

# WEEK FIVE

## Integration - Understanding and Identifying the Developmental Tasks of the Soul for Psychospiritual Mastery

Many spiritually transformative experiences, awakening processes, and psychedelic experiences can become an Initiation into the work of positive disintegration, the process by which the client confronts their enculturated identity and begins to shed the old to discover an identity that feels more authentic. The main interpersonal themes that arise during these processes are:

- ✓ Identity
- ✓ Belonging
- ✓ Worthiness
- ✓ Forgiveness
- ✓ Self-Authorship
- ✓ Increased Capacity for Choosing in Alignment with Values
- ✓ Having a Special Function
- ✓ Increased Purpose Directed Towards Allness

### **DEVELOPMENTAL TASKS OF THE SOUL or SOUL NEEDS**

There are no needs when we connect to our wholeness in its fullest sense. As our consciousness develops into the higher states of enlightenment, we experience less and less need. But as humans, even the most evolved humans have the basic needs of the body to sustain life and sustain a conscious connection to their inner essence.

However, the evolutionary pathway of experiencing our wholeness in human form on earth is an entirely different experience than being in the higher dimensions (or that of being a fully enlightened being on earth), where these aspects of existence are not separate from the environment.

The soul needs below are what the soul needs to stay emotionally and mentally strong:

- |                                   |   |
|-----------------------------------|---|
| ✓ Nurturing                       | ✓ Compassion                            |
| ✓ Emotional and physical safety   | ✓ Health                                |
| ✓ Security and resources          | ✓ Self-worth (internal felt-sense)      |
| ✓ Trust                           | ✓ Belonging (recognition of self-worth) |
| ✓ Exploration and experimentation |   |

**NOTES**



## Developmental Tasks of the Soul, Continued

Our relationship to these needs also changes as we evolve in understanding, meaning-making, and self-empowerment. We gradually no longer seek to source these needs outside ourselves and become capable of sourcing them from within from the connection to and guidance from our Spirit/Inner-Teacher.

There are as many developmental tasks of the soul as there are basic human developmental tasks. There are four main categories of soul work:

- ✔ Soul themes and challenges we come to experience and master
  - Understanding and mastering power and force
  - Developing personal integrity - knowing yourself and living authentically
  - Sex and sexual relationships
  - Health and Fitness
  - Career and work
  - Family life, children
  - Affection and love
  - Recognition and prestige
  - Money and income
  - Life meaning and purpose
  - Security and resources
  - Recreation and play
  
- ✔ Soul qualities (ways of being and expression)
  - Understanding
  - Love
  - Control - Restraint
  - Harmony
  - Passiveness
  - Humility
  - Faith
  - Joy
  - Charity
  - Forgiveness
  - Courage
  - Purpose
  - Direction
  - Innocence
  - Patience
  - Composure
  - Benevolence
  - Unity
  - Compassion
  - Selflessness
  - Obedience

**NOTES**



## Developmental Tasks of the Soul, Continued

- ✔ Advanced Areas of Mastery
  - Authentic expression
  - Create from your heart's desire with the full support of your Higher Power
  - Freedom, by taking ownership of your thoughts
  - Stop projecting what you haven't healed from your past onto your future
  - Being free enough to have, do, and be all that you came to express - (the full potential for one lifetime)
  - Establish a conscious connection with your Higher Self/Inner Teacher
  - Being of service by first caring for self
    - overcome codependency by embracing, honoring, and respecting yourself from the inside out
  - Have compassion for the masculine/feminine
  - Stop the thinking and drama that supports doubt, worry, and concern
  - The experience I AM part of God's infinite intelligence, power, and love
  
- ✔ Spiritual Lessons to Overcome
  - Fall into darkness
  - The imprint of past life trauma
  - Intrusive negative energies
  - Beings of lower energies
  - Loss of spiritual sight or hearing
  - The need to control others' spiritual paths, practices, beliefs

What other soul qualities, themes, challenges, areas of mastery, or spiritual lessons have you mastered?

Which areas are you still working on?

What aspects of your soul are calling you to explore or experience more deeply?

**NOTES**



## Understanding Shamanic Illness and It's Transformative Potential

Shamanic illness is a concept found in many traditional and indigenous cultures, particularly those with shamanic traditions. It's essential to approach this topic with cultural sensitivity and respect for diverse belief systems.

