



Going Deeper:

A Guide to Working with Ayahuasca

Temple of the Way of Light

<https://templeofthewayoflight.org/>

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About This Booklet

This booklet is designed to serve as a complement to the *Preparation for a Workshop* document, and is dedicated to helping you get the most out of your commitment to working with the plant spirit commonly known as ayahuasca. The information contained here will help you to develop a deeply transformative relationship with this spirit.

Generative and long-lasting relationships are built on a solid foundation of rapport, mutual respect and trust. We need to establish this kind of relationship with ayahuasca if we are to fully actualize the opportunities she offers for healing our body and soul and expanding the consciousness of our heart and mind.

Those who regard ayahuasca merely as a plant cooked up into a cocktail for their personal benefit will enter into a relationship with her that is as shallow as their perspective. Ayahuasca is a conscious entity with a conscience. She is an animated spirit who inhabits a specific type of vine native to the tropical Amazon of South America. She seeks depth in all of her relationships. So it benefits us, in entering into relationship with her, to consider what a depth relationship is.

Deep relationships are created at the level of soul. Our soul is the core essence of who we are, through time and across contexts. Unfortunately, Western culture places little value on soul and soul-centric relationships. It is not uncommon to encounter people and institutions we experience as soulless. Ayahuasca is a gifted soul guide with the power to transform individuals and communities in profound ways.

Unlike many other plant spirits who connect people to a greater sense of lightness, universal connectedness and relationship with Spirit, ayahuasca explicitly orients us to the depths of our authentic selves – our own unique souls. Ayahuasca can initiate and mentor us on what Joseph Campbell called the “Hero’s Journey” – a challenging passage through which we claim our authentic selves and share our unique soul gifts with the world. It is a journey meant to help us become fully human and to take our place as world servers.

The remainder of this booklet provides detailed information on how to build a genuinely respectful relationship with ayahuasca, consciously embark on the Hero’s Journey through the Underworld, and deeply integrate your experiences and insights. At the end of this booklet, we provide you with links to our Integration team who have agreed to assist guests of The Temple of the Way of Light before and/or after their work with ayahuasca in Peru. We encourage you to have at least one session with our Integration team prior to your retreat at The Temple.

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We also recommend you bring this booklet with you and actively work with it during your stay at the Temple. Treat it as a meditative tool, and read it with time for reflection. The questions and practices here are meant to be woven into your process. You may wish to journal your responses, or integrate them into your daily meditation. You are embarking on a Hero's Journey that can touch your soul and transform your life, bringing astonishing blessings. We wish you the very best in your journey.

The Underworld Journey

The innocent maiden Persephone is gathering wildflowers in a meadow when suddenly the earth trembles and splits. From the cleft arises Hades, Lord of the Underworld, who bears her off into his dark kingdom beneath the earth. From that moment on, her life is never the same. The ancient Sumerians told the tale of Inanna, Lady of Heaven, who in her descent to the Underworld is stripped of her finery and hung from a hook on the wall. For the Romans, it was the Trojan hero Aeneas, who following the fall of Troy led a band of survivors to found a kingdom that became Rome. Such myths are the very archetypes of spiritual initiation.

On a lighter note, there's the tale of Indiana Jones and the Temple of Doom. Indie must descend into a deep, dark, horrible place in order to retrieve a mystical stone and bring it back in service of humanity. Along the way, he meets his greatest fear -- snakes. "Why did it have to be snakes?" he memorably questions the Universe. Well, because this is the Underworld – the place where you are asked to face, and ultimately befriend, your greatest fears.

American mythologist Joseph Campbell identified a repeating pattern in these age-old narratives of departure, descent/transformation, and eventual return bearing gifts in service of something greater than one's self. He called this pattern The Hero's Journey, and broke it down into a series of distinct stages:

Departure: The hero/heroine is introduced. Some kind of polarity in his life is pulling him in different directions. Hearing the Call to Adventure, he faces the beginnings of change, perhaps reluctantly. A mentor appears to support him on his journey, or he discovers deeper resources within himself. With this support, he commits to leaving the Middle World of ordinary life and entering a new, unknown land.

Descent/Initiation: As the hero descends into the depths of the Underworld, he is tested. Midway through, he faces his greatest challenge, which is of course his greatest fear. Out of this moment of death comes rebirth, a new life. He takes possession of a treasure or soul gift won through the struggle.

