



EntheonNation

A Handbook for Culture Creators

CAN PSYCHEDELICS HEAL THE WORLD?

Table of Contents

0 | The Plant Spirit Summit Program Schedule

1 | About the Author

2 | Introduction

4 | How to Use This Handbook

4 | What is Plant Spirit Healing?

5 | What is Psychedelic Medicine?

6 | What is Psychedelic Therapy?

6 | What is Psychedelic Integration?

7 | Learn to Become an Integration Provider - The Plant Spirit School Integration Coach Certification Program

9 | What is Microdosing?

10 | What Are the Most Common Applications of Psychedelic Medicine?

11 | Why are Psychedelics so Promising?

12 | What Are the Most Common Ancestral Plant Medicines Used Today?

Table of Contents

- 14 |** The Legal Landscape of Psychedelics
- 15 |** What Options Are Available to Seekers of Facilitated Psychedelics?
- 17 |** Plant Spirit Summit - Get Access to All Sessions
- 18 |** Plant Spirit Summit Glossary
- 21 |** Plant Spirit Summit Study Guide
- 22 |** Navigating Global Medicine Culture
- 25 |** Navigating the Psychedelic Renaissance
- 28 |** Navigating Psychedelic Integration
- 30 |** Navigating Inclusion in Plant Medicine Communities
- 32 |** Navigating the Emerging Psychedelic Industry
- 33 |** Navigating the Dynamic Legality of Psychedelic Use
- 35 |** Waking Herbs - Premium Ethnobotanicals & Shamanic Accessories
- 36 |** Soul Vine - Ayahuasca Vine Microdosing Extract

THE PLANT SPIRIT SUMMIT PROGRAM

To access the sessions, please [REGISTER](#) for this Open Access Event or [UPGRADE](#) to the All-Access Pass.

DAY 1 - MONDAY, MAY 23 | 8AM PST

INTERVIEW SESSIONS

THE POWER OF SACRED PLANTS

SESSION TOPIC	SPEAKER
Plant of the Gods: Hallucinogens, Healing, Culture, and Conservation	MARK J. PLOTKIN Amazon Conservation Team, President
Humanity's Universal Hunger for the Transformation Of Consciousness	WADE DAVIS World-Renowned Ethnographer & Author
DMT, Death, Entities, and Beyond	DAVID LUKE Professor, Author, Speaker, Researcher, University of Greenwich
The Path to Become an Ayahuasca Facilitator	ELIO GEUSA Director, AYA Healing Retreats
Ayahuasca Retreats: Preparation, Participation, and Integration	CARLOS TANNER Ayahuasca Foundation
Plant Spirit Communication: How the Plants Talk to Us	KAT COURTNEY AfterLife Coaching
The Voice of the Vine: How We Misunderstand Ayahuasca's Messages	JERÓNIMO MAZARRASA Social Innovation Coordinator, ICEERS

DAY 1 - MONDAY, MAY 23

LIVE PANELS

US PACIFIC TIME	LIVE PANEL TOPIC	SPEAKERS
10:00AM	The Shipibo Art of Integral Healing with Master Plants	Marc-John Brown Maestro Noé Maestra Sylvia
12:00PM	A Day in the Life of an Integration Specialist	Natasja Pelgrom Ivaylo Govedarov Robert Israel Ana Holub
2:00PM	Becoming the Medicine: The Subtle Art of Sacred Medicine Music	Mags Tanev (Moderator) Ivaylo Govedarov Ali Maya
4:00PM	Embracing Anti-Oppression & Psychedelic Justice for Collective Liberation	Oriana Mayorga (Moderator) Lunadelmar Suescún Sabrina Frometa Kevin Garcia

THE PLANT SPIRIT SUMMIT PROGRAM

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DAY 2 - TUESDAY, MAY 24 | 8AM PST

INTERVIEW SESSIONS
ANCESTRAL MEDICINES IN MODERN TIMES

INTERVIEW SESSION TOPIC	SPEAKER
The Ancestral Wisdom of Huachuma of the Andes	PUMA FREDY QUISPE SINGONA Andean Healer
Exploring the Mexica Tradition: Temazcal, Vision Quest, & Moon Dance	ABUELA GLORIA GONZÁLEZ Ceremony Leader and Spiritual Guide
Grounding the Vision: The Art of Integration	ALI MAYA Ceremonial Healer, Musician, and Guide
What it Takes to Be a Psychedelic Integration Coach	GREG LAWRENCE Psychedelic integration specialist
Going Deeper: Benefit Optimization for Navigating Entheogenic Experiences	REV. MERRILL WARD Exec. Dir. & Minister, Awakening Divinity Ministries
Cults and Narcissism in the Psychedelic Space	HANNAH MCLANE Founder and Director, SoundMind Institute
Psychedelic Mainstreaming & The Bigger Picture	ALEXANDER BEINER Co-Founder, Rebel Wisdom

DAY 2 - TUESDAY, MAY 24

LIVE PANELS

US PACIFIC TIME	LIVE PANEL TOPIC	SPEAKERS
10:00AM	Honoring Ancestral Wisdom & Shamanic Healing in a Material World	Angell Deer Lakshmi Narayan Kat Courtney Buki Fadipe
12:00PM	How to be a Psychedelic Integration Provider that's Safe, Qualified, and Good	X Razma Shannon Sathya Rose Nicholas Levich Denise Rue Larry Norris
2:00PM	Keys to Dismantling the Psychedelic Patriarchy	Brad Adams (Moderator) Katherine MacLean Leia Friedman Leonora Russell
4:00PM	Microdosing: A Subperceptual Myth?	Anahita Anais (Moderator) Greg Lawrence Manesh Girn Jivan Dicoski