The relationship between psychedelics and shamanic illness is complex and multifaceted, rooted in both traditional practices and modern understandings of consciousness. In many indigenous cultures, psychedelic substances such as ayahuasca, peyote, and psilocybin mushrooms have been used for centuries in spiritual and healing contexts. These substances are often seen as tools for inducing altered states of consciousness that can facilitate communication with the spirit world, gain insights into the nature of reality, and initiate individuals into shamanic roles. The intense, often transformative experiences induced by psychedelics can mirror many of the symptoms associated with shamanic illness, including vivid visions, a sense of spiritual awakening, and profound shifts in perception and worldview.

From a neurobiological perspective, psychedelics can induce significant changes in brain function and connectivity, which may contribute to experiences analogous to shamanic illness. Substances like LSD, psilocybin, and DMT (the active component in ayahuasca) interact with serotonin receptors in the brain, particularly the 5-HT<sub>2A</sub> receptor. This interaction can lead to altered sensory perception, emotional intensity, and a breakdown of normal cognitive boundaries. Neuroimaging studies have shown that psychedelics can increase connectivity between brain regions that don't typically communicate directly, potentially facilitating novel insights and perspectives. These neurological changes may underpin the sense of expanded consciousness, heightened empathy, and connection to nature often reported in both psychedelic experiences and shamanic illness.

The psychological impact of psychedelic experiences can be profound and long-lasting, mirroring the transformative nature of shamanic illness. Many individuals report encountering what they perceive as spiritual entities, experiencing death and rebirth scenarios, or gaining deep insights into the interconnectedness of all things – themes that are common in shamanic traditions. The intensity of these experiences can trigger a process of psychological and spiritual reorganization that extends well beyond the acute effects of the substance. This integration process, which can involve questioning previously held beliefs, reevaluating one's place in the world, and grappling with newfound sensitivities or abilities, closely parallels the ongoing nature of shamanic illness. In some cases, individuals may even feel called to healing or shamanic roles following profound psychedelic experiences, further blurring the line between drug-induced states and traditional concepts of shamanic initiation.

Identifying shamanic illness requires a nuanced approach: weigh symptom intensity, duration, cultural beliefs, and spiritual awakening alongside professional medical assessment.

**NOTES**



## Understanding Shamanic Illness, continued

However, it's crucial to approach the connection between psychedelics and shamanic illness with nuance and caution. While there are striking parallels, the use of psychedelics outside of traditional cultural contexts raises ethical and safety concerns. The intense experiences induced by these substances can be psychologically destabilizing, particularly for individuals with pre-existing mental health vulnerabilities.

Moreover, the interpretation that psychedelic experiences can induce a shamanic illness or spiritual awakening may not always be appropriate or helpful, potentially leading to the romanticization of challenging psychological states or the neglect of underlying mental health issues.

As research into the therapeutic potential of psychedelics continues to expand, it's important to balance respect for traditional knowledge with modern scientific understanding, ensuring that explorations of altered states – whether induced by substances or arising spontaneously – are approached with adequate support, integration, and grounding in both cultural wisdom and contemporary healthcare practices.

**Shamanic illness is identified through a holistic lens: consider symptom patterns, cultural context, and spiritual significance rather than a checklist approach.**

### Shamanic Illness: Key Concepts

Shamanic illness is a spiritual or energetic crisis believed to be a calling or initiation into the role of a shaman or healer in many traditional and indigenous cultures.

#### Core Aspects:

- Cultural phenomena varying across traditions
- Often seen as a transformative process
- May include physical, psychological, and spiritual symptoms
- Not a medically recognized condition

#### Therapist's Role:

1. Develop cultural competence and learn differential diagnosis between psychosis and spiritual emergencies
2. Seek professional and cultural supervision
3. Validate the client's experience
4. Assess for mental health concerns
5. Integrate Western and traditional approaches
6. Support the integration process
7. Provide psychoeducation
8. Encourage community connection
9. Practice self-awareness
10. Respect professional boundaries
11. Foster client empowerment

**NOTES**



## Understanding Shamanic Illness, continued

There are no standardized diagnostic criteria for shamanic illness, as it's not a medically recognized condition but rather a cultural and spiritual phenomenon. The interpretation and identification of shamanic illness can vary significantly across different cultures and traditions. However, the following is a list of some general guidance:

1. Number of symptoms: There's no specific number of symptoms required. It's more about the overall pattern and context of the experience.
2. Intensity and duration: The symptoms are often intense and may persist over an extended period, sometimes months or even years.
3. Cultural context: The individual's cultural background and beliefs play a crucial role in interpreting these experiences as shamanic illness.
4. Transformative nature: The experience is typically seen as a profound, life-changing process, not just a collection of symptoms.
5. Spiritual significance: There's often a sense of spiritual awakening or calling associated with the experience.
6. Lack of medical explanation: Conventional medical evaluations may not fully explain the range of symptoms experienced.
7. Recognition by traditional healers: In cultures where shamanic illness is recognized, a respected elder or traditional healer might identify it.

It's important to note that many of these symptoms can also be indicators of various physical or mental health conditions. Therefore, it's crucial to:

1. Seek medical evaluation to rule out any underlying health issues.
2. Consult with mental health professionals to assess for any psychological conditions.
3. If appropriate, consult with cultural experts or traditional healers familiar with shamanic illness.

Interpreting these experiences as shamanic illness should be approached carefully, respecting both the individual's cultural context and the need for comprehensive healthcare. It's not about checking off a certain number of symptoms but rather understanding the whole picture of the person's experience within their cultural and personal context.

**"Recognizing shamanic illness: Look beyond symptom count to the transformative nature, cultural relevance, and unexplained spiritual experiences."**

**NOTES**



## Commonly Reported Symptoms Associated with Shamanic Illness

1. Physical symptoms:
  - Unexplained illnesses or ailments
  - Chronic fatigue or weakness
  - Intense bodily sensations (e.g., heat, cold, tingling)
  - Unexplained pains or aches
  - Digestive issues
  - Sensory sensitivities (e.g., to light, sound, touch)
2. Psychological symptoms:
  - Intense emotional states (e.g., fear, anxiety, ecstasy)
  - Mood swings
  - Feelings of isolation or alienation
  - Heightened intuition or empathy
  - Altered states of consciousness
  - Difficulty concentrating or "brain fog"
3. Spiritual/Energetic symptoms:
  - Vivid or prophetic dreams
  - Visions or hallucinations
  - Sensing spirits or non-physical entities
  - Feeling energy moving through the body
  - Spontaneous out-of-body experiences
  - Heightened awareness of synchronicities
4. Behavioral symptoms:
  - Social withdrawal
  - Changes in sleep patterns (insomnia or excessive sleep)
  - Changes in appetite
  - Increased desire for solitude or time in nature
  - A compulsion to engage in healing, creative activities, or spiritual groups
5. Cognitive symptoms:
  - Rapid thoughts or "downloads" of information
  - Expanded perception of reality
  - Questioning previously held beliefs or worldviews
  - Increased interest in spiritual or metaphysical topics
  - Enhanced problem-solving abilities or creativity
6. Interpersonal symptoms:
  - Difficulty relating to others who haven't had similar experiences
  - Feeling drawn to certain people or repelled by others
  - Heightened sensitivity to others' emotions or energies
7. Environmental symptoms:
  - Increased sensitivity to natural cycles (e.g., moon phases, seasons)
  - Feeling a deep connection to nature or certain landscapes
  - Heightened awareness of ecological issues

***Remember that these symptoms can vary significantly between individuals and cultures. Some may experience only a few, while others might experience many. It's also crucial to note that many of these symptoms could indicate other physical or mental health conditions, so professional medical and psychological evaluation is vital to rule out other potential causes.***

**NOTES**



# WEEK SIX

## Case Studies

### CASE REVIEW AND SUPERVISION

Please review the following case studies before coming to class.

After reading the case studies, what strikes you about the client and the therapist in the situation?

What might their biases or challenges be?

What would you have done differently and why?

***This week's class will not be recorded to promote confidentiality.***

Please feel free to share your cases for supervision, your own experiences, and ask questions. We cannot promise to address them all during class, but we will do our best.

**NOTES**



# **Possible Infiltration of Dark Forces/Entities During Ceremony & Dark Energy Extraction**

## **Mark, 38-Year-Old Seeking Healing from Drug Addiction**

Mark suffered from drug addiction from the age of 18. He began using marijuana recreationally at 16 but moved to cocaine in college. His parents worked long hours, and he was frequently alone in the house. He said he started using marijuana to calm his nerves when he was home alone and felt like he could hear things moving around in his house and felt like his house was haunted, but he wasn't sure. He reports that the noises in the house went away when he smoked.

