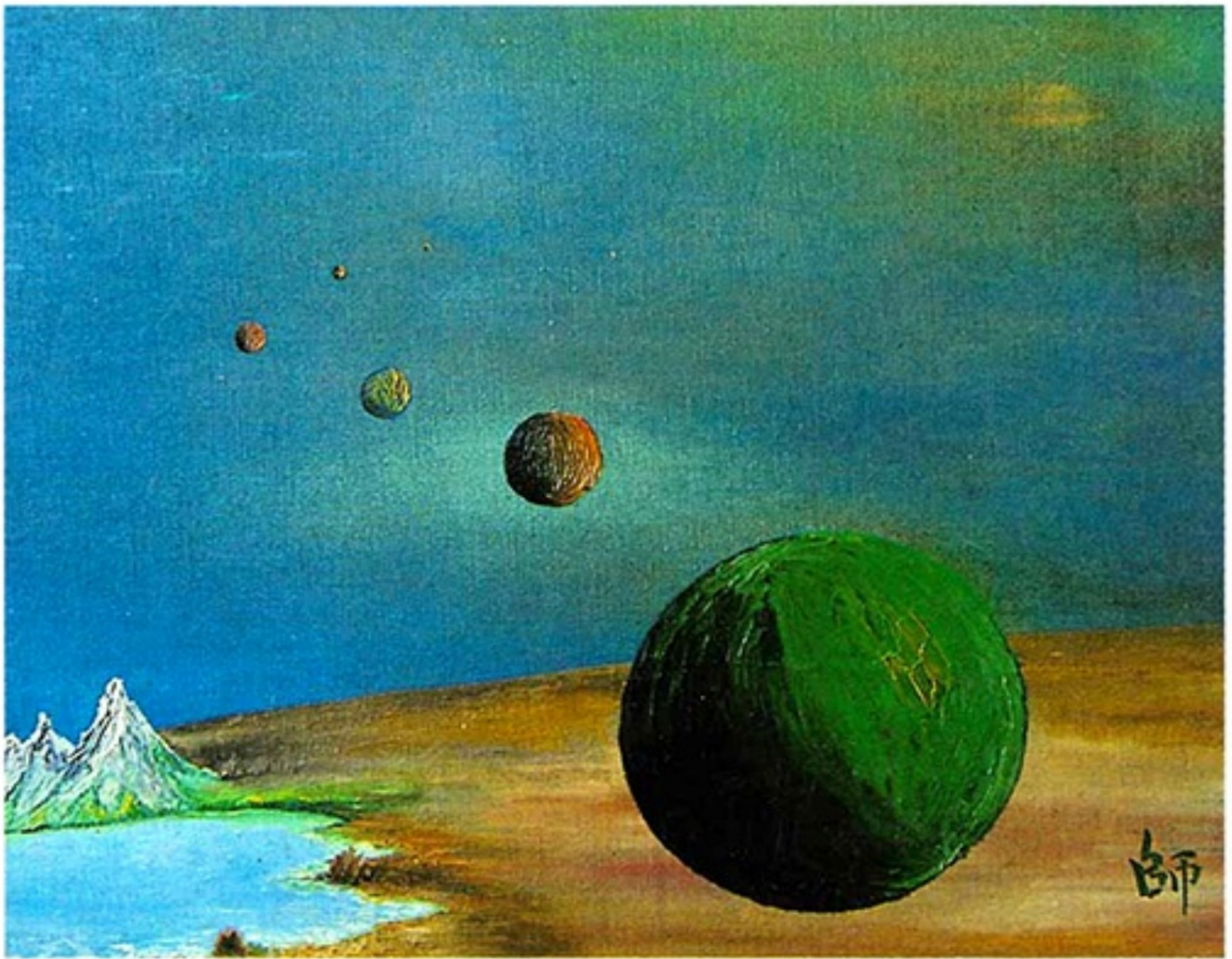


LA TEORIA SINTERGICA

Jacobo Grinberg-Zylberbaum



se

The author dedicated fifteen years to the creation and development of a novel mental body that he called the synergetic theory. (The term synergy is a neologism derived from the words Synthesis and Energy). This work attempts to explain this theory.

The structure of space appears empty and invisible to our perception, however, each point in space contains the total information of the rest of the points.

Quantum mechanics calls this phenomenon "Lattice." This contains the information of the entire universe at each point.

The structure of space includes many dimensions. By modifying a portion of space, this modification affects each of the points and the entire space. A thought or emotion also affects the lattice. There are homogeneous and coherent lattices and others that are distorted. The lattice is capable of modification. Each force or field is a distortion of the lattice: the gravitational force, the interaction force, the electromagnetic force. These forces are called Synergetic Bands (very important to understand the existence of levels of consciousness, since each level is associated with a band).

Between reality and perception there are transformation processes that occur through our neural machinery. This tells us that we actively intervene in the creation of perceptual reality and that we are not detached from objects or living beings. Reality is one but we divide it with boundaries of separation that depend on the level of consciousness at which we function and not on reality itself (Ken Wilber). To access reality as it is, we should place ourselves in unity consciousness, erase our filters, our personal history and our conditioning. What we perceive is a limited human creation.

Each person's level of consciousness determines the reality we perceive. Only when we become the lattice itself will we perceive reality as it is, heading towards the consciousness of unity.



Jacobo Grinberg-Zylberbaum

The syntergic theory

ePub r1.0

XCiDi 26-04-2021

Original title: *The synergetic theory*
Jacobsohn Grinberg-Zylberbaum, 1991

Editor digital: XcUiDi ePub
base r2.1



EDICIÓN CONMEMORATIVA



“MÁS LIBROS, MÁS LIBRES”

INTRODUCTION

I have dedicated 15 years to the creation and development of a new mental body which I have called "THE SYNTTERGIC THEORY."

In this book, I present the conceptual bases of this model of Reality.

Over the years, I have published a series of books and research articles that have originally attempted to share the evolution of my thinking, but I have never presented Syntergic Theory as a finished and complete product.

This book aims to satisfy this desire and purpose of synthesizing, in a single text, an entire theory that must continue to be perfected but that already appears to be solid and well-founded.

The origin of the Syntergic Theory was the question about how the transformation of brain activity into sensible experience is carried out. The appearance of a percept qualitatively different from neuronal activity and distinct from spatial energy fields, (light as such is neither found in electromagnetic fields in space nor in brain activity) intrigued and astonished me on such a level. deep within my being, that I decided to dedicate myself entirely to exploring the possibility of explaining this appearance, using any useful tool, from pure Neurophysiological research to Shamanic and Mystical studies.

In fact, during these 15 years, the search for an answer to the question about the creation of experience and perception has forced me to review, live and explore areas of human knowledge that in appearance are dissimilar and even contradictory to each other but which in light of the question I asked myself have seemed complementary and mutually enriching.

In this way, studies and conceptions of contemporary Quantum Mechanics, Psychophysiological approaches, elements of Jewish and Christian Mysticism, developments of Buddhism and Hindu Yoga and the experiences of Mexican Shamans have provided the pieces of a vital and fascinating "Game of Beads" which, like Herman Hesse's masterful novel, has constituted a playful delight that now, with this work, I intend to share with readers interested in understanding the roots of the creation of any and all possible realities for the human mind.

CHAPTER I

THE STRUCTURE OF SPACE

For common sense and the naked perception of conceptualizations, Space appears empty and lacking a fundamental structure.

This lack, however, is only apparent, since it depends on the brain's inability to decode an energetic organization that surpasses neuronal complexity.

This inability also manifests itself in the conceptual realm when a poorly developed mind is presented with some abstract idea that surpasses it or when the experience of the "other" does not have an experiential reference in oneself.

Something similar happens in relation to the structure of Space which is presented as invisible and even non-existent for perception.

However, the fact that, from a tiny portion of Space, it is possible to decode a visual image with a very high information content, indicates that there is a structure of Space capable of including that information. In fact, the human capacity for spatial decoding suggests and indicates that the informational content of the entire Universe is represented and concentrated in each of the points in Space. For example, we can perceive a starry sky billions of kilometers long by seeing it through a small hole made in a sheet of paper. What we perceive is the information contained in the space of the hole.

The same conclusion is reached from the use of optical amplification instruments. For example, information from a powerful telescope focused on a distant Galaxy is transformed through an Astronomer's visual system into an image with a great amount of detail about the stars.

What the telescope does is amplify the information that interacts with its mirror in the Observatory Space so that the information about distant objects is found in each area of that Space. From the same point you can focus on an infinite number of objects, so that point contains the information about them. From these observations, it can be deduced that each point in Space contains the total information of the rest of the points and that there must exist a structure capable of containing such information.

Quantum Mechanics has baptized this structure with the term "Lattice". The lattice must have a colossal information inclusion capacity to allow it to contain all the information of the Universe in each of its points.

The Guaraní Indians have wanted to express the same idea using textile writing. They weave their ideas expressing them through embroidered fabrics. The fabric that represents Space is made by making the threads of the rest affect each point of it.

The maximum amount of information that a structure is capable of containing depends mainly on its vibrational capacity. For example, the higher the frequency at which an energy field can vibrate, the more information it can carry and contain. From this point of view, the Lattice of Space must be capable of vibrating at infinite frequencies, at each of its points.

On the other hand, the amount of information that a structure is capable of containing depends on the number of dimensions it includes. A plane, for example, is capable of containing a smaller amount of information than a three-dimensional object.

From this point of view, the fundamental structure of Space or the Lattice of It must itself be situated and include an enormous number of dimensions.

We could deduce, from the previous considerations, that the structure of the Lattice of Space consists of a matrix of colossal and multi-dimensional vibrational capacity in which the information of its entirety converges at each of its points.

Another characteristic of the Lattice structure, deduced from our perception, is that, by modifying a portion of this structure, this modification affects each and all of its points. For example, we can observe the explosion of a Super Nova from any area of Space using an instrument with sufficient power. In the same way, the flight of an insect can be seen from any point in a place, so the change exerted on one area of the Lattice must, by necessity, affect and modify the rest of its portions. From this point of view, the Lattice must have a structure similar to that of a superconductor with total fluidity and the capacity for interaction between each and every one of its elements.

In addition to the above and also deduced from our perception, the structure of the Lattice is non-empty in its entirety and at each of its points. For example, let's move in any direction in Space or place ourselves in any of its locations and we will never find an area in which the image resulting from the decoding of the Lattice disappears. Therefore, the Lattice occupies the entire Space without areas of its absence.

From the above it is deduced that the structure of the Lattice is that of a multi-dimensional superconducting matrix, without areas of discontinuity, with a colossal vibrational capacity and an organization of total convergence at any of its points.

Another characteristic of the Lattice, also deduced from our perception, is that the information contained in its structure can be decoded as a continuum. When, for example, we move in one direction, the images

They merge with each other, giving us the sensation of perceptual continuity. Of course, this continuity depends on the characteristics of our brain processing which acts as a kind of "Glue of Reality" but it also reflects a basic informational continuity contained in the fundamental structure of Lattice itself.

Another characteristic of Lattice is that it has the ability to modify its own structure on different time scales. A neutron is a modification of the basic structure of the Lattice with a fixity and permanence greater than a meson.

In the same way, a rock is a distortion of the Lattice with a longer duration than the flame of a candle.

We will see later that a thought or an emotion also affects the structure of the Lattice and are distortions of the same structure just like what we call a macroscopic material object or a microscopic elementary particle.

The temporal permanence of a Lattice distortion depends, among other things, on its recurrence and whether its structure coincides with some mode of natural Lattice organization.

An area of the Lattice in which there are no distortions must be completely homogeneous and coherent. From the perceptual point of view, this pole of total coherence would appear invisible and empty of objects. In it, an instrument capable of detecting some gravitational index would show an absence of this force indicating a lack of curvatures of Space.

On the other hand, in an area of the Lattice with local distortions, our perception detects the presence of objects and the gravitational instrument will show the presence of gravitation, indicating the existence of curvatures of Space. In this pole of the Lattice the coherence is lower than in the Lattice in its basic undistorted state.

A perceptual example denoting the differences in Lattice coherence is seen in the so-called "relative motion" effect between distant and close objects to an Observer. Objects distant from an Observer remain fixed and appear to follow their movement (observe the moon from a moving car). On the other hand, the objects close to the observation point do not remain fixed and change their position relative to the movement of the Observer (the road or the trees near the car).

The above is explained considering that the information about distant objects is represented (in the Space with which the Observer interacts), in a more coherent way than the close ones in such a way that at each point of interaction, the information about distant objects would seem to be duplicated and therefore its perception from any point is the same. On the other hand, the informational representation (in the area of interaction with the Lattice) of objects close to the Observer is not coherent and therefore each point contains a different informational organization and therefore the perceptual appearance is one of change relative to the movement of the Observer.

The differences in coherence in the informational organization of the Lattice are associated with the levels of convergence of the information of each point. In a hypothetical zone of maximum coherence of the Lattice, far from any distortion, each point contains the total information of the Universe distributed coherently because in that zone, the informational convergence is maximum. On the other hand, in the points of the Lattice close to distortions of its structure, the angles of convergence of different distortions change, leading to a decrease in the similarity of the informational organization of those points and therefore less coherence. In fact, our Nervous System detects changes in Lattice coherence, manifesting them to our perception as sensations of approaching or moving away from objects and as the perception of speed and acceleration.

The areas of the Lattice with greater coherence, the Syntergic Theory calls areas of high Syntergy, while the areas of lower coherence are called areas of low Syntergy. The term Syntergy is a neologism derived from the words Synthesis and Energy.

The pole of greatest Syntergy of the Lattice has a structure of maximum coherence, informational density, convergence and homogeneity, and neither gravitational changes nor discrete objects can be detected in it. The latter is so because gravitation and matter are associated with distortions of the basic organization (coherence) of the Lattice.

