

*Alberto:* Joe, it's great to have you. I loved your book Evolve Your Brain, and I love how you really make the brain accessible to all of us who have been living in our minds for so long. This has been a subject that has been of special interest to me. I begin my work doing mind body research at San Francisco State University and we were looking at how we can create psycho-somatic health, if it was possible to create psycho somatic health, because I knew we could create psycho-somatic disease and my lab, the only space they had for me was in the biology department where they kept all the brains in five gallon buckets of formaldehyde. I was the only person in the whole building who kept his windows open the entire winter because I couldn't stand the smell. But I love the way that you describe the brain and the different brains that we have. Tell us first a little bit about yourself, Joe, and how you got to this line of work.

*Joe:* Well I was always interested in human potential, and started studying martial arts as a teenager and studied yoga for many, many years and was always interested in reaching a more spiritually evolved state of mind and being. I studied hypnosis for years, went to chiropractic college and got a degree, and then I got run over by a truck in a triathlon which started me in the direction that I'm going.

*Alberto:* How did you get run over by a truck in a triathlon? Were you running on the wrong side of the road?

*Joe:* No, I was in the biking portion of the race and I was making a turn onto one of the, onto the course, and there was a cadet, a police officer with his back to the oncoming traffic, so he was waving me on to make the turn and once I made the turn there was a four wheel drive Bronco going about 55 miles per hour that catapulted me out of my bike. I wound up breaking six bones in my spine, I had compression fractures and bone fragments on my spinal cord and was projected to never walk again, so the procedure for that is called a Harrington Rod surgery, and it's kind of a radical procedure where they cut out the back parts of your vertebrae, screw in these long stainless steel rods, and put some bone fragments from your hip over the top and hope for the best. So I went against the opinions of four of the leading surgeons in California and decided to not have this surgery and began seeing if I could actually change this condition on my own. I was lucky enough to make a difference and get back on my feet in a short amount of time, and so I just promised myself that if I was ever able to walk again I would spend the rest of my life

studying the mind body connection, and that's kind of what I've been doing.

Alberto: Well that's how I got started too, except I didn't get hit by a literal truck, like you did, I got hit by more the metaphorical truck of my life falling apart and beginning to show physical symptoms for psychic problems that I was having, and more or less, I think that many of us come to this field by healing ourselves; it's the path of the wounded healer. In the process of learning to heal ourselves we respond to a calling to be of help to others as well.

Joe: I think it's important for everybody to have certain points in their life where they either hit strong emotional breakdowns or physical breakdowns; some breakdown of some sort, because it's important for us to see what we know and what we don't know, and when we can take a bit of philosophy that we intellectually understand and could repeat but not actually have the experience of, and actually try it out and stay consistent with it and begin to change our beliefs and perceptions and begin to reach beyond the limits of convention and produce some kind of measurable change. There's no greater way to embrace truth than taking that journey.

Alberto: Yeah, especially when it's a life or death situation.

Joe: The problem with life or death situations is that most of us are so comfortable in our life that we always say we'll start tomorrow or we're too busy and when you're faced with crisis or you're faced with trauma, you don't keep your same social agreements and you don't go on like business as usual; you actually have to step back from your environment, you have to retreat from your world and begin to see what's important. It's human nature to do that, I think that the awakening that's beginning to happen in our world right now is that a lot of people are beginning to realize that they don't have to wait for tragedy to make important changes for themselves.

Alberto: How do we change, when we have these belief structures that are so deeply programmed in our old, limbic, mammalian brain that evolved 400,000 years ago when we were fighting for survival every day, how do we reprogram these belief structures.