THE PLANT SPIRIT SUMMIT PROGRAM

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DAY 3 - WEDNESDAY, MAY 25 | 8AM PST

INTERVIEW SESSIONS
SACRED VOCATIONS OF THE
PSYCHEDELIC RENAISSANCE

INTERVIEW SESSION TOPIC	SPEAKER
Women's Circles: Holding the Container to Heal the Feminine	TANYA LYNN Founder, Sistership Circle
How to Scale Your Plant Medicine Business Sustainably	YOLANDA JOY Founder, Herbal Entrepreneur
The Practical Magic of Microdosing: Where Spirit Meets Science	KAYSE GEHRET Founder, Microdosing for Healing
The Psychedelic Pioneer: How to Integrate Psychedelics & Sacred Medicines into A Business	BETH WEINSTEIN Psychedelic & Spiritual Business Coach
Organic Marketing Secrets for Spiritual Entrepreneurs	KRISTYN CAETANO Intuitive Business Coach, Hypnotherapist, Founder, EVOLVE Entrepreneur Academy
The Role of Ancient Medicines in the Modern Path Of Ascension	ALUNA LUA Entheogenic Guide, Mentor, Founder of Ascension Arts

DAY 3 - WEDNESDAY, MAY 25

LIVE PANELS

US PACIFIC TIME	LIVE PANEL TOPIC	SPEAKERS
10:00AM	Reframing Trauma	Liam Farquhar Andrea Kauenhowen Eugen Popa Michelle Norris
12:00PM	Integration Therapist vs Coach Showdown	Paul Antico Evacheska deAngelis Dr. Richard Louis Miller Catherine Auman
2:00PM	Religious Renegades & the Expansion of Entheogenic Churches	Brad Adams (Moderator) Ian Benouis Greg Lake
4:00PM	Legal and Social Issues of Sacred Medicine Churches in the US	Paul Lisy (Moderator) Robert Heffernan Martha Hartney

THE PLANT SPIRIT SUMMIT PROGRAM

To access the sessions, please [REGISTER](#) for this Open Access Event or [UPGRADE](#) to the All-Access Pass.

DAY 4 - THURSDAY, MAY 24 | 8AM PST

INTERVIEW SESSIONS DECONSTRUCTING TRAUMA

INTERVIEW SESSION TOPIC	SPEAKER
Trauma-Informed Plant Medicine Facilitation: 3 Tips and Tools to Create a Safer Psychedelic Space	ATIRA TAN Head of Integration, AYA Healing Retreats
Healing Trauma: Practical Methods for Profound Relief	EUGEN POPA CEO, Good Mind
Trauma, Resilience, and Plant Medicines	ANAHITA ANAIS Founder & Integrative Microdosing Expert at Microdose Guru
Healing Ancestral Trauma with Ancestral Medicine	XOCHITL KUSIKUY ASHE Founder of Magical Medicine Journeys
Rebranding Trauma: Why We Need a Change of Perspective	LIAM FARQUHAR Psychedelic Guide, Founder, Brighter Pathways
Creating the Safety Net: Integrating Challenging Experiences	KYLE BULLER Co-Founder, Psychedelics Today
Forgiveness: An Essential Practice for Psychedelic Navigation	ANA HOLUB Psychedelic Integration, Forgiveness Counseling, Addiction Recovery

DAY 4 - THURSDAY, MAY 24

LIVE PANELS

US PACIFIC TIME	LIVE PANEL TOPIC	SPEAKERS
10:00AM	Psilocybin for the Masses - Lessons from Oregon	Jon Dennis Anthony Johnson Andre Ourso Pilar Hernandez-Wolf
12:00PM	Integration Career Success Panel	Daniel Shankin Allison Feduccia Catalina Munar Guerrero Kyle Buller
2:00PM	Guided Microdosing in Community: Methods, Training, and Results	Jim Fadiman Jakobien van der Weijden Alvaro Zárate
4:00PM	Psychedelic Community Leaders Roundtable	Paul Lisy (Moderator) Brad Adams Nadja Schollenberger Daniel Shankin Paul Antico Robin Divine

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DAY 5 - FRIDAY, MAY 25 | 8AM PST

INTERVIEW SESSIONS PSYCHEDELIC MEDICINE & ETHICAL STEWARDSHIP

INTERVIEW SESSION TOPIC	SPEAKER
Psychedelics: A New Paradigm for Addiction Therapy	ALLISON FEDUCCIA Co-founder, Psychedelic Support / Project New Day
Psychedelic Ethics: A Guide for Guides	X RAZMA Author of <i>Guide for Guides: Ethical Trauma-Informed Psychedelic Support</i>
A Critical Lens on Psychedelics for Mental Health	MANESH GIRN PhD Student and CRO, EntheoTech
Building a Plant Medicine Practice with Cross-Cultural Ethics, Responsibility, and Integrity	MARC-JOHN BROWN Shamanic Coach & Mentor, Founder, Jungle Wisdom Academy
Safe Trip-Sitting Essentials	SKYE WEAVER Earth Medicine and Women's Leadership Mentor
Plant Medicines versus Ketamine, A Physician's Perspective	CRYSTAL DAWN SILAS, MD MD, Herbalist

DAY 5 - FRIDAY, MAY 25

LIVE PANELS

US PACIFIC TIME	LIVE PANEL TOPIC	SPEAKERS
10:00AM	Psychedelic Capitalism vs Sacred Commerce - Creating a Regenerative Renaissance	Graham Pechenik Alexander Beiner Kat Conour Shelby Hartman
12:00PM	MASTERCLASS: Keys to Claiming Your Integration Career Calling	Lorna Liana
2:00PM	Expanding Diversity and Equity in Psychedelic Spaces	Carlos Plazola Carsten Fisher Tone Rawlings

About the Author

Lorna Liana

Lorna Liana is the CEO of EntheoNation, a media company covering psychedelics, modern shamanism, and visionary culture. She is also the Founder of The Plant Spirit School, an online school offering workshops, programs, and 1-to-1 mentoring to individuals and professionals in the psychedelic and plant medicine sector.



