



Medicine Stories Podcast

Episode 86 with MIKAELA DE LA MYCO

GENERATIONS, GENE CODES, AND
ENTHEOGENIC EARTH MEDICINE

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(Excerpt from today's show by Mikaela De La Myco)

Our ancestor has been walking that ground has been paved for us, and that's part of the DNA healing, too, is like that gene expression. There is like a key code that gets unlocked, you know, as we practice these ways, and as we eat these certain foods, and we die in these ways, and so then we birth in these ways.

[Intro]

(Intro music: acoustic guitar, folk song "Wild Eyes" by Mariee Sioux)

[0:00:22]

Amber: Hi friends, welcome to the Medicine Stories podcast, where we are remembering what it is to be human upon the earth. I'm Amber Magnolia Hill, sharing with you today Episode 86, my interview with Mikaela De La Myco.

I'm very glad that she pronounced that at the end of the interview here because I would have said Mikaela De La Miko. This is a two-hour interview. It is densely beautiful, mind-expanding, heart-opening. I'm so grateful for it. I love, it just gets better and better as we go along, and I love what we talked about at the end.

The Patreon offerings that go along with this, there's two: one is an offering from Mikaela one is an offering from me. Mikaela is offering a 50% off coupon code for two separate video teachings that

are available on her website. So the website is linked below, but the coupon code will be available at patreon.com/medicine_stories for patrons at the \$2 a month or above level. Thank you. I love you.

The first video is a ceremonial mushroom drinking tutorial. This is how Mikaela and her folks hold space when they sit with psilocybin. It looks incredible, and I think I'm going to need it for myself. These are both \$44 on the website, so they're going to be \$22 for you with this half-off coupon code. The second offering is a yoni steam guide-through: how to prepare the steam, how to do it, what the benefits are, integration stuff. You can read more about these on the website that is linked below. half off coupon codes for each at patreon.com/medicine_stories.

Also there is just a bonus recording I was inspired to share based on the final twenty minutes or so of this conversation where Mikaela and I talk about beauty healing. And so I share two stories of really negative health impacts in my life from trying to keep up with modern beauty standards and suppressing my feminine flow. I also end up sharing about which beauty products I use. They're minimal and absolutely non-toxic. And so I will link to all of those in the description there as well on Patreon.

[0:03:06]

In this episode, Mikaela mentions twice the recent episode that I brought back. So, just in case anyone missed it, I thought I would let you know that that's Episode 85 with Sean Padraig O'Donoghue — which is the most correct Irish pronunciation that I am capable of (*Amber laughs*). Okay, that quick, that good and easy of an intro.

This interview just blew my mind, and you hear me say a number of times how much I love [Mikaela's Instagram](#). So check that out, too. The teachings just overflow abundantly there, as well, and bless the folks bringing this medicine back into the collective consciousness. It feels so imperative to me, especially during these times as we stand at this crossroads where the human family needs so much healing, such deep, profound healing and healing in our relationship with the Earth, as well, which is something that psilocybin has certainly provided for me and many others.

Okay, that's it. That's good.

We do talk about a Kickstarter at the end that really has me lit up. It's for books, two books, one about pregnancy and psilocybin use, very much looking at the science here and safety — which, by the way, Mikaela's e-book does as well. So we don't spend a ton of time on that in this interview, because, you know, we'd just be, like, listing citations and a bunch of science terms, and that's not what this conversation is for, but in Mikaela's e-book, which we mentioned, and you can find on her website and is linked below, it's called *Entheogenic Birth Medicine: Assisted Motherhood*, all of that cited and a lot of the citations come from the woman who is doing this Kickstarter to bring more information forward about the use of psilocybin and pregnancy.

And the second book is about psilocybin mental health and teenagers, which is an issue very close to my heart and to the heart of anyone who loves and knows teenagers, especially through COVID. So you can learn more about that at the end of the episode, and down in the show notes is the link, as always.

Okay, get ready. You're gonna love this one.

(Transitional Music: acoustic guitar folk song "Wild Eyes" by Mariee Sioux)

[Interview Begins]

[0:05:41]

Amber: Welcome, Mikaela, we have already been speaking off camera for 20 minutes (*Amber laughs*). I've cried twice, and it's time to be recording and bring this conversation to more people. So thank you, thank you. I'm so happy you're here.

I wanted to begin, I was going through your Instagram, and I saw this beautiful, like, wooden hoop wall hanging that someone had gifted you. And it was real, so it was like, you know, really quick, but I was wondering who the people are on that, who your people are.

Mikaela: Axé, thank you so much for being so vulnerable on such an amazing platform (*Mikaela laughs*). It just is such a testament to the authenticity in which he creates space. And so really is an honor to be here and share that authentic space with you. I would love to share a little bit of my ancestry and a little bit of the stories that I come from the medicine stories I come from. But first I'd like to talk about the wooden hoop itself.

Within the psilocybin space that we hold, there are many important and powerful roles. And psilocybin is a great catalyzer for which to relate with each other and the elements. And so, one of our dear participants and holders in our medicine ceremonies is a man named Pete and he's our Fire Keeper. And a Fire Keeper is a very esteemed role within the traditional layout of holding sacred circles. And so he built that beautiful hoop and gifted it to me, after a rather large ceremony that we'd done after Dia de la Muerte of October 2021. And so it only felt right that my ancestors were to be gifted that hoop. And within that beautiful sacred hoop our ancestors from both sides of my family.

[0:07:52]

Mikaela: So I'm a multiracial: black, Afro-indigenous, indigenous Mexican, Italian immigrants — amalgamation of a love story across the many waters of the earth.

My mom was born and raised in the hilltops of a little town in Italy, called Acadia, Foggia, where she lived on a piece of land that didn't technically belong to her family. People just lived on lands and no one really owned land there. And so she was raised by her beautiful grandmother, whose birthday is August 13th. My mother's birthday is August 13, and my due date was August 13. All would have

been born on Friday the 13th, which, in southern Italy is a really wonderful gift, and it is a privilege to be born on that day. It's quite a lucky day for them.

So I'm grateful to have this blood in me, a blood that really knows the soil and that speaks to plants. And I know you spoke so beautifully on the podcast that you've just re-released about being in communion and communication with plantitas but, you know, for that side of my family, we go back in southern Italy as far as we can remember. There are cobblestone streets there. Everyone is related.