On the other hand, the low Syntergy pole of the Lattice (what we perceive as solid matter) has a structure of minimal coherence, low informational density, minimal convergence and homogeneity, with gravitational forces detected in it.

Lattice in its fundamental state has an amazing potential capacity for modification. Each and every one of the elementary particles and the Fields and Forces described by contemporary Physics arise from the possible distortions that Lattice is capable of assuming. In this way, an electron, a proton, a neutron or any other elementary particle comes into existence when the basic structure of the Lattice itself undergoes specific modifications. This is why elementary particles and in general all matter have a dual wave-corpuscular nature. A particle is simultaneously an "independent object" separate from the rest of the objects and a modified portion of the same fundamental structure.

In Buddhism, this duality is conceptualized under the name of "Sunyata" or "Void." This concept implies the consideration that no object has absolute and independent existence but is part of a matrix of interrelationships and therefore "feeds" on the rest with which it is interconnected and on which its existence depends.

The Lattice shows the same characteristics. Everything is intertwined within its structure and every object and matter arises from specific modifications or distortions of it, manifesting an interdependent existence with the rest of the objects. We will see later that neither individual experience, the body or the brain escape this condition of Void or Sunyata.

Therefore, Lattice has the potential capacity to manifest itself in multiple conditions and infinite forms, this capacity being another of its basic characteristics.

The structure capable of the above must consist of some "material" that is absolutely "plastic" in the sense of its infinite capacity to assume different forms.

Now, before I mentioned that one of the characteristics of the organization of the Lattice structure is its continuity. This continuity, however, exists only partially and within what could be called "Discrete Bands of Organization." There are families of Lattice distortions and quantum strata of their organization distributed at discrete levels. Physics calls these Bands "Forces" and four of them have been described:

- 1) Gravitational Force
- 2) Weak Interaction Force
- 3) Strong Interaction Force
- 4) Electromagnetic Force

Each of these Forces or Fields are particular families of distortions fundamentals of the Lattice.

Within each Band there is continuity but from one to the other there is an abrupt transition. In this text and as part of the Syntergic Theory, I will call these Bands, Forces, or Fields "Syntergic Bands." The consideration of the Syntergic Bands is essential to understand the existence of the also discrete levels of Consciousness, because each level of Consciousness is associated with a Syntergic Band.

The lack of knowledge of Sunyata has led the Western mind to forget that between Reality and its perception there are varied and complex transformation processes by the neural machinery. In this way we confuse the product of these transformations with their origin. We consider, for example, that there is a world outside of us with objects unrelated to our processing when in reality we actively intervene in the creation of perceptual reality and we are not detached from either the objects we perceive or the living beings with which we interact. Reality is One but as Ken Wilber says, we divide it with boundaries of separation that depend on the level of Consciousness at which we function and not on Reality itself.

Our brain system interacts with a limited portion of the Lattice through its receptive organs. This portion of the Lattice is transformed into a neural language and after several transformations that will be explained later, a perceptual image is created that is always a representation and not Reality itself.

In order to access this Reality we should first place ourselves in Unity Consciousness, erase all our filters, personal history and conditioning. Since this possibility is rarely actualized, we confuse the reality we perceive with Reality. In this way, since Space (for our limited perception) is presented to us as invisible and objects as separate and autonomous, we consider that Reality is made up of objects external to us and with absolute existence when in truth not even the objects are autonomous and independent nor is Space non-existent. We could even solidify Space or dematerialize objects just as Milarepa, the legendary Tibetan poet, did or some of the most powerful Mexican Shamans-Nahuales do.

We do not know what is outside of ourselves or what stimulates us. We only know the final product of our brain processing but we confuse it with Reality itself. It is enough to remember that at one point in Space all the information of the Universe is concentrated and that we partially decode that information and from there we build our percepts to realize that what we perceive is a limited human creation and that the qualities that we attribute to Reality result from a restricted interaction with the Lattice of Space. For example, light as such does not exist in the Lattice, nor does sound. The Lattice point that we decode does not contain the geometry of the image that results from its brain processing as it is presented to our perception. The Lattice point that we decode is a colossally complicated set of energetic morphologies concentrated in a structure. There are no colors or shapes, no changes in perspective or external objects. It is the way we decode these morphologies and transform them that results in what we see. Of course, any point of the Lattice contains, in algorithmic form, all the elements that later make an image appear. All the details of any percept, all the geometric shapes, colors, perspective changes and textures are algorithmically concentrated in each point of the Lattice. But in its decoding we add our own brain structure and organization and from the interaction between this and the characteristics of the Lattice, the qualities (light, sound, texture, etc.) that are familiar to us emerge.

Each point of the Lattice contains in its structure much greater information and decoding possibilities than what our Brain can decode.

The decoding capacity will depend on neuronal functioning and this functioning, in turn, is determined and determines the level of Consciousness in

which we function. Therefore, it is each person's level of Consciousness that determines the reality we perceive.

The way we decode the Lattice is not random. We will see later that the organization of the Human Brain itself is a model of the Lattice. But this model is still not identical to the territory it wants to represent. Only when we become the Lattice itself will we be able to perceive Reality as it exists and as it is in itself.

This possibility is not impossible and is within our reach, but it depends on the achievement of a development directed towards Unity Consciousness to actualize it.

This chapter, dedicated to unraveling the structure of Space and the Lattice, should not leave the reader with the impression that the Lattice is the last level of Reality, or that nothing exists outside the Reality of the Lattice. I cannot address the discussion of the possible existence of "something" not restricted to Lattice in this chapter, but I can mention it now and analyze it later. For now, I will dedicate the following chapters to the analysis of the transformations that our brain exerts on the Lattice until it leads to our perception and images.

I will emphasize the decoding associated with the visual world because of all the perceptual levels it is the one that most exemplifies our action on the Lattice and the transformations it undergoes.

Before finishing, I want to mention that contemporary physics is, like Syntergic Theory, interested in understanding what the basic structure of Space is. The physics methodology is however different from the one I have used.

Physicists use a sophisticated mathematical tool and a series of experiments specific to their discipline to reach their conclusions. The same conclusions can be reached using, as I have done here, an analysis based on the phenomenology of human perception and other organisms.

The physical theory closest to the Lattice conception is the theory of Super-Strings. In it it is postulated that beneath the existence of elementary particles there is a common reality formed by ultramicroscopic "Strings" all of them similar to each other but that interact in different ways giving rise (depending on the type of interaction in question) to each of the particles and families of elementary particles.

The Syntergic Theory maintains that below the reality of the Super-Strings there is another even less differentiated level from which the Super-Strings arise and this is that of the Lattice with all the characteristics that I have described.

Finally, these characteristics still form a restricted repertoire that deserves further investigation and analysis.

CHAPTER II

THE NEURONAL FIELD AND ITS STRUCTURE

The current human brain appears in Nature after millions of evolutionary attempts to create an organic structure capable of experiencing and decoding the greatest possible number of Syntergic Bands.

The solution "devised" to achieve this marvelous feat involved the "invention" of a neural machinery capable of mimicking the fundamental structure of the Lattice. Of course, this work was not done in a few days but has required billions of years of experimentation.

The Brain emerged from Lattice itself as if it, in its sublime and absolute Unity, had desired to create a model of itself in which it could reflect itself and thus resolve its infinite "loneliness."

In the Unit there are no companions since everything is included within the unit. If an organic model of the Lattice was created, it had to fully satisfy the necessary "Lattice" mimicry, that is, possess the same characteristics as its origin, including its ability to become Unique.

The Mexican Indians, in their enviable wisdom, intuited the above, which is why, in the T'zeltal language, the word Education is *P'ij Wo Tes El*, whose literal translation is "*to make another become unique.*"

From a Psychophysiological point of view, the creation of the Human Brain as a model of the Lattice proceeded naturally and in stages. First, a biological superconductor had to be invented, capable of transmitting information without loss and with a formidable capacity to interconnect with and concentrate information from other superconductors.

These "purposes" were fulfilled with the creation of the neuron and its axon. The neuronal body is capable of receiving thousands of contacts through its dendrites, concentrating this afferent information and sending a resulting code through its axon through a biological superconduction mechanism. The axon transmits the code without resistance (through Saltatory conduction and the surcharge of the Sodium-Potassium Pump). This afferent information, in turn, is sent to other neurons who integrate it into a new code that is again transmitted and interconnected.

The first brains were made up of very few neurons and were therefore very poor in their ability to mimic the Lattice. Since throughout Evolution, the only constant structure that has remained untouched is the Lattice itself, its organization acted and continues to act as an extraordinary point of reference. For this reason, Tibetan wisdom has conceived a meditation technique; the Mahamudra whose object is the direct perception of the origin

immaculate and self-effulgent of any thought and experience; that is, contact with the basic structure of the Lattice.

As a result of a colossal repulsive force that the Lattice exerts on its distortions, trying to make them return to their origin and of another force, no less powerful but of an opposite sign, that drives the same distortions to unite with each other and increase their complexity and from From the primitive brains, the current human brain emerges with its twelve million neurons and with a capacity for internal interconnection whose combinatorial possibilities are similar in number to the total number of elementary particles in the entire Universe.

Thus the colossal mystery of the return to the origin is resolved through not entropic disintegration but the audacity to create oneself on equal terms with the Creator.

In this return we gain the possibility of consciously experiencing as total and unique individuals not only those forces manifested in our emotions, in the mysteries of sexuality and in the agony of pain but in all the nuances of our sensorium and our mental and spiritual activity. .

Woe to those who refuse to flow in the experience, thus betraying all the immense effort put into its creation!

The human brain has solved the challenge of mimicking Lattice by creating circuits that interconnect all its biological superconductors with each other. These circuits are also intended to decode the Syntergic Bands through a procedure that could globally be called Neuroalgorithmization [1].

On the other hand, the capacity for qualitative experience has been resolved through a brain mechanism of direct interaction with the Lattice, which the Syntergic Theory calls the Neural Field.

Neuroalgorithmic decoding allows us to think, conceptualize, speak and philosophize. The Neural Field grants us the grace to experience. The Neuroalgorithmic system is digital, the Neural Field system is analog.

I will begin by analyzing the Neuroalgorithmization system, describing its operations and results and then I will talk about the Neural Field and its structure.

Neuroalgorithmic decoding

The human Retina is a Neuroalgorithmic decoding mechanism of the Lattice and therefore I will use it as an example.

Equipped with more than 300 million receptors that transform the electromagnetic fields of photons into generating electrical potentials; made up of at least three layers of interconnecting cells that are as many levels of Neuroalgorithmization and a million output axons, the retina transforms a

portion of the Lattice in an electrical code in at least a million two-dimensional channels which penetrates the rest of the visual structures of the brain.

Each axon of the optic nerve concentrates, in a digital electrical code, the information from hundreds of retinal receptors. These converge the information originating in the Lattice towards a layer of bipolar cells which in turn converges on a third layer of ganglion cells. Each ganglion cell receives information from several bipolar cells which, in turn, incorporate information from dozens of receptors.

The output of the ganglion cells (the axons of the optic nerve) concentrates into a unified code the information that originally activated, in a dispersed form, a set of receptors. Any code that concentrates information is algorithmized because an algorithm is a formula or code that concentrates information from various sources. The retinal algorithmization mechanism creates a Neuroalgorithm in the axons of the Optic Nerve which, through a million channels, concentrates the information from more than 300 million receptors.

This code is discrete because it is made up of millisecond-long electrical pulses forming complex temporal patterns. In this way, a million digital patterns contain the Neuroalgorithmization of the information contained in a tiny portion of the Lattice.

Neuroalgorithmization by convergence causes information from a vast cellular territory to be concentrated in a neuronal population in the same way that a point on the Lattice concentrates the information from the rest of it.

Neuroalgorithmized information coming from the retina must be decoded in order to result in a visual image. This work is carried out by a Thalamic nucleus and then by the Cerebral Cortex.

In the latter, the processes of Neuroalgorithmization by convergence mixed with divergent processing continue. Neuroalgorithmic codes are capable of concentrating the information of billions of neurons in a restricted neuronal population and in this way mimic the informational convergence of the Lattice.

The Neuroalgorithmized codes of the Visual System interact with codes of the Auditory System and other Systems. These interconnections activate, in the polysensory association cortices, second and third order Neuroalgorithms, concentrating even more information.

A Neurosintergic continuum of the Brain, similar to the Syntergic continuum of the Lattice can be abstracted in which the pole of lower Neurosintergia is located near the surface of the receptors and the pole of high Neurosintergia is situated in the polysensory structures of high Neuroalgorithmic level. As in Lattice, the pole of low Brain Neurosintergia is less coherent and has minimal convergence compared to the pole of high Brain Neurosintergia.

In the pole of high Neurosintergia, abstract thinking, conceptualization and language occur, while the pole of low Neurosintergia is associated with processes of much greater concretization.

As in Lattice, the high Neurosintergia pole contains greater informational density, vibrates at a higher frequency, is more coherent and has greater convergence than its lower Neurosintergia counterpart. In the same way, the pole with the highest Neurosintergia contains a greater number of dimensions than the pole with the lowest Neurosintergia due to the polysensory nature of the former and the unisensory nature of the latter.

A high Neurosintergia Neuroalgorithm incorporates a longer processing time so the functions associated with its activation imply an expansion in the duration of the present.

This expansion means that in the Neuroalgorithmic code of high Neurosintergia, events belonging to different temporal orders are included and concentrated.

The complexity of a function is directly related to its Neurosynthetic level. For this reason, conceptual and highly abstract processes are associated with high Neurosintergia functioning, since they imply high information density and powerful Neuroalgorithmization.

The similarity between the structure of the Lattice and the organization of the Brain is notable and can be verified for each of the conditions that I analyzed in chapter I , namely:

1) In the Lattice an informational convergence is observed in each of your points.

