

AJR - Jonas Rosen Transcript

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Julie Ryan, noted psychic and medical intuitive, is ready to answer your personal questions, even those you never knew you could ask. For more than 25 years, as she developed and refined her intuitive skills, Julie used her knowledge as a successful inventor and businesswoman to help others. Now she wants to help you to grow, heal and get the answers you've been longing to hear. Do you have a question for someone who's transitioned? Do you have a medical issue? What about your pet's health or behavior? Perhaps you have a loved one who's close to death and you'd like to know what's happening? Are you on the path to fulfill your life's purpose, no matter where you are in the world? Take a journey to the other side and ask Julie Ryan.

0:00:43 - Julie

Hi everybody, welcome to the Ask Julie Ryan show. It's where we blend spirituality and practicality to help you live a life of purpose and joy. We have Jonas Rosen on the show with us today. Jonas is a psychedelic practitioner and spiritual mentor who specializes in mindfulness-based therapies. He's facilitated hundreds of legal psychedelic sessions, helping people explore different states of consciousness. Now, since psychedelics seem to be discussed a lot these days, I asked Jonas on the show so we could learn more. Among other things, I want to know are psychedelics safe and what benefit do they offer? I want to know are psychedelics safe and what benefit do they offer? Please remember to subscribe, leave a comment and share this episode with your family and friends. Now let's go chat with Jonas. Jonas, welcome to the show. I'm so delighted you could join us today.

0:01:38 - Jonas

Well, thank you, Julie. It's a pleasure to be here with you and thanks for having me on.

0:01:50 - Julie

You bet you guys he's on vacation in Jamaica and he's. You know. I was teasing him before we started recording. I said he's probably got one of those umbrella drinks off to the side and we can't see it. But that makes it extra special that you're giving up beach time to be with us.

0:02:03 - Jonas

Yeah, well, again, it's a pleasure and not exactly a vacation. I've been living and working out here over the past couple of years. Jamaica is one of the few countries internationally where psychedelic-assisted therapy is legal, and that's my passion. It's been my life's work over, you know, approaching a decade now. So yeah, there's an element of beach time and vacation as well and a nice kind of work-life balance in that regard out here.

0:02:40 - Julie

Wonderful. What is a psychedelic and how can it assist somebody in developing their spirituality?

0:02:50 - Jonas

Yeah, that's such a rich question. Well, the etymology of the word psychedelic kind of in essence means mind revealing or mind manifesting. A psychedelic is a compound. You know there's a number of different psychedelics. Some of the classic psychedelics are psilocybin, which is found in a range of magic mushrooms or hundreds of different mushroom species across the planet, LSD, DMT, mescaline, ibogaine. These are the kind of classic plant medicines, as as they're called, that have been in continuous use for thousands of years on virtually every corner of the globe. Um ayahuasca is a substance which has been used in the amazon basin for, you know well, over two millennia, continue in continuous use and as as far as psilocybin mushrooms, there's documented sacramental use of psilocybin in Mesoamerica

and Central and South America going back at least 2,000 years, in the Mazatec, the Aztec, the Mayan cultures, Indus Valley civilizations, ancient Druids in what's now the UK.

All over the world there's been this long history of use of these plant-based substances which, when ingested, catalyze these incredibly profound transformations in our state of consciousness. Right, the idea of mind expanding connects so profoundly to spiritual growth and evolution. I mean, there's so much to be said here it's almost hard to know where to begin. I really regard, come to see psychedelics as analogous to a tool for the expansion of our awareness or the expansion of our consciousness, just in the same way that we use a telescope to peer more deeply into the cosmos. For me, psychedelic substances, when used in a safe and appropriate manner, safe and appropriate manner represent a telescope directed inwardly, into the mind, into the unconscious or the subconscious, into the very depths of our being, into the nature of consciousness itself, and provides such a. I would almost regard the psychedelic experience as a quest to uncover truth, to discover more of the nature of reality and the nature of self.

And, of course, this is the core question. At the center of spiritual practices and traditions from all over the world is the very simple question who am I? What is the self really? Is it hi? My name is Jonas. Is this human identity really the totality of who and what I am, or is there something deeper? Or is there something deeper? Is there some essence to who and what I am? That's beyond my human identity, beyond the name of Jonas and this identity that I've learned, that I've accrued over time. Right, is there more to what I am than chi, prana, life force, some kind of essential energy at the core of our being, that is beyond this lifetime, that does not begin at birth and does not die at death. You know, I'll say for myself, you can stop me if I'm just rambling here, just rambling here. I'll say for myself that psychedelics, part of the reason why I'm so passionate about this topic and this work, is because psychedelics in combination with meditation are exactly what catalyze a profound spiritual transformation in my own life.

For many years I was an atheist, I was a materialist, I was very kind of scientifically oriented. Still to this day I am, but the realm of possibilities has expanded dramatically. I kind of was operating with this idea that God, divinity, soul, spirit, afterlife, reincarnation, all these things are human-made fantasies. That was my operating belief for a very long time when I ingested psychedelics. And again, I do want to be clear just to state that this isn't universally true. Like any tool, there's different ways of using this tool and some are really productive and growth-oriented, others may not be. A hammer is very productive at kind of constructing things and it can also be used to destroy, right. So I just want to kind of drop that mention that this isn't kind of like a universal endorsement that all psychedelics, in all cases are spiritually evolutionary? They very much can be.

For me there was a combination of meditation with psychedelics which to me felt like a direct encounter with the miraculous, mysterious, magical and awe-inspiring qualities of existence. I was in a place a little over 10 years ago where I thought I knew things. I thought that over time science was going to provide an explanation for all of this. And in my first psychedelic experience I realized I don't know anything. I can't even explain the first blade of grass. I remember staring at grass for the longest time and just looking at all the unbelievable elegance and intricacy and the incomprehensible complexity that goes into just one single blade of grass.

