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~ Collection of Interviews ~

VIDEO TRANSCRIPT – PART 2

First interview (00:00 – 06:07)

When you see this image, what you register is the image, that's it. You don't register the process of its creation. No, that process is unconscious. The brain is responsible for creating this image, and one is placed, it's placed at the end; you simply perceive it as the final result. I'm working on neurophysiology, brain activity, and trying to study certain aspects of brain activity from the perspective of synergistic theory, which is a theory I've been developing for a few years. It's a theory about how experience is created. So, there are these three main approaches: the neurophysiological laboratory approach, the shamanic approach, which is field studies, and the study of different mystical schools. It's what I was saying before: we are all interrelated, so we already know that there is interaction even between the brain activity of one person and another. So, your brain activity interacts with mine, and mine with yours.

Everyone is an individual who is influenced by everything that happens above the ego. So that's reality, that's how it happens, right? We're all constantly influenced by what happens. Many of our thoughts aren't even our own, but come from the collective, because there's that constant interaction between all the brains that are interacting. So, there are things from the collective that negatively or positively affect each person, depending on what each person is like. Science isn't defined by its subject, but rather by its method. So, you can research whatever you want, well or badly. If you research it well, you're doing science; if you research it poorly, you're doing quackery. So there is no conflict or opposition, that is, I can do a study about Mexican shamans using very rigorous procedures, not rigid, but serious, that allow me to have that true knowledge or I can do it in a disorganized way and then I will be scientific and the other not, but science has nothing to do with, let's say, being rigid, but rather it opens paths for you, and the culture does not like its members to deviate from its norms, so there are many controls to not, to avoid this.

But a healthy culture is one that allows and encourages creative individuals within it, who explore other levels, but who explore them in such a way that they can be incorporated. What is freedom for you? Well, freedom comes from knowing yourself. That is, the more you know yourself, the more daring you are. The more you know yourself, the more you can exercise that freedom. The less you are subjected to pressures or aspects that prevent you from being. So, freedom comes from knowing yourself. The more knowledge, the more freedom. What most caught my attention about Don Pachito was the state of his consciousness. He was a person who seemed to be at one; that is, he lived with his environment in a totally organic way. There was no separation, there was no struggle, but rather a state of total fluidity, and he also possessed extraordinary self-knowledge.

For example, with Don Pachito, the Shaman who could follow his own internal processes step by step. Yes, knowing, for example, how his mind worked. He had access to aspects of himself that we generally don't have. We function in the final product of our processes. The term paranormal is a misnomer, isn't it?

Because depending on who is using it, it depends on the culture, it depends on ... I mean, if you're with them, well, for them, what's normal is something that for other people is abnormal. For them, what we do is abnormal compared to what they do, so for them paranormal is very elusive, very, very dangerous. It's more like it's at one extreme, right, of human potential.

Second interview (06:07 – 12:46)

Look, the technique I use consists of a first phase: you sit down, close your eyes, and begin to observe your breathing. You begin to observe your breathing, and thoughts and sensations will appear; you don't repress them. For example, if a thought appears, you let it pass and return to your breathing. Another thought appears, you let it pass, observe how it is born and dies, and return to your breathing. This, by the way, is a common technique in Buddhism; it's exactly what is done in the first level of Buddhism.

This sort of prepares you, prepares you, prepares you because in the first phase you have to learn to concentrate, you have to learn to focus your attention, you have to clear your mind, and the way to clear it. The mind is not by fighting against the mind, nor is it, you can't, um, get rid of it. There's no way to get rid of it, and if you fight against it, it's the worst thing you can do. Constructed and the one who doesn't think, that can't be done. You strengthen it, but I also don't think it's bad, um, to have a mind. Man, it's necessary to have an understanding, it's wonderful, because it would be disastrous to be left without this part. But transcending a level, of course, but this

mind that bothers us, these repetitive thoughts, I think that we do have to clean them, and the way to clean them is to accept them, paradoxically, it's to accept them and let them pass, and let them surface and surface and surface until a moment comes when they begin to calm down, and then one can sink with the breath, be at that point. Well, that's the first phase of the technique.