In the Brain, convergence begins from the receptor structures and becomes notable in the polysensory portions of high Neuroalgorithmic capacity.
In them, a highly inclusive code algorithmically concentrates information from the rest of the System.

2) The modification of any portion of the Lattice affects and is represented in each and every one of its points.

In the Brain, Schwartz and Ramos conducted an experiment in cats demonstrating that single-cell response patterns in neurons recorded in different portions of the Brain were modified correlatively with learning.

This experiment indicates that the modification of information is represented in all units of the Brain. E. Roy John's experiments also support this conclusion. In this way, as in the Lattice, in the Brain the modification of one of its portions affects all the others.

3) The relationship between informational coherence and the phenomenon of "relative movement" in the Lattice is also observed in the Brain.

The latter is related to the Neuroalgorithmization processes at the different levels of convergence of the Brain. For example, if we modify the information in the retinal receptors, this alteration will cause a greater variation in the Neuroalgorithmic codes of the bipolar cells than in the ganglion cells. In turn, the Neuroalgorithmic codes with high power of inclusion in the polysensory structures will undergo minimal changes compared to those of the ganglion cells. In fact, the conceptualization and abstraction processes linked to the responses of polysensory analysis structures maintain a constancy despite changes in informational input. This has been demonstrated experimentally by *Grinberg-Zylberbaum and ER John. (1981.*

Physiology and Behavior 27: 749-751).

It could be postulated that the most powerful levels of Neuroalgorithmization in the Brain are associated with high constancy ego functions, this constancy being similar to that of the homogeneous and highly coherent informational representation of objects very far from an Observer.

4) There is neuronal activity in a living brain at all times, even during deep sleep or in the silence of meditative states.

Therefore, there are no discontinuities of emptiness or absence of activity in the Brain in the same way that in the Lattice there are no empty areas of information.

5) Lattice shows colossal plasticity in the sense that from its basic structure activates distortions in infinite number.

The Brain shows a similar capacity for modification and plasticity. It is enough to remember the amount of detail in dream images or the creative possibility in art.

When, for example, someone is asked to recreate an image of an event from the past based on a verbal order, the occurrence of several chained processes can be assumed to give rise to it. Firstly, the transduction of sound into neural codes. Secondly, the Neuroalgorithmization of these codes. Thirdly, the activation of some polysensory structure and finally the synthesis of some high-power polysensory Neuroalgorithm and the activation of a visual image associated with the divergent decoding of this Neuroalgorithm [2] the Brain is capable of internal representations in practically number. Infinity resembles the Lattice's also infinite ability to distort into various shapes. The fact that

6) I had mentioned that for the Lattice there are distortions with a variable temporal duration from those that are practically instantaneous, as would be the case of some elementary particles with a half-life

infinitesimal to a proton or neutron of immense lifespan.

In the Brain there are also mnemonic patterns of short life (remember here the Iconic Memory), medium life (Short-Term Memory) and enormous duration (Long-Term Memories).

As in Lattice, cerebral temporal duration is associated with the recurrence of its patterns and with the naturalness of them and their meaning.

7) There are different levels of cerebral coherence in the same way in the that these exist in the Lattice.

Coherence in the Brain is a measure of the similarity of the patterns of its activity in the different areas of its structure. The greater this similarity, the greater the brain coherence.

A measure of the unified functioning of the Brain is interhemispheric coherence. In laboratory studies (*Grinberg-Zylberbaum, J., 1981 Psychoenergetics 4: 227-256*) we have confirmed that as interhemispheric coherence increases, the feeling of internal unification increases and states of internal silence are activated.

States of high interhemispheric coherence are conditions of high Neurosynergy and would seem to correspond to the levels of organization of higher Lattice Synergy in which there are no distortions of it, there is an absence of objects and gravitational forces: that is, also silence.

8) Another similarity between the Lattice and the Brain is the absence of isomorphisms.

In the Brain, the output of the Optic Nerve activated by retinal stimulation is a digitized code of a million channels that bears no resemblance either to the image that results from its decoding or to the energetic organization of the Lattice that stimulated it.

In the same way, in the Lattice, the information that converges in each of its points does not have a direct resemblance to the distortions it represents.

9) Finally, like the Lattice organization of "Synergic Bands" which are continuous internally but discrete from Band to Band; In the Brain there are "Sensory Bands" and "Bands of Consciousness" which are continuous internally but discrete from Band to Band. Each of the sensory modalities (touch, hearing, sight, etc.) corresponds to these Sensory Bands and each state of Consciousness (waking, sleep, paradoxical dream, etc.) belongs to a Band of Consciousness.

The Sensory Bands and those of Consciousness correspond to different levels of Neuroalgorithmization, that is, with different Neurosynergic degrees. For example, the Auditory Band is activated after 30 milliseconds of brain processing while the Visual Band requires 50 milliseconds of brain processing.

prosecution. The Conceptual Band requires more than 150 milliseconds of processing [3]

The longer the processing duration, the greater the information density exists and therefore a higher Neurosintergia.

The Neural Field and its structure

The structure of the Brain as a whole is a complex macro distortion of the Lattice and its activity distorts the same Lattice that gives rise to it.

Each dendritic micropotential and each action potential are and activate microdistortions of the Lattice. The interaction between all of these microdistortions creates a hypercomplex macrodistortion of Lattice itself. The Syntergic Theory calls this hypercomplex macrodistortion the “**Neural Field.**”

The Neural Field is a "mechanism" for unifying brain activity but of an analogical and not digital type, such as Neuroalgorithmic processing. The latter is also a "unification mechanism" but internal and belonging to the same dimension as the discrete activity of all the cellular components of the living Brain.

On the other hand, the unification of the Neural Field occurs in the dimension energy of the. Lattice as Field.

To visualize the complexity of the Neural Field, it is enough to consider that each neuron is a three-dimensional structure capable of receiving hundreds of connections. The Membrane Potential of each neuron oscillates and changes morphology each time one of its dendrites is activated. These three-dimensional oscillations of the electrical activity of the neuronal soma are so many microdistortions of the Lattice. Now let's multiply that image 12 billion times and add all the ion transports through the axons, along with the extracellular fields. Each microdistortion of that neuronal Cosmos interacts with its neighbors and these in turn with others. Along with all of the above, populations of neurons with high Neuroalgorithmic power must incorporate their codes of high informational density to the rest of the microdistortions, etc., etc.

The resulting picture is of such complexity that it is almost impossible to visualize. However, several global characteristics of the Neural Field can be clarified from our knowledge of the Brain.

Firstly, the Neural Field as a whole can vary its levels of coherence by modifying the greater or lesser morphological similarity between all its portions.

Secondly, there must be a continuum of possible frequencies within which the Neural Field must fluctuate. The greater the information density that a living Brain handles, the higher the frequency of its

Neural Field as a whole. A Neural Field of high coherence and high frequency has greater Syntergy than a Neural Field of low coherence and lower frequency.

The Lattice in interaction with a Neural Field of higher Syntergy must increase its own and decrease it when it interacts with a Neural Field of low Syntergy. In turn, a Neural Field in interaction with a Lattice of high Syntergy must increase its own; instead, a Neural Field must decrease its Syntergy when interacting with a low Syntergy Lattice.

On the other hand, the three-dimensional geometry of the Brain circuits varies from structure to structure and from core to core of the Brain. Therefore, the energetic morphology of the Neural Field must reflect that geometry in the Lattice, mimicking it. Already in the dimension of the Lattice, the Neural Field is incorporated into it and is subject to the structural laws of the Lattice. In this way, a variation of a Neural Field must affect the entire Lattice, manifesting itself in each of the points of its structure.

In the same way, the sustained recurrence of a certain morphological pattern of the Neural Field must cause more or less permanent alterations in the structure of the Lattice, depending on how congruent such morphology is with some natural aspect of the Lattice.

Since the Lattice varies its Syntergic organization in internally continuous but globally discrete Bands and the Neural Field as well, there must be "zones" or bands of interaction between the Neural Field and the Lattice that are more congruent than others. In these "zones", the interaction between both the Neural Field and the Lattice must cause the appearance of a noise-free interference pattern. On the other hand, outside these Congruent Interaction Bands, the interference patterns must contain noisy and in the most disparate cases self-cancelling morphologies.

The Syntergic Theory calls the areas of congruent interaction between the Neuronal Field and the Lattice "Allowed Orbitals of Consciousness." On the other hand, he calls the Bands of non-congruent interaction "not allowed Orbitals of Consciousness."

A Neural Field of maximum Syntergy, that is, of absolute coherence and high informational density (frequency) is more similar to the basic or fundamental structure of the Lattice, that is, to the Lattice in its pole of greatest Syntergy. In contrast, a low Syntergy Neural Field is more similar to the Lattice in its low Syntergy pole.

The Lattice in high Syntergy is free of distortions, curvatures and Gravitational Fields. Lattice in low Syntergy is closer to matter as we perceive it.

The greater the Syntergy of a Neural Field, the more capable it will be of interacting congruently with the Lattice in its fundamental and pure state. In

On the other hand, a Neural Field of low Syntergy will only be able to interact in a congruent manner with the corresponding structural level of the Lattice.

The Neural Field being similar in nature to the Lattice, regardless of its level of Syntergy, different Neural Fields must interact with each other creating interbrain interference patterns [4]

The Syntergic Theory calls the Lattice structure that incorporates these patterns "Hyperfield." The Hyperfield is the Lattice that includes within it *all the* Neural Fields along with their interference patterns.

Just as inside a Brain within which all neuronal microdistortions interact with each other, so must happen within the Lattice for interactions between all Neuronal Fields. In this way, the Hyperfield would be equivalent to a Planetary Neural Field whose global structure depends on the matrix of interbrain interactions.

It could be conjectured that the Planetary division into countries, cities, towns, villages, etc., determines a particular Hypercampic organization which is represented throughout the length and breadth of the Lattice and at each of its points.

The Hyperfield also incorporates within its structure the Neural Fields from non-human brains. The Syntergic Theory calls this Hyperfield the "Expanded Hyperfield."

Lattice decoding brain mechanisms are also sensitive to the human hyperfield and the expanded hyperfield. The possibility of decoding the Lattice and both Hyperfields depends on the Neuroalgorithmic Capacity of a Brain. If an "organization" exceeds in its Syntergy the Neuroalgorithmic capacity of a Brain and the Syntergy at which its Neural Field is capable of functioning, that organization will not be perceived.

Only that which does not exceed the brain's capacity for Neuroalgorithmization and the Syntergy of a Neural Field is perceived.

The capacity of Neuroalgorithmization depends on the existence or not of coding errors. If these exist, this capacity will be limited by them. A Brain free of coding errors will be able to decode the Syntergic Bands that another Brain with Coding errors will not be able to decode.

All techniques for the development of Consciousness, such as meditation and psychotherapeutic practices, aim to increase the Neuroalgorithmization capacity of the Brain, thereby raising the Syntergy of the Neural Field.

An elevation of the Syntergy of the Neural Field implies an expansion of Consciousness and an incorporation into human Consciousness of a greater number of Syntergic Bands. This incorporation is an approach from individual Consciousness to Unity Consciousness.

CHAPTER III

THE EXPERIENCE AS A RESULT OF INTERACTION BETWEEN THE NEURONAL FIELD AND THE SPACE LATTICE

Paradoxically, once man assigned to matter the role that corresponded to Consciousness as the origin of all things, he lost the possibility of explaining his own experience, when his motivation was precisely to understand it.

It is not possible to understand sensitive experience by assigning its emergence to an energetic Field or to the interaction of several inanimate Fields unless the matter-Consciousness dichotomy is unified and postulated to Consciousness and not to matter as the first data and starting point. .

From this point of view, Consciousness is an attribute of the Lattice and therefore of all its distortions including the Neural Field and both Hyperfields. Also from here it can be postulated that the Syntergic Bands are true Orbitals of Consciousness.

Consciousness exists throughout all the Syntergic levels that the Lattice is capable of assuming, but its quality depends on the complexity, coherence, and informational density of each one. In this way, **the Lattice in its basic undistorted state is Pure Consciousness** while the Hyperfield and all its Bands are human Consciousness and all its attributes. For example, human auditory Consciousness arises, when the Lattice is distorted by a Neural Field that emerged from a Brain of 12 billion elements with a density of interactions that requires 20 to 30 milliseconds of processing.

On the other hand, human visual Consciousness appears when the Brain manages to activate a Neural Field of an informational density and a Syntergy that require a minimum of 50 milliseconds of neuronal interactions.

Not only the informational density and processing time make one sensory quality different from another, but also the three-dimensional geometry of the activated brain structure. In this way, the visual Neuronal Field contains the three-dimensional morphology derived from the activation of the Occipital Cortex; while the auditory incorporates into its energetic structure the geometry derived from the neuronal circuits of the Temporal Cortex.

Due to its morphology, informational density, coherence and Syntergy, the visual Neuronal Field is capable of establishing a congruent interaction with a similar Syntergic organization of the Lattice, contained in one of its Bands. We experience the resulting interference pattern of the Lattice as the visual world qualitatively different from the sound reality which results from the congruent activation of an interference pattern in another Syntergical Band.

The different qualities of Consciousness are known only by direct experience, but realizing its existence depends on its adequate Neuroalgorithmization. Neither Consciousness itself can be defined nor its qualities recognized through a theoretical explanation of its energetic components. Such an attempt is, in advance, destined to the same failure and frustration as that which results from the attempt to explain to a blind person what light is or a sound to a person deaf from birth.

The qualities of Consciousness can only be known through direct experience, in addition to obvious reasons, because they belong to and are located in an axis of evolutionary development to which one must belong and in which one must be situated in order to have access to the experience of the corresponding quality of Consciousness.

This evolutionary axis has a direction which was masterfully explained by Theilhard de Chardin with the concepts of "complexification" and "centrality."

