

## CORH Values – Season 4, Episode 1

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### *Alexandra Kriz on Building Communities of Healing and Psychedelic Therapy*

We stopped by the [Phoenix Nest Center](#) in Chico to speak with our recent Religious Studies graduate Alexandra Kriz about her fascinating work promoting healing through non-traditional therapies. The Phoenix Nest is the first center in Chico to use Ketamine, a commonly used anesthetic that in certain doses leads to psychedelic experiences that have helped many people to work through the most difficult mental health challenges that they face. Alex talks about the history of this kind of treatment, the scientific support for its efficacy, her own spiritual journey, and the importance of opening oneself to new possibilities.

#### **Podcast Link:**

[https://media.csuchico.edu/media/Season+4+Episode+1A+Alexandra+Kriz+on+Building+Communities+of+Healing+and+Psychedelic+Therapy/1\\_f1djk104](https://media.csuchico.edu/media/Season+4+Episode+1A+Alexandra+Kriz+on+Building+Communities+of+Healing+and+Psychedelic+Therapy/1_f1djk104)

#### **Transcript:**

Hello, Welcome to CORH Values, the religion and humanities podcast produced by the Department of Comparative Religion and Humanities at California State University Chico. I'm your host and chair of the departments. Daniel Veidlinger. This is Season 4. And in this season, we're going to be talking to some recent graduates to find out all the exciting things they've been doing with their lives. I'm here today with Alexandra Kriz. She's a recent graduate from our program. She graduated in the spring of 2021 and did her major in religious studies. And now she's gone on to work at the Phoenix Nest Community Project. Hello Alex. Hi, how are you, Daniel? I'm great. It's so great to be here. It's great to see you again. Yes, it's always wonderful to see the students, especially in the days of COVID, since I really only saw you either behind the mask or on the Internet, it's nice to see you here in person. Yes, This is awesome. And it's great to see all the success that you've had since completing our program. Yep, yep. It's been pretty, pretty amazing how quickly things can, can evolve and come to life. Yet the speed with which, with which this is all grown up is really amazing to me. So why don't you start by just telling everybody a little bit about what is the Phoenix Nest. So the Phoenix Nest is multidisciplinary center where we use a variety of modalities to treat otherwise treatment resistant mental health concerns. Those include depression, suicidal ideation, PTSD, OCD, bipolar. The list goes on. But what we found is that the majority of these are all caused by underlying trauma. And so we use namely ketamine, which when used in sub anesthetic doses, evokes a psychedelic experience that last for about 40 minutes. It's been dubbed one of the 40 most important medications by the World Health Organization. It's used traditionally as an anesthesia. They use it on animals that use it on children. It's extremely safe. And so what I've used my Religious Studies Education toward is being able to facilitate these experiences and be able to derive meaning from the psychedelic aspect that, that comes up with, with the consumption of Ketamine. Wow, that certainly sounds fascinating. So let's backup a little bit before we get into the Phoenix Center, I wanted to just talk about our program a little bit. Awesome. So when you went back to university and I guess you had lived some life, you'd worked in the military, has that right? Yep. Yep. I was in the military. I did intelligence collection down in Latin America and a counter narco terrorism mission. I, I fought the drugs and the drugs won. So now here I am doing it a different way. Drugs are good. Yeah. Yeah. Totally fight fire with fire. And we do substance abuse recovery in here as well, and we do incorporate ketamine into that, and it's been wildly successful. And we were pretty much immediately woven into the fabric of the mental health community here as a result of our very cutting edge approach. That's really fantastic. We'll get into the actual drug war, like the illegal drugs that come in. I've always thoughts and a lot of people have been writing more recently about this, that a lot of the reason that people turn to drugs is actually to fill a spiritual void in their lives. That it's a lot of drug taking that becomes problematic, is still people trying to find meaning in their lives. Like it's not just plain old, having a good time. It actually does have a spiritual element to it. And they find that by taking these substances, it just somehow opens them up to something that gives them more meaning or makes them see the world in a slightly different way. That's different from the way that they were indoctrinated growing up as a regular member of society. And it just expands their mind and it's a pleasurable feeling to experience that. And therefore, they keep chasing after that through drug-taking. Yeah, absolutely. I think that I think that when people consume any sort of mind-altering