Joe: Well, that's a really great question. Those limbic patterns that exist in kind of the subconscious brain, they're driven by survival, and survival is responding to the environment. When we react to the external world, we pretty much activate a primitive nervous system, and that primitive nervous system, that fight or flight nervous system, the chemicals that are created from that system force us, drive us to act like an amped up animal with a big memory bank. When we're in survival, we only have three things that are important to us; we're concerned about our bodies, all of our awareness is on the external world, and we're fixated on time. That goes for any creature in nature that is confronted with a threat. If a deer is in the woods and it is confronted with some kind of threat from a logging truck or a logging instrument or some type of animal that's a predator, the first thing it's going to do is it's going to activate that system and mobilize enormous amounts of energy so the body is protected in the environment for a certain amount of time. The problem is, with us, that we respond to the environmental stressors in our life that tend to be more complex, we turn on the same chemicals of survival but social morays say that we can't fight because fighting isn't socially acceptable, and we can't run because there is nowhere to run, so those chemicals begin to live in our body and begin to break down everything from the immune system to the gastrointestinal system to the cardiovascular system, to the brain to the telomeres and everything in between. Now, the amazing thing is that because of our big memory bank, because we have such a fascinating, complex brain, that we can turn on the stress response, we can turn on that survival response just by thought alone. We can anticipate an event, we can expect an event to happen, we can get prepared for an event, and because we can make thought more real than anything else, we turn on the same chemicals just by the anticipation or the expectation of an event, and the long term effects of that begin to drive the body to it's lowest denominator and begin to push the genetic buttons that cause disease. In order to change we have to move from that state of survival to a state of creation, to move into the present moment and begin to think greater than how we feel and think greater than the environment and think greater than time, and that takes a little practice.

Alberto: That brain damage, it's actually physical brain damage, I know your hippocampus begins to shrivel up, begins to be affected by the toxic amounts of cortisol that are produced in the brain that the hippocampus is particularly sensitive to. I was in Africa a few years ago on a safari, and

we were watching this little doe that was grazing peacefully, and there was this cheetah, a big cat stalking it and this little doe wasn't aware of it and I could tell my heart rate was beginning to go up, and all suddenly this little doe sniffed something in the wind, and it catches sight of the cat and it tears off running, and cats are great sprinters but they're not good long distance runners, and the little doe gets to a pond and hesitates for a minute and decides to cut right through the pond with a cheetah following it, and then from the water, like a torpedo, a crocodile sets off after this little doe, and it makes it across to the other side and the crocodile goes back into the water, the cheetah gives up, it is too much of a race, and this little doe suddenly has this quiver that goes from the very, very tip of it's nose to the tip of it's tail, a tremendous quiver and shaking, and then goes peacefully back to grazing and to eating grass. Meanwhile, I'm a nervous wreck. I need to get back to the lodge and have a drink, because my heart rate is going, my palms are sweaty, all my stress responses are off the charts, but we don't have that ability to reset that fight or flight system. It's not programmed into our brain like it is with so many other creatures. How do we reset that system?

Joe: The interesting thing is that once that little doe goes back to grazing, that's called acute stress, and all species in nature can handle short term stress. With us, when we turn on a stress response, and we can't turn it off, now we're headed for disease. So we have to begin to think about different ways or different strategies to begin to change the brain and the mind ahead of the environment. Now, because we have complex stresses in our lives; traffic jams, internet connections, second mortgages, single parenting, those stresses are the ones that don't produce an immediate result, like eat or be eaten. They tend to be more enduring and they tend to be longer lasting and because we tend to mull over problems in our mind, the actual repetition of reviewing the problem is actually what creates the disease. What happens is, every time we have a thought about something, that thought produces a chemical. That chemical then begins to signal our body so that we can begin to feel exactly the way we were just thinking. So if you have a great thought or a happy thought, in a matter of seconds you begin to feel great or feel happy. By the same means, if you have an unhappy thought or a negative thought, or a self depreciating thought, in a matter of seconds you begin to feel negative or unhappy or unworthy. So this thing called a thought produces a chemical signal, that triggers the body, so we can begin to feel the way we were just thinking. Once we began to feel the way we

were thinking, we began to think the way we were feeling, which then makes more chemicals for us to feel the way we think and think the way we feel, and this cycle of thinking and feeling and feeling and thinking creates a memorized state of being so the person says then 'I am unhappy' or 'I am unworthy' or 'I am joyful' but that redundancy of the same chemical signal, over and over again, is what prompts us to not be able to think greater than how we feel. So when the person is confronted with change, and they begin to interrupt the process of thinking the same thoughts and feeling the same feelings and doing the same actions, the moment they start to interrupt that procedure, the repetition of ten years, of twenty years of the same thought patterns conditions the body over time to memorize that emotional state better than the brain, and when the body knows better than the mind or brain, that's called a habit, so people tend to get into the habit of being themselves by the time we're about 35 years old. So now the person is confronted with change, and they want to intellectually say 'I want to be happy' but the moment they interrupt the cycle of thinking and feeling and the body's then become the mind, the next thing you know we start to hear this patter in our head that we can start tomorrow, that this doesn't feel good or any other time but this time, or that you'll never change, that's the body that's telling the brain and mind how to function, so to change then, you have to pull the mind out of the body and put it back into the brain, and that takes an act of will.