According to this thinker, Evolution has an ascending direction and is directed towards a hypothetical **"Omega Point"** which acts as a **"Strange Attractor of the ideal future of the Hyperfield."** This same axis of complexity and unification is what has determined the union of several elementary particles giving rise to an atom, of several atoms giving rise to a molecule, of several molecules giving rise to a protein, of several proteins giving rise to a cell. elemental, of several cells resulting in a tissue, an organ and an organism.

The human brain would seem to be the most recent achievement of this process. In it, the complexification and unification procedures are accelerated dramatically due to its capacity for Neuroalgorithmization and the creation of Neural Fields of high Synergy.

From the Brain, Nature has an instrument to increase complexity and centrality given by an internal mechanism, thus saving the colossal work and time required to create new species. The Omega Point is located in the Lattice itself and when a Brain manages to mimic it, it will obtain the colossal gain of the Consciousness of Pure Consciousness.

It seems to be thought that man voluntarily decided to lose the **"Paradise"** of unconscious Unity with the Lattice in order to gain the Paradise of Conscious Unity with the same Lattice. In this loss and gain God acted as an accomplice through his "desire" to be accompanied by someone of the same boldness and stature.

The success of this "masterful adventure" remains to be seen. The qualities and levels of Consciousness are located on this same evolutionary axis in which the tactile quality appeared before the auditory quality and this prior to the visual quality. A poorly evolved organism with a primitive Brain is incapable of creating a Neural Field with sufficient Synergy to achieve a congruent interaction with the auditory or visual Band, Nature had to create brains and organisms with a greater number of elements to achieve Neural Fields of the

enough Synergy to interact congruently with more complex Orbitals of Consciousness and thus activate the corresponding sensory qualities.

The fact that each quality of Consciousness requires greater processing time gave rise to the increase in the duration of the present for each quality.

A visual image with a processing time of 50 milliseconds has a longer present duration than a sound activated after 20 or 30 milliseconds of neural interactions. The expansion in the duration of the present correlative with the Synergic increase leads to the ability to unify in a timeless present what for a quality of Consciousness of less Synergy is located in a future. Total unification would imply the ability to perceive in a timeless present the past, present and future of a non-unified Consciousness.

Each quality of Consciousness conquered by an individual from a novel Synergic mode of functioning is an addition and not an exclusion of the qualities previously gained. In this way, as progress is made, new Synergic Bands are incorporated into an increasingly expanded Consciousness, thus fulfilling the dictum and primary Divine purpose of what could be the "First Commandment of the New Age" namely:

"You will experience and decode as many Synergic Bands as possible."

In Mexican Shamanism and in the technique of Self-allusive Meditation, this "First Commandment" is achieved through the simultaneous observation of an increasing number of experiences in the different areas corresponding to the varied qualities of Consciousness.

The achievement of Unity occurs when the Observer incorporates all the contents of the experience in a simultaneous act of observation. In this feat the Observer becomes confused with its contents and the division between both disappears, thus achieving access to the Reality of the Pure Self. This is the logic on which the Self-Allusion Meditation technique is based.

Karl Pribram once said that since there is no isomorphism between a visual image and brain processing, we should look for some level in this processing that is at least capable of containing the same details of the resulting image. He considered that the level of dendritic micropotentials met this requirement.

The Synergic Theory maintains that the Neural Field is the immediate antecedent of the image not only because it is capable of containing, in its structure, all the details of the percept, but because it unifies them and one of the qualities of visual perception is unification. . A visual image is a finished and unified product and although it is true that neither the encoding of the optic nerve is isomorphic with the image nor is the cortical activation, there must be an immediate antecedent of any image if it is not isomorphic with it, yes. with the ability to be one in some

level. Otherwise, it would be impossible to explain the relationship between brain activity and experience.

The Neural Field becomes isomorphic with the visual image when its structure interacts with the visual Syntergic Band.

Neither the Syntergic band nor the Neural Field are identical in shape (isomorphic) with the percept, but the interference pattern resulting from their interaction must be.

When two energy fields interact, they create an emergent structure different from what each one possesses separately. A simple image that helps understand the above is that of two concentric waves produced on the surface of a pond. When these circular waves interact, a complex geometry is created that stops being circular and becomes something else.

Something similar but of an infinitely higher order of complexity must happen in the interaction between the Neural Field and the Lattice. The resulting interference pattern, in addition to being three-dimensional, has synergetic characteristics that are not found either in the isolated Neural Field or in the Lattice itself.

If an image results from this pattern, there must be a moment immediately prior to its emergence in which the energetic dimension of the Lattice assumes the same form as the image. This isomorphism indicates that what we see is actually the interference pattern activated by our Neural Field in interaction with the Lattice, so it is not metaphorical to affirm that we live inside a kind of bubble of perception (here remembering *Carlos Castaneda*) and that we are immersed within our own brain observing the internal wall of its expansive movement. One wonders if a perception from the outside of this wall is possible and what the resulting image could be and the answer lies in the very existence of the Observer.

Neither the Lattice nor the Neural Field nor their interaction form the last level of Reality or represent an inescapable and all-encompassing prison.

There is something outside the existence of the Lattice and even the two Hyperfields and this something is the Observer.

CHAPTER IV

THE ORBITALS OF CONSCIOUSNESS[5]

The name "**Orbitals of Consciousness**" refers to the existence of different levels of Consciousness.

In Reality, Consciousness is One and permeates all manifestation, from the Lattice in its basic or fundamental state to any of its distortions including the Neural Field and both Hyperfields. However, the human being delimits the One Consciousness and focuses it and from there results its division into levels.

It will depend on individual functioning, access to the different levels of Consciousness. This access is actually a dimensional perceptual transformation so the levels of Consciousness depend on the Observer's perception and identification. Thus, for example, an Observer capable of identifying his or her individual Consciousness with the basic structure of the Lattice will achieve Unity Consciousness. Instead, an identification of the Observer with the organic body will activate a level of bodily Consciousness. The dimensional access of the Observer and its control will result in its functioning within a matrix of relationships and it will constitute its perceptual territory.

It would appear that the Observer is capable of perceiving and identifying with any and all dimensional strata of the Lattice organization, meaning that he finds himself in a dimension that includes the Lattice itself.

In other words, the Observer's ability to perceive all levels of the Lattice, including it in its basic state, implies that the Observer does not belong to the Universe of the Lattice but to another independent of it.

There are different models that are so many approaches to the analysis and description of the various Orbitals of Consciousness. All of them have in common the consideration that the levels of Consciousness depend on the perception of the Observer and this of the Territory with which it is identified.

I will first present the model proposed by Jewish Mysticism (Kabbalah), then the Theosophical model, later the Shamanic model, then the Buddhist model, the Transpersonal Psychology model and finally, the Syntergic model.

The Kabbalistic model

De acuerdo con Gershom G. Scholem (*On The Kabbalah and its Symbolism*. Schocken Books. New York, 1969-1973) in none of their systems did the Kabbalists fail to affirm the existence of interrelationships between all worlds and levels

of Being. Everything, according to them, is connected to the rest. From any point, infinite depths can be contemplated. According to Moisés Cordovero's system, man's ascent to higher worlds and to the frontier of the "void" does not involve movement on his part, since "where you are, there are all the worlds."

According to Kabbalah, "what is located below is located above and what is inside is located outside." Kabbalah affirms that not only is the Whole contained in each part but it also acts on all the rest. Although I will later analyze the Syntergic model, I cannot resist the temptation here to recall the similarity between these ideas and the organization of the Lattice as it was described in the first chapter of this book. In the same way, the Kabbalistic consideration that any act or thought has an effect on the totality, has its experimental demonstration in the effects that the Neural Field produces on the Lattice, other Neural Fields and both Hyperfields (see: *Grinberg-Zylberbaum, J. 1982. Psychoenergetics: 4:227-256, and Grinberg-Zylberbaum J. and Ramos J. 1987.*

International Journal of Neuroscience. 36 [1-2]: 41-54).

The model postulated by Kabbalah is simultaneously longitudinal and concentric. The longitudinal approach attempts to solve the mystery of creation from a transcendent and invisible beginning to its manifestation in action. This model has at least 6 levels that are as many worlds or universes. Each Universe belongs to a different dimension. At the same time, each Universe is associated with a level of the "Soul" and with a Hebrew letter.

The following table modified from a study by Aryeh Kaplan (*Meditation and Kabbalah, Edit. Samuel Weiser, Maine 1982*) presents the relationships that Kabbalah proposes between the levels of the "Soul", the Universes and the Hebrew letters:

Levels of the "Soul" Universe		letter
A Sof-Sin Final		
Yechidah-Unique Essence Adam Kadmon-Man (Singularity)	Archetypal	Yud
Jai-Living Essence	Atzilut Emanation	
Neshamah-Pneuma		
(Breath)	Beriyah Creation	Hey
Ruaj-Espíritu	Yetzirah Training	Vav
Nefesh-Alma	Asiyah Action	Claim

The Universe of Adam Kadmon is that of the primal or archetypal man. The Adam Kadmon represents the human in its origin or stratum of greatest abstraction. It is not, in reality, the first transcendent level but an extraordinarily elevated manifestation of it. Above Adam Kadmon, Kabbalah places the Ein Sof whose translation would be the Endless One, closely linked to God.

The level of the "Soul" associated with the Adam Kadmon is Yechidah whose literal translation is "Singularity" and which constitutes the "One Essence" and that which cannot be divided and is One. Just as from the Ein Sof comes the Adam Kadmon of the latter Atzilut arises, which is the closest thing to the Archetypal Man and which is associated with the level of the Jai "Soul", the Living Essence or the Living.

In Judaism, the name of God "Yehova" is written with four letters, the first of which Yud corresponds to the Latin I and belongs to the Universe of Atzilut or Emanation and to the level of the "Soul" Jai or the Living.

From Atzilut arises the Creation or the Universe of Beriyah associated with the level of Neshamah or Pneuma and with the next letter of the name of God; I said it corresponds to the Latin letter H or J. In this way, the singularity of Yechidah which in turn is transformed into the Living or Jai unfolds in Neshamah or Pneuma.

Until before Neshamah, the levels of the "Soul" were impersonal. Neshamah associated with the Universe of Beriyah or Creation begins to belong to a specific individual and is, so to speak, his subtlest sheath or body; its contact between the personal and the transpersonal; Between the divine and the human.

From Beriyah arises Yetzirah, Formation, that is, the Created in Beriyah begins to take shape in Yetzirah. This Formation would seem to correspond with the first activation of a distortion of Space and the letter of the corresponding name of God is Vav or Latin V. The level of the corresponding "Soul" is Ruach or Spirit and, it could be thought that it is the mechanism that distorts Space when it acts.

Before Ruach there are no distortions.

Finally, after the Formation the Action takes place in the Universe of Asiyah which corresponds to the last letter of the name of God; Hei and with the Nefesh or Soul level.

The four letters of the name of God Yud, Hei, Vav, Hei form the Tetragrammaton and are a true algorithmic system that contains the scheme of Creation from the Living to its manifestation in Action.

Each level of Consciousness is given by the identification of the Observer with any of the five possible strata of the "Soul", from Nefesh or individual Soul to Yechidah the primordial Singularity.

This Kabbalistic model is longitudinal because each level of it comes or is born from a precedent and gives rise to a consequent in a chain that begins in a Singularity which acquires Life, Pneuma, Spirit and finally Soul.

The concentric model of Kabbalah is known as the scheme of the Sefirot and 10 of them have been described forming the "Tree of Life."

Each Sefira is an attribute or quality of Consciousness and constitutes an emanation from the Ein Sof. The longitudinal model is embedded within the concentric one because each Sefira manifests itself through a process of Emanation, Creation, Formation and Action. This process can be experienced using Kabbalistic meditation techniques. For example, Rabbi Joseph Tza [6] devised a

meditation in colors in which sustained concentration on a specific color (associated with a chakra) activates the quality of Consciousness of that Sefira.

Another technique is to concentrate attention on the Hebrew name of the Sefira or in its attributes until they begin to be experienced.

Some Kabbalists have associated the different Sefirot with the parts of the human body.

The following table [7] contains the Hebrew name of each Sefira, its translation and the associated color.

Sefira	Color
Keter-Corona	White A
Hojmah-Wisdom	color that includes all colors.
Binah-Understanding	Yellow and green
Jesed-Amor	White and silver
Gevurah-Strength	red and gold
Tiferet-Beauty	Yellow and purple
Netzaj-Victoria	light pink
Hod-Splendor	Dark pink
Yesod-Orange Foundation	
Malchut-Kingdom	Blue

The ends of the Sefirot; Keter and Melchut refer to two also extreme levels of Consciousness, Keter the highest and Malchut its manifestation. The model of the Sefirot is concentric because each Sefira is contained within the next like the layers of an onion. However, it is also longitudinal in the sense that there are linear connections between each layer. Furthermore, each Universe from Atzilut to Asiyah can be divided into 10 strata corresponding to the Sefirot of such Universe.

Kabbalah considers the existence of a luminous center linked to the Ein Sof whose "Light" illuminates each Sefira in each Universe. It will depend on the internal cleanliness of the individual, how much obstruction exists between his consciousness and the "Light." The less "internal dirt" there is, the greater the luminosity that will arrive and vice versa; An individual with an intense internal problem will act as if he or she has "veils" of obstruction to the "Light." In this conception, each Sefira is an Emanation of the "Light" of the Ein Sof.

Most if not all of Kabbalah's practical techniques are aimed at purifying the "veils" so that the "Light" finds no obstructions.

In turn, each Sefira acts and is a kind of "vessel" or container of an attribute of the "Light" coming from the Ein Sof. Each of these "vessels" being

filled by the "Light" activates an attribute or quality of Consciousness.