With over 25+ years of psychedelic exploration and 100s of ceremonies, Lorna is an advocate for the safe, intentional use of entheogens as a tool of self-mastery, as well as the practice of sacred reciprocity.

She credits the intentional use of ancestral medicines, such as ayahuasca and magic mushrooms, for healing a lifetime of racial and colonial trauma. Her experience growing up in colonial Hong Kong informs her work on plant medicine decolonization and inspires her to further the expansion of diversity, equity, and inclusion in the psychedelic sector.

Having personally experienced the pervasive lack of post-ceremony integration support in plant medicine culture, Lorna was inspired to launch the Plant Spirit School Integration Coach Certification Program, which is designed to provide plant medicine practitioners essential psychedelic harm reduction training and support them in becoming thriving integration coaches in the Psychedelic Renaissance.

Introduction

The stigma toward psychedelic medicines is dissolving, but can they truly transform our world for the better?

The short answer is... No, not by themselves.

Psychedelics are *not* a silver bullet, and ayahuasca miracles are *not* guaranteed.

The deeper, and more relevant inquiry, however, is: “What can we do to foster safe and responsible use of these powerful consciousness-expanding tools so that we can heal and create a culture and society that is less traumatizing and more inclusive?”

Throughout the history of our species, people from all over the planet have been using psychedelic plants and fungi. Yet, the Western world is only just waking up to their ancient power and potential as a mounting wave of clinical evidence rolls in. The era of psychedelics being seen exclusively as dangerous and addictive, illegal substances is coming to an end.

As a result, interest in these powerful medicines is growing in those seeking healing, personal growth, and reconnection to the Spirit. Whether they are sought for deep ceremonial work or microdosing, psychedelics are sowing the seeds of personal transformation on a massive scale.

However, beyond the level of individual change, can psychedelics truly herald the evolution of consciousness on a global scale? Can they make humankind more empathetic, eco-conscious, united, and giving? Can they guide us in solving the imminent problems which make the future of our entire existence uncertain?

Can they help us become better humans?

Before we can begin to explore the answers to these questions, the blossoming Psychedelic Renaissance has raised many important questions we need to address first:

- How can we develop psychedelics-assisted psychotherapy and integration services so that they are affordable, inclusive, and performed by qualified and good practitioners?
- How can we empower reciprocity toward indigenous wisdom-keeping communities, ensure that their cultures benefit from the globalization of their ancestral medicines, and that their voices are heard in the Psychedelic Renaissance?
- How can we manage novel concerns in psychedelic healing such as the emergence of online facilitation, the privatization of clinical treatments, and the encroaching monopolization of legal psychedelic therapy?
- How can we balance the growing need for psychedelics and plant medicines nationwide with their dynamic and region-dependent legal statuses?
- How can we co-create a psychedelic culture that is inclusive, safe, and diverse?
- How might we encourage the psychedelic industry to prioritize accountability, accessibility, safety, and sustainability over maximizing profits and shareholder value?

The Plant Spirit Summit aims to bring together dozens of important voices in the Psychedelic Renaissance – indigenous and Western – to discuss the best ways we can integrate psychedelic plant medicines into our lives, respectfully and effectively.

In this Handbook, we guide you through the basics of the healing power of psychedelic plant medicines and offer a companion to the Plant Spirit Summit that can help you learn and reflect from these gathered voices of wisdom.

With So Much Love,

Lorna Liana and the EntheoNation Team

How to Use This Handbook

Part guide, part self-reflection workbook, ***Can Psychedelics Heal the World?*** is a handbook for psychedelic advocates and culture creators. It is designed primarily to help you increase awareness of and literacy in complex, deeply nuanced issues emerging in the psychedelic sector, so that you might be able to navigate challenging conversations and choices with thoughtfulness, balance, and ease.

In particular, we wish to empower you with the discernment and skills necessary to be an advocate for the safe, responsible use of psychedelics and ancestral plant medicines, as well as to support your evolution into a responsible, ethical leader in your community.

In this handbook, we present concepts and questions for you to ponder, explore, and reflect upon as you engage with the programming offered by The Plant Spirit Summit. The opinions you form, the choices you make, and the actions you take as you navigate the Psychedelic Renaissance are entirely your own.

What is Plant Spirit Healing?

Also referred to as “Spirit Plant Medicine,” healing with plant spirits is the process of developing a relationship with plant medicines in a way that helps you recover from trauma or nurture a healthier way of being.

Traditionally, this process would be guided or overseen by a shaman, who had spent years of their life learning everything there is to know about one or more plant medicines, and who understands how to travel into the unseen spirit world and return with insights and knowledge.

In the Global North, you may be more likely to encounter plant spirit healing through a Western facilitator who has been educated by an indigenous shaman.