*Alberto:* You know, it's interesting because back in the days I was at SFSU we were looking at the mind/body interface, and we were slicing and dicing and staining the brain and putting it under the microscope, then Candace Pert came around and said 'Wait a minute, there's no mind/body dichotomy here at all, the body is the mind, it's a whole bodymind, it's a whole system that's interconnected, and what you're talking about, many systems in the body work on a feedback basis, our heart rate goes up because we're exerting ourselves, we stop the exercise activity and our heart rate slows down again, but these brain systems that you're talking about work on a feed-forward system that are self-reinforcing; there's no feedback that will stop that loop of the body creating more stress chemicals, creating more stress, then gets the brain to produce more of these same chemicals, so it's a very difficult cycle to break.

*Joe:* Well, we have to get into the operating system in order to make the change. We know that from a neuro-biological standpoint, from a

psychological standpoint, that repetition of thinking, over and over again that repetition of acting, over and over again and that repetition of feeling activates a memory system that is in the subconscious system called an implicit, or a procedural memory system, where most of our habits and our skills and our emotions exist, and that's 90% of who we are by the time we're 35, in that subconscious system. So a person can consciously say "I want to be happy", but 90% of who they are is memorized as a habit, so we have to then get into the operating system of the subconscious, to think without the environment, to no longer allow the environment to control our thinking, we have to separate ourselves from our external world and begin to think or re-invent new ideas for ourselves, and we have to be able to think greater than how we feel, we can't allow our feelings to control our thinking, and we have to become so involved in the process that we lose track of time, and when we're able to do those three things we move from a state of survival to the state of creation, and the true side effect of that process is joy, is inspiration, is love, is expansion, wonder, it's awe, it's all those elusive emotions that I call the natural state of being that we tend to get lost, to get separated from in our adult years, we begin to wear the chains that keep us enslaved to our genetic destiny.

*Alberto:* In the shamanic traditions, which is what I studied as a medical anthropologist for years, the core healing practice is founded on an experience of infinity, that has to accompany the healing process, and when you have an experience of infinity you break out of linear time, you break out of time, you're suddenly not bound by time, you're in timelessness and that breaks you out of this unconscious set of behaviors and beliefs that are operating primarily in the limbic brain and in our old mammalian brain that only has the notion of linear time, and you're able to step into timelessness and the kind of time that loops and figure eights and pretzels back on itself and break out of fate, which is all the momentum of the past spilling over into the present, you're able to step into you're destiny, to be summoned by a calling and who you're becoming and not just by your genes or the trauma that you experienced at birth or at the age of six. So there's such a strong parallel to the work that we do with the medicine teachings of the Americas.

*Joe:* And you know, because we all share the same brain, our brains are literally wired to move beyond time, because of the enormous size of the frontal lobe, you know the frontal lobe is 40% of the entire brain, and in other species like primates and gibbons and chimpanzees it's like 14-17%

and in dogs it's about 7% and cats about 3 ½% but what makes human beings so unique is not the size of the brain or not that they have opposing thumbs or can stand on two feet or have little body hair, it's the fact that the frontal lobe is the executive, it's what allows us to become so involved with what we're thinking about that we can keep a single minded intention for an extended period of time, it acts like a volume control, in a functional brain scan it actually lowers the volume to the circuits in the brain that perceive time and space. If you turn out the lights in that part of the brain and those circuits and there is no brain activity, there is no mind there, so we lose track of time and space; it's like we forget about ourselves, and the moment we forget about the identity, we're surrendering to that greater mind, we're surrendering to the quantum field, we're surrendering to that infinity. When we do, it's the difference between being caught in the traffic jam and standing above the traffic jam and looking at which is the best route to take, and that extra dimension gives us the understanding about ourselves that is the greater consciousness than the consciousness that we've inhabited that has created most of the problems in our life.