And so, you know, my mother's mother is a keeper of the vine. So my mother's mother's name is Lavinia; she's still with us. My mother's father is from an olive oil family, and his mother is on my altar. She's a woman, like I said, raised my mother, but also visited her after she died. So my mother was the first person to know she passed on because she visited her at the foot of our bed moments after she crossed over.

My mom's always been gifted in that way through her dreams, and through her sixth sense, like her motherly sense, has always been really active in my whole life. And for a long time, that really scared me, and I really resisted seeing spirits and didn't really want to interact and engage with that other worlds, because it's... I didn't have really great models for how to do that. My mother always read Tarot cards.

[0:10:32]

Mikaela: And so growing up with my father, who's on the altar, his name is Juan Javier, he is my Afro-Caribbean ancestor whose mother was adopted by a Spanish woman in El Paso, Texas. So my father and my grandmother, Guadalupe, are both on the altar as well. My father is the reason I got into ancestor worship and ancestor stewardship because he passed when I was 14.

I have an intimate relationship with death, because I've watched the most important people in my life die in front of me, and the mushrooms definitely, being master decomposers, given the gift of recognizing how death in the body and the soul are composted and regenerate into other parts of our lives.

And so, my father being on the altar has been a really important part of my healing journey with psilocybin in not only recognizing how that was the beginning of my relationship with the ancestors, but also the unique pain and trauma I have around being divorced from the language of Spanish. And not to say that Spanish is necessarily an ancestral tongue, because it is still a European colonizer language.

But so much of so many of my ancestors spoke only Spanish. And to have never been taught Spanish — or to have it used as a secret language that my sister and I were never really given the opportunity to learn on purpose, you know — has actually been one of my primary motivations for sitting with psilocybin in a traditional way, where the songs that we sing are in Spanish and Nahuatl, which Nahuatl is the language of the Nahuas is the Azteca. It's the language of ancient Mexico, and it's similar to the Maya.

There are some key differences, but this medicine's psilocybin, they really become activated by language. And so, for us that have this ancestry, to learn the language and to actually allow the gene expression to come forward with the help of psilocybin to rewrite the way that we language our Medicine Circle and songs has been the ancestor healing I didn't know I needed when I first started.

There's also my grandfather, who's Afro-Caribbean radio DJ from Havana, Cuba, who gives me a lot of my Yoruba and Santeria persuasion because his mother was a practicing Santeria priest. And so, you know, she was doing her chicken sacrifices in the kitchen, and be, you know, doing her cowrie shells and be taking care of her community. And so her ancestry through him really helps me look at the world in a way more animated way, in a way where the rivers are alive and the ocean is our mother. And when we get fiery and strong, like we could feel that it is an energy that's taking over our body. And it's taught me that possession isn't a scary thing, but it's a gift actually to be mounted by some of these energies and to have them work and channel through you.

[0:14:19]

Mikaela: So that beautiful hoop carries, really, like the DNA codes, I think, for which the psilocybin work with me, and helps me to keep them in tow for every ceremony.

I mean, some of the pictures I have, have eaten the medicine on a physical level. My grandfather, Antonio, I brought him to a peyote ceremony, and the Abuelita gave me a piece of peyote and because I was watching all the children, I put it in my breast and I like, you know, put it where all the pictures of my ancestors always go in like a little journal, and I laid the peyote down, and I pressed it in, and I slept with the pictures under my head when I went to bed that night. And in the morning when I opened it up, the peyote juice had left this incredible splotch all over his mouth. And I was like, "Okay, I guess he needed to eat peyote this time." (*Mikaela laughs*) So I really believe, and I know through experience, that when we heal, you know, and invite our ancestors in to heal with us, that they are also navigating and engaging in this space alongside us.

And I think peyote and psilocybin mushrooms — peyote, in particular, being an ancestral medicine of the southern United States and into Mexico and deeper into Mexico — me coming into that medicine as well as a mother's medicine — we could talk about peyote, too — but it's a way of reclaiming my ancestry because my grandmother, Guadalupe, was taken from her mother three days after she was born by Catholic nuns.

And from what we understand, my grandmother's mother's an indigenous woman who was deemed unworthy or unrespectable, and not adequate enough to raise her own daughter. And so she was taken by the Catholic Church, and was given — and even within my own family, we were told a story that it was like for the best. But really, like my contact with peyote and these traditions is like she was removed from a lifeway that would have, you know, changed the course of our entire family.

So I very much pray for her when I sit with these medicines, too, and I pray to reconnect the gene codes that connect me to the peyote territory and are what we've been gifted as a responsibility of ensuring that these medicines stay sacred and that they stay populated on the planet because peyote is very endangered right now. So thank you for asking about my family.

Amber: (*Amber laughs*) That was possibly the most beautifully answered question in the history of this podcast. You like really tied it all in in this hoop-like way. (*both laugh*)

Mikaela: The medicine is the circle (*both laugh*).

[0:17:33]

Amber: Oh gosh, so many pieces I want to pick apart there. But I was really touched by — and you had an Instagram post about this as well — so, within a lot of medicine community, certainly psychedelic spirituality, in general, there's this emphasis on ascent, love and light and ascension, and getting higher. But you made the point that mushrooms and psilocybin is like it's descent medicine; it's about the soil and composting. And I feel like when I've taken psilocybin it reminds me that I am an animal. That I am an animal and I'm of the earth.

Mikaela: I could not agree more. And I was really inspired by some of the language that I'm starting to be reminded about in my journeys as a young person. I'm 27, I have a long way to go, and as I said, I stand on the shoulders of giants. And there's a great book that has been written by a soil scientist and climate change expert, just an incredible mixed race woman. I believe she's Chinese and Irish. Her name is Dr. Erin Yu-Juin McMorow, and she wrote a great book called *Grounded*. And it's about you know, carbon sequestering and soil health, and honestly, the dark, feminine.

And even within this ascension model there is this divine feminine presence and essence that is, you know, often like marveled at and accentuated and like this “God is vibration energy” and like high vibe, and fuck yeah. Like, I'm about it, but what about the diosas and the energies that embody like the underworld presence, you know, and how essential decomposition is, and these energies of, like Lilith?

And it's interesting. It's like the further we get into colonization — because if we consider colonization as a temporal construct that is constantly being, like, disembodied, you know, and so many of us are indigenizing ourselves — but it's like the further we get into colonization time, the lighter our energies get — like, physically light, color-light.