You may also come across so-called “neo-shamans” – people who blend Western and indigenous spirituality, often without having undergone lineage-based training.

While particularly profound plant spirit healing may occur within a few hours during individual ceremonies, the process of healing can take a lifetime. There is no guidebook for your own personal healing journey, and plant medicines could play any number of roles in your life transformation.

What is Psychedelic Medicine?

Psychedelic medicine is a term used to denote a more Western approach to healing with psychedelics, and can include both natural and synthetic psychedelics. Generally, it refers to the use of psychedelic substances to help treat mental health conditions such as depression, anxiety, PTSD, and addiction.

Although psychedelic medicine includes both natural and synthetic substances, it generally overlooks spiritual issues and shamanic perspectives, which some find to be limiting in its healing scope. Psychedelic medicine typically does not refer to cannabis or amphibious medicines such as kambô (the secretions of the *Phyllomedusa bicolor* frog).

The model of medicalized psychedelics is oriented around the identification and synthesis of psychoactive compounds that can be used to treat specific disorders. It also seeks to develop targeted delivery methods that support precise dosage and effective absorption, which cannot be accurately measured when working with plant matter and other organic substances.

Currently, psychedelic medicine is a large factor in the surge of interest in psychedelics in the Western world – with it comes the promise of increased access to healing for many people in our society, along with the risks of corporatization and monopolization of psychedelic knowledge.

What is Psychedelic Therapy?

Psychedelic therapy usually means using psychedelic substances along with applying a Western therapeutic methodology, with the goal to help address mental health issues. Mostly, the psychedelic will be in the hands of a trained clinical therapist, who will gently guide a participant through a psychedelic experience, while providing copious therapy before and after the trip.

Although we are still in the early stages of developing a model for psychedelic-assisted psychotherapy, researchers seem to agree that the most positive outcomes happen when people are given lots of supportive and focused therapy for several weeks before and after the psychedelic session. The psychedelic experience itself is mostly led by the patient, with minimal interference from the therapists.

This is in contrast to many shamanic styles of plant spirit healing, where the shaman can play a very involved role during the psychedelic experience itself. In ayahuasca ceremonies, for example, the shaman will usually be interacting with ceremony participants – blowing smoke, playing music, performing cleansings, and generally responding to and influencing the energetic signatures of the individuals.

What is Psychedelic Integration?

Psychedelic integration is a new and growing field that refers to the process of integrating insights, realizations, and emotions that arise from a psychedelic experience, with the goal to support desired outcomes in life.

Any kind of psychedelic experience, no matter how challenging or traumatic at the time, can be reflected upon and integrated in such a way that ultimately supports the individual's goals, desired outcomes, or stated intentions for the session or ceremony.



Integration Coach Certification Program



***An 8-month long live-taught training program
for active and aspiring integration coaches
ready to serve in the Psychedelic Renaissance***

Our seasoned plant medicine practitioners & expert faculty will help you:

- Deepen your understanding of psychedelics
- Learn trauma-informed integration techniques
 - Bring shamanic tools into your practice
- Develop your own professional coaching service

**LEARN MORE &
APPLY NOW**



The type of integration work that is explored after psychedelic experiences falls into these broad categories:

Somatic integration. Traumatic experiences are often stored in the body, and take a toll on our physical and psychological wellbeing. Somatic integration experts can help people process these experiences that may have been brought up during a psychedelic journey in the body, as opposed to only speaking about them.

Psycho-spiritual integration is the practice of using both psychological and spiritual development tools to promote healing. Psycho-spiritual integration often involves tapping into subconscious beliefs and draws on modalities of depth psychology, meditation, breathwork, bodywork, movement, dreamwork, and more.

Emotional integration involves processing experiences by acknowledging and feeling the emotions that surround them. Psychedelic medicines often help people to feel emotions that they have been conditioned to suppress or shut off, so emotional integration can provide a safe space for them to consciously feel and observe an experience or emotion that came up during the journey.

While many people embark on their own self-directed psychedelic integration process, a growing cadre of professionals now offer integration support as a service.

In general, there are two types of integration providers – therapists and coaches.

Psychedelic integration therapists are licensed professionals who must meet certain regulatory requirements to be able to practice therapy. They may have completed a masters or doctoral degree, and are trained to treat and diagnose psychological conditions such as PTSD, depression, OCD, and eating disorders. Therapists can help their clients understand new insights around, or changes in their symptoms after a psychedelic experience.

Psychedelic integration coaches are generally more focused on helping their clients reach specific goals, be they emotional, relational, or even professional, and do not have to report to a regulatory body.

Integration coaching may incorporate a variety of different modalities, including breathwork, somatic release, or mindfulness. Many integration coaches are also trauma-informed and have completed reputable training programs such as the IFS trainings or Gabor Maté's Compassionate Inquiry.

The decision to work with an integration therapist or coach will depend on the patient's or client's preferences, desired outcomes, as well as the available options.

For example, a ketamine clinic may have staff therapists available to offer integration sessions to their patients, while an underground ayahuasca circle may have a greater abundance of healers and spiritual coaches available to offer integration support than licensed therapists.

What is Microdosing?

Microdosing is an increasingly popular way of taking psychedelics that involves taking a very small dose – typically one-tenth or less of an active dose – so as to create a barely perceptible “sub-threshold” effect.

While many cultures that use psychoactive plants often practice taking small amounts for health, well-being, and spiritual purposes, this typically involves an amount that has a mild effect on consciousness. Microdosing aims to be almost imperceptible.