A similarity between this conception and the Syntergic Theory is the existence of the Syntergic Bands, the "Light" and the "veils" being the necessary Syntergy that a Neural Field must possess to establish a congruent and clean interaction with some Syntergic Band and thus activate the conscious experience associated with its tributes.

According to Kabbalah and in accordance with the Syntergic Theory, the "Light" never disappears but the "veils" of obstruction can filter it so much that its luminosity may not be sufficient to fill any "vessel."

In the Syntergic Theory it is considered that the Syntergic Bands always exist "waiting" for some Neural Field to acquire sufficient Syntergic Power to interact congruently with them.

The Theosophical Model

Theosophy has its contemporary origin in the writings of *Madame Blavatsky* [8] who founded this current of thought that was enriched by the studies of Annie Besant and Leadbeater among others.

According to Theosophy we have different bodies, each of which is associated with a level of Consciousness. These bodies are seven in number: (1) the Physical, (2) the Etheric, (3) the Astral, (4) the Mental, (5) the Spiritual, (6) the Cosmic, and (7) the Nirvanic.

According to Rajneesh (*Psychology of the Esoteric. Cuatro Vientos, Editorial Chile. 1980*) not only is Consciousness different in each of the bodies, but also the quality and content of dreams.

Consciousness will vary depending on the identification of the Observer with one or another of the bodies. It is important to mention that the name body refers to an organization or structure belonging to a certain dimension of Space. The existence of seven bodies would imply the also existence of seven dimensions.

An experimental procedure that exemplifies the existence of structures belonging to different dimensions is Cymatics (*Jenny H. 1974, Cymatics, Basilius Press. Basel*).

In it, two-dimensional patterns are created when a fine powder placed on a metal plate is made to vibrate by a sound of a certain frequency. When the frequency of the sound is increased enough, the pattern becomes three-dimensional. So here we have two dimensional bodies that result from the interaction (at different frequencies) between a vibrational field and a medium; one two-dimensional body and the other three-dimensional.

Theosophical bodies would seem to be placed in this same condition of being stable structures located in different dimensions. We will see later that Syntergic Bands and their congruent interaction with Neural Fields can be conceived from a similar perspective. In the same way the Sefirot, the Kabbalistic Universes and the levels of the "Soul" could be understood.

The first body is the Physical and its structure is organic. Your organ of thought and experience is the Brain as we know it. It is limited by Time and Space and is a hyper-complex and stable distortion of Space. Your level of Consciousness is three-dimensional.

The second body, Etheric, is, according to Theosophy, more subtle than the Physical and remains invisible to it. It is capable of traveling through Space, leaving, so to speak, the Physical body and its perception is more direct and subtle than that of this since it does not require organic receptors to decode the structure of the Lattice. The perceptual action of the Etheric body could explain Extraocular Vision in which trained children are able to perceive the visual world without the use of their retinal receptors (See: *Grinberg-Zylberbaum, J., Psychoenergetics 1983. 5:141-158*).

The Etheric body is more linked to the Neuronal Field and the Lattice and has its own structure that is more energetic than cellular.

The dreams of the Physical body are in causal correspondence with brain activity and can be stimulated by activating organic receptor mechanisms. On the other hand, dreams of the Etheric body correspond to Etheric stimuli located in the structure of Space. In this way someone can dream that they fly and in reality they do so because the movements of the Etheric body are not bound or restricted by spatial gravitation.

According to Rajneesh (*Psychology of the Esoteric. Cuatro Vientos, Edit. Chile, 1980*) the so-called spiritual visions correspond to the Etheric body and are Etheric dreams.

The Etheric body includes Space within its field of action, that is, it is freed from spatial restriction and Space is no longer an obstacle to its action. Therefore, the spatial dimension in which the Etheric body acts is incorporated within it while that same dimension remains external to the Physical body.

The Astral body incorporates Time in addition to Space. Like the Etheric body, the Astral can be located in any area of Space but has no limit to travel to even the remote past.

The Astral body according to Rajneesh is capable of remembering previous lives and corresponds to Jung's collective unconscious. From the Syntergic point of view, the Physical body is linked to the Brain, the Etheric to the Lattice and the Neuronal Field while the Astral body identifies more with both Hyperfields, but without being able to transcend them.

The Mental body incorporates, in addition to the temporal dimension towards the past, the future personal time. It is found, so to speak, in a dimension in which Time and Space are unified. The functioning of the Mental body implies an expansion in the duration of the present in which the past and the future are included within a perceptual Unity. This same expansion is related to sensory activation in which visual perception, for example, operates in a longer present duration than auditory perception. The functioning of the Astral body involves the same expansion but in a much greater order of magnitude.

The Mental body remains an individual body, however, the Spiritual body is transpersonal and therefore incorporates and transcends both Hyperfields. The experiences of the Spiritual body are shared by all who live it. It is a body of the species and not of a particular individual.

The Cosmic body is the preamble to Unity Consciousness. This body transcends Space, Time, Individuality and the conscious/unconscious dichotomy.

From the perspective of the Cosmic body everything has Consciousness.

The Nirvanic body cannot be described because language no longer exists in it. It is equivalent to Unity Consciousness and a complete identity between the Neural Field and the basic structure of the Lattice.

The Shamanic Model

The Shamanic model is bifactorial, that is, it considers the existence of two general levels of Consciousness.

Some Shamans call these two kingdoms; the visible world and the invisible world (see: *Grinberg-Zylberbaum, J. Los Chamanes de México, Vol. I to VII INPEC México, 1987-1990*). Other Shamans call them the Tonal and the Nahual (see: *Carlos Castaneda. El Fuego Interno. Emece, México, 1987*).

The visible world is equivalent to the Tonal world and refers to the level of everyday Consciousness. On the other hand, the invisible world or Nahual refers to a level of Consciousness only accessible to visionaries.

The Oguirume Shamans of the Tarahumara Mountains speak of the coexistence of three spirits in each person, thereby denoting the presence of at least three levels of Consciousness.

The invisible world for the Graniceros of the State of Morelos in Mexico is populated by "Astral" beings who defy gravity and travel through space carrying out relief work. The Shaman can have access to that subtle realm by gaining contact with the other level of Consciousness.

Some Mexican Shamans are capable of entering states of mediumistic trance, changing not only their habitual personality but also manifesting

a knowledge that does not belong to the level of everyday waking Consciousness.

The lineage of the Shaman-Nahual Donjuán Matus of Sonora has developed an entire model about Consciousness and its levels. In this model, perception appears as a result of the alignment of two systems of emanations, one external to the body and the other internal.

The body referred to in this model is not the organic body but a luminous energetic body that is visible to a psychic. The alignment of emanations is modulated through the action of a focusing mechanism that Don Juan Matus calls "Locking Point." This is located on the surface of the body or luminous cocoon and depending on its position in it, it aligns different bands of emanations, giving rise to perceptions of alternative realities.

The levels of Consciousness depend on the depth at which the Attachment Point is located.

The similarity between this model and the Syntergic one, which states that perception arises as a result of the congruent interaction between a Neural Field and the Space-Time Lattice, is obvious.

One of the common characteristics of all authentic Shamans is their capacity for direct communication, which allows them to know, without the use of verbal instruments, the State of Consciousness of those who visit them. This ability indicates that the Shaman's Neural Field is capable of fluid interaction with other Neural Fields and with the ability to decode them.

Likewise, the Shaman appears to be able to decode and directly experience both Hyperfields.

One could postulate the existence of a level of Shamanic Consciousness that I have called "**The Shamanic Band**" (see: *Grinberg-Zylberbaum, J. Los Shamanes de México. Vol. I to VII INPEC México 1987-1990*).

The Shamanic model is complex and varies from lineage to lineage, although in all of them common characteristics such as those mentioned above can be seen, and especially the existence of a generalized Shamanic Consciousness mode.

The Buddhist model

The Buddhist model is also two-factorial and is exemplified in the life of its creator. Approximately 2500 years ago the one we know as Buddha was born the son of a King. He lived his childhood isolated within his father's Palace and surrounded by all the comforts. He never knew illness, old age and poverty.

One day he decided to leave the Imperial Gardens and for the first time he had contact with the people. Astonished and hurt, he realized the existence of disability and sorrow. He abandoned his aristocratic life and for years underwent multiple teachings in order to achieve his own Enlightenment. Desperate because neither asceticism nor

Neither religious practices nor control techniques helped him, he sat under a tree to meditate with the resolution of dying or becoming Enlightened. After several days and seeing a star he achieved what he wanted.

From that moment on, he dedicated himself to teaching and did so for the rest of his days. His mind was of pristine clarity and through hundreds of speeches given to thousands of disciples he managed to create an entire movement of spiritual regeneration which still inspires and guides millions of people. Buddha was a true teacher and as such he taught everyone according to their needs and levels of understanding. Its most advanced students created their own schools and lineages trying to preserve the original teaching intact and without deviations. But since Buddha taught each disciple an individualized method, these schools differ from each other although they all maintain the same direction.

For example, there are at least three schools of Vipasana. They all use observation as a development technique but each one in different areas and contents (observation of bodily sensations, observation of emotions and thoughts, observation of the environment). The three claim to be the repositories of the Buddha's original teaching and consider the others as distant from it when in reality they are all the original teaching.

The bifactoriality of the Buddhist model is the same that Buddha lived. Its two States of Consciousness are the everyday Consciousness prior to Enlightenment and the Enlightened Consciousness.

The level of everyday Consciousness is that in which there is an identification with emotional, bodily contents or with mental fluctuations. The level of Enlightened Consciousness transcends fluctuating and temporary identifications and places the adept in a State of contact with the Reality of the Pure Self.

In that State, pleasure and pain are seen from the same perspective and there are no attachments or mental suffering. The Enlightened human being is liberated and achieves his true identity as Reality itself and total.

Buddha described a large number of States of Consciousness and their analyzes about mental conditions and their vicissitudes have not been able to be overcome.

Currently there are many different schools of Buddhism which use a wide repertoire of meditation techniques, but all of them can be placed within three main currents; the Hinayana, the Mahayana and the Vajrayana.

The Hinayana considers that Enlightenment is individual and depends on work isolated and lonely staff.

The Mahayana also considers that Enlightenment is individual but it cannot be achieved unless everyone achieves it.

The Mahayanic Buddhist helps others achieve Enlightenment even by postponing their own. Their approach is more congruent with Unity Consciousness and the development of Universal love and compassion.

Vijayana uses the energy of emotions as a vehicle to achieve Enlightenment.

One of Buddha's main discourses, *the Maha Satipatthana* exemplifies the method of this Enlightened One. In it, Buddha urges his disciples to maintain a detached observation of their bodily sensations, their emotions, their mental contents and their feelings, subtextually pointing out that any identification with them does not liberate but, on the other hand, their witnessing from the position of the Observer carries to Enlightenment.

In the Surangama Sutra [9] there is another indication in the same sense. Here the existence of different strata or levels of Consciousness is mentioned. Each level is experienced as the ego of the preceding level and becomes the content of the subsequent level, when the latter is reached.

In this model, the fundamental consideration is the nonexistence of an absolute ego state and the idea that what advances from level to level of Consciousness is the inclusion of contents of experience within a process of inclusive observation. These considerations clearly coincide with the description of the Neuroalgorithmization processes discussed in the preceding chapters.

On the other hand, one of the most beloved concepts of Buddhism is that of Sunyata or Void. Sunyata is understood as the idea that neither objects nor the self have absolute and independent existence. On the contrary, everything is part of an interdependent matrix of relationships.

The model of Transpersonal Psychology

Transpersonal Psychology incorporates teachings from the Hindu, Buddhist, Theosophical traditions and Christian, Islamic and Jewish Mysticism, within its doctrinal body.

It is called Transpersonal because it is interested in development beyond a personal ego and its field of study includes Transcendent States of Consciousness.

According to Transpersonal Psychology, the most natural and highest level of Consciousness is that of Unity Consciousness in which the differences between object and subject, Observer and observed are diluted in a Single and all-encompassing Reality.

Consciousness exists in everything but the human being fragments and limits it by assigning boundaries of separation. These boundaries are given by limiting identifications. The most common of all identities is that which is associated with the ego ideal. When a child is educated, both his parents and his school pressure him to accept his set of cultural values considered positive and reject others classified as negative.

The appearance of "negative" behaviors is punished and the manifestation of "positive" thoughts, ideas and actions is rewarded. Little by little the infant

identifies with the "positive" aspects and represses the "negative" ones.

If a Society considers certain bodily needs to be "negative", it teaches people to block them even when they manifest naturally. Thus the first frontier of Consciousness is established. When the "negative" aspects cross that border, the subject himself is responsible for denying them as part of his "real" identity, only accepting the "positive" as valid and true. A personality or mask and a shadow are thus created.

The mask is what is accepted and the shadow is what is rejected. When the shadow is activated, the subject accuses the outside world or other subjects for its appearance. In more severe cases, the shadow manifests itself as hallucinations or delusions of persecution. The subject, unable to accept the "negative" aspects as part of his real identity, projects them to the "others", thus safeguarding his identity with the "positive" aspects.

When the tension between the personality and the shadow becomes insurmountable, an identity crisis occurs which either becomes somatized, causing illness and, in the extreme, death, or activates a process of incorporation of the shadow into the mask.

When the latter happens and the subject manages to accept as part of himself the "negative" that he previously rejected and projected outside, a change of Consciousness occurs. In this, the subject acquires an ego which integrates the "positive" and "negative" aspects into a Unity.

This new identification incorporates the body and its needs as parts of the "real" identity. A boundary of separation is diluted and Consciousness expands. However, at this level of Consciousness that *Ken Wilber* calls the Centaur and which already includes the body and the shadow, there is still a border between the self and the other or between the subject and the object.