Return: Heeding the call to completion, the hero leaves the Underworld to bring the treasure home. On the threshold, he is purified by a final sacrifice, another moment of death/rebirth occurring on a more complete and higher level. The polarities in conflict at the beginning of the tale are finally resolved. Just as he was transformed in his journey, the gift he brings back has the power to transform the world.

To work with ayahuasca is to take an Underworld journey. You will be invited to face deeply held fears and work through the barriers that have kept you from offering your greatest gifts.

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This is not an easy undertaking. If you encounter a plentitude of sparkling white unicorns or faeries blowing iridescent bubbles and feel blissfully inclined to follow them, we dare you to go for it!

Certain characteristics are common to the Underworld passage. When you commit to an Underworld journey, you agree to:

- ❖ Fully experience and befriend all emotions that may arise, including the difficult ones of fear, grief, anger, despair, and sadness
- ❖ Acknowledge your addictions and obsessions, both obvious and subtle
- ❖ Let go of anything that no longer serves your unique journey and soul's purpose
- ❖ Claim and heal those aspects of yourself that have been shamed, hidden, discarded, abandoned, or otherwise abused,
- ❖ Offer your unique soul gift(s) in service to something greater than yourself

More often than not, the invitation to embark on an Underworld journey arrives in an envelope that we would prefer not to open. Divorce, the death of a loved one, a health crisis, loss of job and/or home, are all examples of Underworld invitations. As much as we would like to avoid these difficult passages, life compels us to move forward into them. In doing so, we have the opportunity to initiate a depth journey of soul initiation.

Questions for Reflection

~ What deeply held fears have held you back from pursuing your most cherished, yet still unrealized dreams?

~ What aspects of your self -- innocence, joyfulness, power, trust, and spontaneity -- need to be retrieved from the Underworld?

Ayahuasca Ceremony and Soul Initiation

*Either you will
go through this door
or you will not go through.
If you go through
there is always the risk
of remembering your name.*

-- Adrienne Rich, from Prospective Immigrants Please Note

Soul initiation is the resurrection of your truest essence, your authentic self. When soul initiation occurs, your ego or surface personality becomes a midwife to the soul, assisting with the delivery of your unique soul gifts into the world.

According to Bill Plotkin, author of *Soulcraft*, soul initiation necessitates that a person prepare him/herself for rebirth by:

- ❖ Learning and employing techniques for soul encounter -- practices that will help him/her approach the soul and gather what resources are found there
- ❖ Cultivating a soulful relationship with his/her life, and with all life

Working with ayahuasca offers a tremendous opportunity for soul encounter – the opportunity to meet, learn from, and embrace your unique essence, your deepest and most authentic self. When undertaken with courageous vulnerability, soul encounter will help you develop deep compassion for yourself and others. Soul encounter enables unconditional acceptance and love.

Soul encounter can be psychologically and emotionally challenging. Encountering the soul requires a descent into the Underworld; into those dark, shadowy places of ourselves that are anything but pleasant and appealing. Soul encounter can require us to look at aspects of our lives and ourselves that we may have been avoiding, consciously or unconsciously, for decades. It can call for us to revisit memories of trauma, abuse, and various forms of loss, as well as highlight limiting beliefs and patterns that no longer serve us.

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As we draw closer to meeting our soul, various aspects of our ego consciousness may try to keep us from this encounter, by engaging in self-sabotaging behavior or projecting fears onto someone or something. These parts or sub-personalities all have a positive intent, often in that they want to keep us safe. They may, for example, want to protect us from painful memories of things that we have done, or that have been done to us. They may have been working inside of us for a very long time; perhaps since childhood or even our infancy.

Liberating these patterns is important and challenging work yet leads to the evolution of our soul. When nearing an encounter with soul, it is common to feel anxious, edgy, irritable, or even frightened. A professional soul guide knows that these emotions can actually be good news, signs of wonderful things to come, and can help you to move through them rather than back away.

Fully understanding and integrating a soul encounter can take months, even years. It is a life-altering experience that may compel changes in career, location, friendships, and life partnerships; in daily habits of eating, sleep, exercise, and time allocation – in every aspect of who you are and how you show up in the world. Consciously living a soulful life is profoundly significant work, with the power to transform both yourself and the greater world.

Questions for Reflection

~ What is your tolerance for change? How have you responded to major change in the past?

~ How easily do you handle ambiguity, confusion, situations of not-knowing? Again, how have you dealt with these in the past?