substance, it's really, it's a relief from the mundane. It's a relief from, from like you mentioned, the indoctrinated life that we live and And there's also an element where people consume because they feel alienated. And so that's another aspect of our society is that everything has become so autonomist that I keep. But one of the things that I bring up often is the, one of the last things you hear. And a lost battle is every man for himself. And now we live a life where you're expected to pull yourself up by the bootstraps and you need to make a life for yourself and you need to be out of the house at 18. And and it's totally unfeasible. It's ridiculous. We're supposed to live in community. We're not so far evolved that we're that far beyond primates that often live in community and by helping one another. And that's where the Phoenix Nest Community Project comes into play is that it's not just about the medication, it's about creating cohesion with other people throughout. Since the beginning of time communities have used entheogens together and celebrations and through spiritual practice. And it's, it's an integral part of maintaining a healthy society. Gets that these items have been used for a long time in different forms and different religions. I mean even going down to Judaism that uses wine in various rituals and they used cannabis. They found cannabis residue burned onto that was still on the altar inside the Holy of Holies inside a citadel at Telluride, but that showed the ancient Israelites were using cannabis. Yes, I've heard about that. It certainly is possible. I mean, I guess they would have gotten it from India. Presumably. I would assume which is where it's ganja is a Sanskrit word that's using the ancient texts for cannabis. I think that's where it would have originated from. And they did have trade with India because we know that India is mentioned in the Bible and the Book of Esther. By the way, he talks about that the Indian king or sorry the king's reign expanded all the way to India. So they did have some sort of, and we also know that as you say in the temple altar, there was some sort of some sort of resin that was used in the temple that was called Karshena. And some people think that that might be like the Indian word Krishna. This karshena because it's a, it's a hapax legomena. Hapax legomena is a word that only occurs once in the literature of some people. So karshena, it doesn't occur in any other Hebrew book. Just that one time in the Bible. So the problem with hapax legomena you can't really know what it means. Because we only know what words mean by looking at all the different contexts they used. And you figure, oh, so this word means this. But a hapax legomena only occurs once. And it says, oh, he brought the karshena to the temple. You have no idea what it is because it occurs once it could be anything. Oh yeah. But since the word sounds like Krishna, maybe it's some some sort of resin that was brought from India, now I have to get into that, at any rate. So that's very interesting, but let's backup, we keep getting So our program, The Religious Studies program. So you had lived a very interesting life before that, and then you decided to go back to school and complete so you already had some college courses under your belt. And you said I want to complete my college and get a bachelor's degree. So what made you decide to take our program? Did you hear about it somewhere? I'm just curious how you got into that. Yeah. I decided I wanted to complete my degree and since the campfire, I've been deeply involved in recovery and mental health and, and in all of that. Sort of, I ended up on this personal spiritual journey that, and things started happening in my life that really, it was like What does that mean? What's going on? And it makes me sound crazy and I'm not crazy at all. I'm a perfectly intelligent person, maybe a crazy enough to do things that others wouldn't. But, you know, I'm of sound mind for the most part. And so all of these things started. I do have to interrupt, You said you're not crazy, you're perfectly intelligent. Don't forget, what does that tell us? Well, I mean, like I said, I should say I'm perfectly well grounded. But I wouldn't even say that, you know, I think that I think I hover just above the earth on at times, you know. Metaphorically centered. but not your feet are not on the ground. I'll admit that. Yes, no, no, no, no. I'm definitely out there a little bit. And not in a bad way in a perfectly fine way perfectly. So, so anyway, so these things started to happen in my life and I started to question things. You know, there's clearly a deeper meaning to life. And I was raised by parents who were both, you know, they were raised in religious households. My mom's father was a Seventh Day Adventists minister and my dad's parents were Christian and their experience with being raised in Christian households was traumatic enough that I was raised in an atheist household. So, so I didn't have that spiritual meaning really ingrained into my, into my life. And, and so these things started happening and I started questioning things and I made dear friends with my friend Shane, who he's a Kabbalist and he's studies ancient Egypt and he's been a tremendous mentor. And then it just made sense that I go do this Religious Studies Program and I started looking around and doing some research. And so, so the program, it just totally resonated and I got signed up and I worked with my counselor over at the Department of Veterans Affairs with the intention of working in psychedelic therapy. Who and he approved that. And so finishing a bachelor's in religious studies was the logical first step in that process. Fantastic. I'm curious. Did doing the program at Chico State change your views on religion and its place in the life of humanity, how religions evolved, or did it