To access a new level of Consciousness, the notion of the body must undergo an expansion. In this, events, experiences and patterns that were previously considered as belonging to the external, that is, to the non-self, are incorporated into the self. In this way, the Centaur begins to identify with its territory and comes closer to Unity with others. The others and one are no longer separated but are experienced as united in a new identity.

Later, the subject is recognized as a true "son of man", that is, his Consciousness is no longer that of an independent and separate person but human in the highest sense of the word. All human emotions, all the feelings and experiences that are capable of being experienced as a human being are accepted as part of identity. It is no longer so-and-so who experiences but it is the human being in so-and-so who manifests.

This identification with the human is a more expanded level of Consciousness than the Centaur Consciousness but it is still limited and with boundaries of separation.

The next level of Consciousness could be called Cosmic when the "son of man" incorporates the Cosmos as part of his real identity.

Finally, the Cosmic man becomes the Being or the Pure Existence and partial denominations and identities cease to exist. Thus Unity Consciousness is achieved.

All levels of Consciousness are associated with strata of identification and with increasingly tenuous boundaries until the last division is broken and one lives experiencing "that" that has no name as the true. At this level it is understood that any image or percept sees itself and that what it experiences is "that" focused on oneself and finally, "that" and oneself end up merging into the One.

The Syntergic model

The greatest desire of every thinker is to reach a conception of Reality that allows us to accept its infinite diversity but at the same time places it in the perspective of a unifying vision of it.

The Sintergico model aims to achieve this ambitious purpose through the conceptualization of a scheme that explains the creation of perception.

According to the Syntergic model, Consciousness is an attribute of the Lattice of Space-Time whose fundamental or basic state also constitutes the primordial state of Consciousness, which could well be called Pure Consciousness.

The different levels of Consciousness are so many strata of the distortions that the basic structure of the Lattice can assume.

Human Consciousness, for example, appears when the human brain manages to create a Neural Field that establishes a hypercomplex macro distortion in the Lattice.

From this point of view, a visual image, as we have already seen, is in itself a particular three-dimensional distortion of the Lattice that requires, to be activated, a human brain and a Neural Field but does not require an Observer to exist. For this reason, *SM Goenka*, one of the most famous Vipassana teachers once stated (Personal Communication, 1984) that "the image is seen in itself and the sound is heard in itself."

The different qualities of Consciousness and its levels are explained by Syntergic Theory as associated with discrete strata of Lattice organization.

These Syntergic Bands also correspond to discrete strata (Neurosyntergic) of the Neural Field.

The Lattice would appear to be able to distort along a continuum without abrupt steps. The same could be considered for Neurosintergy of the Neural Field. That is to say, theoretically there should be neither Syntergic Bands in the Lattice nor quantum levels of Neurosyntergic organization of the Neural Field.

However, all the evidence described in this chapter about the existence of

different levels of Consciousness indicates that a discrete organization must be assumed for both the Lattice and the Neuronal Field.

In this way, each level of Consciousness would correspond with a congruent interaction between a Syntergic Band and a Neuronal Field with a Neurosyntergic level analogous to the Synergy of the corresponding Band of the Lattice.

In the same way that each point of the Lattice contains the totality, so each experience is an experience of the totality for the totality itself. Whether we don't understand it this way depends on our level of understanding and the identity we assume.

Living a visual image as seen by itself requires an awareness that is difficult to achieve. It is easier to assume a concrete identity and consider it as the center of perception, since this is more in accordance with common sense, which presents us with separate and independent centers of existence such as objects or organic bodies.

Each sensory quality is a level of Consciousness and corresponds to a particular Syntergic Band in congruent interaction with a Neural Field of a specific Neurosyntergia.

The latter is determined, in part, by the informational density of the Neural Field, which in turn depends on the number of neuronal interactions. This is given by the duration of brain processing, so associated with Neurosyntergia is functioning in a certain duration of the present.

I had already mentioned that the expansion of the duration of the present determines a defined temporal perception in which a series of events happening at different times are unified. Temporal unification is a transformation of space into Time and therefore can be conceived as a penetration into four-dimensionality. Thus each level of Consciousness could be conceived as functioning in or penetrating four-dimensionality.

Four-dimensionality has Consciousness as an attribute, so each sensory quality with a different duration of the present and each level of Consciousness also occurring in a particular duration of the present, could be conceived as different strata of penetration into the four-dimensional Universe until the limit of expansion maximum of the duration of the present, what exists is the pure four-dimensionality of the Lattice in pure Consciousness.

In conclusion, the **Orbitals of Consciousness** are the different levels that Consciousness is capable of assuming, from its identification with specific aspects of reality to the Consciousness of Unity where there are no dichotomies and separations between objects and subjects. At this level of fusion between the Observer and the observed, the resulting experience is that the **image sees itself** and the **sound hears itself**.

The different levels of Consciousness depend on the Synergy of the Neural Field at the level of experience and the Neuroalgorithmic capacity at the level of experience.

of understanding.

CHAPTER V

THE DIRECTIONALITY FACTOR

Both the Neural Field and both Hyperfields have ubiquity: that is, they incorporate their structure into that of the Lattice in all their locations. I had already mentioned that one of the characteristics of the Lattice distortions is that they affect and are contained in all points of it. A Neural Field, as a hypercomplex macrodistortion of the Lattice, also meets this basic condition. Until we know the limits of density and informational inclusion that the points of the Lattice are capable of containing, we will not be able to know if a Neural Field can be represented, in total form, in the same dimension of Space as other less complex distortions of the Lattice.

But regardless of whether the answer to this question is affirmative or no, the ubiquity condition must also be met for the Neural Field.

From this point of view, experience does not have to be localized. That is, since the interaction between the Neural Field and the Lattice is carried out throughout the length and breadth of Space, the experience would not have to appear localized in any particular area of the Universe. The fact, however, is that it is.

In general, we can conceive of the existence of three main locations of experience; 1. Inside the Neural Field, 2. At the edge of the interaction between the Neural Field and the Lattice and 3. In the Lattice itself.

The first location leads to an intracorporeal experience. The second, in a location of the experience in the experience itself and the third in an extracorporeal location.

Studies of Mexican Shamanism (see: *Grinberg-Zylberbaum J. Los Shamanes de México. Vol. I to VII INPEC. México, 1987-1990*) demonstrate the existence of human beings who can localize their perception in different areas of the Lattice far from your organic body.

Doña Pachita, for example, was capable of placing herself outside her body in different places in Space (see: *Grinberg-Zylberbaum J. Los Chamanes de México, vol. III, INPEC. México, 1989*).

But it is not necessary to consider these marvelous feats of perception to realize that we perceive the interaction between our Neural Field and the Lattice in a focused way. When, for example, we observe a landscape or any object, each point of the Lattice contains it in addition to all the information of the Universe. Just as Moisés Cordevero mentioned: - **"where you are, there are all the worlds"**, we could, when seeing the landscape, decode the image of the craters of the Moon or perceive a distant Galaxy because each point

de la Lattice contains their information. The fact that the resulting image is that of the landscape or the object and nothing else means that we have a focused attention mechanism.

The Syntergic Theory calls this mechanism: "**Directionality Factor.**"

This same focusing mechanism must be the one that acts intracorporeally, bringing different levels of brain activity to the Field of Consciousness. The most common of these levels is found at the end of cortical processing and is the one that allows us to experience as we do. Neither the output of the retina is a conscious percept, nor is the thalamic activation, nor is the activation of the different cerebral or cerebellar levels. We are aware of the final result of our brain processes; that is, the interaction of the Neural Field with the Lattice. However, with adequate training (see: *Grinberg-Zylberbaum J., Meditación Autoalusiva, INPEC. México, 1987*). We can become aware of cortical and even subcortical neuronal activity. It will depend on where we focus the Directionality Factor, to what level of intracorporeal activity we will have access.

Therefore, the Directionality Factor determines, in its focus, the conscious perception of both external aspects of our organic body and internal aspects of the latter.

In fact, in both intracorporeal and extracorporeal activity, all its levels and strata imply an interaction between the Lattice and the Neuronal Field. The complexity of this interaction is lower at the retinal level compared to the cortical level, but it is carried out in both. In the same way, the Neural Field interacts simultaneously with all degrees of Lattice Syntergy, but only one of the interference patterns resulting from this interaction is perceived with Consciousness.

From all of the above, it is deduced that the focusing, in Consciousness, of an area of the Lattice or one of its levels of distortion, requires a focusing mechanism.

As we saw in the previous chapter, in the Mexican Shamanic tradition and within the lineage of Don Juan Matus of Sonora, this mechanism is called Lace Point. (See: *Grinberg-Zylberbaum J. Los Shamanes de México. Vol. VI. INPEC. Mexico, 1989*).

There are at least two possibilities to explain the operation of the Directionality Factor. In a first option, the conscious focus is a natural result of the Neurosynthetic level of the Neural Field and it is not necessary to resort to any focusing mechanism external to the Fields interaction itself. In this alternative, what is focused depends on achieving congruence between the Lattice and the Neural Field at one or more of their Syntergy levels.

The second possibility does require the consideration of the existence of an external focusing mechanism and invalidates the interaction between the Lattice and the Neural Field as sufficient to explain the conscious focusing of perception.

To accept this second alternative, it is necessary that there must exist a reality independent of the Lattice but capable of interacting and modifying this basic structure of Space.

The Kabbalistic model supports this option according to what we saw in the previous chapter. The distortion of the Lattice according to Kabbalah, occurs from the Universe of Yetzirah or Formation and manifests itself in Asiyah or Action. Prior to Yetzirah, that is, before the Lattice, Kabbalah contemplates the existence of at least four Universes that correspond to three levels of the "Soul." According to this model, the Directionality Factor is commanded from outside the Lattice.

Since most human beings identify with Lattice and its distortions, the origin of this command goes unnoticed.

Only those who achieve a perception of the Universes prior to the Lattice, that is, those who have managed to situate themselves at a level of the "Soul" higher than Ruach or Spirit, will recognize that the focus of their attention is an always transcendent matter.

From this perspective, human beings are instruments of a more expanded Reality. This Reality manifests through us in individualized forms that depend on the physical and mental structure of each one.

It would seem that our development involves achieving an opening so that "that" which constitutes Reality flows freely through us. The basic postulation of the Syntergic Theory when considering perception as a result of the congruent interaction of the Neural Field and the Lattice and the existence of the Syntergic Bands explain this human condition of being an instrument of reception of a more expanded Reality.

CHAPTER VI

THE OBSERVER AND INDIVIDUALITY

The path proposed by the Syntergic Theory for the achievement of Unity Consciousness involves the simultaneous incorporation in an act of observation of so many contents of the experience until they and the Observer merge into One.

In more technical terms, the previous process could be called «Expanded Neuroalgorithmization».

Just as high-inclusion polysensory Neuroalgorithms incorporate all the information of the Brain within a high-power pattern, giving rise to an experience of ego integration, thus, the expansion of Neuroalgorithmization to the degree of including all possible information makes, in At its extreme, the information included and the resulting Neuroalgorithm are indistinguishable from the Lattice itself, resulting in the disappearance of the difference between object and subject. In this Unity Consciousness, the Observer and his perceptual contents merge into One Unity; that is, they become One.

In Pantanjali's aphorisms on Yoga (see: *Taimni: Science of Yoga. Adyar India, 1961*), this author describes the Samyama technique as suitable for achieving the above. Samyama consists of observing an object and maintaining its observation until the Observer and the object merge into one. Yoga calls this fusion Samadhi. The path of Yoga involves the Samadhica observation of increasingly subtle objects until the last "object" is the Being itself. At that moment Unity between object and subject is achieved.

In the Kabbalah model, each level of the "Soul" from Nefesh to Yechidah (Singularity) is more subtle and equally, the Universe associated with each "Soul" represents, as in Yoga, an "object" of observation at a time. greater subtlety.

Thus, for example, Asiyah or Action would correspond to visible distortions of the Lattice; Instead, the Ein Sof would be associated with a more intangible Reality.

Kabbalistic development, in the same way as Yogic development, seems to involve this rise from the gross to the subtle.

We therefore apparently have two paths of development. In the Shamanic path and in Syntergic "technology", the ascent to Unity Consciousness occurs when all possible experiences are managed to unify in a simultaneous observation. In the Yogic and Kabbalistic journey (towards the same Consciousness of Unity), the observation is in steps from the most concrete to the most abstract. Of course, Samadhi in the Being implies fusion with all previous levels, in the same way that in Kabbalah, identity with the Singularity includes the incorporation of all previous levels of "Souls."

In the same way, in the Syntergic model, Neuroalgorithmization incorporates

both conditions; the simultaneous inclusion of different elements and the increase in abstraction.

In fact, a Neuroalgorithm of high power is correlative with a more subtle level of Reality, while a Neuroalgorithm of poor inclusion corresponds to more concrete levels of the same Reality. Therefore, the two paths of development are and lead to the same thing.

The "synthesis" of a high-power Neuroalgorithm is associated with the activation of a Neural Field of high Neurosintergia and therefore with the possibility of congruent interaction of this Neural Field with a Syntergic Band of high coherence, informational density and frequency.

This interaction mechanism implies a true perceptual capacity by part of the brain and explains our ability to receive subtle information.

Each human being is characterized by an individualized capacity given by the structure of his brain and therefore by the specific and personal morphology of his Neuronal Field.

This individual morphology is seen in the also individual morphology of the pattern of interhemispheric correlation that each brain manifests (see: *Grinberg-Zylberbaum, J. and Ramos J. 1987. Patterns of interhemispheric correlation during human communication. International Journal of Neuroscience. 36 [1-2]; 4 [1-34]*).

Therefore, individuality could be defined as dependent on the particular and specific capacity for reception, interaction or capture of more or less subtle aspects of the information contained in the different Syntergic Bands.

Even in Unity Consciousness, individuality continues to expand and not disappear.