The practice of microdosing psychedelics has surged in recent years due to its popularity among entrepreneurs, athletes, and other otherwise healthy, high-performing “productivity hackers.”

In the realm of psychedelic medicine, a number of drug development companies are investigating psilocybin microdosing therapies to treat mental health conditions or boost creativity.

What Are the Most Common Applications of Psychedelic Medicine?

The surge in psychedelic medicine is largely due to the fact that psychedelics can very effectively treat some of the most common mental disorders characteristic in Western societies, and for which pharmacology has not managed to provide effective, harmless solutions.

Depression and **anxiety** are some of the most widespread and debilitating conditions in the world, and psychedelics have shown huge potential to treat them. Clinical trials using LSD, psilocybin (active compound of magic mushrooms), ketamine, and ayahuasca have been widely reported to help reduce depressive symptoms in people suffering from severe depression. Studies have also consistently shown that these psychedelics can reduce anxiety – most notably anxiety related to death, but also general anxiety.

PTSD (post-traumatic stress disorder) is a lasting condition resulting from trauma and could be present in many people without them truly being aware of it. MDMA, together with therapy, has been shown to dramatically reduce PTSD symptoms in war veterans; this psychedelic is currently being clinically trialed as the first ever specialized treatment for PTSD.

Addiction runs wild in the Global North, and psychedelics could offer one potential treatment route. Studies on psilocybin have shown that it can effectively help people quit smoking (Johns Hopkins has recently received a \$4 million grant from the NIH for this research), while LSD is effective at treating alcoholism, and ibogaine has been shown extremely effective in helping people break free from opioid addictions.

Although we're still discovering all the different applications of psychedelics, **personal transformation** is the more general area in which they hold the most unquestionable power. People have found psychedelics to be effective at boosting creativity, helping with major life decisions, solving problems, and finding healthier and happier ways of living.

On an even more abstract level, **psychedelics can help people find meaning in a world that seems increasingly cold and meaningless.** The powerful mystical experience that psychedelics offer can help bring profound spiritual epiphanies into people's lives.

Why are Psychedelics so Promising?

In the shamanic perspective, psychedelic plant medicines are so powerful because they allow the shaman (and sometimes the participant) to journey into the world of the unseen, and gain insight into the web of relationships between spirits that influence our world – allowing the shaman to return with an understanding of why the participant is suffering, and how to treat them.

The Western perspective, although existing within a different framework, is very similar. Psychedelics allow patients to delve deeper into their own trauma, helping them see their problems from new angles that can offer new truths. Therapists can make use of this altered state by encouraging patients to reflect on the causes of their suffering, and hopefully nudge them toward epiphanies regarding future changes that could improve their lives.

In this way, the most promising applications of psychedelics are in allowing people with mental health conditions to be guided toward new states of mind that can shed light on their suffering. Psychedelics have been shown to make people more psychologically flexible – and therefore are especially useful in helping people shift out of the harmful, repetitive thought patterns that are often the hallmark of conditions such as depression, anxiety, PTSD, and addiction.

Aside from these therapeutic benefits, people are finding that psychedelics can have benefits in expanding our leadership styles and creativity. When our understanding of the way we interact with the world is opened up by psychedelics, it can help us develop new ways of running businesses, undertaking meaningful work, and realizing our ambitions, intentions, and innate dispositions. Psychedelics can help us start to move away from exploitation and destruction, and start practicing styles of business that give back more than they take.

What Are the Most Common Ancestral Plant Medicines Used Today?

Ayahuasca has a long-standing history of use in native Amazonian societies, being integral to the wellbeing and cohesion of numerous indigenous groups across the Amazon basin. The explosion of ayahuasca's popularity in the West has boosted the recognition of these South American regions, and sparked the emergence of a new niche of "psychedelic tourism."

Cannabis is a truly ancient plant medicine, with its first recorded use dating back nearly 5,000 years ago in China. From there it spread to India and across the rest of the world. It is a ritualistic and medicinal foundation in many indigenous and religious groups. Although not usually considered a classic "psychedelic," in the right settings, cannabis certainly has the potential to induce life-changing psychedelic experiences.

Fly Agaric Mushrooms, also known as *Amanita muscaria*, have an astonishing amount of medicinal applications, despite being misconstrued as wildly poisonous by most of the world. These mushrooms have been used medicinally for centuries by indigenous communities in Europe, Russia, and Siberia, and are known for their anti-inflammatory, analgesic, anxiolytic, anti-tumor, and stimulant properties.

Tobacco, although not among the first plants to come to mind as medicine, has been used traditionally by indigenous groups across the world. Its divinatory and psychoactive properties play important roles in many shamanic rituals, and it is used in many kinds of traditional medicines. In the Amazon, tobacco snuffs (most commonly 'rapé' or 'ha-pay') are often used alongside other plant medicines like ayahuasca.

Iboga is a plant used ritualistically in West Africa, predominantly in the Bwiti religion. Ceremonies are intense and powerful and are considered an encounter with death (or "The Truth") that can catalyze massive life changes and interrupt

self-destructive patterns. One of its core molecules, ibogaine, has found popularity in Western medicine as a potential treatment for opioid addiction.

Peyote is an ancient mescaline cactus that grows in arid regions of central Mexico, southern Texas, and southern New Mexico. It was used for its medicinal and mystical properties by the Aztecs and is still used by a large number of native peoples across Mexico and North America. Peyote is used by the Native American Church to treat alcohol dependence, and some suggest it could be a more effective treatment than anything that's currently available. However, this cactus species takes years to grow out and, due to this fact, its status is endangered.