~ What, including addictions, are you willing to surrender in order to live your soul's purpose?

Claiming Your Projections

Projection makes the whole world a replica of our own unknown face.

– Carl Jung

One of the ways that parts of yourself may try to keep you from a soul encounter is to project your repressed or disowned qualities onto other people or aspects of nature. When you project onto others, just like images being projected onto a movie screen, your attention is drawn outward – away from the deep inner space where your core essence resides.

Projections can be either repulsing or alluring, sometimes containing elements of both. A repulsing projection will motivate you to move away from and avoid the person or aspect of nature that you are projecting upon. An alluring projection will draw you closer into connection with the person or aspect of nature. Racism is an extreme form of repulsing projection; guru worship an extreme form of alluring projection.

Both repulsing and alluring projections can result in the misuse or abuse of the person or aspect of nature being projected upon. Because they are co-walkers on the Underworld journey, Temple facilitators are sometimes targets for projection. They must possess the skills to recognize projections and help the people they are working with to own and withdraw their projections in a conscious manner. Fellow participants in retreats can also be the recipients of projections, but they are less likely to have the skills to recognize and constructively work with projection dynamics. It is thus important for retreat facilitators at the Temple to be very attentive to group dynamics.

Magically, mysteriously and ironically, the process of projection can be one of the most powerful pathways to claiming or re-claiming aspects of our soul. Projection provides us the opportunity to see and own dis-embodied aspects of ourselves. When we acknowledge and re-integrate that which we have projected onto others, we heal, becoming more ourselves, more whole, more fully human. Projection is thus a major element on the path of growth.

In your work at The Temple of the Way of Light, it is important that you make every effort to recognize and withdraw your own projections and reclaim these aspects of yourself. We ask that you work with your facilitators if they seek to bring your projections into your conscious awareness. We also request that you actively make amends for any drama and/or misuse that may have resulted from your projections, whether repulsing or alluring in form.

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Recognizing and working with projections is a life skill. Once you become aware of how common projections are in the everyday dynamics between lovers, co-workers, community members, and nations, you will see and experience the world in a very different light.

Questions for Reflection

~ What in people or in nature repulses you? Can you identify those qualities somewhere inside yourself?

~ What in people or in nature allures you? Can you identify those qualities somewhere inside yourself?

~ What are the repetitive patterns or dramas in your life? What do you lose from these, and what do you gain from these? Are you willing to surrender these secondary pay-offs in the interests of a cleaner and more integrated life?

Entitlement vs. Apprenticeship

Each human being has the right to two blessings: getting things right and getting things wrong. In the latter case, there will always be a kind of apprenticeship that will lead him back to the right path.

– Paulo Coelho

Entitlement is the belief that you have an inherent right to something. Apprenticeship is the act of learning from a master.

Many people talk about “taking ayahuasca.” To “take” ayahuasca is to treat the substance and its plant spirit like a recreational drug you are entitled to consume for your own pleasure. “Taking” is not a sacred act. It does not acknowledge or honor the other. If your approach is to “take ayahuasca” then there is no real call for a relationship to be established.

“Working with ayahuasca” is an entirely different approach to interacting with this plant spirit as a master soul guide. At The Temple of the Way of Light, we encourage you to view your retreat as an apprenticeship to a spiritual teacher – one uniquely qualified to guide you through the Underworld, to the place where you can encounter your soul. To be an apprentice means that you:

- ❖ Recognize and honor the plant spirit as a highly evolved, conscious entity who has mastered her unique gifts
- ❖ Pledge to learn all you can from this master teacher during and after the retreat
- ❖ Are prepared to offer reciprocity in exchange for the apprenticeship - reciprocity exists in the form of your retreat payment to the Temple, but can – and ideally, will – also come *through* you, in the form of your responses to insights received during and after the retreat

On Temple retreats, we encourage participants to talk about “working with ayahuasca” rather than “taking ayahuasca,” in order to express the great respect we have for the plant spirit.

Practice for Reflection

~ Make a symbolic offering or an inner commitment to express your openness to, and gratitude for, the gifts you are about to receive.

Setting Intent vs. Intention

Standing in the inspiring vision of my future, I boldly take every step – large and small – with courage and intent

- Jonathon Lockwood Huie

“Set your intention” has become a popular directive in personal and organizational development. We would like to distinguish between setting intent and setting intention, in the context of the work at The Temple of the Way of Light.