He tried to quit several times and had been to treatment three times in the last 20 years. He would remain sober for a while but eventually relapsed. His longest period of sobriety was a little less than four years.

He found a shaman who advertised that they specialized in healing addictions and had a good track record for healing cocaine addiction with Ayahuasca. Mark followed the dieta prescribed by the shaman and was hopeful. During the ceremony, he noticed dark figures lurking around the room, and while scared of them, he didn't say anything; he just willed them to stay away from him even though he felt them looking at him specifically.

Later in the ceremony, he noticed black goo on his legs and feet, and he started screaming and pulling at it to come out, but there seemed to be an endless supply of goo on his feet. The shaman came to his aid, and it looked like the shaman was pulling the goo out, but it seemed as if it was permanently attached to his toes, and even the shaman couldn't get it out. He felt like he screamed for hours, even though the shaman later assured him he did not scream that long. He told the shaman about the dark figures, and the shaman also assured him that he removed the beings and they did not attach to him. It was a terrifying experience that unsettles him to this day.

It is three years post-ceremony, and he is still sober and hasn't used cocaine or marijuana. But he is still haunted by the dark beings and the goo. He feels he is now paranoid about demons and worried they will find him and the goo will return along with his addiction.

He is thinking about doing another ceremony to address these fears but isn't sure if it's the right thing to do or if it's safe from entities. He is also considering EMDR for the lingering trauma and fear but doesn't think a therapist will believe him and will just put him on medication instead.

**NOTES**



## Psychedelic Assisted Psychotherapy Session

### Mari, Therapist with Possible Possession or Energy Transference

Mari began supporting with space holding during plant medicine ceremonies a couple of years after having a transformative experience in Peru that called her to shift from her career in sales and begin studying to become a therapist. Mari had a natural sensitivity in working with others and she felt a strong connection to the medicine. So when she learned of a local community seeking support she was grateful for the opportunity to participate. During one ceremony, Mari was greeting guests as they arrived. She immediately found herself strangely drawn to one participant, Matt. He was there with his partner, Luci, and the two had previously notified the organizers that they were in the process of working on some significant relationship challenges. The couple kept their distance from each other and settled in getting acquainted with the rest of the 10-person group. Mari prepared the group for the ceremony and stood by as each began to take their first drinks from the shaman.

About an hour into the ceremony, Matt began to move around the room, taking a seat closer to Luci's pod. Mari and the other sitters kept an eye open. A few minutes later, Matt rose and walked up to Mari. He told her he was having some intense feelings arising related to his wounded relationship with his mother and asked Mari if she could place her hands on his shoulders. Mari felt OK with this as she often offered energy work to participants. A few minutes later, Matt asked if Mari would place her hands around his waist. Something in his request made her uncomfortable, and she offered an alternative to support his comfort with pillows and blankets. He was grateful and went back to his internal process.

As the night wore on, Mari noticed Matt gazing at her frequently. Whenever she checked in on him he did not require assistance. The retreat ensued, and Mari felt uneasy around Matt. By the next day, Matt was seeking out Mari's attention to process his issues with Luci. Mari did her best to support and ground him and redirect him to the group. During the group, Matt began to monopolize the group's attention and entered into arguments with a male facilitator who was gently working to correct his behavior.

Mari was left feeling off after the retreat. After a discussion with the organizers, Matt was banned from returning to future retreats.

**NOTES**



## Psychedelic Assisted Psychotherapy Session

### Mari, Therapist with Possible Possession or Energy Transference

Several months passed, and Mari was now doing a personal ceremony with the medicine. She had been dealing with a lot of depression for several months. During her experience, a shaman came over to her and told her he was called to work with Mapacho on her. As he blew the ceremonial tobacco smoke on her chest Mari began to scream. It was a scream that was not her own, and she writhed on her cot as the shaman shifted to blow smoke at her back.

Then, all at once, Mari felt as if something had left her body, describing it as a heaviness that she didn't even know she had, but that as soon as it left she felt like herself again. The shaman did not offer her an interpretation, but Mari began to reconnect her experience with the night she met Matt, feeling that she had somehow absorbed something of his energy or an entity associated with that night.