A second phase consists of beginning, for example, to observe your thoughts, your body, your sensations, unifying your body, exploring your body, observing part by part, feeling, accepting, without fighting against your body, without judging it, without analysing it, but simply, for example, after you're in this already concentrated breathing, you begin to feel the top of your head, the tactile sensations, the sensations of the surface. Then you begin to feel each part, each part of your body, as if bathing it, exploring it little by little, until you reach a point where you can observe your body as a whole; it's like recovering your body image. Then, you observe your body, you witness your body while simultaneously feeling it.

When you manage to do this, this Buddhism, because it's a Buddhist practice, is called Vipassana (TLN: “to see things as they really are”, is one of India's most ancient techniques of meditation). It's a very extraordinary way of healing, of cleansing. In addition to placing yourself at the point of observation where you can perceive your entire body as a whole. You are accepting everything that happens there, but you are in a transcendent position with respect to it. Exactly.

The next step is to begin, in the technique I practice, is to begin to activate simultaneous perception, in such a way that you perceive your entire body with all its bodily sensations and, simultaneously, your breathing. Exactly.

The next step involves, for example, paying attention to your thoughts.

So, you perceive your thoughts. What thoughts are there? What relationships are there between one thought and another? What networks of thoughts occur? And you perceive them with the same attitude you perceived your breathing and your body, without judgment, without analysis, accepting all the thoughts that occur, but placing yourself as a witness to them. You are simultaneously feeling and living your thoughts, but at the point of transcendence.

The next phase involves simultaneously observing your body, your breathing, and all your mental processes — a simultaneous observation.

Well, once you've finished this, once you can perform this simultaneous observation, you begin to pay attention to your emotions. What emotional changes are there?

What are the emotional tones? The emotional luminosity, the qualities of the emotion, and you observe your emotions with the same attitude with which you observed your thoughts, your body, and your breathing. When you achieve this observation of your emotions, you simultaneously observe your breathing, your body, your thoughts, and your emotions.

Then you begin to observe your internal images in the same way, until you achieve a perception, an observation, just as you observed the other, without judgment, without

analysis of your internal images, and you simultaneously observe your breathing, your body, your thoughts, your emotions, and your internal images.

But the next step, sorry, the next step is to observe the sounds of the environment and observe them in the same way you observed your thoughts, your emotions, your body, and simultaneously observe the environment, body, emotions, thoughts, etc. Then observe the visual world. There comes a moment when you can simultaneously observe all the components of your experience, something very strange happens. There's a kind of threshold that is crossed and you connect with yourself, but who is the self with whom you connect?

It can't be described, because it's unifying all of that. In a way, the technique of incorporating observation into observation and making it simultaneous, makes you reach a threshold where all the conceptions you had of yourself disappear, and you connect with something that is beyond those conceptions, but much closer to yourself than ever before, and you also realize that this self is inseparable from the whole. And what is the whole? All of that is

Third interview (12:47 – 29:10)

I'm going to tell you where I am in terms of my understanding of the relationship between consciousness and the brain, and perhaps with that I can answer your question. Well, first of all, it's very clear that we interact with an informational matrix, with an informational field, which contains all the information in each of its portions. It's a holographic informational matrix. But at that level, there is no quality of experience; there are no objects separated from one another, from others, but rather it is an informational field of extraordinary complexity. Our brain interacts with this informational field, which some call the quantum field; others, like David Pom, called it the implicate order; synergistic theory calls it the synergistic field. In short, no matter what you call it, current physicists are talking about a prespatial field. The brain interacts with this field, and from this interaction, as a final result of cerebral processing, perceptual reality appears as we know it.

These are objects with their colours, shapes, and textures. The information about these objects is found in this informational matrix, but not their quality. The brain is somehow responsible for decoding this informational field, and the final result is perceptual reality. Now, we generally have the confusion of seeing the final result instead of the final result, the primary stimulus. And this results from an inability to access the process.