To “set intent” is to connect deeply with and actively surrender to your soul’s unfolding. From a physical perspective, setting intent involves tuning into your gut, your core. Setting intent is to open yourself up to being guided by your deepest knowing, longings, and intuitive capacities. When you set intent, you bring your attention to your navel area – an area of the body that many cultures regard as the seat of the soul. In this process, there is a considerable amount of uncertainty and even risk involved in the possible outcome. You are not specifically asking for or directing something to happen; rather, you are consciously pledging yourself and humbly agreeing to whatever will serve your soul’s unfolding and purpose. When you set intent, you are fully showing up and saying Yes to the Great Mystery.

In contrast, to “set an intention” is akin to setting a specific goal – something that you can describe, measure, and possibly achieve in a tangible manner. To set an intention is to apply a strategy to reaching a specific outcome. Setting intention is a head-oriented, thought-based process that is often disassociated from body consciousness.

Both setting intent and setting an intention have value as life practices. Setting intent enables you to live a soulful life. Setting intentions can help you deliver your soul gifts in tangible ways.

When we begin ceremonies at the Temple, we ask you to set an *intent* – to do your best to connect with and surrender to what your soul most needs at that time. We recommend that you place your hands at your navel area in order to engage your body consciousness and open yourself to intuitive guidance.

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Practice for Reflection

~ Take some time and space to connect to your intent in working with ayahuasca. Allow yourself to reach a place of humility and surrender. Practice reconnecting to this feeling when doubt or fear arises.

The Spirit of Reciprocity

Tsze-Kung asked, "Is there one word which may serve as a rule of practice for all one's life?"

The Master said, "Is not Reciprocity such a word?"

-- Confucius

***Ayni* is a Quechua word. The essence of *ayni* is sacred reciprocity – a worldview that connects us all within a web of living energy. The way that trees “inhale” or “take” carbon dioxide and “exhale” or “give” oxygen, while humans do the exact opposite, is a perfect example of *ayni*. *Ayni* is flow, mutuality, interconnection, and cooperation.**

It is difficult to directly conceptualize *ayni* from the perspective of Western culture. Our cosmology is largely goal-oriented, with a focus on tangible outcomes, while *ayni* emerges out of a universal perspective that places importance on the relational flow of energy as a process of establishing and maintaining balance. *Ayni* is enacted through the energies exchanged in gifting and receiving, and it knows no bounds, extending to humans, the natural world, and the universe. *Ayni* exists among people, between humans and all other beings, and between all beings and the animate Cosmos.

Ayni can be seen as a code of conduct – a sacred agreement to engage in a balanced exchange between self and other. You give, I give in return; I give, you give in return. *What* is given may not be anywhere near as important as *how* it is given. In *ayni*, it is the heart that counts.

At the Temple, we foster *ayni* as the essence of all relationships. In your work with ayahuasca, we encourage you to embody and enact *ayni*. When you interact with your facilitators and fellow retreat participants, we encourage you to embody and enact *ayni* through your open-hearted warmth and consideration.

When you leave the Temple, you have the opportunity to continue this code of behavior, to make the conscious choice to live *ayni* into the world. Imagine for a moment the world that this creates, if we all joined consciously in this web of interconnection . . .

Practice for Reflection

~ Choose a plant or tree that you feel connected to. Spend time in a meditative state with the plant, merging your energies or consciousness with it (a technique called “gazing” by shamans). Sense it’s healing gift. Receive any messages it has for you. Send your own love to the plant. Practice giving and receiving in this manner, in a constant state of flow, and be generous.

Translating the Language Of The Soul

*Hold to your own truth
at the center of the image
you were born with.*

-- David Whyte, from All the True Vows

The ego speaks through linear, rational thought. The soul has an entirely different language, one that is not always recognized or valued in mainstream Western culture.

The soul speaks through imagery, sound, sensation, emotion, and metaphor -- symbolic representation via words and images. The language of the soul is the language expressed by deeply inspired artists, musicians, poets, and mystics. It is the primary language of cultural creatives – those people who are no longer in step with the mainstream and who, marching to their own drumbeat, are providing a new rhythm for humanity.

When you work with ayahuasca, it is important to tune into her language, which is the language of soul. In apprenticing to ayahuasca, you agree to become fluent in this language and to undertake a longer-term journey to evolve your soul. This means making space within yourself for the imagery, metaphor, feelings, and body sensations that arise from your own experience, both during and after ceremonies -- paying attention to these, respecting these, and working to become more and more conscious of them.