Psilocybin mushrooms are the most common visionary ancestral plant medicines used today. Their use dates back thousands of years, and they were possibly even used by prehistoric humans. Currently, they are traditional sacraments across the world, especially in parts of Mexico, and are used recreationally by millions of people worldwide every year.

Salvia divinorum is a hallucinogenic plant native to the Sierra Mazateca region of Oaxaca and has been used by peoples there for spiritual and religious purposes for hundreds of years. In Mexico, *S. divinorum* was traditionally consumed as a drink, as opposed to being smoked, which emerged as a trend around the world some years ago, to the joy of many who have watched YouTube clips of people losing their minds on it, and to the dismay of those in the clips actually going through the hellish experiences this plant occasions. Aside from being hallucinogenic, it also has many medicinal applications and can treat illnesses such as diarrhea, headache, rheumatism, anemia, or a swollen belly.

San Pedro is another mescaline-containing cactus, which grows in the highlands of the Andes mountains. It has been used for its powerful medicinal and visionary properties by South American peoples for thousands of years. Anthropological evidence suggests that San Pedro has been a central part of Andean shamanism for many hundreds of generations, and its traditional use is steeped in rich magic and culture, having survived the religious persecution of Spanish colonization. As an incredibly resilient grower, this cactus is, ecologically speaking, a much more recommended alternative to peyote.

The Legal Landscape of Psychedelics

Modern culture has decided, at various points and in different countries, to prohibit both natural and synthetic psychedelic substances, for reasons that are entirely contrary to scientific evidence pertaining to their harm profile towards individuals and the public.

The major turning point in the legal status of psychedelics was the 1971 UN Convention on Psychotropic Substances, in which it was declared that substances including LSD, magic mushrooms, and MDMA would become highly illegal to grow or manufacture, possess, sell, or use, in every UN member state that signed the treaty. This was partially a response to the counterculture movement of the 1960s, which politicians saw as a threat to the status quo – especially considering the overlap between the psychedelic counterculture, civil rights movements, and anti-war protestors.

Since then, most UN countries have imposed harsh criminal sentences for people who have sought out psychedelic healing with these (and many other) substances. While there have been some exceptions made for the indigenous or religious use of some psychedelic plants, psychedelics have remained mostly illegal throughout the world.

Now, with the surging Psychedelic Renaissance, laws are starting to change. A spate of regions in the US has begun decriminalizing psychedelic plant medicines, allowing for the goal of fair and free access to appear on the horizon. Cannabis has been legalized or decriminalized in many countries and states worldwide, helping to shift stigma about natural psychoactive medicines.

The question now is not *if* psychedelics will become legal – but *how* and *when*. It may be difficult to ensure that psychedelic plant medicines become available to all who need them and that religious and indigenous rights are not overlooked in the transition out of psychedelic prohibition.

There is the also risk of psychedelics becoming corporatized, monopolized, and only accessible to those with the most economic and social privilege, as profits from the Psychedelic Renaissance flow towards entrepreneurs, investors, and venture capitalists in the top 1%.

What Options Are Available to Seekers of Facilitated Psychedelics?

There are several options for people who want to experience psychedelics in the hands of a trusted facilitator. Here are the most popular approaches:

1. Attend a psychedelic retreat center

There are many legal, highly-publicized retreat centers around the world that offer full psychedelic ceremonies in the hands of trained professionals. Sometimes these centers will be run or overseen by indigenous shamans, sometimes they will be entirely managed by Westerners.

There are retreat centers to cater to pretty much every preference you may have – beginner or veteran. The price tags may be high, and you may have to travel to a country where psychedelic laws are more lenient to attend your ideal center, but you will usually be well cared for and relatively safe.

2. Visit an indigenous shaman

If you're feeling more intrepid, you could venture into the Amazon or the Oaxaca region of Mexico to find an indigenous shaman willing to share medicine with you.

There are the usual risks of traveling in a foreign country associated with this, and you may be less certain of finding what you're looking for than just attending a retreat center. However, if you manage to find a good shaman, you may have a more authentic experience.

3. Attend an underground psychedelic ceremony

If travel is out of the question for you, there are underground psychedelic ceremonies to be found in almost every country. The difficult part is making the right connections to discover where they are! But if you can find your local psychedelic scene (whether that's a psychedelic society, art group, or alternative living community), you'll be on track!

Underground ceremonies can of course be poorly run and less safe than above-ground retreat centers, and also carry more legal risk for you as an individual – so make sure you take the time to build trust with your facilitators.

4. Hire a professional trip sitter or facilitator to come to your home

Sitters-for-hire can be found in many cities around the world, but you may have to do some digging – what they do is not always legal. They can often be therapists, counselors or psychologists, but can also just be enthusiastic amateurs. You'll most likely have to provide your own substance, but a trip sitter will offer to come to your house and ensure your safety and wellbeing.

Sitters will offer different levels of service – some may also include integration and preparation sessions, and could provide a more shamanistic style of involvement in your actual experience rather than just watching over you.



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Plant Spirit Summit Glossary

Cognitive Liberty is the freedom of an individual to explore and control their own cognition and consciousness. In the psychedelic realm, this looks like being free to take mind-altering substances without fear of legal persecution.

Cultural Appropriation involves taking or using something that comes from a culture that is not yours without gaining permission, giving credit to the source, or respecting its original meaning. For example, a white, Western person buying ayahuasca online and holding their own ceremony with no acknowledgment of where the medicine has come from would be considered cultural appropriation.