And I had this very powerful moment in my first ever psychedelic experience where I felt my heart beating in my chest. And it was this eureka moment where I realized that there's something incredibly mysterious, miraculous, happening here, unfolding through me, as me, as us, as life, as nature, as the cosmos. There was absolutely no effort or exertion that I wasn't trying to make my heart beat, it was just happening. And it was like this moment. All of a

sudden I kind of zoomed all the way back, like through the history of the universe and somehow from you know, the Big Bang or however we want to describe, the evolution of the universe over the past billions of years. It's almost like every atom, every little iota of existence somehow self-organized into this unbelievably miraculous, incredible emergence of life and of me.

And again, it's hard to describe the emotional impact of this. I was just overwhelmed with this sense of me and again, it's hard to describe like the emotional impact of this. I was just overwhelmed with this sense of awe and wonder and that just totally opened my mind. It was very intellectually humbling because whereas I thought I knew things, all of a sudden everything, everything is a mystery. I don't even know who I am, and that began this exploration of who actually am I. What is the nature of consciousness? What is the nature of mind and the cosmos? Is there more to the mystery than what I'm ordinarily aware of? Is there more to reality than a physical universe and a physical body? And as that exploration so it was just this profound opening in my life.

Then I began to explore more and more deeply, and there's a range of different psychedelic substances. One of them is called N-N-dimethyltryptamine, DMT, which is often kind of regarded as the spirit molecule. DMT is a psychedelic compound that is, in ayahuasca right, which I previously mentioned, has been in continuous use for thousands of years in the Amazon basin. And well, my exploration of DMT really kind of catapulted me from a place of openness and curiosity as to the nature of consciousness and the possibility of soul and the possibility of afterlife, to an absolute experiential knowing and certainty. Oh yes, there is way, way, way more to the mystery than I'm aware of, and there's way more than this physical universe, and that there's something profoundly divine or sacred about all this and about the nature of who and what I am. You know. So you know I can keep rambling on about that.

0:11:54 - Julie

Well, yeah, let's unpack some of that and go back. I'm really interested in the indigenous cultures and the Druids and the you know those guys and you're talking about the Aztecs and people like that in all parts of the world. Certainly, the Asian cultures have used this stuff and I'm picturing the peace pipe with the American Indians, the American native, you know the North American natives.

0:12:31 - Jonas

Is that what was in a peace pipe or was it just old fashioned tobacco? Do you think it's a good question? I mean it depends on the specific indigenous group there, the specific American Indian tribe. Yeah, tobacco was. Tobacco has a very, very long, ancient history as a shamanic tool. But you know, certainly in some cases there is more going on there.

0:12:57 - Julie

Little sub-mouse in there with the tobacco that even the tobacco has in certain instances has had kind of a psychedelic effect on people. I don't know if I don't know that much about it but might be predicated on what kind of tobacco and how much of it they're smoking and you know what else is in there with it. But certainly people that smoke cigarettes, they find it relaxing, they find that it has an effect on their brains. It has not that I'm condoning smoking, I'm not, but that there is definitely a psychological component that goes with people who smoke even cigarettes and smoke pipes and all of that like regular tobacco smoke that is in a pipe.

0:13:51 - Jonas

It's true. Well, I mean what we see is that there's the presence of what we could call shamanic practices and traditions in just about every single indigenous culture all over the world. Is universal, right, and it all. Every shamanic culture or shamanic tradition has its own unique

cosmology and its unique set of practices, and there are common unifying elements and themes. And the common unifying elements and themes there are that there are these the development over generations of these elaborate systems and methodologies to induce and explore what we could call non-ordinary states of consciousness.

And often this did include use of plant medicines for inducing these altered states of consciousness. A whole range, a vast range of different plant medicines. And of course, those aren't the only shamanic practices. You know, there's shamanic drumming, right, rhythmic drumming, there's dancing, there's chanting, there's fasting, there's prayer, there's yoga, there's meditation. There's all these types of different, again elaborate, methodologies and techniques that shamans would use to tap into or access a non-ordinary state of consciousness, what could almost be described as an expanded state of consciousness, where the shamanic practitioner is able to gain entry or access to essentially what we could call the spirit realm, to transcendent or divine aspects of reality beyond this physical universe, outside of space and time coexisting with this physical universe, of course, but beyond this physical universe, in a sense tapping into these non-ordinary or non-physical realms, encountering spiritual entities or beings in these realms, to then bring back divination, to bring back insights, to bring back messages, teachings and to bring back healing.

It's really interesting that in a lot of ancient shamanic practices, if I'm coming to a shaman and I have some kind of ailment, either physically or mentally, or emotionally or energetically, whatever, the shaman him or herself is the one who's ingesting the substance, taking this medicine, accessing this non-ordinary state and thereby becoming a conduit or a channel for healing and transformation to happen in this person over here right. So it's really interesting, that's a unifying thread of all over the world, all these ancient cultures. Really at the center of so much of their spiritual and religious practices and shamanic practices and explorations is this very direct experiential element of experiencing, of communing with divinity, communing with the transcendent, as the key for healing, growth, spiritual transformation, divination, all these things. And in a sense, in contemporary Western culture we've sort of lost some of that, we've lost a lot of that medicine.

Shamanism is like all the way over here, way on the fringes if it's in the conversation at all and in a lot of religious and spiritual traditions today around the world, there's less of a focus around that experiential element where my connection with truth, with the divine, with God, if we want to call it that it's mediated by some sort of external authority or external source, the priest, the rabbi, this person over here is. He or she is the one who has the truth and he or she is speaking it, kind of teaching it, in a way. That's cognitive and intellectual right and that's important, that's really important, and also it's missing that kind of deeper experiential element of me. For myself, I'm accessing and exploring truth and transcendence and divinity from within my own heart and within my own being, and that's where deeper real transformation happens.