sort of confirm things you'd already thought, how did that change your ideas? Oh my gosh. So it completely changed my life for the best and the best of ways. I, my own curiosity around in theologians incorporated that into a lot of my work and it was so welcomed by the department. I didn't have any issues and turning in papers or bringing into the conversation the use of NP Hudgens and spiritual practice, which was really, really heartwarming. And, and there was also, I mean, just finding meaning and kind of this, you know, Trail of Tears, just the essence of God that travels through all religions. I mean, and it all boils down to unconditional love and acceptance, whether it's of the sulfur of others and, or both. And so by examining world religion, you start to realize how much we have in common, rather than focusing on all our differences. And from that point, you can really start driving more meaning out of your own life and help instill meaning into others without it being, you know, a big theological debate and all it boils down to his love yourself, love others, you know, and, and do no harm. Let's hope those sound like a great idea. Of course, many people have not followed those ideals over time. As you well know, since it's fair to say that you came into the program as what we often call the seeker, right? As somebody seeking some higher choose. And then the problem, of course, is pretty rigorously academic. Absolutely. And the readings are not all about exploring your own connection to spirituality or anything like that. And now of course we allow students if they want to, but we also try to place the religions in a serious historical and social context for how, and look at how they arose. Look at conflicts between religious ideas and what let's say science might say. And of course look at where they go together. And it doesn't seem like that destroyed your spirit in anyway, now we seem to have appreciated that new side of it that maybe you wouldn't have explored on your own. But you came out of it still with the rich spiritual life. Well, I was like, if you really boil it down and you look at, at how religion has unfolded, it's never even comes in waves and you have these essentials and consciousness on the planet and then you have declines. And then you find kind of at these moments where it's really a rock bottom, all of a sudden some spiritual leader pops up out of the woodwork and changes the view of humanity toward, toward a better purpose or a better sense of meaning. And this has to be a sore lack of really admirable spiritual figures these days in the world. Like, I can't think of a time when there were fewer inspiring people on the living world. There's a lot of inspiring people in day-to-day life like yourself and you. Thank you. But on the world stage, there are very few truly inspiring figures I found nowadays. Yes. And what's even more depressing is, is that when you go out seeking deeper meaning and I mean, we've had this happen where my partner, he does sound therapy and he's gone to these retreats and these people that you think are so awesome and just really have it boiled down to meet them in real life. And you're like, Oh my God, you're so full of it. Like everything you're seeing is nonsense right now and it's all just an act. And I think that we've become a lot. Yes. Yes, sure. Okay. You know, it's like we're just steeping in a bathtub right now. And it's really difficult if there's no, no wonder that we have such a horrendous amount of depression and anxiety happening when anything that you turn to and in order to find meaning, you look at it and go, well, this is crap. This doesn't mean anything. This isn't, this is something that's done for Instagram likes or for money or yet. And so that's where we're really that's what boils me. So being able to I left social media. That was a big move when I joined the program and I decided I'm going to shift all of my energy and focus from social media, an attempt to make a difference on this planet to only having face-to-face meetings and whatever that looks like. That's what that's what my life is going to become and it's become the best version of myself ever. And it was because I chose to live a real-life value where I focus my energy towards those in front of me rather than totally living in an abyss. I can't say that I'm perfect on that by definitely end up diving into my phone. But my next iteration of myself is going to look like shifting my focus toward my family and myself and my children and leading by example that way, rather than continuing to just kind of spin out, freaking out over the decline of humanity. That sounds like a really good idea. So you still have stayed off social media more or less violence. I don't engage in it. I used to I used to be on Facebook and I had a pretty decent following on there. I did a lot of social commentary, a lot of questioning our moral values type stuff, finding out, you know, logic and out of things that are otherwise a logical ran. And then rather than engaging so much, I became a little bit more of an observer, I guess. Like, I enjoy the ridiculous, you know, Instagram memes from time to time. But, but by and large, you know, I've really been trying to focus more toward, toward real life rather than this existential weird thing that's out there. I mean, even if you look at women in particular, they all started to kind of look the same based off of social media in Florida. Oh yeah, well, we need our autonomy, like let's embrace our differences and our quirks and not everybody needs to look like Kim Kardashian. This is ridiculous, like everybody's built a certain way and everybody's beautiful in their own way. And if you go towards self love, you'll save a lot of money and be a lot of heartache. I know what you mean. I certainly am interested in social media, but I use it more as an observer at any rate. Let's talk a little bit