But obviously individuality is not a state or condition of passivity.

Each human being represents a unique and non-repeatable event in the entire history of the Universe. It could well be stated that in addition to being recipients of Syntergic Bands, we are their creators.

The most evolved human beings of all time have bequeathed to the Species the syntergic Bands that they created. Some traditions such as the Tibetan have techniques to recreate such Bands and thus experience the States of Consciousness of their creators. To achieve this marvelous feat of perception, they use visualizations.

The famous Tankas on which Buddhist Deities are drawn in great detail are visualized with the utmost accuracy by trained adepts. The geometric schemes, colors and shapes inscribed in these drawings, when visualized, activate a Brain State that serves to activate a Neural Field with the exact morphology to establish a congruent interaction with the Syntergic band that represents the level of Consciousness of the corresponding Deity. .

Kabbalah has also developed visualization techniques to, for example, recreate the State of Consciousness associated with the different Sefirot. For this, the

The meditator visualizes the Hebrew name of the Sefira in question, thus managing to create a Neural Field that interacts congruently with the Syntergic Band associated with the Sefira that is desired to be experienced.

In Consciousness during daily wakefulness, reality is filtered by the mind in such a way that what is perceived is "colored" by the conception, emotions, feelings and State of vitality of the subject. Since in daily wakefulness what exists is an identification with the mind and the body, they will determine the perception. If there is vitality, everything will be seen in that light, if sadness, reality will appear sad, if optimism; optimistic etc., etc.

When the subject remembers that he can witness the State of his mind and his bodily conditions from the reference of a detached observation, a perceptual leap occurs in which reality stops being nuanced or filtered and the existence of a self that transcends is perceived. the varying conditions of his mind and the states of his body. In this way, the **Observer's condition is activated and there are no variations but rather a stable and constant reference point.**

Furthermore, the Observer appears neutral with respect to changes in his perception. Since these are unified in the act of observation, a high-power Neuroalgorithmic State of functioning is activated because regardless of the alterations of the information that feeds it, the **Observer does not fluctuate.**

In this condition, the level of Consciousness of daily wakefulness is transformed into the level of **Self-Awareness** in which the Observer acts as identity.

However, at the next level of Consciousness, the Observer disappears as an entity separate from its objects of observation and **Unity Consciousness** is reached in which the difference between subject and object ends.

Both at the level of everyday Consciousness and in Self-Consciousness and in Unity Consciousness there is individuality but this expands from level to level and what is transformed is the understanding of the self, mediated through adequate Neuroalgorithmization.

The passage from Self-Consciousness to Unity Consciousness occurs when the act of observation incorporates all the possible contents of the experience. The Observer unifies all these contents and therefore the Unity of the Observer and its objects of observation are produced.

This Unity Consciousness is a contact with Pure Existence and both Existence and life itself surpass all attempts at theoretical explanation.

CHAPTER VII

PRACTICAL IMPLICATIONS

From the postulates of the Syntergic Theory I have developed a meditation technique (see: *Autoalusive Meditation. INPEC. Mexico, 1987*), and a Psychophysiology of Power (see: *Psychophysiology of Power. INPEC. Mexico, 1988*).

Self-allusive meditation is a Consciousness technology designed to activate the level of Self-Consciousness and Unity Consciousness. It is based on the detached and simultaneous observation of different areas of experience; bodily sensations, thoughts, emotions and the environment.

The Psychophysiology of Power is a technology of Consciousness designed to positively influence both Hyperfields. It is based on the consideration of the existence of a Collective Directionality Factor capable of being modified by the individual Directionality Factor, and on a Strange Attractor of the Ideal Future of the Hyperfield with which it is possible to establish contact.

The Hyperfield can be conceived as a Macro Neural Field that, like the individual Neural Field, has a direction of development and a focus through the focusing of a Collective Directionality Factor.

The possibility of affecting the Hyperfield and modifying the focus of its Directionality factor is based on the experimental discovery of the influences that the brain activity of a subject exerts on other subjects (see: *Grinberg-Zylberbaum J., and Ramos J. 1987 . Patterns of interhemispheric correlation during human communication. Journal of Neuroscience 36 [1-2]: 41-54*). In these experiments we discovered that if two subjects interact preverbally, the one of the two with higher levels of interhemispheric correlation modifies the interhemispheric correlation of his partner, attracting him towards his own level.

Since the interhemispheric correlation is an index of the degree of Neurosintergia of the Brain, the results indicate that there is a direct relationship between Neurosintergia and personal Power. In this way, it can be deduced that the greater the Neurosintergia of a Brain, the more it will affect the Neurosintergia of other Brains, their Neural Fields and therefore the Hyperfield itself.

On the other hand, just as there is a direction of individual development towards Unity Consciousness, represented by an axis of Neurosintergic increase of the individual Neural Field, so there is also an evolutionary direction of the Hyperfield.

The Syntergic Theory postulates that this direction of hypercampal evolution does not It is random and is commanded by a Strange Attractor.

The Strange Attractor of the Ideal Future of the Hyperfield is equivalent to Theihard de Chardin's Omega Point (see: *Theihard de Chardin. The Activation of Energy. Edit. Taurus, Mexico, 1965*) and can be conceived as the State of greatest Centrality and Complexity of the Universe that attracts the distortions of the Lattice to itself. This attraction is responsible for the elemental distortions of the Lattice being organized into complex systems from the atom, the molecule, the living cell and the human organism, leading to the organization of the most complex Lattice; the human brain.

In the Psychophysiology of Power, the contact and perception of the Strange Attractor of the Ideal Future of the Hyperfield occurs when individual Neurosintergy is increased through Self-Allusion Meditation and when the duration of the present is expanded. This contact between the individual and the Strange Attractor of the Ideal Future of the Hyperfield is experienced as ecstasy and is what the Christian mystical tradition calls the "**State of Grace.**"

The Psychophysiology of Power is a Psychophysiology of the leadership of Consciousness and as such represents one of the most impactful practical applications derived from the Syntergic Theory.

Another possible practical repercussion derived from the Syntergic Theory is the possibility of modifying the curvature of Space by affecting the Gravitational Force.

En un experimento realizado en mi laboratorio (ver: *Grinberg-Zylberbaum J., 1982. Psychophysiological correlates of communication, gravitation and unity. Phychoenergetics. 4: 227-256*) we discovered that changes in interhemispheric correlation determined oscillations of gravitation in the vicinity of the subject.

The above means that the modifications of the Neurosintergia of a Field Neuronal, they affect the Lattice Syntergy.

The ability to affect gravitation at will and use this gravitational modification has immense practical implications, such as transportation, levitation, and even the creation of a gravitational drive.

Since the Lattice is a superconductor, the increase in the coherence of a Brain is equivalent to and produces an action similar to the Meissner effect (see: *Beiser A. Conceptos de Physics Moderna Mc. Graw Hill. Madrid. 1965*) in which a magnet levitates when placed on a superconducting material.

Another practical application of the Syntergic Theory is in the field of communication.

In a recent experiment (see: *Grinberg-Zylberbaum, J. Creation of Experience INPEC. Mexico, 1988*), we discovered the existence of Transferred Potential.

When two subjects have managed to establish a preverbal empathic communication and are then separated from each other, the stimulation of one of the two subjects activates a potential in the other without the mediation of sensory signals. The potential

Transferred is a manifestation of a direct exchange of specific information from Brain to Brain and could be used as a means of sending information without the use of electronic instruments.

We are about to start an experiment to test whether there is a speed of transmission of the **Transferred potential**.

The prediction is that the exchange of direct information Brain to Brain is instantaneous, so the communication technology that could be derived would allow an information exchange without time delays and at any separation distance.

On the other hand, the capacity of the Lattice to contain colossal information in each of its points could be used in the invention of computing systems that use the same structure of the Lattice both to store information and to carry out informational analysis and computing operations. . The invention of a Lattice computer similar to the human Brain which would be capable of creating energy fields similar to the Neural Field and taking advantage of its operations is another of the practical repercussions of the Syntergic Theory.

Finally, the Lattice has a practically infinite energy capacity in each of its points. One could conceive the creation of an instrument that would extract energy directly from the Lattice and transform it into electricity, heat, etc. This Lattice energy generator would solve all the planet's energy supply problems.

In the same way, the plastic capacity of the Lattice and the possibility of distorting it in specific shapes could be used to materialize objects and even biological organs that could be used both for the satisfaction of material needs and in medical practice. This application together with the direct decoding of the Lattice to recover vision in the blind has already been tested in practice; (see: *Grinberg-Zylberbaum, J. Los Shamanes de México. Vol.*

III. INPEC. Mexico, 1989 and Grinberg-Zylberbaum, J. 1985. Extraocular Vision. Psycho energetics. 5: 141-158).

EPILOGUE

UNIT

The secret lies in the unification processes. For "Cellular Consciousness", bodily unity is a secret; Each cell receives influences that come from a totality that is inaccessible and totally transcendent with respect to itself.

However, at the same time, the whole is algorithmically represented in each of the elements that form it and the cell does not escape this holographic law.

The same thing happens with human Consciousness. This, in each of us, receives influences from an inaccessible and totally transcendent totality and yet at the same time, this totality is algorithmically represented in each individual Consciousness.

In the Brain, the same dynamics are structured in the two processes that the Synergic Theory considers fundamental to understand experience and perception; Neuroalgorithmization and the activation of the Neural Field.

Through convergence circuits, information from the entire brain is concentrated into highly convergent, polysensory cell populations. The resulting Neuroalgorithms dynamically represent the information of the Unit and the totality in each of its elements.

On the other hand, the Neural Field is the means that allows access to an even more powerful unification; that of the Hyperfield. Both processes complement each other and are necessary. A percept cannot be created without a Neural Field capable of distorting the Lattice of Space-Time. The same percept cannot be identified if it has not been Neuroalgorithmized.

In the same way that each element receives influences from the Unit of which it is a part, each element of a totality affects the Unit. For example, a Neuroalgorithmic modification produces a concomitant alteration of the Neural Field and the Hyperfield.

The influence of an element is diluted as the Unity is magnified. Thus, the same Neuroalgorithmic change that powerfully alters a Neural Field, affects but to a lesser extent the Hyperfield.

Exactly the same dynamics have been described in the field of Mysticism. For example, Moshe Chayim Luzzatto wrote (see: *The Way of God. Feldheim Publishers Ltd. Jerusalem, 1977*) that there are spiritual forces coming from the Oneness that affect each human Consciousness and that in turn the individual Consciousness sends influences that affect the realms spiritual.

The Syntergic model explains such influences through its central postulation; namely, the interaction between the Neural Field and the Space-Time Lattice. We are part of a Planetary organism of which we are cells. We interconnect through the Lattice and our Neural Fields.

The Syntergic Theory is a model that tries to explain this Planetary Unity.

APPENDIX

REFLECTIONS ABOUT TIME

Countless questions can be asked about time: from its objective existence to its relativity. I will start with the first question, namely; if its existence is real or if it is just a subjective product of our psychological functioning. Without a doubt, time, in your perception, changes according to the psychological state. Everyone knows the experience of feeling how a minute, measured by a clock, subjectively lengthens when we are in a situation of great demand or danger, and how it shortens considerably when we live a pleasant experience.

On the other hand, Alberto Einstein was in charge of demonstrating that time has a relative reality which depends on the speed of the subject who measures it. As a traveler approaches the speed of light, his time slows down relative to a stationary observer and he ends up disappearing at the very limit of the speed of light. The famous twin paradox illustrates this temporal relativism. In it, one of the twins travels to a distant star at high speed, close to the speed of light, while the other remains on Earth. Upon the traveler's return, his brother has aged considerably more than him.

In this way, both from an objective and subjective point of view, time does not have an absolute existence in terms of the speed of its passage.

Does this mean that time does not exist? Answering this question affirmatively would imply denying the existence of the past and a temporal direction of events. For example, if a drop of ink is poured into a glass of water, sooner or later all the water will have been dyed with the color of the ink; The direction of the process is from the drop to its dilution. It would be unthinkable and absurd to consider the existence of a reverse temporal direction. That is, from dilution to drop, and therefore the existence of a real and not objective temporal directionality must be assumed.

However, some frontier physicists such as *Jack Sarfatti* believe that there is a possibility that elementary particles exist; tachyons, capable of traveling at supraluminal speeds and therefore in an inverted temporal direction with respect to the usual one, that is, from the future to the past.

As far as I know, the existence of tachyons has not yet been demonstrated, but instantaneous interactions at a distance have been demonstrated; that is, without delay. This implies that from an objective point of view, time is capable of disappearing. On the other hand, mystics and contemplatives of all ages have spoken of the existence of a State of Consciousness that functions in timelessness. They

They affirm that everything that exists happens in an absolute present, in which neither the past nor the future exists. This means that also from a subjective point of view time can cease to exist.

How to combine all these different conceptions and reach a conceptualization that includes them without contradictions? A possibility in this sense is offered to the Lattice model and the Syntergic Theory. According to our knowledge of the Lattice, it is capable of varying its organization, from a basic level of total symmetry and coherence to its hyperdistortion given by its interactions with the Neural Field and the Hyperfield. It could be postulated that in the basic state of the Lattice, time does not exist and that a man whose Neural Field is of sufficient Syntergy not to distort the Lattice, will experience the mystical experience of timelessness in an absolute present.

On the other hand, in the distorted Lattice, time does pass and consequently also in the experience of a human being whose Neural Field distorts it. Subjective temporal relativity then depends on the level of Lattice distortion, which in turn depends on the level of Consciousness and the cerebral and perceptual functioning of a subject.

The Lattice in its basic state is as timeless as timelessness at the speed of light. This correspondence would seem to indicate that in reality what we call "speed of light" corresponds to the basic referential state of immobility of the Lattice itself. The constancy of the speed of light regardless of the speed of the person measuring it points in the same direction.