Music, dance, and poetry are all forms through which the language of soul flows. The truth of your own feelings; the stirring you feel inside when you gaze at a mountain sunset; the wordless intimacy we can experience with another – all these are forms of soul language. The imagery of dreams is a prime gateway to the realm of soul, and the process of tracking and working with your dreams brings you directly into the realm of soul language.

During your retreat at the Temple, we encourage you to keep a journal that documents and explores your experiences through soul-centric language such as artwork and poetry, and through expressing your feelings and emotions, rather than from the perspective of linear, rational thought (“today I felt . . .” as opposed to, “today I did . . .”). We also encourage you to bring soul-centric language into your interactions with other people at the Temple and have the courage to be vulnerable, honestly expressing your feelings and emotions.

Befriending Uncomfortable Emotions

One does not become enlightened by imagining figures of light, but by making the darkness conscious.

-- Carl Jung

The terms “negative” and “positive” emotions tend to be judgment-laden – equated to “bad” and “good,” respectively. At the Temple, we prefer to use the terms “dense” emotions and “light” emotions. These terms reflect the energetic frequency associated with different emotions, and are used without judgment. Both dense and light emotions are essential to the soul’s unfolding.

The Underworld journey is characterized by the presence of dense, difficult and uncomfortable emotions – those emotions associated with beliefs and memories that weigh us down. Anger, shame, fear, and sadness are examples of the dense emotions that will undoubtedly rise into your physical and mental awareness during an Underworld journey.

Western culture encourages us in many, many ways to avoid dense emotions. Patterns of escapism, control, and sedation may include long hours in front of electronic gadgets, excessive socializing or anti-social tendencies, consumerism, addictions of any kind, and of course the plethora of sub-conscious coping mechanisms to avoid feeling uncomfortable emotions.

Such avoidance is accepted in modern society as the best way to deal with difficult emotions -- but these solutions block off parts of our soul. Avoiding or denying our true feelings contributes to many of the psycho-emotional disorders of our time, including depression, anxiety, numbing, and violence. When difficult emotions are avoided for an extensive period of time, physical illness may also manifest.

By working with ayahuasca, difficult emotions and memories will typically arise which can be extremely challenging. In a healing environment, it is then necessary to do what is generally unfamiliar in day-to-day life; to face the emotions, as opposed to blocking or running from them. In order to heal the wounds associated with the dense emotions, you must move toward, into, and through them recognizing that they are in fact teachers and offer the most powerful opportunities for growth and transformation.

Healing is about better feeling, not feeling better

In her book *Healing Through the Dark Emotions*, psychotherapist Miriam Greenspan writes:

“Emotional suffering . . . is not a sign of mental disorder or illness. It’s a universal fact of life – the Buddha’s first noble truth; an inevitable result of living in a damaged and damaging social context; and a unique pathway of spiritual awakening, growth, and transformation.”

To befriend the difficult emotions is to build a conscious and loving relationship with them, to listen deeply to what they have to say, and to wish them well with a sense of gratitude when it is time to let them go. Emotional mastery is the key to personal development and spiritual growth; an alchemical process that leads to a profound transformation of our inner world. Ultimately and paradoxically, by allowing ourselves to face and integrate difficult emotions, we then are able to open more deeply into the joy, pleasure, and happiness that are also part of the human experience.

The more you face difficult emotions whilst working with ayahuasca, during and outside of ceremony, the more you are able to significantly support and even accelerate your own process of healing and self-awakening.

We also thoroughly recommend reading this page that further elaborates on working with difficult emotions:

<https://templeofthewayoflight.org/integrating-ayahuasca/addressing-root-causes-with-ayahuasca/>

Integration: Journey to Wholeness

*The time will come
when, with elation,
you will greet yourself arriving
at your own door, in your own mirror,
and each will smile at the other's welcome,
and say, sit here. Eat.
You will love again the stranger who was yourself.*

-- Derek Walcott, from Love After Love

Integration is the single most important predictor for a successful long-term outcome when working with ayahuasca. Integration is of equal importance to the treatment received when working with ayahuasca.

The days, weeks and months for up to one year following your retreat at the Temple are a crucial period for integration. Your mission during this time is to deepen and ground the healing and wisdom you have received, rooting it in your life and being. The potentially profound transformation ayahuasca offers cannot be fulfilled without you also being committed to the integration process after the treatment.