This ascension of Cōātlīcue who, Cōātlīcue is the “dark woman of the serpent skirt.” She is this primordial mother that even precedes the Tonantzin which is also in Nahua, Mother of the earth. And when the Virgin Mary, the Virgin Mary Guadalupe appears, she appears European. And so it's like through these iterations and generations, like we are white washing our spirituality. We are white washing and colonizing even who we associate with spirit.

And so this descending consciousness, it means to be reminded of the Earth that we come from. And the earth that we come from, and if you look at the soil, it ain't fucking white flour baby. It's deep, nutrient-dense, dark. And when I talked — I love entheogens, all of them, and it was around Dia de la Muerte time where I asked for that descending consciousness, because descending consciousness ascending consciousness is simply a metaphor for the sun and the moon's dance through the year, simply this. And so as we move out of Summer Solstice, we start to get into descending consciousness you know.

So there's room for both. I'm not saying like we can't have one without the other. It's like that's how we got into this imbalance to begin with. We're just reminding ourselves that descending consciousness is just as important as a journey up as a journey down, is the medicine of the descending God.

[0:21:56]

Mikaela: In the Mayan temples of Tulum, there are whole tombs dedicated to the descending God, which is the baby. The baby is the descending God because they are facing downwards into the earth. So it's like, why would we even come to Earth, if the plan is to get out? You know what I mean? If we can't even take care of our home planet, what the fuck are we even going to do anywhere else?

So as I sat around Dia de Muerto, and we got some good education around what Dea de Muerto **is**. And I say "Dia de muerto" not not Dia de los Muertos — that's the Spanish kind of oversimplification and, like, a direct translation, but really is Dia de Muerto, days of dead, and it's multi days, of course.

And so on one of the days, I sat for 5-MAO-DMT. We had someone to watch my son, and he wouldn't have any of it. He didn't want the popcorn. He didn't want Barney. He didn't want any of that shit. He just wanted to be with mom, and that's just the reality of having a two-year-old, Scorpio son. And so I was in a room with some dear sisters, and we're smoking this five pen, and they were even trying to hold him, but he wasn't even trying to do that. So he's nursing on me while I blasted off on my five pen. And wow, what a dance that all was.

But my ask of the medicine, because the last time I smoked it, I went into, like, fairy, like the nursery of souls in the sky is where she took me last time. And I met my daughter spirit who's not incarnated yet, but it was good to see her and know her. I asked her to take me into the underworld. I said, "I want to know where the dead live. Take me down. Take me down. I want to see what the underworld looks like." And she just took me into the soil. So I was like, "Oh, that's hell. That's the underworld." We've literally villainized the soil that supports all of life, which is the problem of ascending consciousness is you turn against your mother.

Amber: I mean, the soil is literally the decomposed bodies of thousands of animal and human beings and insects and everything

Mikaela: axé. Descending consciousness. So it's like the older we get, the darker and the more nourished and the less sanitary.

And I think we could bring a little bit more of microbiology back. We've been in a war against the microbiome in our body, at our body, sanitation above happiness. And life is messy, and life is beautiful, and life is woven by this mycelial network. And that's, honestly, part of descending consciousness, is how do microorganisms and the mycelia organize themselves and the consciousness that they offer, you know?

And part of the descending deep, you know, consciousness is about learning from mushrooms very intimately in a way that we become like mushrooms ourselves and mimic the way that they function

and share information and data with one another, without borders and without fear of not having enough.

Amber: My oldest daughter's name is Mycelia, and I went into labor with her on August 13 (*Amber laughs*). She was born on August 14. And I think we both became mothers at 25, as well, it sounds like.

[0:26:00]

Amber: So this is... I just... I'm so... I don't even have language for how it hits me when I hear you speak about integrating entheogenic earth medicines with motherhood. It's like, of course, oh gosh, of course, and ooo, fear of how the overculture (*Amber laughs*) is going to view that.

Okay, so I, you know, I don't even, I don't know this question yet, and this is, like, a basic early question: how did you get into this? When did you start using psychedelics? And at what point did you realize, "Oh, I can... this, you know, motherhood?"

Mikaela: Right. So um, I had my first LSD journey at 19. Definitely broke me wide open, also an ancestral medicine — ergot, rye wheat. I call LSD a plant medicine because of that.

Amber: It's derived from this fungus that grows on wheat.

Mikaela: In Europe, like, look at how many people, like white people, like LSD (*Amber laughs*)! It's ancestral. It really is. And truthfully, it was through midwifery that we even found LSD because midwives were giving women that were in stalled labor three intact ergots and pushing labor for them.

Amber: During contraction, yeah, plant.

Mikaela: So this is where Albert Hoffman is deriving his psychedelic education from, it's from the birth world.

Amber: That's right.

Mikaela: So from uterus is, how is there ever a separation?

Anyway, um, so yeah, I had my LSD experience, and then I found psilocybin shortly after. And I don't know if anyone's taken LSD, they might also feel the same way. But I felt like after my big journey, like I really wanted to just get my hands, like, in the ground, because it's very heady to be very simple. And so my body didn't really respond well. Like, I felt like I couldn't do that every day.

But when I met psilocybin, oh my gosh, she just called me right back home. And she said, "I am so glad you found us because we've been waiting on you." And in such a motherly way, just fuckin' wrapped arms around me.

People were like, "Don't look in the mirror." I did. And for the first time, like recognize the beauty that I am beyond what people had ever said about me. I was, you know, the survivor of really intense bullying. So I never knew that about myself. I never felt that way. Called my mom, mom healing began day one, and I eventually sat for my mom on her 50th birthday, gave her her dose, and that was an incredible uterine bloodline healing right then and there, for just her to get the a-ha moment and out of her suffering, you know, really find a sense of thriving.

She's since cleared her alcoholism and no longer takes antidepressant medication because she microdoses every other day. So she has weaned herself off of antidepressants that she's been on for, like, 10 years. So I just, like, honor and praise to my mom, because she really is like a living testament of the power of this medicine for mothers.

[0:29:27]

Mikaela: I became pregnant with my beautiful partner of five years. We moved, I moved down to San Diego to be with him, and I was on an LSD journey. I took two tabs. It was a little much, so I called him and was like, "Could you sit for me? Because this is a bit much." And so while he slept, I continued to vision with him while he was sleeping, and realized: this is the place that we're going to create life. I didn't even know that's why I came down here, but this land is fertile and so is this relationship. And it was like in the LSD mindset that we created that vision. And so I really, it's been with me every step of the way, an entheogen, one or the other.