about the Phoenix. And so what is your role here? Exactly? So I always hate putting labels on anything because once you put a label on something that there's something to be attacked or worship. So I'm just Alex at the Phoenix nest. Okay. Yesterday and the assistant director. Now, I've just here doing the thing and I sit with people, I facilitate their experiences. I help guide the direction that we're going in and where we want to place our influence and efforts and make connections with people in the community. I, you know, I know a little bit of everything but, you know, I know a lot about a little or a little about a lot, I guess. And, and as it turns out, my teammates in here and colleagues are just, I mean, it was kind of like it pulled itself together and then pulled in the power players needed for it to be successful because we have a really, really remarkable team. And here it seems like it then it's a beautiful layered as well for the listeners. So it's off a, near a beautiful park where wooded area you could save Chico. And it's laid out in a very interesting man and there's about six rooms for room, for rooms. And they're diamond shaped rooms. And each one has a different theme. And what are the themes of the different rooms? So when I, this is all that, this is all being pulled together at the very end of my degree, seeking time over at Chico State. So there's one that's the we call it the tickets, the room and the America, isn't it? It has IOS get paint inspired paintings in it and more of like a Latin American feel. And that was an homage to the use of iOS scan, peyote, and all the other at the agenda that has taken place over time and history in the Americas. And then if you go next door, there's the Silk Road, Rome. And that is to celebrate the use of the agenda between India and China and over into the middle eastern areas. And then you keep going and there's the, we have a meditation room that's very zen and simple. And often we have a gong and everything and then we use that for massage, meditation. And then you go into the next few minutes, the young room. And the thing that fascinates me about young is that he went through his own time where he was considered schizophrenics and was in the state of hallucination, but it was also this condition of absolute brilliance. And he created the Red Book during that time that was only recently released, maybe in the last 15 years or so. And I got really curious about that. So it's kind of been just visit, honoring the progression of the expansion of consciousness through the use of hallucination and humanity. Fantastic. So let's talk about what actually happens if a client comes into the center, like walk me through what a session would be like. So somebody so the people come here, people that they've had trauma often trauma in their life, I suppose. Yeah, it's tough and difficult to dealing with it. They're trying to work through it in some way. Often, they've tried more traditional forms of therapy and it hasn't worked yet. Well, yeah, they hear about the Phoenix nest and they come here, they're often referred by their mental health providers, psychiatrists and therapists that refer their clients over. And most of them have been battling with pretty serious stuff for a long time. I mean, we have several clients that we work with are in their 60s and 70s, lived an entire life battling childhood trauma. And we're sitting here watching these miracles hundredfold. It sounds like so. Okay, somebody comes in and first session, then you take them, it's one of these rooms, I guess. And then the ketamine is administered. So do you talk to them? Is there a pre-session? Oh gosh. Yeah. Yeah. I guess so our sessions last quite a while. So in most therapeutic settings you get an hour, maybe 50 minutes or so. Here you're going to get about three hours. So you have your initial consultation, you have to get a physician's clearance obviously. And they because they've been referred by their mental health provider, it's pretty safe to say that, you know, they've they've undergone psychotherapy or whatever that that looks like for them. But we learned a little bit about what, what's the history, what's gone on. People don't necessarily need to tell us the details of the trauma. Anytime you start doing that and you start recounting the narrative, your body goes into fight or flight. It doesn't actually know that it's not actively experiencing the trauma. Memory being regurgitated alone puts your body into this stress state. And so if people want to tell us they can, if they don't want to, they don't have to. I had one amazing human that came in and brought there. They had typed everything out a decade ago because they'd been working through this for so long and just said, here you go, you can go ahead and read this so you know what I'm dealing with. And on the back, they'd written The story I no longer read. So it gave us a back background of what's going on so we learn what, you know, what's going on. We talked for, we talk to them for quite a while. So we have the initial concept with the physician and gets clearance and then by the time they're in, we usually talk for about an hour or so before, maybe half hour. It kind of depends on the individual. And I also have a dog grooming background. So sometimes I'll use these little metaphors, but it's sort of like if you've had a dog with a lot of dandruff, your brush in the dandruff up before you put it in the bath and the bath being but ketamine. We bring everything up and then we set an intention. And when they set the intention, we haven't lite a candle. So there's this little bit of a ceremonial aspect to it. And then my friend Shane, who I mentioned earlier, studies, Egyptologists, heat. There's oils that are inscribed, the ingredients are inscribed inside the temple of Osiris and Egypt. And so he's actually replicated these