What is integration? (Soul) integration is coming into wholeness with your Being. Integration is the process of re-owning, re-calling, re-claiming the fragmented aspects of our past in the movement back to wholeness. These fragmented aspects are all the moments that caused us pain, discomfort, and emotional loss in our past - either the biography of this life, previous lives, perinatal issues during or immediately after birth or archetypal energies that transcend lifetimes.

By being consciously aware of these aspects (allowing ourselves to feel them), giving them our attention, with love and compassion, we are eventually able to integrate and release them.

By releasing fear filled beliefs and old paradigms that no longer serve us, a transmutation occurs – a home coming back into the alignment of fully expressed wholeness, unencumbered

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by the past.

Soul integration is becoming consciously aware of how beliefs that limit us in our thinking, responding and experience, usually resulting in “I am unlovable, not smart enough, not pretty, not good enough, don’t fit in, etc. “ or whatever the limiting belief may be that holds us from being the greatest person we can be.

The breakthroughs, insights, and revelations that you can experience with ayahuasca serve as an experiential reference point for what is possible in your day-to-day life. The healing that you will experience at the Temple (which will continue to unfold for a considerable amount of time) often brings us from an out of phase state back into phase, resulting in feeling (sometimes for the first time we can remember) real inner peace, balance, serenity, etc. However, the peak of this experience isn't permanent.

The deeper work of ayahuasca happens over the long term and at its core is about increasingly becoming aware of and facing your shadows; witnessing all aspects of ourselves and learning to become comfortable with who we have been and who we really are. Your conscious will is the driving force and key to your healing. It is important to no longer run from, suppress or hide difficult emotions away, but instead to pause when they come up, face them, witness them, then in time they will be integrated and released.

By embracing this process, reactions to life’s difficulties will dissipate over time. You will find that you begin to stop constantly trying to beat down, run from or suppress fear filled patterns. The metamorphosis is subtle yet significant and by constantly taking total responsibility and being committed to integration, you will feel more and more at ease, knowing how to handle difficult situations that arise in life much more effectively. Eventually, the challenges, dramas and conflicts will stop coming up, once enough of the fragmented aspects have been integrated into wholeness. Peace, harmony, coherence, connection, presence, self-respect, and self-love will then become more and more frequent in your life.

After your retreat, you will receive a document to support you through your integration process, as well as a links to our Integration Team who will be available to guide you through any difficult periods of your integration.

Preparation and Integration Sessions

A genuine odyssey is not about piling up experiences. It is a deeply felt, risky, unpredictable tour of the soul.

– Thomas Moore, *Care of the Soul*

Our Integration Team is not comprised of typical psychotherapists or spiritual healers. They are people who have direct, conscious experience of the Hero's Journey and who have developed the hard-earned ability to lead other people through what can be a dark, challenging, and confusing passage.

Our Integration Team has been through many challenging times themselves, often having suffered significantly in their lives and has had the courage to face, integrate, and learn from their own shadows. They have and continue to embrace and integrate their fears and have learned, through trial, how to serve as a guiding light in the darkest places. Their experiences and passion for this work have put them on a path of service to assist others to recognize the opportunity in facing the shadow.

We strongly encourage you to speak with someone from our team prior to attending a retreat at the Temple. Please note that these sessions are optional extras that are arranged and scheduled directly with the Integration team and paid separately to the retreat fee.

Our Team



PÚBLIO VALLE

My journey with the spiritual path began very early, at home. My father is a healer from a traditional Brazilian lineage of curanderos, with whom I've learned and still learn the essential aspects of the art of supporting people on their healing process. In 2004, I had my first encounter with ayahuasca with the Shipibo in the Peruvian Amazon and since then my life purpose has been to understand, experience, and live the essence of what makes us content, peaceful, and healthy human beings.

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I have studied extensively in India, including a post-graduate in Yoga Therapy at Swami Vivekananda University. This included an internship at Yoga Hospital, where ancient Indian techniques are used to help people to deal with different ailments such as depression, anxiety, chronic pain, migraines, and cancer. I've also trained in meditation in several traditions and concluded an Indian Psychology Course in Pondicherry.

I worked as volunteer at The Alice Project School for two years, an institution that teaches the bases of Dharma and Meditation for children, using Tibetan wisdom as its inspiration. In Burma, I studied meditation at Pa Auk Monastery, one of the most important Vipassana Monasteries in Asia. Being a Brazilian, I also learned a lot from ayahuasca lineages such as Santo Daime, a tradition that combines elements of several cultures on the path of self-realization.