0:18:49 - Julie
Are you finding that?

0:18:51 - Julie
people are more interested in the last, let's say, 10 or 15 years. I mean, I think about LSD and I think of the 60s, right, you know the hippies and they were tripping out and all that kind of stuff, and then we kind of got away from all of that and it seems to me in the past 10 years or so that there's more of an emphasis on spirituality than on organized religion or even ancient religions. We had Dr Oshak. He is a PhD doctor. We had Father Sean O'Leary on the show and he's an Irish priest who says his grandmother, he was raised by his grandparents. His grandmother was a mystic and his grandfather was a druid. So you can imagine what kind of upbringing he

had, just into all of the mystical and magical things that just come with. What you can imagine growing up in Ireland with parental role models like that originally planned.

He said, especially with the Catholics. You know the beginning of Christianity. He said you had the beautiful cathedrals, the way that they're structured in the Gothic thing with the. You know the sound, vibration and everything, just in the acoustics of those churches. You have the beautiful stained glass windows and the marble and all that other stuff in there to appeal to the eyes. You had the incense to appeal to the olfactory, you had the beautiful Gregorian chants and stuff in the solfeggio frequencies that were helping with all of this and it was helping people get all of those sensations to better connect with spirit, with God, with source whatever. To better connect with spirit with God with source whatever. And to your point too, Jonas, I think, as we've come through the millennia and man has wanted to control the masses, whether it be through religion or cultures or governments or whatever, we've lost a lot of that and I find that the search for recapturing that seems to be accelerating. Are you finding the same thing?

0:21:12 - Jonas

There's an urgent need for that.

0:21:14 - Julie

Yeah, there's a what's propelling that?

0:21:18 - Jonas

Well, I mean, that's a very good question. I can only offer my best guess or my best kind of intuition here. I think that right now in the human collective consciousness there is a general malaise of disconnection. It's almost like we're a species with amnesia. Right now we've forgotten our true divine nature as a collective. God has become something out there, you know, if it exists at all for many people, and there's a sense of disconnection from nature, from the earth, from the cosmos, from each other, polarized and divided, disconnect from meaning and purpose, disconnect from ourselves and ultimately disconnect from source.

The way that I see it is like the fundamental nature of reality. I see it as unitive. It's oneness, it's all one. Modern science tells us exactly as much. It's not even a spiritual belief that everything in existence has emerged out of the same infinite source energy.

Big Bang Theory tells us that, and so does quantum physics that when we look at the fundamental nature of reality on a deeper and deeper and deeper and deeper and deeper level, on a subatomic level, eventually the idea that big objects are made of smaller objects breaks down into this unified field of energy and potential. It's all one. And of course, this is exactly what mystics and sages and spiritual visionaries have been teaching us for thousands of years. Right, and so the way that I conceptualize it is it's kind of like we're all waves on the infinite ocean of life. We're all waves on the infinite ocean of life. We're all waves on the infinite ocean of life and operating in a world where many people deny the existence of ocean, does that make sense? We're all waves on the surface of the ocean of life and modern science is telling us there's no such thing as ocean. There's no such thing as ocean.

0:23:31 - Julie

What do you mean by that? There's no such thing as ocean, there's no such thing as these waves that we're all a part of, or there's no such thing as an ocean. What do you mean by that? There's no such thing as ocean, there's no such thing as these waves that we're all a part of, or there's no such thing as an ocean.

0:23:52 - Jonas

There's no such thing as God, there's no such thing as a divine source, a transcending ground out of which this has all emerged. And so there's this like fracturing right, and I think it's such a. I think at the core of virtually every single mental health issue or psychopathology is this sense of disconnection, right, and there's this deep yearning, perhaps the deepest yearning of the human being, of the human psyche, and maybe beyond human, of just a soul, is that impulse, that desire for unity, for oneness, for affirming that sense of connection with the infinite right. And so I think that there's this, I almost see it as like. I think that there's this, I almost see it as like oneness has embarked on this dance of multiplicity of you're over there and I'm over here. Oneness has embarked on this dance of multiplicity to return somehow to oneness. And there's more to potentially be said about that, of course. But I really think that right now, as a human collective, we're kind of in this state of spiritual starvation, right, where there's this deep, consciously or unconsciously, this deep yearning for meaning, for connection, for meaning for connection, and so there's something that for sure is moving and shifting and awakening in the human collective.

I truly believe that at this point, the only thing that could possibly save humankind from self-destruction over the long term is what I would describe as a great awakening, a mass shift in consciousness. Right now, we're in a race, as a species, between consciousness and catastrophe. At this point, I truly believe that, you know, clever politics, socioeconomic initiatives, policies, things like this, things happening in the outer world, will never be enough. What we really need is an inner transformation in opening our minds and opening our hearts, an inner evolution of consciousness which is really a movement again towards truth, towards the true nature of reality. Ultimately, it's not about belief, it's about a movement towards truth. Right, and again, I think we've forgotten the truth of the nature of reality. And there's this urgent need, this deep yearning in us as individuals and in us as a collective, and, yeah, this movement towards reconnection with truth, with the infinite.

0:27:06 - Julie

Do you think that the technology that we all have at our fingertips now, with all the social media stuff, and how families used to be? They all lived in the same town or multi-generation sometimes in the same house, and now they're fractured. There are people that are living all over, not even necessarily in the same state or country, and what I find is that people are lonely because we're pack a lot of us. When my son went away to college and my husband traveled a lot, there were many days when I was home and I was working with clients on the phone, but at the end of the day I just go walk around Target, even though I didn't need to buy anything, just to be around people. I felt that need because I felt isolated.