And so, um, when I finally became pregnant with Martin, we conceived in New Orleans, funny enough. We had a wild night, I flew out the next morning. I checked my cycle, and I knew he shouldn't have, but I said it was okay. (*both laugh*) But sometimes we let it happen in the heat because there's someone behind us, like, "It's okay." So I flew, and I landed in NOLA, conceived there on Valentine's Day, the day of the 14th, and then flew back like two days later pregnant. And I just thought it was always really interesting that Martin decided that that was his window. And like, that was the touch point for his soul.

And he's got a musician soul, and dances, and my grandfather was a radio DJ in Havana, Cuba, and was an avid dancer and a singer and an organ player. And so to just watch how these ancestors don't come and live in the stars they come through our body is always given me chills, and just a sense of the mycelial nature of not lineage, but like, the constellation and the webs of families kind of recirculating. Because really, there is no single use in the universe, not even souls.

So, um, I became pregnant and I was suffering with alcoholism like a mother. I definitely was a heavy drinker, and my partner's Irish. So beer and whiskey is like how we built a lot of our relationship, and I'd still be sitting with plant medicine, but, you know, I was faced with this like, "Well, what am I gonna choose? Like, am I gonna continue my journeying through alcohol, gestating? That's not possible." So I asked psilocybin and I said, "Would you be a helpful ally to not just carry this gestation, but to also help me clear up this last kind of piece of bullshit that I'm still carrying around?" because it really has a powerful way of, you know, answering our questions.

And so once I really got the okay from them, I went to my Abuelita, which our Abuelita, she's from Jalisco, Mexico. She is a peyote keeper in the Huicha tradition, she's part of a community of people

who was eating psilocybin at age three, is like, kind of when they get started with that, and they do our Abuelita doses or Abuela doses, which is like a microdose, just to introduce the child over time to this medicine so that they can, you know. It's integrated. It's not anything. It's chamomile, you know. It's like something that is a part of the medicine cabinet, right? And it is held in a lot of respect and sacredness.

So I went to her and I said, "Abuelita, I'm pregnant, but I'm feeling really called to continue sitting with this medicine. It has been so beneficial for me." She said, "Come up, we're gonna do a circle." And she dosed me my first psilocybin dose as a pregnant person, and that really gave me the extra push and support to know that I had access to someone of generations before me that have an indigenized perspective about this medicine, and that my intuition was in a good place, and that she could kind of lay that gateway and she was my gatekeeper for that. And so she walked me through the gate. She didn't hold the gates close, she walked me through that gate. And it's been a wrap after that.

[0:33:57]

Mikaela: There's also some great teachers, like Ayana Iyi, who's Ahati Kilindi Iyi's, beautiful wife, who's connected to that great web that you'd mentioned about, you know, the entheogen midwives and everything. And she really believes that psilocybin is a crucial component of all parts from conception, as you know, to pregnancy, birth itself, and postpartum. So I mean, I just, it was in that moment that I got accepted by the dark mother, and she's like, "I exist everywhere, and I'm supporting you at every step in this continuum never closes or ends."

And that's what I really see a lot of women suffer with is they come and they ask, and they're like, "I've had a relationship with psilocybin. And now I stopped because I'm pregnant." And I'm like, "Why? Why did you do that?" Like, "Well, I don't know if it's safe or not." And I'm like, "Well, how beneficial has it been in your life thus far? So why would it not be beneficial to your child?"

And there's some science on that, that maybe we can get into later, but I think people really just want to know how safe of a substance this is throughout. We know its benefits, but like, does it have an impact? And truly, what we've seen is it doesn't have a negative impact, like what people might imagine. And no one's trying to do research on it. So this is a call out to the scientist like, yo, pay attention, because the options that are available to mothers is causing more harm than psilocybin ever would.

Amber: Like SSRIs?

Mikaela: Oh, yeah, like SSRIs and opioids that are often giving her an epidural.

Amber: Hmm. Right. Yeah. Um, you were referring there to the fact that my oldest, Mycelia, was conceived on psilocybin. Yeah, I was just so wide open, you know. I just remember that night. We were in the Redwood Forest, outside Santa Cruz. And, of course, she came through. We weren't fucking ready, you know. We weren't planning it by any means, but it was just such a yes from the moment we realized what had happened.

[0:36:14]

Amber: So this, let's talk about the stoned ape theory. You know, I've loved this theory for decades, as many people have, and I was scrolling your Instagram and saw your little reel about it, and it was truly like a jaw drop moment for me, like, "Oh, of course!"

So, you know, maybe tell people what it is, and then your addition to it (*Amber laughs*).

Mikaela: So, funny enough, Terence McKenna in his book, *Food of the Gods*, he never ever called it stoned ape hypothesis. That became kind of like a dumbed down of the overarching idea that he credits this massive leap in consciousness that happened 40,000 years ago to primitive man's contact with psychedelics, predominantly.

Amber: And like the archaeological evidence, you know, we're just kind of animals, we are human animals, but then suddenly, culture explodes, boom.

Mikaela: We, for the first time, began living in a world of our own creation. Like symbolically and physically, we started to manipulate reality. And like, what the fuck happened 40,000 years ago that triggered this?

And so, Terence McKenna in *Food of the Gods* says — this is a hypothesis. It probably could never be proven, but maybe it could — and that it was, there was like a shortage of food, which forced animals and maybe at that time, there was some agriculture, like cattle, like living in community with humans as well. And that they came in contact with the sacred cow, who is [Heteru], who is just some of these old, primal energies, like working with a scarab in ancient Egypt, like there's a long tradition of psilocybin use in ancient Chem and Egypt as well. And so it's an ancestral medicine for black people all over the African continent, which is amazing, too.

So 40,000 years ago, before the migration from Africa into Europe and Asia, and we have psilocybin over and over and over and over again. And what does that produce in a population? Of course, mutations change, epigenetics change. What a lot of these scholars and in the psychedelic field kind of mentioned is that there's like adaptive abilities changing among the male population that, in smaller doses, it increases like visual acuity and makes you better hunters; that you are, like, more sexually, like virile, and virility is enhanced and enhanced cooperation. So making them, like, more attractive mating partners — which I think is a cute view. (*Amber laughs*) However, I think the truth of the matter is it's happening in both ways, and it's happening.