Alberto: One of the practices that we do and that I recommend to our students is the practice of no waiting, of no longer waiting, it's a practice of breaking free of linear time, because if you're waiting to check out of the grocery store, and you're waiting for your turn, if you're waiting for a bus, you're waiting for a taxi, you're waiting for the server to come and bring you your sparkling water, you're stuck in time. I stopped waiting about ten years ago, particularly with friends of mine that are Latin American friends who have no notion of time and who would be chronically an hour late, and I'd get very frustrated, I'd be getting upset, I'd be in a lovely restaurant unable to enjoy myself, so I don't wait for people anymore, I still go to the restaurant but I take a book with me now and I order a bottle of sparkling water and I'm not waiting, I'm enjoying myself, I'm not bound in that torrent of time and the anxiety that it produces.

Joe: I think that's what the mystics of old have talked about for so long is that the three brains that we have, we have three brains in one that allow us to perceive reality pretty much differently and they have their different concepts of time, they have their own

Alberto: Talk to us a little bit about that, Joe.

Joe: This is currently my theory, but we have three brains, the first brain is the thinking brain, that's the neocortex and the thinking brain is that walnut shaped brain on the outside that looks like a corrugated, crumpled up piece of paper that has a lot of ins and outs, valleys and bumps, and that's the neocortex, the seat of our personality. When we learn information philosophically or we learn information intellectually, every time we learn something new we make a new synaptic connection, we make a new circuit, and that information is stored in our thinking brain. So we need the environment, then, to begin to enhance or enrich and mold our personality. But that philosophy and that information, the factual data that we learn, is only as important as our ability to apply what we learn and when we personalize it or can demonstrate what we intellectually understood, now we activate the second brain, that mammalian brain, which is the chemical brain, it is the limbic brain, and when the chemistry of emotion happens as a result of an experience, the chemistry of emotion teaches the body what the mind has intellectually understood. So you can read a book on how to ride a bicycle or how to build a doghouse or how to cook Chinese cuisine, and you can memorize all that philosophy and all that information, that's all intellectual data stored in the neocortex, but when you get out there and you actually ride the bike or you build the doghouse or you sit down and cook that food, that Mandarin cuisine, now you're having a new experience, and that new experience allows all the senses to appreciate what you've created, and when we create something and have a new experience, the symphony of five different sensory pathways- seeing, smelling, tasting, feeling, hearing, all that information rushes to the brain and causes gangs of neurons to string into place and release chemicals, and those chemicals are called feelings, so we can remember the feeling of a sunset or we can remember the feeling of a picnic or we can remember the feeling of our first kiss or catching a fish, or whatever, because it has a sensory component that is connected to that experience. When we apply it, now, when we get on the bicycle and we actually ride it and we skin our knee or we feel pain in our legs or we ride down the hill and feel the wind in our face and ride through the puddle, that's now giving the body that information so it now can embrace what the mind intellectually understood, but it's not enough to have the experience once. We have to be able to repeat the experience over and over again, and when we're able to repeat it over and over again we activate a third brain system, and the third brain system is the cerebellum, and that is when we can teach the body to memorize

something to know better than the conscious mind, and when we're able to move from thinking to doing to being, when we're in that state of being, it takes no effort at all, it's natural, it's second nature, it's easy, and that's where skills and habits and the majority of our personality exists, so we can literally upscale and rewire the brain, we can change the chemistry that's signaling the body when we learn new things and begin to apply what we learn and we begin to repeat it enough times that we memorize a new emotional state, and when our internal chemistry has been so memorized, and it knows better than the external world, or we've memorized it so well that nothing from our external environment can move us from it, that's a state of mastery in which we're free from the typical reacting to the environment.

Alberto: So the cerebellum, you're looking at the reptilian brain here, the more primitive reptilian brain, which has a bunch of autonomic functions programmed into it, like breathing and body temperature and the thermostat of the body and that's when it gets internalized as a skill or a habit.