And one thing comes to mind we had a tornado coming through one time and my husband was out of town and my son was in school out of state. I was talking to my husband. I said you're not here, Jonathan, my son's not here, my dog's not even here, because my dog had just died. I said I'm here all by myself in the basement watching this tornado stuff and it felt bad because I was by myself. So I believe that a lot of that is perhaps a catalyst to people wanting to find more of a connection spiritually. And then, when they find the connection spiritually, it leads them to connecting more with other people, whether they be part of their community or not. But there's that yearning to be together in a community of some sort. What are your thoughts on that?

0:29:05 - Jonas

Yeah, I completely agree. I completely agree, yeah, yeah, and there's this kind of paradoxical quality to technology and social media and things like this, where you know, ostensibly it should be connecting us and providing more of a sense of interconnection, but the actual experience of engaging with social media often is one of increasing isolation and kind of a fracturing. And yeah, I think somehow, in a way that's very hard to conceptualize and put into

words, I think there's a deep evolutionary impulse into nature and existence itself towards that sense of reconnection and unity. We could also call it love, right? I mean, it's probably the most fundamental base human need is to love and to feel love. And that's connection on a human level.

And then I think that it's also deeper, on almost like a transhuman or spiritual or divine level, of when I was kind of sensing, like this underlying infinite intelligence to all things, that life has just somehow self-organized into this and that we've all kind of popped out in life emergence and there's all this complexity and yet all this harmony, the way that all these trillions of cells are just somehow coming together and operating perfectly, and just a beautiful symbiosis of nature that we see.

I think that there's this kind of this underlying this implicit order or this infinite divine intelligence, in the way that a seed knows how to grow into a tree, in the way that this body just knows how to grow into a tree, in the way that this body just knows how to function this way, in the way that nature just emerges and evolves. And so what I'm getting at is like I think that there's this like deep kind of evolutionary impulses, very, very mysterious and kind of impossible to truly understand, but this, this evolutionary impulse in nature, life, the universe, but this evolutionary impulse in nature, life, the universe, earth, gaia, as like an organism, the earth, consciousness, it's kind of like it's moving in this evolutionary direction of kind of awakening, of expansion, of remembered.

0:31:45 - Julie

Yeah, good point, and the reason why I wanted to have you on is because the psychedelics seem to be more and more talked about in our current dialogue, I'll say not just in the community for spirituality, but also in the medical community as well, and I believe it's one way to get there. It's not the only way, it's one of many ways. I've never done those. I can echo a spirit in a nanosecond because I learned how to do that. That's what I teach my people and I thank my student, my people, my students. But I think too that it's for people who are led to that. It's like some people are led to, you know, to study French and somebody else is led to study German, and it's you know. It's all a form of communication. It's just a different methodology to get there. And so I want to back up a few steps and talk about the risks, the safety of it. If somebody's interested in doing it, what do you recommend? I mean, I've read all kinds of stuff about you. Better have a psychologist there, because if you have a psychotic break, then you know you're screwed. Number one, number two I've heard about that. People can get really, really sick and it can be an unpleasant experience like with nausea and vomiting and that kind of thing.

I've also heard people, actually I heard a story not too long ago Bobby Kennedy, rfk Jr, who's been in the political discussion here this round very much so. He has six kids, I think, and his wife died by suicide and one of his sons he was telling this story on an interview and one of his sons did psilocybin or ayahuasca or some kind of psychedelic and this kid was dealing with depression and his dad, bobby Kennedy, said he was distant, he was removed ever since his mom's death and all of that, and so I don't know that he told his dad he was going to do it before he did it. But then he went and he experienced it and in his trip I'll call it, I guess, is what you call it he encountered his mother's spirit and she came to him and talked to him and said you know, here's what was going on in my life. This had nothing to do with you, this had nothing to do with your father or anybody else in our family. This was part of my path and I'm paraphrasing I don't remember all the details, but afterwards this young man was totally changed and his father said he wasn't a fan of it before, but when he saw how it benefited his son he said okay, there's something to this. It's not for everybody, but this has definitely benefited my son.

So back to I want to know about how is it safe? What are the potential dangers of it? That kind of a thing, who's a candidate to do it? Where do you do it? How do you do it? How expensive is it? Let's get to that nitty gritty, and then I want to explore more about the spiritual side of it.

0:35:18 - Jonas

Yeah, sure, sure, yeah, I appreciate you asking that. Those are all really good questions and you know that story of Bobby Kennedy's son is exemplary of something that I see every single day on the job, every day on the job are hyper-advanced and more effective and more efficient and more successful at alleviating the symptoms of depression, anxiety, trauma, PTSD, substance abuse, OCD a whole range of different conditions than are leading pharmaceutical psychiatric interventions right, just to kind of frame it that you know. According to research coming out of prestigious research universities such as Johns Hopkins University in Maryland, after two doses of psilocybin in conjunction with therapeutic support before, during and after the experience, people suffering with treatment-resistant depression, with severe depression, after two doses, 80% of people are reporting a clinically significant reduction in their symptoms, 60% at a six-month follow-up. Six months after this experience, 60% are in full remission, meaning they no longer meet the criteria for having a diagnosis of depression. That is phenomenal beyond words. I mean that alone is the single most effective treatment intervention that we have ever discovered for treatment-resistant depression.

0:37:04 - Julie

How do they take the psilocybin? Is it in a pill? Do they smoke it? Do they drink it?

0:37:09 - Jonas

What's the there's different ways of taking it. In the clinical trials they synthesize or extract psilocybin, which is the naturally occurring substance in psilocybin mushrooms. So the mushrooms themselves can also be consumed. Yeah, they're eaten. It's not smoked. Some other psychedelics are smoked or vaporized, but yeah, so it's just kind of framing it in that sense right and along with that the risks and the kind of safety profile of this.