Yeah, maybe guys are looking a little bit more attractive, but who passes down epigenetic traits from parent to offspring? It's moms. And it's not just on a chemical level because serotonin has and plays an important role in the communication system between mother and baby. It is a neurotransmitter in that it is a communication vehicle, and it plays a vital role in implantation, first of all. So actually having serotonin readily available and increased amounts of serotonin indicates better bioavailability of a placenta and better communication between mother and baby to dilate or constrict blood vessels in order to get food through.

So it is serotonin, it is like the connection between placenta, mother and baby, and psilocybin introduces or mimics serotonin to the serotonin receptors. So if you have serotonin living in copious and in suitable amounts in the brain, in the gut, within the bloodstream, you have better bioavailable children, so you have more successful pregnancies. You're having increased cooperation not just among men hunting, but among women creating culture and sharing resources. And you have happy, sustained, balanced cortisol, low gene expressions that are now being expressed in personality from the mother to the baby.

[0:41:06]

Mikaela: So there have been some other podcasts that I've talked about postpartum depression. And who really suffers in postpartum depression? And it's, honestly, kids. Because if mom's alone and stressed and suffering, the only person who's there to really receive that stress and anxiety is the child, and then that sets the child up for a world of growing up that they've got to heal.

And so the Stone Ape hypothesis really has kind of missed the mark, in my opinion, on the vital role of mothers ingesting medicine from conception through pregnancy, postpartum breastfeeding, and beyond, and bringing children into psilocybin.

You think they were tripping? You think they were like, "Oh, is my kid too young?" because that's always a question: oh, like how young is too young? And it's like, well, if you were born out of psilocybin, like, negative nine months, you know. So, it has marked every rite of passage, is the integration of a particular plant medicine because really, these rites of passages are gateways to next steps and levels of not just your own personal consciousness, but your role within community.

And so the stoned ape hypothesis is like — and I just think it's a great place to begin this conversation of mother's reintegrating psilocybin into all parts of gestation; for the possibility that if psilocybin brought us into the world of the symbolic, and that huge leap in consciousness forward, perhaps that is what is necessary for this leap in consciousness that we're going to be asking for this next step of our human evolution with the world and it's coming challenges.

Amber: So if I'm understanding correctly, it's sort of maybe lessening cortisol or stress, and strengthening serotonin or happiness and bonding. And also, what I see is so important with psilocybin use is neuroplasticity, creativity, elegance, curiosity.

Mikaela: And I'm looking at the way that just education has created in our world and how children are reared up, you know, to pretty much get lost of their creativity and to be kind of, like, coerced into a thinking mind or a mind that operates in a particular neurotypical way, you know. And with this invitation of increased serotonin, that definitely disrupts our participation within this system, but instead grants us other gifts, too, like, might sound a little weird, but telepathic communication.

You know, we still don't even know how these ancient sites were built. We don't even understand these monolithic structures. And because we don't, we're not in the mind of the people who constructed them anymore. Like, we've been actually in a de-evolution process for a long time and been just kind of forced into a rigid way of understanding the nature of things.

So, you know, these ancestral medicines, as I said, beyond and older-than-ancient Kemet, but deeper and further into Africa. And then there's this great book called *They Came Before Columbus*. But there is an African presence in South America, before Columbus' ships ever came through. And we see that in the Olmec heads, and they're very Africanoid. And so if there is a relationship with psilocybin in that region of the world, and psilocybin and mushrooms are the oldest organisms that we really have on the face of the earth, that pre-date and set the foundation for all the other plant medicines.

So it's like, this is like the great great great grandmother plant medicine we call Mother Ayahuasca, grandmother. But psilocybin and even the Amanitas, like they're the great, great, great. They are the Cōātlicue, like they are the Ancient Ones. And so they are moving through South America, and their integration on a whole societal level is what is creating the great civilizations that we currently do not understand.

So it would be nice to return to a frame of consciousness where we can connect mothers into leadership conversation, because of how important the role is within mother in this society and creating great civilizations. And great civilizations — they rise and fall. And it's always the patriarchal ones that rise and fall, the empires of Rome, we're in the English Empire right now; like this is the extension of the English empire. And the first thing that really had to happen was the removal of women from land in order to accomplish this.

Amber: And now we're living in this culture where mothers are removed from their babies at birth. And there's so much disruption happening in our institutions between parents and children. Like, we know we're mammals. We're mammals, we're meant to be together, we're meant to be bonded. This is how our greatest gene expression comes forward.

[0:47:07]

Amber: And I want to talk more about gene expression. You had written to me, "It is the deepest gift to remember and shift my gene expression to my truest state." I'm like, yes, that's what we're here for. But what does that mean? And how are these plant medicines helping you do that?

Mikaela: I spoke a little bit about earlier, when you asked about ancestry, and a lot of us talk about "I want to heal my ancestors. I want to heal my ancestor. I want to break ancestral trauma. I want to clear ancestral trauma."

In my view, the way that these medicines have really showed me clearing ancestral trauma is to return to ancestral ways, to accentuate the beauty that our ancestors would have seen in the world, whether that's making our own food from scratch, or growing our own food, or returning to our ancestral languages.

So, particularly within the psilocybin space — and this can be shared for anyone of any culture — we all have a mother tongue; not all of us are English. And so what we can, and as you mentioned, this neuroplasticity becomes available to us by practicing our ancestral languages under the presence of psilocybin.

Amber: You said that earlier, like the psilocybin — I forget how you worded it — but, like, is it activated in the presence of language? I wanted to ask you more about that.

Mikaela: So this is part of the world that was created 40,000 years ago: there was no written language, right? There was oral tradition. And so in those, in that shift, we actually see the beginnings of the creation of two-dimensional art. This is our first language.

And you've seen those beautiful cave paintings with like, the hand and then they're blowing, like, pigment all around the hand, and they've got these beautiful animals and figures, and that's how we know that they're tripping in these caves is because these animals don't exist. Like, these animals aren't animals that you would have found, like, within the records. And so it's through language and naming, and vibration and sound, that life begins to keep a record of itself. And so we keep an ancestral record through our names, for example, right?