oils and there's seven of them. And so because of the difference in the smell, like it's something you'll never smelled before. It's just bazaars and very different from what we would normally be smelling. You know, it's not like you're going to come in here. I'm like here's their rows and here's their lavender. It's like here's this thing. I have no idea what's in it. It's Muskegon, cool self. We really integrate the sensory processing aspect into things because of that expanding action that's taking place with the ketamine. So even invigorating the census is brought into this. So we do the oils, you take three breaths of each one and then I put a dollop of each one on your hands and that way you're able to control your experience. Our sense of smell is our strongest sense of remembrance. So if during your experience, something difficult comes up or you end up a little too far out, you're able to control your unexperienced by smelling your hands. If somebody wants comfort or human touch, they are totally able to ask us for that and hold your hand or put her hand on your shoulder, you know, whatever the client needs. Of course, nothing inappropriate or anything but human touches, pretty frequent, important. We're big into hugging here. So we had all of our clients. We use I love you. Like it's a human experience. That's what we say. And it's like, yeah, we can go and we can do therapy or we can just be humans that have a human experience and create connection and sit in a space of unconditional love and acceptance of that person's experience that caused them to feel unlovable. Then remind them that that doesn't define them. And at the end of the day, we're all worthy of love, we're all worthy of acceptance and whatever our trauma response has been due to, whatever happened to us in whatever narrative we created in our mind about our worthiness of living on this planet and being connected to other people. We disintegrate whatever that toxicity is and we remind you that you're worthy of love and that's all it boils down to. So after the person has been reminded of these matters, you inject, the academy will sell it. So that's all kind of brought it. It's all like the underlying thing throughout the entire situation. So they take the ketamine and then the ketamine ends as injected? It is yeah. It's an IM injection and aggression by a registered nurse or if there's a phase, a lot of absolutely. Yep. Yep. We have are the physician we work with. He was an attending physician at Highland Regional Medical Center in Oakland and taught hundreds of Emergency Medicine Residents over his 30-year career. And then Ravi, she was the emergency room Director at Adventist Health for 12 years before the fire. So we got our houses. Yeah. Yeah, we're really fortunate. So then they have their ketamine experience and ketamine causes neurogenesis and increases neurotransmission. So neurogenesis is the creation of new neurons. Can that happen? I didn't realize, yeah, it could be, yes. Yes, they can. It's incredible. Yeah. So it creates new neurons and, and creates new neural pathways. So it actually expands your mind basically. And so, and this continues for about 48 hours after, after the ketamine experience. So a big part of the integration. So we have the conversation afterward and say, you know what came up, you know, some people they're looking at it going, oh my gosh, like it just, it shifted my perspective around x, y, and z. It's like it cuts away all of whatever you think your life is or whatever the narrative is and it puts you in touch with the core of who you are. And then we and then we talk about it and then remind you that for 48 hours you're building new neurons and new neuropathways. So be mindful of how you think about yourself and the people that you're around, and the habits that you're forming because you're creating. The next version of yourself through the process. And so usually it takes succession induction over about three weeks. So you can either do three sessions over two weeks or two sessions over three weeks to really get everything going. We've been having tremendous success with that. That's kind of been becoming the standard in and ketamine treatment and then people come back as needed for maintenance. Right. So that's the main way it would operate would be succession spread out over a couple of weeks to really, really make an impact. And then the ketamine will continue to. So during the actual session, sounds like there's about an hour, so pre therapy discussion, then there's about an hour of the actual experience and then an hour of the afterward? Yes. Yeah. So once you once the effects of ketamine start worrying off, we bring in tea and chocolate and that kind of helps bring you back into your body. And we'd just sit down and talk life over t. So it's really so it's a pretty short high I guess you would call it it's a it's a pretty short acting. Yeah. So I mean, you know, a lot of people they cause I'll do you do psilocybin, do you do MDMA? Well, no, we don't. And a, because we're not legally capable of doing that. And then B, it also, you know, those medicines last like six hours. See, you know, It's often longer. I think with MDMA therapy, I've seen other people that say it's like 1.5 or two hours. I'm not particularly educated on that use of that in the therapeutic process. I'm also not a therapist. But what's amazing is that people go, Oh, you're the best therapist I ever had and I go one, it's probably because I'm not a therapist and he goes, What's your background? Religious studies there. So calmed by it. There's no questioning. It it's just oh, okay. I said Yeah, you know, there's plenty of therapists that are out there, but I'm a lot more interested in an operating out of the heart space. Then you incorporate thought and patterns and the