And, by the way, I just want to add as well this. And, by the way, I just want to add as well, like the emotional impact of seeing someone who has suffered with PTSD for 30 or 40 years of his or her life, tried everything every you know been in therapy for 20 plus years, tried every antidepressant, every benzodiazepine, all these different experimental treatments, nothing has worked. And they they come and have, have, have an experience and after you know, two or three doses are reporting this profound life transformation. It's really moving and touching and inspiring and kind of evokes this sense of hope. You know, in a time of despair, hope, light emerges out of nowhere. It is so incredible to see.

Now, as far as the safety profile, I really want to be clear that I'm not the type of person who advocates for the general or universal use of these substances. I'm not someone who says put it in the water supply, everyone should be taking this. Because not everyone should be taking this, there are important contraindications. There are cases in which someone is not in a place in his or her life to benefit from what this experience has to offer.

0:39:01 - Julie

So how do you? What are the contraindications? What are the major ones?

0:39:05 - Jonas

Specifically, the contraindications include any kind of psychotic disorder, any kind of psychosis like a pre-existing diagnosis of psychosis, of schizophrenia, of schizoaffective or schizotypal, some kind of condition like that. Another contraindication would be bipolar someone who has bipolar I or bipolar II. Another contraindication would be someone who is in a place of active suicidal ideation, someone who is kind of actively suicidal, someone who's kind of actively

suicidal. And I'll just kind of very quickly explain the reason behind that is because under the influence of psychedelics can catalyze or elicit a psychotic or a manic episode. Someone who has psychosis, someone who has bipolar, can elicit a psychotic or a manic episode which persists beyond the duration of the psychedelic effects themselves. So the psychedelic trip is four to six hours in duration. There's a beginning, middle and end. I come out of the experience. In these cases it can be that there's a quality of mania or a psychotic episode that persists for days or even weeks after this experience, which can require 24-7 supervision to make sure that this person is being safe, right, and so that's the rationale behind that and that's not to say that I believe that there's no one on the planet who has bipolar or any kind of psychotic condition who can't benefit from this.

It just really requires a very, very careful, conscientious and specific protocol and structure to navigate that skillfully. I also want to say that, with those contraindications to the side, never once in the whole history of modern psychiatry, modern clinical research, has there ever been one single case of someone who doesn't have a pre-existing condition, a pre-existing condition who goes psychotic. Never once has there been a single case of a person who is taking a psychedelic, who doesn't have a pre-existing condition, who has lost his or her mind and gone crazy right, the safety profile of these substances is one of the reasons why they're such a valuable psychiatric tool. There's been all these interdisciplinary studies of the safety profile of different substances. So researchers have looked at every single kind of known drug or substance or consciousness-altering substance and evaluated harm to user and harm to society. And, Julie, do you know which substance consistently is number one most dangerous?

0:42:13 - Julie

Probably aspirin, probably aspirin or something like that.

0:42:17 - Jonas

Alcohol. Oh well, yeah, alcohol. And what's number two or also near the top of the list, tobacco. What's number three or also close to the top of the list, opiates. And what are the substances that are legal, that are normalized in our society? Can I walk into a store and buy DMT? No. Can I walk into a store and buy alcohol? Yes. Do you know what substance very consistently is, all the way at the bottom, as the safest substance substance very consistently is all the way at the bottom, as the safest substance, psilocybin.

0:42:54 - Julie

So there's objective kind of measures of that I got questions for you Before somebody can do this at your clinic, at your what do you call it? At your A retreat center yeah. Your retreat center. There you go. I'm assuming you do like some kind of a um, like a consult ahead of time.

You have fill out a screening. You have them fill out a questionnaire and stuff like that, because you know. I mean I don't know how you tell for sure whether somebody's got a problem or not. They're telling you they don't but they might and they may be lying right. So you can only do what you can do to help screen somebody. That's number one. Number two where is it manufactured? I mean, are there like psilocybin manufacturers in the world? Are they in America? Are they outside of the country? Do you get them from some tribe someplace that's manufacturing it? And how do you know what the strength is? Are there measurements that quantify? Okay, it's this many grams of psilocybin per this weight of person that's going to utilize it? Is that even part of the equation?

0:44:14 - Jonas

Yes. So, to touch on the earlier point, yes, screening is a very, very essential and vital part of using, of implementing psychedelic-ic assisted therapy in a way that's safe and competent and ethical. It's essential, you know.

0:44:34 - Julie

Does anybody ever come to you that's on vacation, like a friend of mine's son was going to Peru and somebody said to him, are you going to do ayahuasca? And he goes, yeah, it might be kind of fun. You know, it's not for a therapeutic thing, it's more for an adventure thing. Well, I'm going to go skydiving and I'm going to do ayahuasca when I'm in Peru. Is there that component in there too? Are there different kinds of retreats for therapeutic uses and then recreational uses, kind of a thing?

0:45:05 - Jonas

Sure, sure, yeah. And the line there can get a thing Sure, sure, yeah. And the line there can get a bit blurry too. You know I would think, yeah, absolutely. I mean so specifically.

The retreat center that I work at is a therapeutic retreat center, so the vast majority of people are arriving on retreat dealing with mild to severe cases of depression, anxiety, trauma, things like this, and they're suffering and they're seeking relief. And people come from all different walks of life and with all different kinds of interests and pursuits. There's a lot of people who come with a desire for spiritual growth and a desire for mystical experience. There's a lot of people who are creatives artists, musicians, who are looking for creative inspiration and breakthroughs in their work. Somewhat recently I had a gentleman. A lot of people who are creatives, artists, musicians, who are looking for, you know, creative inspiration and breakthroughs in their work. Uh, somewhat recently I had a. I had a gentleman at 10 retreat who was a quantum physicist and wanted to, um, you know, try to uncover breakthroughs in his research. Right and sure. Certainly there are people who come just because they're curious and they're interested and they want to explore or have a kind of adventure.