Joe: Yes, for years they said that the cerebellum is primarily responsible for balance and coordination and had a little bit to do with respiration and heart rate, but now they're realizing that it's completely connected to intentional planning and has everything to do with subconscious mechanisms that drive the conscious brain. On a functional brain scan, it's the most active part of the brain, it's a microprocessor that fuels and drives the rest of the brain; the subconscious driving the conscious, really.

Alberto: So how do we go about reprogramming our genetics. Say that we're born with a genetic predisposition to a particular condition, whether it be a breast condition or a heart condition, the way that we work it energetically is that we conceive that they're imprints in our luminous energy field that surrounds the physical body and that acts like a blueprint for the body, and that unless you are able to clear the signatures in the blueprint that the body is just going to be repeating physical patterns of disease or emotional patterns or behaviors, but in terms of changing our minds, changing our thinking, changing our genetics, how are we able to influence this.

Joe: Well, genes, you know Alberto, there's genes that are very much like the brain, there are certain genes that are more hardwired than others, just like the brain, but genes are like on/off switches, they're really as plastic and as moldable as the brain, and by keeping certain genes turned on and other genes turned off, that's how we head for our genetic outcome. Now what keeps the signal of the gene turned on, and other signals turned off has everything to do with the internal chemistry of the body. How is it that two factory workers can work side by side, both exposed to the same carcinogenic chemical; one gets cancer, the other doesn't? There must be some internal order at work here. So they used to say 'Genes are what create disease'. And then about twenty-five years ago, they said 'no, we made a mistake, it's actually the environment that turns on the genes that creates disease'. And what we're beginning to understand is that it's actually the internal chemistry, or our reaction to the environment that pushes the genetic buttons that causes disease.

Alberto: Because everything modifies gene expression, you have a pleasant thought or angry thought, or the foods you eat or the air you breathe, all of it influences and modifies what genes turn themselves on and off and how you express your genetic possibilities.

Joe: Absolutely, one of the things that they're beginning to study with the latest genetic research is that, we all know that anger and fear and anxiety and pain and suffering and stress, they all downregulate, all those reactions and negative emotions pretty much disregulate our genetics, they push the genetic buttons that then activate certain genes in our body, and so the question though that's happening in genetic research, there are a few brilliant genetic researchers who are beginning to say 'well, we all know that our thoughts can make us sick, but if our thoughts can make us sick can our thoughts make us well?'

Aberto: Well that's what I begin studying at SFSU twenty-five years ago!

Joe: You were way ahead of your time.

Alberto: The conclusion that I came to was that our thoughts can make us sick, but our thoughts can't make us well- that thinking was the problem, the mind, the chattering mind, the compulsive, habit laden mind. But I know you're going somewhere else with this, so...

Joe: For example, they can take a group of type II diabetics that are expressing the gene for diabetes, it's a problem that comes on later on in life because of lifestyle and stress or whatever, and there's a problem in communication between the pancreas and the liver, so the body stops producing normal amounts of insulin, and you can take a group of people that are type II diabetics, and one experiment was done where they have these people watch a one hour comedy show for, I think it was two days, and they measured their blood sugar levels after a full meal without insulin, and just to those people moving to an elevated mood, just by laughing and expressing joy, they turned on some twenty-three genes, just by laughing, that lowered their glucose levels after a meal. So they're beginning to realize that elevated moods, like joy and love and freedom and inspiration, when we actually get a strong signal where we get moved or we feel a strong enough chemical change, we turn on new lights and we turn off old lights. Now the problem is being able to maintain that, being able to memorize that emotional state, and the process requires, absolutely unlearning a state of mind and body that we've either inherited genetically or we've been conditioned to believe, and then re-inventing a new self, and neuroscience now tells us it is absolutely possible at any time in our life we can change our circuitry and then reinvent a new self. It just doesn't take thinking positively, because if a person is thinking positively and has been feeling negatively for the past twenty years it's not going to do it because mind is doing one thing and body is doing another, so it's not about having absolute intention and praying with intention, because if they're praying and thinking with intention but they're feeling guilty then they're having mind and body working in opposition, but when you have mind and body working together, that's when the heart is open, that's when we begin to have the unseen force begin to work through us, and that takes some practice. The word meditation, the actual translation of the word in Tibetan, means 'to become familiar with, to make known'. So if we were to sit down and become familiar with that memorized emotional state and become familiar with the thoughts and actions, our own personal thoughts and actions, and we were able to observe ourselves by sitting down and taking time away from the environment, and begin to look at ourselves when we're feeling and thinking that way, the process of just observing ourselves would develop this skill called meta-cognition which means that we have the ability to look at ourselves without actually being immersed in the program. That's the first step.