Like my ancestral healing line is, you know, myself and then my father, a big ancestral healing connection with languages, the languages our ancestors choose to call themselves, and mending the broken bones of who they thought they needed to be in order to be successful. Like my father, for example, who I knew as John Xavier Valentino, after he died, I found his birth certificate, and he's been Juan Xavier his whole life.

So psilocybin, really, with language, movement, art, music, the arts, creativity, the very thing that is pretty much been pulled out of education, to the very thing that gives everyone life and connects us as a community, is the very way that our ancestors can receive messages, you know, and can be felt and can be communicated with. And so ancestral healing to me, in this way with psilocybin, is by reprogramming the way that my brain works with language.

[0:50:48]

Mikaela: So there's these ideas that your human consciousness changes, and different parts of your brains activate in the presence of different languages, and by speaking different tongues. And so not only are you able to communicate and draw bridges with different peoples of different places, if you understand their language, but you also have the cadence, the rhythm.

The muscles in your mouth work in a different way. The cadence of your body when you're speaking these languages change; the way that your body is postured. The food that you eat when you're in that place changes. Your genetic makeup, your gene expression is turned on and off by foods when they have their access to the kind of soil they have there. So language is the vehicle for which we change our entire chemical makeup.

And so accessing these ancestor tongues, so when I'm singing in these ceremonies, it's just started with maybe one or two Spanish songs. And then as I started to involve myself greater, greater into the traditional community of the Nahua, or people that speak Nahua or singing Nahua, so my great friends who we do songs and carry songs together — and don't even get me started on the medicine on the drum, because that's just a whole other podcast episode right there — but, you know, to be song carrying, to be drumming for our ancestors with medicine, the drum vibrates the water cells in the body. And so it causes a very visceral reaction.

I mean, we think about sound frequencies and sound therapy, the most basic and the first instrument is the drum, right? The stomping of the hands and the tapping of the feet, and the knocking of our body, I mean, this is our mother's way of soothing our central nervous system. And so whenever someone is having, like, a hard experience through this space, we go to them, and we just tap them on the back, and we hum (*Mikaela hums*). And that's a mother's way of being in medicine space, you know, it's the same way that we would soothe a baby; it's the same way that we would soothe someone having a dramatic episode on psilocybin. I always say I've seen 300 pound men be rocked like a baby in medicine space on five grams, and just be, you know, just like as content as a cat in the sun.

So it's like I just recognize that these ancestral bonds that we have to the most basic and most primitive ways of relating, going back to the source code, which our mothers lay out, our mother's mothers layout, and returning to the ancestral tongues and the languages that this medicine understands, like, as your daughter has some ancestry with the Mazatec, for her to even learn enough to say a prayer to the ancestors, as, you know, on that beautiful podcast — I'm so happy you brought it back — but there was so much about language even there. It shapes the way that our brain function.

So if we can't have a brain similar to our ancestors, how are we ever going to communicate with them? And so, I speak in all kinds of languages when I'm on medicine, and it's much much easier because, as you said, neuroplasticity is available, and the thinking mind is turned off.

If I fuck up, like, I'm just going to keep going, and I'm going to keep trying and trying, and after hundreds of medicines, it's like, finally beginning to have a real grasp on some of the ancestral languages that my people would have spoken. So it's tremendous how much language can do, how much involving oneself with music and movement our ancestors would have done, feet on the soil stomping, breathing in the air, returning to the drum, you know.

And these are all held within these mushroom containers, and that's why I feel that this therapy model is not going to do a lot for a lot of people. Like it's an amazing molecule, so you're going to have groundbreaking results no matter what, but is the whole community going to be healed on an exponential rate if one person is asked to pay \$2000-\$3,000 for a session? Or can you touch more people by involving creativity and maybe a \$200 seat for each person to come and sit 15, 16 people as our ancestors would have done.

Big gatherings, all of us eating medicine in the moonlight, all of us together: that's how our ancestors would have healed it. So it's like, why are we going to try to approach it any other way? And mothers and the women and the children all involved and in the center.

[0:55:45]

Amber: There's — you might be aware — like a big reckoning happening right now in this sort of above-ground, mainstream, whatever, psychedelic healing movement about abuse within those one-on-one therapeutic sessions. And it's pretty bad. It's pretty rampant. And so, as I'm hearing you speak of this, I'm like, "Oh, but you know, that's not going to be present in a group of so many

people." And it just totally makes sense that that's going to be, that doing it in community is the way that humans have always done it.

Mikaela: Axé. It's the way that we've always done it, and there are initiation systems for which people they rise into, you know, their ranks. But this is also a hierarchy model. So, the way that I am suggesting it is within a matriarchal model, and is within the model of the descending consciousness, which is the mushwomb consciousness, which is centering the circle as the great equalizer for each and every person, you know.

Amber: How big is this community? Like is this an ever-expanding? How many people are stepping into this? What potential do you see? How much pushback do y'all get?

Mikaela: *(both laugh)* Nothing but love and support. Nothing but love. And so far, it's rather small, which I love, which this grassroots regional therapy like. Like, this grassroots regional community model is, I feel, going to be the sustainable model for how the entheogens are spread across the globe. Because if you consider the tribal community, like, that's how it would have been done is like who's regional, who can come, who can be present, and how to sit together through the changing of time is really important.

So I don't see very much longevity in myself as a practitioner to ever sit people one on one, like, every weekend, every week, every weekend, every week. Like, it's not sustainable for me, and it's very expensive to do it this way. And a lot of people make their money like that. And I want them to make their money because a lot of the people that sit are moms who deserve to eat, and a lot of the women who sit are mothers of teenagers who might be neurodivergent, and like, they have no help at all. So it's like, I think everyone should get their bread. However, just knowing myself and just learning from my teachers. It's either like solo journey, right — and that's honestly what I hope and pray more people walk into.

Everyone's looking for a guide. Everyone's looking for some outside guru answer person. And truly, only you can walk through the doors of your own consciousness. And I know you've probably had your own solo journeys, too. But that was Ahata Kalinda E's main schtick was like, "from the alone into the alone." And then Ayana, his beautiful, spiritual wife was like, "Oh, and naked, by the way."

Amber: Oh, I was like, "No, I never have done it alone." But as soon as you said naked, I was like, "Oh, no, there was that one time..." *(Amber laughs)*

Mikaela: Right, because how can you blast through into the multiverse if you got remnants of this world, all chopped on you. It's all got heavy energy on it. So you know, I always really like to suggest that everyone actually has the tools innately within themselves to be able to serve themselves and their best friend and maybe their parents. And the more we can actually develop like a grassroots model for the most basic tenets and principles for space holding in this way, the more people can get help.