You know, I would say it's less people who are coming just to kind of have fun or have a good time, between recreational versus therapeutic as getting blurred, because there can be a profound therapeutic value and impact of connecting with joy and playfulness, right um to.

For someone who's been in this rut of depression for decades, potentially to all of a sudden be in a space where, like, wow, I'm feeling joy, I'm feeling happiness, I can play. I can play Like how would a profound rejuvenation of the life force, reinvigoration, reconnection, you know, and I think kind of the deeper element of for me is not just therapeutic versus recreational but like to what degree is there intentionality here, right? Am I using this just to kind of like get high? Is this escapism? Am I trying to engage this experience in a way to circumvent or go around or numb or distract or avoid from the issues and points of pain and challenges in my life Escapism, right? Or am I using this, recreationally or not, to engage more deeply with life and the human condition and what's coming up, to get more intimate with this mystery of life, and sometimes that can be a very fun and playful endeavor or energy behind that? Does that make sense?

0:48:04 - Julie

Yeah, yeah, yeah, back to where do you get it? And is it a dosage thing or like? Does everybody on their retreat eat the same three mushrooms?

0:48:15 - Jonas

Uh-huh. Well, so mushrooms grow naturally and, yeah, naturally occur on basically every continent around the world, with the exception of Antarctica, right, and are relatively easy to cultivate. So here at the retreat center we have a team dedicated specifically to the cultivation of mushrooms. So they're grown here on property, on site. And, yes, there are ways to assess and test for the potency and there are many, many different strains of mushrooms and some strains of psilocybin mushrooms can contain up to two times as much psilocybin per gram of

mushroom as others, right, right. So it's important to have, you know, some assessment of the relative potency of the mushrooms that one is using.

And regarding specifically the dosing, it's a very interesting thing. There's kind of like an art and a science to finding an effective dose for someone and there's many different factors involved, the kind of physical or physiological factors. Physical constitution is a factor, but, interestingly enough, generally it's not true that someone who's bigger like, of a bigger stature, can kind of has a higher tolerance for mushrooms. That's generally not the case. There are a lot of more kind of subtle, nuanced psychological factors, of openness, of kind of, you know, for example, anxiety, neuroticism, in kind of psychological or clinical jargon. To what extent is a person sort of defended or still has a lot of parts that are protective, parts that aren't yet ready to let go of control and really go to some of those deeper, more vulnerable places within ourselves, right, it's a subtle kind of psychological thing. So when people come on retreat, there's sort of a process and the way it works just here in this context is that there's three doses or three dosing sessions over the course of a week and the first dose everyone kind of starts around the same dose, somewhere in the range of three grams of dried psilocybin mushrooms.

And this is kind of like a little bit of an opportunity for this person, as well as for me and the team, to assess what's this person's sensitivity and openness and receptivity. To what extent is this person resourced? There are subtle competencies when it comes to the art of navigating non-ordinary states of consciousness, emotional intelligence, self-awareness, right, there are subtle qualities here that may in some cases make people really open and receptive and very sensitive. Just a few grams will absolutely do the trick and in other cases, people who require higher doses of mushrooms to get the desired outcomes. And another important factor, you know, is previous history of use of psychiatric medicines SSRIs and antidepressants, for example, work on the same serotonin receptors in the brain that psilocybin does. So when someone has a long history of over 10, 20 years using antidepressants every day, oftentimes that has kind of like a dampening or a dulling effect on the effects of the psychedelic compound, and so often a person in that state will require slightly higher dosage to really get the breakthrough that he or she is desiring.

So there's a whole number of different factors that come into play and after dose one there's a little bit of collaboration. You know, we try to just I try to just meet everyone exactly where they are at and what is the optimal dose for you. You know, maybe that's increasing, maybe that's decreasing a little bit.

0:52:31 - Julie

I've read many, many times that it's really really hard to get off antidepressants once somebody's on them. Dr Kelly Brogan I've spoken with her a couple of times and she's an MD PhD who her whole practice Jonas is helping women get off antidepressant medicines because she says they don't work.

And she told me what time she considers herself to be a midwife, you know, helping women get off the antidepressants. Get off the antidepressants. Is there a chance of getting addicted to the psychedelics number one and number two. Is there a certain? It's like you do it. You come to your retreat one time and there's three of them. I mean, if somebody wants to come back next week and do it again, somebody wants to come back next week and do it again. What are the parameters that you have set up? And then what are some of them? If there even are any parameters in kind of the industry itself, I would think they're all across the board. I would think it's not regulated. Am I correct in that assumption?

0:53:42 - Jonas

Yeah, yeah, you are. You are correct, plain and simple. There's another really valuable quality to psychedelics is that they're not habit forming. They're not addictive. Oftentimes the

experiences are challenging. Part of the reason why they're so transformative is because they're challenging. Therapist ignores all the points of pain and suffering in my life. Probably that therapy is not going to be very successful, right?

Psilocybin is often described as an abreactive and what that means is that that within us which has the strongest emotional charge is naturally kind of brought to the surface. And that's exactly why it's so amazingly effective, because almost universally, cases of depression or anxiety or PTSD or mental health issues are linked to emotions that have been consciously or unconsciously repressed, suppressed and kind of get lodged and stuck. It's like this energetic emotional knot in the psyche that we're often not even aware of and these psychedelic compounds have a way of very naturally and organically bringing that up out of the unconscious. It's almost like the metaphor of the mind as an iceberg, where the conscious mind is just the tip of the iceberg above the water and the vast majority is underwater and kind of out of sight. It's like on psychedelics. It's like the water line just very naturally recedes and suddenly the unconscious is made conscious, and that can be a very, very beautiful experience, a joyous experience. It can also be a very scary experience. It can be a very painful experience.