Cultural Appreciation, conversely, is when someone seeks to understand and learn about another culture in a way that is respectful and earnest. In the plant medicine world, this looks like spending time educating yourself on the culture and communities that have safeguarded sacred medicines and honoring their traditions through respectful use.

Decolonization is the practice of establishing cultural, economic, and psychological freedom and sovereignty for indigenous peoples. In the psychedelic space, this means fighting the cultural, economic, and environmental exploitation of indigenous communities that have safeguarded ancestral traditions and medicines for millennia and supporting their self-determination.

It also involves examining all the ways in which indigenous medicines, culture, and spirituality are being appropriated and extracted for profit, power, and prestige by individuals, organizations, and companies from colonizing nations, like the United States, Canada, and United Kingdom. Finally, it means dismantling the institutional legacy of colonialism that continues to enable the accumulation of wealth and power into the hands of the most privileged.

Hallucinogen persisting perception disorder (HPPD) is a non-psychotic disorder in which a person experiences lasting visual hallucinations or perceptual changes after taking a hallucinogenic substance. These effects may last for

weeks or months after the drug experience, with some rare, severe cases reporting lifelong symptoms.

Psychedelic Capitalism is a growing paradigm in which for-profit companies and investors enter the psychedelic space with the hope to benefit financially from the surge in demand for psychedelic therapy. Some of the players that stand to develop from psychedelic capitalism include drug development companies, mental health care companies, and psychedelic VC investors.

Psychedelic Exceptionalism is an ideology that maintains that psychedelics are less harmful and less addictive and thus inherently “better” than other “hard” drugs, such as cocaine and heroin. This ideology often comes alongside the argument that psychedelics should be granted legal or decriminalized status, whereas other Schedule 1 substances should remain illegal.

Psychedelic Gatekeeping refers to various attempts by powerful stakeholders in the psychedelic industry to control and dominate aspects of the market. Gatekeeping might look like drug development companies attempting to control and limit general access to a psychedelic substance, or establish a monopoly through patents that restrict who may produce, administer, or share data related to patented compounds and processes.

Gatekeeping in Psychedelic Medicine means stakeholders attempting to control who gets to administer psychedelics through high requirements for licensure or credentialing, or by establishing high barriers to education and professional entry.

For example, the concept that only those with Western academic credentials in psychotherapy and medicine are uniquely qualified to administer psychedelics overlooks millennia of indigenous use and has been criticized as medical and psychiatric industry gatekeeping.

Psychedelic Narrative Control happens when a person or group attempts to control the narrative around a topic or issue in the psychedelic space. An example

of this might be if an influential mental health company tried to control the narrative around the inherent safety of psychedelic therapy in a medical setting vs. personal use of psychedelics.

The Psychedelic Patent Wars have emerged in the last few years as a controversial part of psychedelic capitalism. Several for-profit psychedelic companies are attempting to patent the synthetic and natural formation of certain psychedelic drugs and other aspects of psychedelic therapy in the hope to push out competitors and establish a monopoly in this burgeoning space.

Sacred Reciprocity refers to the mutual exchange of value and energy that must take place between all living things in order to maintain harmony and balance in the natural world. This concept of giving and receiving has its origins in many indigenous cultures – in Quechua, for example, the word for sacred reciprocity is *Ayni*.

For Western people using ancestral plant medicines, sacred reciprocity looks like giving back to indigenous groups, perhaps financially or by working to fight ecological issues related to their community. It also involves engaging in responsible, sustainable, and respectful use of the medicines.

Plant Spirit Summit Study Guide

As you explore the different topics and hear the different perspectives from the diverse array of speakers, we put together this study guide to inspire you to reflect, inquire and deepen your understanding of the various aspects of the Psychedelic Renaissance.

Many of the topics covered in this event and in the live panels are deeply nuanced and complex. As in life, there are rarely ever simplistic black and white explanations for complex issues with a long history.

The purpose of these questions is to encourage critical thinking and intellectual openness to a reality where there might be multiple “right answers” or no “right answers,” without endorsing a nihilistic viewpoint that “nothing can be known.”

At EntheoNation, we believe in your ability to learn, understand, and embrace complex issues, so that the intellectual capacity that you develop is ultimately empowering and supports you in navigating a complex and oftentimes chaotic modern world.

Navigating Global Medicine Culture

What knowledge do you think Western society has lost from the centuries of culturally and legally limited access to entheogens?

Who “owns” sacred plant medicines? And can they be “stolen”?

Do we “owe” anything to the indigenous cultures which have preserved sacred plant medicine wisdom throughout centuries of colonization? If yes, how can we repay this debt?

Can and should ancestral rites of passage be implemented in modern Western culture, and how may we integrate them into our contemporary customs?

Who gets to consume ancestral plant medicines? Anyone? Or only certain groups of people?

Who gets to administer ancestral plant medicines? Anyone who feels the calling? Or only people of certain ethnicities? Or anyone who received “appropriate training”?

Do you see a difference between the plant itself and the spiritual container within which it is administered? If an ancestral plant medicine is administered in a way that has no relationship to any ancestral spiritual tradition (for example, ayahuasca from Hawaii with recorded Western music), is this cultural appropriation?

Is it cultural appropriation for people to consume plants that were once indigenous, such as coffee, tobacco, cannabis, sage, or rosemary?

What other indigenous products and cultural aspects have been appropriated by the Global North? In what ways, if any, is the appropriation of plant medicines different?