In other words, the final result of the brain's interaction with the informational matrix, this perceptual reality. It is at the end point of a process, and we as perceivers, as observers, as witnesses, find ourselves at this end point. We have no access to how perceptual reality is created, only to its final result. And from this confusion arises the fact that we think this final result is not our product. Now, from this point of view, brain capacity at this level, that is, this impressive decoding that the brain does of the informational matrix to give rise to perceptual reality and it is something that we do not even understand how the brain does to achieve this marvel, this miracle of common and everyday reality, of what we see as a visual image, of what we hear as a sound, there are so many brain operations that are required to achieve this true miracle that is everyday reality that I already from there I would dare to say that we are facing a mechanism, the human brain with practically unlimited capacities, but it is not necessary to go further, that is, but simply consider that this informational matrix that the brain decodes is so complex and perceptual reality is even more complex to be amazed, right?

To be amazed at the brain's capacity to perform the most mundane and everyday things: our visual, auditory, and other perceptions. Now, if we move on to more complex functions, well, things get even more complicated. So yes, from a physiological point of view, we can't even understand how the system functions in the everyday way it does. So, daring to say there's a limit to this functioning? I think it's too bold.

Look, this is a question I'm very grateful for because, through this attempt at explanation, it will allow me to understand many things that I've been trying to understand until now without much success. What has amazed me most, out of all the study I've done of Mexican shamans, is that these extraordinary individual's function, or seem to function, in a reality that has no intermediate steps, where there is no process. For example, Pachita is one of the most amazing cases I've witnessed. I worked with her for several months. Pachita would bring a patient to see her, for example, someone with a lung problem, and then, if she decided, she could somehow directly perceive what was happening to the patient and what the patient needed to get better. If the patient needed it, she would perform an operation where she would remove the diseased lungs and graft healthy ones. Now, this is inconceivable; modern surgery is already beginning to perform this type of operation.

But the way Pachita performed these operations was practically bare-handed. The only instrument he used was a hunting knife. Very blunt, very large. And the operations were performed in minutes. It was almost instantaneous, right?

That's what was done, and every time I saw this and other operations described in this book you just mentioned, I was more and more amazed at the lack of intermediate steps. That is, Pachita would remove the diseased lung, insert the other lung, and that

was it. Somehow, everything was arranged as if there were no need for a series of processes that one normally assumes must occur for the interconnection of the grafted organs. And when I asked Pachita, "Oh, what was happening? How did she do this marvel?" She said that the process simply happened like that, not only lung operations but also heart operations, brain operations, well, truly extraordinary things always had this characteristic where it seemed that Pachita was located as a sentient being, as a sensitive being, on a level of reality where what she wanted happened.

Come on, there was no apparent mechanism, right? Between her wish and the fulfilment of the wish. And her wish, if her wish was to materialize an object, the object magically appeared out of nowhere, or if her wish was to make it disappear, that also happened. This was the most amazing thing, and what this wonder has led me to after many years of reflection, right? What Pachita did, and well, other things that other shamans have done, which would be very long to talk about, I have published this in Mexico in 7 volumes called *The Shamans of Mexico*.

In general, they, although no shaman I knew reached Pachita's level, all shamans, for example, with Panchito, a Mayan shaman, had this same characteristic of being located at a direct level of consciousness that manifested itself in his sensitivity, in his prodigious sensitivity, right? In his ability to decode information in a direct way. I would think. Now, I've tried to explain this in many ways, and the truth is that I haven't had much success, and the last thing I've thought about is that I'm going to tell you what comes closest, according to my ideas, to a possible understanding of what was happening. I was telling you before that the brain, when interacting with this prespatial informational field, as a final result, creates perceptual reality.

Now, what I've thought is that this reality that is created, which is the final product of a process, of a cerebral process. Once created, it has a real existence. This is what we're seeing: the colours and the shapes exist. They exist at the level of, at this level I'm mentioning, that is, they are at the same time a final product of processing. But since this is there, they have real existence, but they exist as consciousness; they don't exist as matter, but rather, they exist as consciousness. According to this idea, Pachita was located directly in this consciousness. At creation, there was no longer a process, and the laws of this consciousness that we call the world, that we call objects, which in reality is pure consciousness, were already somehow managed. At this level, there are no intermediate steps, since everything is consciousness, since even the objects we perceive are this final result, they are part of consciousness. So, if one is totally located there, if one has no doubt that reality is at that level, then one simply functions at that level with the laws of that level.