It can be an experience where, all of a sudden, I'm confronting the grief of the loss of a loved one that I haven't dealt with, or I'm confronting feelings of rage or shame that are so kind of painful and uncomfortable and big and scary that I have just pushed it down and away. That I have just pushed it down and away, and so when these things come up in the psychedelic experience, that's not always necessarily fun, but the rewards are tremendous.

0:56:01 - Julie

Does that include abuse, like somebody that has repressed maybe physical or sexual or mental abuse in their perhaps childhood or early adult life and they've just you hear about, they've just stuffed it with food or alcohol or drugs or whatever? Do you find that that stuff is released as well and how do you deal with that if that situation arises?

0:56:28 - Jonas

Yes, absolutely Absolutely. The psyche is so amazingly clever and adaptive, the way it adapts to the stresses and challenges and points of pain and suffering. A somewhat common feature of early childhood trauma is something that's called dissociative amnesia. Feelings connected with that are so profoundly uncomfortable and kind of icky and scary that I've forgotten the mind. The psyche has pushed it all the way outside of its awareness to the point where I don't even consciously remember that event happening at all.

And then, in the psychedelic experience, through what I would call the inner healing intelligence within each one of us, something in us knows this is where the healing is.

The cave that we fear to enter holds the gold, holds the treasure that we seek.

And something about this experience just naturally kind of brings it up. And all of a sudden in the experience, wow, I see, I remember, I remember all of what happened there, and all of a sudden it's like everything kind of clicks into place. I'm connecting all the dots on. Wow, it really makes so, so much sense now that I have this very specific phobia, or that I have this very specific aversion to this person or to this, you know, to driving in a car in this area or whatever the case may be. And so, yeah, it happens all the time that people have recovered memories in the psychedelic experience and those need to be dealt with very sensitively because they're not always literally. True, right, sometimes the Think point, sometimes the In non-ordinary states of consciousness, the psychedelic experience, just like dream states, communicates metaphorically rather than literally in images and symbols, right, and in any

event, when there is a recovered memory that's coming up for a reason, how do you discern between whether it really happened or not, though?

0:58:58 - Julie

How does one figure out okay, this is symbolic or this is something that's really happened, and does it re-traumatize that person to remember that? I know there are schools of thought that believe that the brain pushes that stuff down as a protective mechanism.

0:59:17 - Jonas

Yeah, that's a really good question. I would say yes, in some cases, a psychedelic experience can be re-traumatizing and this is part of why these medicines, these tools, need to be used with a very high level of competence and awareness and sensitivity, without basic attention paid to kind of common sense safety measures around taking the psychedelic experience, which is, you know the set and the setting being discerning about where am I taking this substance and with whom am I taking this substance. Am I just taking this substance and going out, you know, into a public space, into a concert? Am I taking this substance by myself or is there, are there sources of, of support, right?

And that's such a key thing because oftentimes elements of re-traumatization are when a person feels completely disconnected and alone with this experience. So the the this, this, this memory or this impression or this experience is coming up and the nervous system can become very highly activated, right, very emotionally charged, very kind of high levels of fear, anxiety. And is there a way to regulate where the nervous system is, is? Can can kind of remain within what we could call the window of tolerance, right, where it's not just overwhelming and there's no way for me to to to ground and work through it a little bit at a time. You know, importantly, I will say that in in cases of of dealing with trauma, almost always it's not really helpful to kind of relive the experience and go back through it and just replay the whole experience. In a cognitive sense, it's more about connecting with what is happening in the body, energetically and emotionally, when this experience was happening. And because oftentimes there's this kind of freeze, there's a physiological response in the face of a often kind of a life-threatening event, right, or an event that's incredibly scary and challenging, you know, even like being bullied at school or something like this. There's this, the reptilian, the fight or flight part of our brain kicks in and there's this massive amount of like energy that's mobilized in the system to fight or flight right, and it's like there's these physiological processes that begin. This whole idea of the body keeps the score, or that trauma isn't just up here, trauma's in the body, trauma's in the nervous system, right, and so addressing trauma in a way is not just about like a cognitive like oh, these are the events that happen and this is the story. And replaying that story. Often that's kind of the opposite of helpful. Really, what's helpful is to in a place that feels regulated, that feels profoundly safe and really supportive and really connective, where I'm not alone, I can share this load here. There's someone here who can shoulder some of the weight of this with me and validate and acknowledge and see me in my pain and comfort and help me to regulate.

Then there's like this magical opportunity to touch back into what's actually happening in the body, as some of that is coming up and can we allow for that kind of getting unstuck or unfrozen, all that energy that was mobilized in the moment of that experience and letting that just play out right. A very simple example is you know, in some nature, documentaries and whatnot. There's, you know, for example, a cheetah chasing a gazelle and the gazelle is like fight or flight, right, the gazelle gets away. And then there are videos of a gazelle is like fight or flight, right, the gazelle gets away. And then there are videos of a gazelle like standing in the field and literally like shaking. And there's something in the body, in our physiology, that knows how to metabolize or process all that energy that came up and really kind of let that move through the system so that it gets. It's not stuck or lodged there.

With humans it's a little bit different, because if I'm a kid at school who's getting bullied and I'm feeling this fight or flight, there's also a freeze that kicks in because I can't just stand there and kind of like shake, right, I'm in a social environment and I have to. There are rules of conduct here. And if I, if I react in a social environment and I have to, there are rules of conduct here. And if I, if I react in a certain way, maybe that will just make things worse. Right, so humans deal with PTSD in a way that's very, very different from any other creature in the animal kingdom, right?