In other words, it would seem that in the Universe the reference of immobility is that of light, which we mistakenly consider in motion when in reality it is the manifestation of the basic state of the Lattice. With respect to that "immobile reference" everything has a passage and we call that time.

In relation to our perceptual functioning, the differences in this "temporal passage" produce notable effects such as the different qualities of the experience, which, as we have already seen, are related to the duration of the present and the Syntergy of the Neural Field.

Our temporary ability to distort the Lattice is generally fleeting. Every 50 thousandths of a second we create a visual image that does not remain static but disappears to give rise to a next image that merges with the first through what Don Juan Matus called the "Glue of Reality" thus giving us the illusion of continuity.

The same thing happens with sounds which merge with each other in a continuous process of creation and death.

The question might be asked: What would happen if we could expand the duration of a visual percept? It seems to think that in that case we would be able to materialize the objects created by our brain functioning. In other words, we would fix the Lattice distortions given by the interaction with our Neural Field. That

This possibility can be realized, I have no doubt. In fact, some of the Mexican Shamans such as Pachita were capable of materializing objects and even biological organs.

In general, the creation of different levels of Reality depends on the time of its management and therefore a deep analysis of time is so fundamental and important.

An analysis is also worth attempting regarding the permanence of objects.

Why, for example, is a rock harder than a cloud? A physicist would tell us that his science has already managed to understand and has also been able to explain such differences and that these are related to the atomic and molecular structure. A solid is a solid because the interatomic distance within it is smaller than that found in a liquid. A gas is an organization of atoms and molecules in which the empty spaces are much larger than those of a liquid, etc.

However, why, if both gas, liquid and solid are different distortions of the same Lattice, does the difference in distance result in varying levels of permanence?

Does the permanence of a visual fantasy depend then on the distance between the distorted elements of the Lattice?

If we could imagine a solid and heavy rock, what prevents it from falling? materialize and what allows it?

As I mentioned before, we have proven evidence about the possibility of materializing objects (see my book: *Los Shamanes de México. Vol. III Pachita. México INPEC 1987*) so the questions I have just posed are not a simple game of artifice but a concern arising from an empirical observation.

Something in the morphology of the Neural Field and its interaction with the Lattice must be the key to understanding both the different qualities of perceptual experience (light, sound, etc.) and the permanence of Lattice distortions in phenomena. of materialization. That something is related to time and its mystery.

I said before that for an object moving at the speed of light, time does not pass and that the same thing happens for Lattice at its basic level of total coherence and symmetry. On the other hand, for anyone who moves at a speed less than that of light or for any distortion of the Lattice, time does exist.

This means that time could be the result of any change or modification of the basic structure of the Lattice. The latter explains why temporal modifications occur associated with the presence of gravitational fields, since the latter are also alterations in the structure of the Lattice: "curvatures of space" as Einstein called them.

Since the Neural Field modifies the structure of the Lattice, the brain structure and its functioning are "creators" of time. On the other hand, the timeless structure of the Lattice in its basic state when modified by Consciousness

Human is imbued with time. This probably means that time is, more than anything else, a human creation.

However, a distortion of the Lattice produced by any elementary particle or by a macroscopic body must also affect time if, as I stated before, it depends on the existence of Lattice distortions. On the other hand, when talking about time, we are assuming its non-existence in the same way that when referring to Being or Consciousness, subtextually, we are pointing out its non-existence. It is not possible to talk about something without assuming the existence of the opposite. Therefore, time implies non-time.

The Lattice model satisfies the need for the existence of timelessness in the undistorted Lattice and of time in the distorted Lattice. Both brain activity and its products and inanimate matter and its variants distort the Lattice. Therefore, both "create" time.

BIBLIOGRAPHY

- Beiser A.* Concepts of Modern Physics. Mac Graw Hill. Madrid. 1965.
- Buddha-Maha Satipatthana.* Unknown date.
- Blavatsky M.* The Secret Doctrine. Theosophical V. Press Pasadena California. 1888.
- Castaneda Carlos.* The Internal Fire. EMECE, Mexico. 1987.
- Goenka SM* Personal Communication 1894.
- Grinberg-Zylberbaum J.* 1976. Journal of Theoretical Biology 56: 95-110.
- Grinberg-Zylberbaum y E. R. John.* 1981. Physiology and Behavior 27: 749-751.
- Grinberg-Zylberbaum J.* 1981. Psychoenergetics. 4: 227-256.
- Grinberg-Zylberbaum J.* Psychoenergetics 1983. 5: 141-158.
- Grinberg-Zylberbaum J.* Los Shamanes de México Vol. 1 to 7. INPEC México 1987-1990.
- Grinberg-Zylberbaum J. y J. Ramos.* 1987. International Journal of Neuroscience 36(1-2):41-54.
- Grinberg-Zylberbaum J.* Self-allusive Meditation. INPEC Mexico 1987.
- Grinberg-Zylberbaum J.* The Orbitals of Consciousness. In: Teaching and Research in Psychology. Vol.
- Grinberg-Zylberbaum J.* Psychophysiology of Power. INPEC. Mexico. 1988.
- Grinberg-Zylberbaum J.* Creation of Experience. INPEC. Mexico 1988.
- Jenny H.* Cymatics. Basilius Press Basel 1974.
- Kaplan Aryeh.* Meditation and Kabbalah. Edit. Samuel Weiser Maine EE. UU. 1982.
- Luzzatto M. Ch.* The Way of God. Feldheim Publishers Ltd. Jerusalem 1977.
- Pribram Karl.* Personal Communication 1986.
- Rajneesh.* Psychology of the Esoteric. Four Winds. Edit. Chile. 1980.
- Scholem G. Gershom.* On the Kabbalah and its Symbolism Schocken Books. NY. 1969.
- Sarfatti J.* Comunicación Personal. 1985.
- Schwartz E.* Personal Communication. 1975.

Taimni. Science of Yoga. Adyar India. 1961.

Theilhard de Chardin. The Activation of Energy.

Edit Taurus. Mexico. 1965.

The Surangama Sutra. Translated by Lu Kuan YU.

B. L. Publications. India 1978.

Wilber Ken. Consciousness without Borders Kayros. Spain.

BOOKS BY THE SAME AUTHOR

The Internal Experience. Thresholds Mexico, 1975. INPEC 1987.

The Construction of Reality. Thresholds, Mexico. 1975. INPEC 1987.

The Creations of Existence. Thresholds. Mexico, 1976.

The Vehicle of Transformations. Thresholds. Mexico. 1976.

Beyond Languages. Thresholds. Mexico. 1976.

Psychophysiology of Learning, Trillas. Mexico. 1976.

New Principles of Physiological Psychology. Thresholds. Mexico. 1976.

The awakening of consciousness. Thresholds. Mexico. 1978.

The Fundamentals of Experience. Thresholds. Mexico. 1978.

The Conscious Brain. Thresholds. Mexico. 1979.

Psychophysiological Bases of Memory and Learning, I Phase of Memory.
Thresholds. Mexico. 1979 - Editor.

Psychophysiological Bases of Memory and Learning. II The Location of the
Memory. Thresholds. Mexico. 1979 - Editor.

Psychophysiological Bases of Memory and Learning. III Nature of
Memory. Thresholds. Mexico. 1980 - Editor.

Psychophysiological Bases of Visual Perception. I Subcortical Structures.
Thresholds. Mexico. 1981 - Editor.

Space and Consciousness. Thresholds. Mexico. 1981.

The Manifestations of Being. I Pachita EDAMEX. Mexico. 1981.

The Manifestations of Being. II Cuauhtemoczin. EDAMEX. Mexico. 1982.

The Angelmatic Light. EDAMEX. Mexico. 1983 INPEC 1988.

In Search of Being. INPEC. Mexico. 1987 - 1990.

Electrophysiological Correlatives of Human Communication. School of Medicine. UNAM Doctoral
Thesis 1987.

Self-allusive Meditation. INPEC. Mexico. 1987 - 1990.

Return to the light. SEP. Mexico. 1987.

The Shamans of Mexico. I Native Mexican Psychology. Alpa Corral, Mexico
1987. INPEC 1990.

The Shamans of Mexico. II Indigenous Mysticism. Alpa Corral. Mexico, 1987 The Shamans of
Mexico. III Pachita. INPEC. Mexico 1989 Heptada Madrid

Spain 1990.

The Shamans of Mexico. IV The Worldview of Shamans. INPEC Mexico 1988.

The Shamans of Mexico. VB Brain and The Shamans. INPEC. Mexico. 1989.

The Shamans of Mexico. VI The Voice of Ver. INPEC. Mexico 1989.

The Shamans of Mexico. VII B Double. INEPEC. Mexico 1990.

The Expansion of the Present. INPEC. Mexico. 1988.

Creation of Experience. INPEC. México. 1988.

Psychophysiology of Power. INPEC. Mexico. 1988.

Songs of Enlightened Ignorance. INPEC. Mexico. 1988.

The Creation of Experience. The books of the Beginning. Madrid Spain, 1990.

Transcendent Meditation Techniques. Heptad Madrid Spain. 1990.

The Conquest of the Temple. Heptad. Madrid Spain. 1990.

The meditation. INPEC. Mexico. 1991.

Flow in B without I. INPEC. Mexico. 1991.

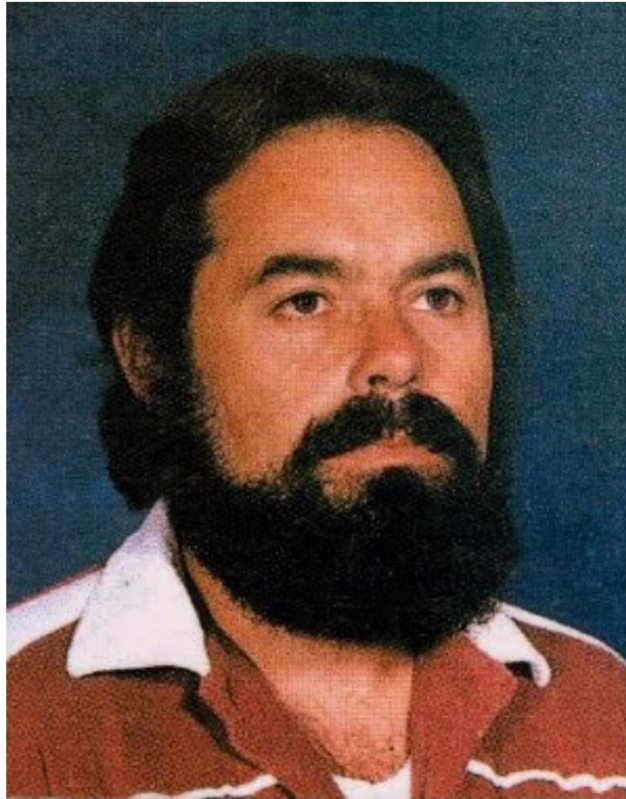
The Syntergic Theory. INPEC. Mexico. 1991.

The Battle for the Temple. INPEC. Mexico. 1991.

The Life Force of the Previous Heaven. INPEC. Mexico. 1991.

The prototype. INPEC. Mexico. 1991.

The Taste of Enlightenment. In press.



Jacobo Grinberg-Zylberbaum (1946 - Disappeared on December 8, 1994) is/was a prolific Mexican researcher in the study of the brain and its relationship with consciousness, a deep expert in meditation and an enthusiastic student of Kabbalah. His outstanding work promotes a redesign of the paradigms that govern the relationship between mind and matter, between science and consciousness. With his limited possibilities, he immersed himself in the brains of shamans and yogis, contrasting their experiences, trained children from 8 to 10 years old in extraocular vision and scientifically confirmed telepathy and its different variables.

He graduated from the Faculty of Sciences of the UNAM, where he studied Psychology, and among other postgraduate studies he obtained a doctorate at the New York Medical College, during which he dedicated himself mainly to keeping an electrophysiological record of the human brain exposed to stimuli. geometric.

One of the most popular stages of his professional career was the work carried out together with the legendary Mexican healer Pachita, with whom he worked, from a scientific perspective, on the methodological evaluation of the manifestations of consciousness in human beings. From these experiences he wrote the most popular of his books, "Pachita. The manifestations of being. Starting from his work with Pachita, which culminated in 1988, Grinberg would unfold his experience with the Mexican healer to build one of his most representative theories, the Syntergic Theory. Later he delved into the study of the energy frequencies that human beings manifest during meditative states, which are measurable, and therefore verifiable.

In December 1994, Jacobo Grinberg mysteriously disappeared. A strange disappearance of which nothing is known yet. As a legacy, in addition to his exemplary attitude towards the scientific study of consciousness and multiple "ethereal" phenomena, he left the foundation of the National Institute for the Study of Consciousness and more than fifty books, as well as countless studies and research.

Grades

[1] A Neuroalgorithm is a neural pattern that concentrates large amounts of information in its structure.

<<

[2] Ver *Grinberg-Zylberbaum, J. 1976, Journal of Theoretical Biology* 56: 95-110. <<

[3] Ver: *Grinberg-Zylberbaum J. y John E. R. 1981. Physiology and Behavior. 27: 749-751. <<*

[4] Ver: *Grinberg-Zylberbaum J. y Ramos J. 1981. International Journal of Neuroscience. 36 (1-2): 41-54. <<*

[5] *Grinberg-Zylberbaum J. The Orbitals of Consciousness. In: Teaching and Research in Psychology. Vol .*

[6] Illegible text of the original scan (ED Note). <<

[7] Taken from: *Meditation and Kabbalah*. Aryeh Kaplan, S. Weiser, 1982. <<

[8] «*The Secret Doctrine*». Theosophical V. Press. Pasadena California. 1888. <<

[9] See *The Surangrama Sutra*. Translated by Lu Kuan Yu. BL Publications. India. 1978. <<