Medicine is not expensive. You can grow psilocybin under your bed and a shoe box, you know, but if you're not that person, you can also buy, very affordably, from someone who does do that. And not everyone's a cultivator. So you know, just remembering, medicine is not expensive, the Earth is not

expensive; it's the packaging, it's the certifications, it's all these levels of hierarchy that tag on the supposed value.

[1:00:25]

Mikaela: So when we sit in the circles, 15 people, sometimes 25, we only sit four times a year, because we're moving with the rotation of the sun through the seasons, and each ceremony has within it the influence of the Sun's cycle through the sky, you know. And we can have these touch points for wintering and like really accentuate the wintering energy, and then in the springtime. And really accentuate and honor the sun through that; through its life, death, birth recycle process.

And then for those who are ready to step into their role, because that's the medicine of the circle is like, you know, if I'm sitting on this side of the circle, if I'm sitting on the East end, we got someone on the West end, right, maybe they're going to want to come and start sitting East pretty soon, maybe they need to sit a few times before they come and sit next to the space holders. And they learn some of these songs.

But that's what creates the sustainability, is that we have the space holders that will continue to sit. And everyone becomes a student, and everyone can come and learn the songs, and everyone can be of service in some way by cooking the food or by tending the fire, by holding the drum, or by offering something. And it includes, there's no "I'm the healer and you're like this person who needs to worship me." It's like we are in circle time, and everyone is here to learn and grow.

So um, I've seen people rise up and become space holders by just sitting in circle enough times by slowly being given responsibilities to the point where it's like, "Yo, can I use the bathroom?" And I know the circle is safe with them. So that's the traditional model, it's this, like, apprenticeship system that's whole and circular.

And we also hold an entheogenic facilitator training twice a year. So if people want to jump in and learn all this shit I know, and all the things I wish I had when I first started, like, we take 20 students, twice a year, and we just educate, educate. We push them to do practicums and call the people that, you know, they need to call, and like practice. And like, we're watching people on a grassroots level heal their family systems.

[1:02:45]

Amber: Okay, let's get back to that, but I want to say I love the radical responsibility aspect of "from the alone, into the alone."

Mikaela: axé.

Amber: And for sure, so much of what is happening in psychedelic therapy of abuse is these, it's power dynamics. Whenever there's, like, these uneven power dynamics, these things are likely to occur.

Mikaela: Yeah.

Amber: Secondly, I want to say that everyone I know who is growing psilocybin in their closet, or under their bed is a mother.

Mikaela: For sure. *(Mikaela laughs)*

Amber: They're moms who are, like, interested in consciousness methods and need to feed their fucking kids.

Mikaela: Uh huh. Okay, that's a beautiful web.

Amber: Yeah. What we're just going to talk about?

Mikaela: Oh, well, you were talking about power dynamics.

Amber: Back to what you said...

Mikaela: It's... I really do see how when we are visible by our community, we are held greater accountable, and that we can always return to the circle to hash it out if we need to.

There have been fucked up things happen in medicine circles with indigenous people in the leadership. So what do we do? Do we do the cancel culture in the background?

I mean, I've been victim of it. I'm like, oh, whopty-woo. I was at a peyote sit, and this person was a bad guy, and I haven't talked to him since. And then finally, I just did my own homework during — it's called The Cosmic Gatekeepers Training — but like me and my friend, Ankara, put it together last year. And one of the homework assignments was like we needed to make a trauma amends. So it was either we write a letter to someone that, you know, we feel had caused a traumatic injury in our consciousness and write to them, or read it out loud but not to them, or like, go further and speak to them personally.

And so it was like, I need to talk to the peyote road man that I was having beef with, and hash it out as a community member to, you know, someone who is in leadership in our community. I'd sang many songs for him in ceremony, the Dakota lullaby being one of them, because he's Dakota. And so I was, you know, singing and praying for him, but I hadn't even had the guts to, like, go to him and say, "Something you did at ceremony, like, really rubs me the wrong way. And I feel like people were put in jeopardy because of that."

And you know what he did? I called him, and he answered the phone, and I said, "I need to talk to you about something." And he just sat there, and he listened, and we talked about it, and then we reconciled. And I was like, wow, I had been missing out on so much continuity in the community because I thought it was easier to gossip than to actually reach out to somebody.

So, you know, even with this, like booze rot stuff going on, these power dynamics, and this stuff going on with releasing articles and outing these people, it's still cancel culture.

Amber: Yeah, I have a few friends pretty involved in that world. And we've been having a lot of conversations around all of this and the complexity of yes, it needs to be addressed, and there are lots of elements of just straight-up cancel culture here that aren't helping anything.

Mikaela: 100%.

[1:05:52]

Amber: I remembered what you had said that I wanted to get into, which is healing family dynamics and the healing that this is bringing into family units.

Mikaela: I grew up in a family where adults would drink heavy alcohol at, like, a little kid's birthday party. So why is that okay, and why is not us, maybe, taking a moment to sit for a night, and to all take medicine together, or one of us take medicine, and the family just not be scolding or yelling, or blaming them or shaming them for expanding? So these family dynamics is where most of the trauma really begins. We can point out all the systems in place and all the pain points of the culture, but really they are lived and reinforced through parents and children and auntie and uncle systems.

So returning to circle, right, and these traditions is actually the technology, is gathering in medicine space with our family having a place to do that. That's what these traditional circles would have been. That's the peyote meeting: Auntie, Uncle, Grandma, Dad, Dog, you know, Mom, the kids, everybody. So this medicine is for families. It was made for families. That's how families developed over eons. We need a space to come back and heal together and reconcile and to be joyful together and to pray, and that's become church.

I have a great friend, she's Charlotte James from the Ancestor Project, and her beloved and her were considering having a child. And she asked him, "Would you ever bring our child to ceremony?" And he said, "Well, people bring their kids to church. So, I mean, it's all indoctrination, honestly. It's like, this is my way of the world, and so I want to involve my child in it," you know. And maybe another time he'll say, "No, I don't want that." And that's wonderful.