inner workings of the overall heart of humanity. For me, it's really about what is it that makes our heart sing? And all it is is a moral compass to find happiness and to reduce the drama in your life. I mean, that's really what religion is geared toward. Let's hope. I mean, sometimes it takes different forms of that for sure, but I think that it just gets perverted over time. I think that right now we're living in a world where it's like perverted religion, that's not authentic religion. I think that they all started off beautifully. And then it just kind of guts hour because people started seeking money and control. Well, there's no doubt that people started seeking money control whether they started off. I don't know what you think like. There's a number of things that are certainly in many of the religious texts of the great religions of the world that are unsavory to our own modern-day ways of thinking. Some of the basic ideas some people might not find like, but at any rate, your intestines, your own opinion. And that's one of the great things about our program. I think we really put our ideas out there and everybody's encouraged to take and what they want and leave the stuff that they don't agree with. There's no right way. I mean, in all my classes and many of my colleague fascies when we discuss some issue, It's not like at the end we say and now I will tell you what the real answer is, right? Because there isn't any one real answer. For most things in life that they remind me of like when we learned about Rama and Sita and your class. Is that the one that's going right? Yeah, we're at receipt that was kidnapped and then ends up blaming her and saying, well, you actually cheated on me after being kidnapped by the horrible thing. That's one of the unsavory ones. I like this passage, for example, that is unsavory to today's thinking. But I'm really glad that you're doing all this and it just sounds like a fantastic, It's amazing that in an hour people can have such transformative experience just by seeing the world in, I guess, a different way that is triggered by taking this ketamine. So do people have hallucinations on ketamine? And so it is what it is a hallucinatory drugs? Yeah. What LSD might be like? Not that I've tried that, of course, but of course not. So it's, you know, here's the thing about our process is that you're, you have a blindfold on and you're listening to music. So kind of the only input that's coming in is the music. And I always save it. This medicine that will allows you to experience yourself. Because like with LSD and mushrooms, you're usually engaged into the environment. Maybe not. I mean, other people, some people I know like to curl up into a ball and explore their own consciousness well, in that space. But our approach, you're not engaging with the environment, you're engaging yourself. That's done very intentionally and we evoke kind of your sensory processing where everything is targeted, your smell, your taste, your touch, sound. I mean, the entirety of it is being evoked during our process, which was pretty it was done intentionally. We do. We attack, not attack, but we incorporate the census and we also incorporate the love languages. To the entirety of the process. So then even on your way out, you're given two roses, one that you keep and when you give to another person if they're a day. So it just to that though, gift-giving or being able to have an excuse to engage another person and kindness. Here there's many studies that have shown that people are much happier when they give gifts than when they get, yes. And such a simple thing is not realized by most people. But I'm really glad that you guys, so you really have thought about every step of the process here it sounds like, yeah, yeah, everything's tension. So I wonder how this drug compares to the States when carries through meditation. Talked about that much. I'm, I have. So if you like, when you do brainwave studies on people that use ketamine, it's it put your brain into theta state, which is very similar to what happens when you meditate. And so between meditation or sound therapy, which creates a binaural frequency and drops a brain into theta state. There's, there's all these different modalities, I think even chuckling and Judaism is like you ended that meditative, absolute dating an opus. And there's the entire spiritual process that is believed to occur during that, which totally makes sense even from like a physiological basis. And so yeah, it is really similar. We have a meditation room to make sure that we honor the fact that yes, this is something that can be attained. I think that because our life is so incredibly busy and so stressful and there's our brains just aren't trained to do that. And so if you have somebody that's been experiencing the fall out of trauma for 40 years. The expectation of o, you need to be able to drop into this meditative state. It's almost more mentally abusive minute is helpful because for most people they just flat-out can't quiet their mind to that state without a lot of practice. I mean, it really takes mindfulness and it takes a lot of practice in order for that to take place. And our worlds just not so conducive to it. This is kind of a wave, being able to hack the system a little bit and right, it's very difficult for sure. So let me just get a little deeper into the actual experience. So your, your sense is that the ketamine helps to draw one into one's true self. Maybe and let all the layers that society and you're bad experiences in the past have put on you it Let's those layers fall off. Who listens? And you see the true lovable person at the core of all of that? Yep. Is that a fair summary of the process that happens? I would I would say about Black and I'm the onion think is perfect. You start peeling back the layers. It's fascinating. Everybody's experience is so different. Some people see deceased loved ones, some