*Alberto:* It's the witness consciousness, developing the witness, without identifying with the object, the observation or emotions that are happening around you. You know, that's in the healing processes that we work with, when we teach people to assist the dying, and particularly when you're working with a loved one, a parent that may be crossing over, how can you maintain a state of absolute peace in the middle of a storm that's around you? An emotional storm of unfinished business, and at that point you're the witness, you're becoming self-referencing with an internal state and not referenced by all that's happening externally around you.

*Joe:* Sure, and that takes practice. I think that it takes having the grace to be able to separate ourselves and make time for ourselves later on in our years when we're busy with schedules and timing and family that we actually take a couple of hours in the morning and that time is for us, so that we can begin to think about and project and meditate on how we no longer want to be and then begin to think and reinvent a new ideal of self and the actual thinking differently and begin to move into that creative state of mind, re-organizing the circuitry in the brain, and when we're able to do that, we're able to literally organize the hardware in our brain, so they become the new circuits in place that we operate from instead of the old self.

*Alberto:* We're establishing the new neural networks, and when you shift these internal maps suddenly your perceptual lenses shift, and you begin to see the world differently, and the world around you begin to shift as well, and I'm convinced that if we don't begin to establish these new neural pathways that we're going to try to keep repeating an old behavior and keep insisting that it produce a different result, which it never does.

*Joe:* That's the exact definition of insanity, and if you're not learning new things and you're not having new experiences or if you're thinking the same way and feeling the same way, your brain will never change. So to think the same thoughts and perform the same actions and expect a different result, and most people do that and they expect that, by not changing their mind that somewhere there will be divine intervention, but in fact, if quantum physics says that the environment is an extension of our mind, then if we truly change our mind, if we truly make measurable changes in the hardware and the software, then there should be some evidence in the world; not only in our perception; of course there will

absolutely be a change in our perception, but there should be some signal from our environment letting us know that the field is responding to that new mind and that's exciting.

Alberto: That's what Carl Jung referred to as synchronicity. Suddenly you're stepping out of the causal reality, where you have to be the cause of, or you're an effect at the mercy of, something that happened to you or something someone else did, and suddenly your life becomes synchronous, there's this chance simultaneous occurrence of events that's deemed to be divinely choreographed, but it's really the matrix, it's really that quantum field giving you the feedback of yes, we're dancing creatively with each other now instead of you being at the mercy of unconscious behaviors that actually alienate you from that field.

Joe: And the beauty about it is that nobody is excluded from it, that it transcends culture and race and gender, it transcends creed, it transcends social status or intellect, it transcends all those separate things that have been passed down through religious doctrines or through convention, that really everybody has the same ability and that it's just up to us to think 'hey, our genes are our starting point in our lives, but it's not the end point, we're not doomed to them'.

Alberto: You know, what amazes me is how biologists believe that only 5% of our genes are actually coding genes, they're the ones that code for the proteins that make up our body, they believe that 95% of our DNA is classed as 'junk DNA', which is really this pool of potential and possibility that we have to express physical attributes and traits and to influence the way that we age and the way that we heal and that's just at the physical level, but what you're talking about is how the world begins to mirror back to you the condition of your mind, and part of the problem is when we equate mind with thinking, is when we change our mind we're actually changing neural pathways, we're changing deep structures of the psyche and neural networks that are operant in the brain and then, when that gets installed physiologically, then you have a new set of skills that you can play with. I'm convinced that so many of the shamanic and yogic traditions are leading us to this place.