Um and again, psychedelics, when used skillfully and in a competent way can really help us go right to the root of that and process and have this kind of energetic catharsis and release where there can be a lot happening in the body, in a way that antidepressants and benzodiazepines are kind of just addressing the symptoms, kind of like emotional painkillers, which has its place. I don't diminish that for a second. Some people need these to get out of bed and function. That absolutely has a place and I don't take away from that for a second. But at some point surely we want to go to the root cause of where are the symptoms coming from in the first place, and that's what psychedelics enable us to do.

1:05:10 - Julie

This is fascinating stuff, yeah, and you're doing a great job of explaining it, because I'm you know I don't understand any of it, so I'm sure my questions are kind of elementary for you. So I appreciate you dissecting it so that I can understand it. Hopefully our audience can too. Are there places in America that people can go to these retreats, like in America and Europe and elsewhere throughout the world, or are there only certain places that offer the opportunity for this experience?

1:05:48 - Jonas

Yeah, there's quite a complex legal landscape around the use of psychedelic-assisted therapies around the world. Jamaica and the Netherlands, as well as a few other countries in Central and South America, are places where psychedelics can be accessed legally. It depends on which substance and it depends on which state there are. For the first time, I believe, in 2021, Oregon became the very first state to legalize psilocybin-assisted therapy, so people in Oregon can attend you know, meeting the right criteria can attend a legally sanctioned psilocybin therapy experience, which is really exciting. There are a number of municipalities and states, Colorado being one of them. There's some places in Michigan, Washington DC. There are certain municipalities that have decriminalized the use of psychedelic substances, but that doesn't mean that they're legal to sell or purchase or access. There are, for people in the United States who are wanting to have this experience, ketamine clinics. Ketamine isn't a classical psychedelic, but it's still a very powerful mind-altering substance and can be legally used and accessed in ketamine clinics in most states around the country.

1:07:18 - Julie

Well, I know what academia is studying this stuff. I know a bunch of really big universities or their medical departments, perhaps their psychiatry departments are studying this stuff, and I would imagine there are probably multi-center studies that are happening around the world with universities both here and abroad. So it's going to be interesting to see what their research shows. As we're winding down here, what I'm hearing is don't go out in your backyard and just pick mushrooms and start eating them, thinking you're going to be able to connect with the divine more easily. Clinic with you know psychologists and other practitioners who are mental health professionals that know what they're doing. I've heard of situations where people just go oh no, I'm going to a shaman, and they've been doing it for a long time and they know what they're doing. I'm thinking that's not something that I would recommend. If somebody wants to do it, you know, do it with somebody that, or do it with an entity that does have licensed mental health professionals. Am I hearing that correctly from you?

1:08:42 - Jonas

Absolutely Listen. I mean, a car is an amazingly effective way to get from point A to point B, but not everyone should be driving a car and if I don't have a license, if I don't know what I'm doing, it can be a very dangerous thing. Right? And psychedelics are incredibly safe. When used in a proper setting, in a supportive context, in the right way, they are incredibly safe. But there are important risk factors and, yeah, we need to engage this in a way that is safe and that's responsible and that's conscientious.

1:09:16 - Julie

Yeah, yeah, absolutely All right. Last question why do we incarnate?

1:09:23 - Jonas

I think that we incarnate as part of this is my own, my best guess. This is my best guess. I think we incarnate as part of an infinite, never-ending dance or clay of the soul moving through progressive lifetimes as a way to access experiences which catalyze transformation and growth and evolution, and a movement towards more love, more light, more awareness, more wisdom, more divinity. The ancient Hindu word of Leela, or the divine play comes to mind. There's something about what this is. I think it's a dance of the infinite and the old saying it takes friction to polish the gem. I think that we come into this human lifetime and forget our true divine nature when we incarnate as a way to remember.

1:10:34 - Julie

Well, Jonas, thank you for taking the time to join us today. I think you're an extraordinary guy. I think that you are really remarkable in your combination of this calling that you have to help people not only with their physical bodies and their emotions and all of that, and bringing spirituality into it in a way that's safe and is productive and is really helpful to so many people. And I'm so impressed with you that you've, at least at this stage of the game, dedicated your life into helping people in this kind of a new methodology for us in this day and age of utilizing some ancient modalities in kind of a new way and a new structure to help people. So my hat is off to you, sir. I really appreciate you distilling down all of this, because there's so much information out about this stuff and I just thought, okay, we need to hit this and really get to the bottom line of all of this. So thank you for the work that you're doing. How can people learn more about you and your retreat center?

1:11:54 - Jonas

Well, thank you so much, Julie. I really appreciate the opportunity to come on and it was an absolute pleasure, and likewise I tip my hat to you for all the work that you've been doing as well. I can really sense all the goodness there. Yeah, I have a YouTube channel just by my name, Jonas Rosen. You can look me up there. I've also got a private psychedelic practice that people can find me at innervisionpsychedelics.com, and the retreat center that I work for here in Jamaica is called Myco Meditations and, yeah, any one of those places you can get in touch and learn more.

1:12:38 - Julie

Okay, we'll have all that in the show notes, alrighty, everybody, that gives you lots of information to at least springboard from and, in the meantime, sending you lots of love from Sweet Home Alabama, and from Jamaica too, where Jonas is. We'll see you next time.

1:12:55 - Annncr

Thanks for joining us. Be sure to follow Julie on Instagram and YouTube at AskJulieRyan, and like her on Facebook at AskJulieRyan. To schedule an appointment or submit a question, please visit AskJulieRyan.com.

1:13:10 - Disclaimer

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