Whose responsibility is it to ensure the sustainable and responsible cultivation of sacred medicines such as ayahuasca, peyote, and kambo? Should certain groups refrain from consuming a specific medicine if its source is endangered?

Should indigenous reciprocity and decolonization be a consideration even around the use of synthetic psychedelic medicines such as LSD or MDMA? Why?

Navigating the Psychedelic Renaissance

Who gets to administer synthetic psychedelics? Anyone who feels the calling? Only licensed clinicians, medical professionals, and therapists? Or anyone who received “appropriate training”?

What is “appropriate training” to be a “qualified” facilitator of psychedelic experiences? How much do academic credentials play into your definition of “qualified”? Years of experience? Years of apprenticeship under the guidance of an elder?

Who gets to decide who has the “appropriate qualifications and credentials” to administer synthetic or natural psychedelics? The medical and psychiatric industry? Drug development companies? Ketamine clinics? Indigenous wisdomkeepers?

Which of the following would you personally rather choose and what are the pros and cons of each option?

	PROS	CONS
Undergo a psychedelic-assisted psychotherapy session in a clinical environment with a psychiatrist or psychologist		
Join a low-key plant medicine ceremony with an indigenous shaman in the Amazon		
Join a luxurious retreat with all amenities led by an English-speaking healer, or		
Join a local underground plant medicine ceremony led by a neoshamanic facilitator		

Are medical professionals and psychotherapists intrinsically more “safe” (and less prone to abuse) than others who may lack such qualifications, when it comes to caring for entheogenic patients and clients? Why?

How might we address abuse and deal with bad actors in the psychedelic community?

How can we educate people in our communities to make more informed decisions regarding participation in psychedelic-assisted therapies and ceremonies?

Create a priority list of the following aspects of guided sacred plant medicine use: legality, facilitator expertise, convenience location, community, presence of medical staff, venue amenities, the medicine itself, post-ceremony integration support? Why do you place more value on the higher prioritized elements vs lower?

Make a list of all those who you see as experts and pioneers in the Psychedelic Renaissance:

Write down all the attributes that your heroes share in common. Are they all of a particular ethnicity or gender? Do they all possess advanced Western degrees? What does this say, if anything, about implicit biases that might be at play?

What emotions come up for you as you explore these questions? What is the story behind these emotions? Is this story intrinsically true for you? For everyone else? Why, why not?

Navigating Psychedelic Integration

What preparation is required for integration in order to gain the most benefit and insights from our psychedelic experiences?

Do different medicines require different integration approaches? How should the approaches differ for ayahuasca vs psilocybin vs DMT vs 5-MeO vs mescaline?

What are the dangers and pitfalls of gorging on peak experiences without a healthy amount of integration in between?

What qualities do you look for in a safe, qualified and experienced integration coach or therapist?

Who gets to decide who has the “appropriate qualifications and credentials” to work with patients or clients that are integrating entheogenic states? Western universities and nonprofit organizations? Venture-backed clinics or media companies?

Do you think psychotherapists and psychiatrists with no personal entheogenic experience can provide adequate psychedelic integration support? Are the knowledge and insights from their practice sufficient or is personal experience with altered states of consciousness a prerequisite? Why?

Do you think psychedelic integration coaches need education in psychotherapy or psychiatry to provide integration services? Or would their plant medicine experience and/or knowledge of alternative healing/coaching modalities be sufficient as a qualifier? Why?

Navigating Inclusion in Plant Medicine Communities

How do you think we could approach making plant medicine ceremonies and psychedelic therapy more accessible to members of marginalized communities who often need it the most?

How can we challenge the domination of men in the psychedelic arena and address the need for celebrating female leadership in the plant medicine revolution?

What might a decolonized model for psychedelic services look like?

What collaborative frameworks are available for generating safe, equitable, and culturally-relevant access to psychedelic-assisted healing?

What methods can be used to level the playing field for those seeking to take up psychedelic therapy or integration as a career? Are scholarships and sliding scale models enough to ensure the inclusion of people from historically marginalized communities?

Navigating the Emerging Psychedelic Industry

What are your most current hopes and fears related to the ways in which capital and capitalism intersect with psychedelics? What's the best case scenario 10 years from now, and what's the worst case?

What are the appropriate roles of for-benefit, for-profit, and not-for-profit enterprises in creating equitable access to psychedelic-assisted healing?

Is it important for our society to develop a multi-pronged approach to psychedelic access (medical, religious, decorum, and non-medical)? Why?

Navigating the Dynamic Legality of Psychedelic Use

What does legal psychedelic access for everyone look like?

Do you foresee any problems of a "one-size fits all" paradigm for legal psychedelic services, such as with Oregon's Measure 109?

Should we strive to decriminalize only natural psychedelics, all psychedelics, or all psychoactive drugs? Why?

Should belonging to a certain spiritual lineage be necessary in order to legally work with plant medicines? If not, what legal requirements should there be, if any?

Should we redefine Western religion in light of the recent emergence of sacramental consumption of entheogens in the Global North? How?

Should it be required that entheogen-based spiritual practices be tied to an existing lineage or history in order to be considered, and legally allowed as a religion?

What do you think would happen if an established church would sue the government for DEA exemption for sacred plant medicine use?

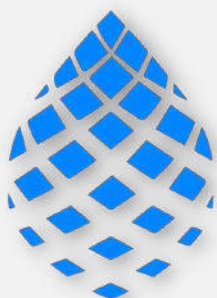


The Plant Spirit Summit

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