During my sessions we may combine different techniques to design a specific collection of practices according to your specific needs that can be easily integrated in your daily life. Through deep listening, we may reach the core of your issues, reawakening the innate wisdom of your body and the depths of your breath.

With over 10 years of experience in this area, I have a sincere commitment to share the teachings of the jungle and of ancient traditions, aiming to promote health and well-being in all dimensions of human life.

Book with Públio: www.integratingayahuasca.com



DEANNA ROGERS

I lived and worked at the Temple for three+ years and have been living in Canada and doing integration work (and my own integrating) since mid-2017. I worked at the Temple from 2013, facilitating retreats for hundreds of people, and co-designing and managing the Deep Immersion program there.

My approach to processing and integration is inquiry based. Inquiring into what is present and 'up' for you and trying to get into the deeper aspect of self that wants attention. Holding a non-judgmental and compassionate container, we can look into what is below or what might be getting in the way. I try to balance both listening and guiding. We may work on different levels including emotional, physical, mental and spiritual.

The biggest influence on my work are the plants, their teachings and Indigenous curanderos. Through isolation and social dietas (traditional plant medicine study), I had to learn to be with more and more parts of myself and also learn about traditional systems of healing and spirit. I

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now carry with me four years of training and insights gained in the traditional Shipibo way, a complex and vast health care system centered on plants.

The second biggest influence on my work has been my training with my teacher Dr. Gabor Maté. His Compassionate Inquiry model is the best work I have seen in clearing past trauma and to come into right relationship with ourselves. I have been training and assisting him in retreats over the last two years. I draw heavily on this processing style when working with clients.

Previous to the Temple I worked in education, group facilitation, personal development and community development in Vancouver, Canada. Working with many different people in a variety of contexts and disciplines. Although my work has varied widely throughout the years, certain themes have tied them together: empowering people through self-realization and to create what they want to see in world.

Book with Deanna: www.integratingayahuasca.com

Testimonials about Deanna's work

“Deanna has deep knowledge and experience working with plant medicines coupled with an integration processing style that feels safe, compassionate, focused and loving. Rather than solely offering her own perspective, she encourages people to draw from their own source of wisdom and listen for answers that come from within, so that the process of discovery feels authentic.

Without the processing work I've done with her, the opportunity to understand what the medicine was trying to teach me would have been lost, only to slip away again into shadow. For anyone who is struggling to integrate ayahuasca experiences into life, I whole-heartedly recommend Deanna's sage and gentle guidance through the sometimes challenging but ultimately very rewarding process. “ - Dominique Surh

“Deanna is a gifted facilitator of deep transformation. Having worked with her intensively during an ayahuasca retreat and then subsequently for follow up afterwards, I found her unique combination of deep perception, strength and humor to be just the catalyst I needed to make a momentous breakthrough in my life. I'm looking forward to working with her more in the future: having experienced in-depth work with many therapists, I can say with hand on heart that she is the most gifted I have ever encountered.” - Clare F. Halford

Recommended Reading

We highly recommend that you read this book before attending a retreat at the Temple:

- **Brown, Michael. *The Presence Process*. Vancouver: Namaste Publishing, 2010**

We also recommend:

- Pema Chodron. *The Places that Scare You: A Guide to Fearlessness in Difficult Times*
- Debbie Ford. *Dark Side of the Light Chasers*
- Marshall Rosenberg. *Nonviolent Communication: A Language of Life*
- Miriam Greenspan. *Healing Through the Dark Emotions: The Wisdom of Grief, Fear, and Despair*
- Stanislov and Christina Grof. *Spiritual Emergency: When Personal Transformation Becomes a Crisis*
- Robert Augustus Masters. *Emotional Intimacy*
- Robert Augustus Masters. *Spiritual Bypassing: When Spirituality Disconnects Us from What Really Matters*
- Bill Plotkin. *Soulcraft: Crossing into the Mysteries of Nature and Psyche*
- Jamie Reaser. *Sacred Reciprocity: Courting the Beloved in Everyday Life*

We also enjoyed this very well written 3-part blog:

<https://tangle-foot.org/2015/08/26/ayahuasca-%C2%A8the-antidote%C2%A8-how-our-fetish-for-a-quick-fix-affects-the-ayahuasca-process/>