**NOTES**



## Harmful Lost Soul Removal Case Study Tammy, 30-Year-Old/Mother's Death

***NOTE: This case, while not related to psychedelics, is an important case to demonstrate the harm a client can experience from unethical and insensitive behavior from a therapist whose worldview influenced her choices. Her choices were not grounded in a sacred framework and were out of alignment with the client's belief system.***

The therapist then told Tammy to open the window and create a massive wind to blow her mother out of the window. Tammy opened the window in this hypnotic state and created a large wind. It was like a hurricane in the house, and she went out the window feet first with her legs and torso flying off the ground. Her mother was holding onto the window sills, doing everything she could to prevent herself from being blown out.

Her mother would not let go of the window frame. The therapist then told Tammy to give her mother a harder breath and blow her away. Tammy blew her mother out the window, and the other relatives flew after her. Tammy stated that her grandfather had been with her since he died when she was 12, and she never saw him again after this incident.

This put Tammy through years of turmoil. She felt like she pushed her mother to go when she wasn't ready. During the hypnotic state, Tammy was, in her words, "in horrible turmoil." She knew the way they were doing this wasn't a good thing to do, but in that state, it didn't occur to her that she could refuse to do what was being suggested. She suffered from guilt and the question, "What did I do to my mother?" for years and "Who am I and this woman (the therapist) to decide the best way for her mother to make her transition?"

Tammy believes her mother not only suffered trauma from being pushed into the journey after death before she was psychologically ready, but she also believes that she and the therapist delayed her mother's developmental process that occurs after physical death because she had to recover from the trauma.

This incident happened 36 years ago. Tammy has since had the help of a spiritual medium who confirmed that her mother's journey was delayed and that she did need recovery from the trauma of being blown out the window but that her mother recovered and eventually moved on in her journey.

Tammy suffered from guilt and shame for years but used the experience as an opportunity to strengthen her self-authority and boundaries.

**NOTES**



# APPENDIX



## What is Spiritual Emergence?

In her book, "In Case of Spiritual Emergency," Catherine G. Lucas explains spiritual emergence as "...above all a process; a process of exploration and unfolding; a process of learning and growth, of healing and purification. It involves the whole of our beings and works on all physical, emotional, psychological, and spiritual levels."

Spiritual Emergence can occur when people start seeking or experiencing themselves beyond their own personal, societal, or familial identity. Many things can precipitate a spiritual emergence experience. A few possibilities are a major life change, illness, near-death experiences, a devotional religious or spiritual practice, drug-induced experiences, or an out-of-body experience, just to name a few. However, there are cases in which there was no apparent precipitating cause. A Canadian study discovered that only 43% of experiencers had some form of spiritual practice. This has been discovered to be true in many other studies on the topic. Clearly, it can happen to anyone at any time for unknown reasons.

Emergence into new experiences of identity can be upsetting and disorienting as well as joyful, beautiful, calming, and nurturing experiences. Either way, they change how a person interacts with others and the world around them.

Support and education are key in helping people navigate the new world uncovered by their experiences and integrate the new information many receive due to their experiences. This is where the life coach can come in and play an important role in a team of people that someone steeped deeply in their spiritual emergence or emergency may need to help them integrate back into daily living.

People may be experiencing spiritual emergence if:

- They feel like they can't relate to friends and family anymore,
- They are yearning for more meaningful interactions,
- They are beginning to question the faith traditions they were raised in,
- They feel "homesick" and don't want to live on earth anymore,
- They are experiencing Non-Ordinary Experiences
- Meaningful Visions and Voices
- Emptiness and Loss of Self in the experience,
- Unitive and Mystical States of Consciousness,
- Past Life Memories
- Energy Moving Through Your Body
- Psychic Openings

The American Center for the Integration of Spiritually Transformative Experiences (ACISTE) found in their research that the potential benefits are as follows:

- Strengthened spiritual or religious views,
- Improved behavior and attitude towards others,
- Changes in values,
- Greater empathy and compassion for others,
- A greater sense of well-being,
- A more positive outlook on life,
- A greater desire to learn,
- Increased creativity,
- Increased psychic awareness,
- Greater sense of purpose, and
- Loss of the fear of death

What is Spiritual Emergency – Danger or Opportunity?