Joe: Sure, because if you begin to realize that if you look 30 or 40 years ago, consciousness was considered, 30 years ago, to be the by-product of biological activities of the brain, which is absolutely not true, and any

neuroscientist or any biologist or anybody that has the slightest degree of awareness realizes that that's not the case at all, that consciousness is actually the epiphenomenon, it's the causation- it's consciousness that's actually using the brain and manipulating the brain and the mind then is just the brain in action or the brain at work and if we're able to truly move to a conscious state of mind that we'll actually literally change the fabric, the soft tissues, the plastic pliable tissues of the brain, and now, if we change our mind and the brain changes and we change the brain and the mind changes, than who is changing the brain and the mind, and the only person or the only thing that we can use to describe that is consciousness, and consciousness is what changes the brain and the mind, because the mind is just the byproduct of the brain, it can't change itself, so understanding that then begins to allow people to become empowered that, yeah, if I become completely conscious and completely aware and I become present, that the practice of doing that is literally changing the soft structures of our own personal brain.

*Alberto:* Absolutely, and we used to think, years ago, that the brain could not be changed, that you could not regrow brain cells, and we're discovering that that's not the case, that brain cells do regenerate, that neurons do come back online, that we're able to grow new brain cells, to regenerate the hippocampus, where we store so many memories of trauma, and that's incredibly exciting to me, how through consciousness we're able to change our mind and change the brain.

*Joe:* Well the interesting thing about that whole belief system that we're born with a certain amount of neurons and all the tequila you drank or all the gin you drank, well the good news is that it's not true. The scientist that did that experiment, he was studying rodents in an unchanging environment, and if you're studying rodents in an unchanging environment, and they're not having any new experiences, the brain is not going to change, but if you take those same rodents and put them in a rich environment, and give them opportunities to create new experiences, those brains will be denser, they'll have more circuits, and they'll have more neurons. The studies are actually being done at Princeton University to actually prove that's possible, so if we stop having new experiences in our life and we're mesmerized by routine, then we can guarantee our brain's going to stay the same. As we begin to move outside the boundaries of what is familiar and we begin to embrace new information and we begin to speculate on possibilities and we begin to create new

experiences, the brain will change to reflect those experiences, and now the brain is working the way it's supposed to and that is to evolve itself.

Alberto: And for us to participate consciously in the evolution, I think we're at the brink of an intelligence revolution where we're able to participate in the ability, and maybe sages and mystics knew about this all along, that we can participate in the evolution; not the quantity of the brain but the quality of the brain, and the circuitry that we're able to activate.

Joe: And there's been studies done with people who learn how to juggle for three months, just practicing juggling for three months and when they did the volumetric studies of these people's brains, not only just more circuits but more brain cells.

Alberto: I was reading about that, and after they stopped juggling, three months later they lost that, actually, so you have to keep that stimuli. There was a philosopher that said he looked at the same thing that everybody looked at in the world and thought something different about it, and how we have the option, the possibility of seeing the world in a different way each day, seeing our own lives. I think one of the most deadening attitudes we run into is the attitude of been there, done that, because that keeps us perceiving and engaging and reacting the way that we did last week and the week before, repeating the same lives that our parents lived, or fighting against them, and my motto is 'never been there, never done that', even if I've done it a thousand times. Well, Joe, it's been a pleasure having you for our teleconference today, and tell us about the new book that you're releasing this fall.

Joe: There's a book that I'm doing as kind of a companion book to Evolve Your Brain, most of the people who read Evolve Your Brain said 'ok, so I've got it, I believe that we can change our brain and mind, but how do we do it'. So I've been doing workshops for the last two years and the workshops are the how-to, and the new book is based on those workshops and it's called Breaking the Habit of Being Yourself- How to Lose Your Mind and Create a New One.

Alberto: That's a fall release?

Joe: You can check my website, <http://drjoedispenza.com> and it'll be posted on there, and if you want to get a brief announcement, just register and they'll send you something.

Alberto: Beautiful, well thank you so much, Joe, I look forward to seeing you at Celebrate Your Life in November in Arizona, and great journeys, and thanks so much for being with us and joining me today.

Joe: Thank you, it was a pleasure Alberto, and thank you for your great mind.

Alberto: Thank you, be well Joe, and thank you all for listening and joining us today for our conversation with Dr Joe Dispenza, and great dialogue Linda, wasn't it?

Linda: It was fabulous Alberto, that was wonderful.

Alberto: Yeah, great minds, wonderful to have a great mind. Thank you, and thank you all for listening in.