people see weird images or colors or have a somatic experience, feels like you're kind of like in this congealed ball turning upside down or whatever. So I mean, it's totally dependent on the person, but at the end of the day, every single person comes out going, Oh my gosh, that was just incredible. And I don't have any words. This is what this is what it really boils down to when you say, how was it, did anything come up nine times out of 10 you here? Yeah. And you say, well, what was it? There's no words for it. And I'm like, that's it. As soon as you, when you step into a world where there are no words, that's the land to the sacred absolutely isn't only for you to experience and it's something precious that leads to healing. So that's what we offer in here. Well, I've learned something from you today for sure. From students. Really do. I love learning from professors that are wonderful, but yeah, I think that's our job. So I really enjoy coming here and seeing all the wonderful things that are going on. And it's just great to talk to you and you're very knowledgeable about this whole field. So I would recommend listeners, please look it up and if you're interested, give us a call, give them a call. They are very non-push. Just chat about what they do. And if you're, if you're a religious study major, give us a call. I'd be happy to give you a tour of the space or explain to you in further detail and really encourage anyone that might be interested in this field to not hesitate to reach out at all. Alright, thanks again, and I wish you all the best. Thank you. If you'd like to learn more about the Department of Comparative Religion and Humanities, please go to our website at [CSU Chico.edu slash C O R H](http://CSUChico.edu/slashCORH). That's [CSU CH ICO.edu slash C O R H](http://CSUChico.edu/slashCORH). I want to point out that the opinions expressed herein do not necessarily reflect those of the faculty and staff of our departments. Pretty blown away that this existed in Chico to be honest. I was going, wow, Okay, these are really, really well educated, accomplished people. What are they doing in Chico? I mean that in the nicest of ways, of course. Well, I'll leave that part out.