A spiritual emergence experience becomes an emergency when the experiencer can no longer function emotionally, mentally, and physically or goes into a “dark night” experience on a spiritual level. Depending on the level of emergency, the experiencer may need support from many different disciplines. If handled inappropriately, it can easily slip from being an opportunity for self-discovery, self-knowledge, and psycho-spiritual development into a life-threatening danger.

ACISTE states: “Depending on the response to or meaning ascribed to both distressing and light-filled STEs (spiritually transformative experiences), that response or interpretation might give rise to health-related challenges such as anxiety, depression (50%)(ACISTE, 2011a) substance abuse (10%)(ACISTE, 2011a), suicide attempts (6.7%)(ACISTE, 2011a), divorce (65%-76% of who were married at the time of their near-death experience) (Christian, 2005; Stout, Jacquin, & Atwater, 2006).”

Dr. Stansilov Grof and his wife Christina have identified 10 states of spiritual emergency:

- Ego-Death/Dark Night of the Soul

There is a dissolution of the self and a consequent loss of reference points. Symptoms may involve feelings of pressure, claustrophobia, oppression, tightness, restlessness, struggle, or an unbearable endless repetition of “dying” experiences.

- The Awakening of the Kundalini Energy

Some symptoms are tremors of energy rising up the spine, sensations of extreme hot and cold, the experience of flashing lights, and experiencing powerful waves of emotions. The body can move into strange yogic postures or become contorted and twisted if the energy becomes blocked.

- Shamanic Crisis

This typically involves a quest or journey to the underworld, where demons or animal spirits are often encountered, usually culminating in experiences of death, dismemberment, and annihilation.

- Episodes of Unitive Consciousness

It is an experience of transcending the ordinary distinction between object and subject and experiencing ecstatic union with humanity, nature, the Cosmos, and God.

- Crisis of Psychic Opening

This may involve channeling, telepathy, clairvoyance, out experiences, and meaningful coincidences.

- Past Life Experiences

People can behave irrationally because they are experiencing something from the past as part of their current life, or else they can be haunted by physical feelings and emotions seemingly connected to anything.

- Near Death Experiences

These experiences often involve an unusual and profound shift in the experience of reality. This usually includes an out-of-body experience that Can involve profound lessons about life and universal laws.

- Possession States

This is characterized by an uncanny sense that one's body and psyche have been invaded and are controlled by an alien energy or entity with personal characteristics. It can be another type of Crisis of Psychic Opening.

- Psychological Renewal through the Central Archetype - Some distinguishing features are themes of death and rebirth, battles of opposing cosmic forces (e.g., good and evil), and conviction that the outcomes are critical to the world's future.

# RESOURCES

The Clinician's Guide to Spiritual Emergence, by S. Judah (2022)

Transcending the Levels of Consciousness by Dr. David R. Hawkins, MD Ph.D. (2004)

Soul Recreation by Robert E. Dextler (1994)

The American Center for the Integration of Spiritually Transformative Experiences [www.aciste.org](http://www.aciste.org)

Spiritual Emergence Network [www.spiritualemergence.org](http://www.spiritualemergence.org)

Spiritual Crisis Network [www.spiritualcrisisnetwork.uk](http://www.spiritualcrisisnetwork.uk)

Shades of Awakening Community on Facebook

When Lightning Strikes Community

Transcending the Levels of Consciousness by Dr. David R. Hawkins, MD Ph.D. (2004)

Soul Recreation by Robert E. Dextler (1994)

[Recognizing & Supporting Spiritual Experiences - YouTube Interview w/Elizabeth Sabet](#)

[Distressing Spiritual Experiences and NDEs - IANDS Doununder Interview w/ Elizabeth Sabet](#)

[Spiritually Transformative Experiences, The Dark and Scary YouTube Video](#)

<https://www.goodtherapy.org/blog/above-beyond-making-space-for-spiritual-emergence-in-therapy-0830174>

<http://www.thecuriousspirit.org/musings/the-tipping-point-bringing-spiritual-emergence-into-the-mainstream7948423>

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# *Thank You...*

Thank you for your interest in our programs.

We both feel a genuine calling to support helpers and healers in finding the skills, resources, and guidance they need to serve while staying aligned with their highest values.

We look forward to your feedback and creating future offerings with that in mind.

If you have any questions or suggestions we encourage you to reach out and share your ideas with us!

We sincerely hope to see you in class!



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*In Gratitude,  
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**[www.psychospiritualsafety.com](http://www.psychospiritualsafety.com)**

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