So, this is what I'm beginning to conclude after 15 years, right? Of thinking about and trying to explain to myself what was happening with Pachita, and if you notice, the explanation is one of the simplest there is and at the same time one of the most

complex, as I believe what has the most value, right? Which is at the same time very, very simple, very straightforward, but at the same time very complex. And I also think it's the beginning; for me, this new idea I'm having has become an inexhaustible source of adventures of consciousness in my own consciousness because obviously this idea isn't just intellectual, right? But rather comes from an experience, and I'm trying to live at that level, right?

From trying to remember this all the time and see what's happening, YYY, it's truly beautiful, isn't it? I accept this reality as a miracle, as a creation, as part of consciousness, the everyday is sanctified, there are a series of very, very, very beautiful defects, right? That it is filled with love, there is an enormous brotherhood between everything because I understand that at that level everything is unified. Look, the synthetic theory states that within the processing that the brain does to construct perceptual reality, one of the last processes is the creation of the neuronal field. The neuronal field is a matrix again, but resulting from brain activity.

That is, it's a matrix of interactions between all the activations of the neurons in our brain. So, the synthetic theory states that this neural field interacts with the prespatial matrix, and from this interaction, perceptual reality emerges. That's the synthetic theory. Now, depending on the characteristics of the neural field, its synergy, specifically its coherence and informational density, its frequency, the level of interaction congruent with the quantum field will be. It can be predicted or hypothesized that a highly developed person should possess a highly synergistic neural field.

This is very coherent, very balanced, but functioning at a high frequency, and this would allow it to interact with one at a more basic level than a less synergistic neuronal field. Its coherence, its coherence nexuses, speaking in slightly more technical terms. The maximum density of its coherence nexuses was located at high frequencies. So, the evidence we're obtaining at the laboratory level is confirming the synergistic theory and supporting all these ideas I've mentioned. I'm understanding this reality as consciousness or all of reality. We perceive reality as consciousness, and I'm, well, well, I'm still in the lab and I'm going to continue because there are many things to do, many things, many hypotheses to test. Having experimental evidence not only about the existence of interactions between human brains, for which we already have sufficient evidence, although we're still in this field, but also about whether interactions exist between humans and other species, that the hypothesis, the predictions that do exist, that there is a unity of all beings.

That's something we're starting. Another thing is that we're waiting for a professor from India, a colleague who's very interested in the study of transferred potential, of brain-to-brain interaction. But now we're going to try to conduct a long-distance experiment between India and Mexico. She's coming, she'll be in the lab for three

months to, well, reach an agreement, train both of us, develop a complete methodology, and we'll see if we can conduct the experiment, that transferred potential between India and Mexico. This is very important because one of the considerations from the point of view I just mentioned is that, as consciousness, there are particular laws of consciousness that aren't necessarily the laws we know, or that physical science knows. And although there's an agreement on this point, there could be an agreement. And one of the laws of consciousness is nonlocality, which is observed in elementary particles. The Einstein-Podolski-Rosen paradox indicates that between elementary particles there are effects of nonlocal interaction. What does nonlocal interaction mean?

It means that there are instantaneous interactions at a distance. These interactions cannot be explained by the theory of relativity or by any information system that sends information from one particle to another. They can only be explained if we consider that at one level there is a unit. So, well, we're working hard; there's a whole team of collaborators who are very excited, right? Working in the lab, and we're starting to prepare a new book.

In fact, well, in Mexico a book called “The Self as an Idea” is coming out, and we're preparing a new book—it's already a co-published book—that will be called “Reality as Consciousness and Consciousness as Reality”, where all these ideas of reality as consciousness will be addressed, but at the same time as the final product of processing, and consciousness as reality. So, there are many things to do, thank God. Uh, very, very, very curious, right? To keep moving forward and with much gratitude for everything that's happening.