But as you said, all the cultivators you know are moms. And when I was sitting in ayahuasca in Nevada City there's toddlers and kids and moms, and I'm like, "Okay... Like, I didn't realize kids would be okay here." So honestly, from the jump, I knew. And in the Ayahuasca traditions there are also kids involved.

[1:08:39]

Mikaela: So, in healing a family structure, I always like to say, psilocybin is not particularly good for depression. It's just in societies where it's integrated, depression doesn't happen.

Amber: So it's not particularly good for depression?

Yeah, so let's get back into SSRIs now.

Mikaela: It's a nuance on how to say that with our way of looking at living beings, we say, "You're good for this." Like we look at a plant we're like, "Oh, what's a good for?" Like, what a strange way to approach a living being. So yes, it does incredible things: it has amazing actions as a serotonin mimicker in the human brain, which, in the depressed brain, there is a relationship between lower levels of serotonin and depression.

Not to say that an SSRI, which a selective serotonin reuptake inhibitor, will introduce more serotonin and stop the reuptake process of serotonin. So it's just flooding your body with serotonin pretty much and encapsulating it along those neural pathways and neuroreceptors. But you know, not to say that having that much access to serotonin is gonna somehow help your eating disorder, or sometimes, like, help your manic depressive episodes, but there is a connection between depression and serotonin. And so what's really interesting is that when you have enough serotonin in the body, it has a preventative element. So we come to this really far place and get into the depressive state because of diet, because of these risk factors.

Even neonatal depression — depression in the mother, as experienced through pregnancy — has a lasting impact on the fetus, right, because it is the presence of serotonin that plays a vital role in not just the communication of mother and baby, but also in the whole implantation process. So, if mother is depressed before she's even pregnant, that's going to shift the bioavailability of the baby themselves.

And so, when I suggest that psilocybin isn't particularly good for these problems, it's that when there is the presence of the right amount of serotonin, which psilocybin can provide for us in a modulating way, what SSRIs does is it floods the body with a single chemical without the many constituents that help modulate it out, which the body has a really hard time adjusting to. So when psilocybin is a part of the process early-on, we just don't see the onset of the depression that we see in the world today.

And a lot of people are now clearing up years of depression, eating disorders, anxiety, alcoholism with psilocybin. And because of its amazing healing action, it is helping to balance some of those things. But the truth is, if we had a relationship with psilocybin in the first place, we may not have ever even seen these problems really occur.

[01:12:26]

Amber: I am curious about kambo. And so you, let's talk about your e-book real quick, *Entheogenic Earth Medicine Assisted Motherhood*?

Mikaela: Yeah, "EEMAM." (*Mikaela laughs*)

Amber: Okay. Yeah, I just, I want to say it now in case, you know, people drop off as the podcast goes farther on, but like any questions anyone's having about safety, about breastfeeding, about other psychedelics, things that we're not gonna be able to get into in this conversation, it's all there. And of course, I'll link in the show notes.

I've recently become aware of kambo. I had two sessions. They've been a lot. (*Amber laughs*)

Mikaela: Yeah, what do you think about kambo? Because actually, I've never done kambo before. So it's like, we wrote about it in the e-book, because it's something that people are experiencing and exploring; there are some things to think about when breastfeeding. But for you, did you feel it was a good match for you as a medicine?

Amber: Yeah, yeah, I think I'll continue to do it infrequently. I have a third session. We realized that the first session was on the new moon, like, I think it was January 1. And so she was like, "You know, a lot of times people do, like, three sessions within a moon cycle." And I was like, I recently had a big womb issue. I had PID, pelvic inflammatory disease; it's fourth time I've had it in 13 years. And you know, it's an infection of the uterus and the corresponding organs.

And the fear that I go into when I'm there, and I just feel so vulnerable and tender, and I just go in bed and cry and cry and cry. I just wanna keep myself safe, just want to wrap up in a little blanket and be safe, safe. And I had done the antibiotics, and I had huge heart — like tachycardia from the antibiotics, so I had to stop them, and then had to start again, because I was like, "I think it's back." It was a mess, but this was like all through December.

Um, so the first session, you know, when I was asked to speak whatever I wanted to speak at the beginning. And I said, like, "I want womb healing. I want to understand what's happening here." And as soon as I closed my eyes and she started applying the kambo to the very surface level burns on my arm that she had made, this ancestral spirit that I've connected to in the past showed up so, so strong, and I've always — she came to me in a dream once — and always associated her with the womb, with the yoni. She came to me as a dove in this dream.

But anyway, I shook. Like, I shook from my pelvis throughout the whole session, and she was there the whole time. And at the end, the practitioner was like, "I felt this, like, strong, female, ancestral spirit in here." And I was like, "Yes! She was here." Anyway, it really did clear it — like, the residual stuff that I had going.

And then my second session was not so sweet (*Amber laughs*), and I just barfed my brains out and could barely even catch my breath from all the throwing up, and then shit violently for about 20 minutes afterwards. But again, then afterwards, I'm like, so clear. And yeah, I mean, all these realizations.

[1:15:40]

Mikaela: I absolutely love and so appreciate that the healing that you're referring to is certainly not the kind of healing that some people might look at and say, "That's something that I want to try myself," like, when people do these medicines, like Hape, that are very purgative. Hape, Ayahuasca, kambo, they like pull substances out.

Mikaela: We —and speaking of descending consciousness — like, have such a phobia of excrement, like, have nowhere to put it, don't know how to integrate it, just don't know what to do with excess, you know. And that's the technology and the way of healing that some of the most powerful

medicines in the world really function is by identifying where, physically, this disease is living and allowing it an exit point.

Amber: Yeah.

Mikaela: And then, I don't know what happens to all the purge, but I'm sure your practitioner is probably taking that purge, and she's digging a hole in the ground, and she's pouring all of that back into the earth to feed her.

Amber: She's also looking at it and interpreting what she sees was getting out of my body.

Mikaela: Now, that's some descending consciousness right there. It's the same way looking at blood.

Amber: Yeah.

Mikaela: It's the same way as reading menstrual blood. It's the same way as reading our baby's excrement. It's a vital sign: it teaches us and it tells us, you know, what's coming out of our body is an indication of what is in our body. And speaking of — and thank you for bringing up kambo because I'm yet to have my kambo initiation. I really, I feel like that medicine — and it's funny because Ayahuasca was like all around, you know, being talked about, and it took years to really like, come and sit, you know. So, it's come around. It'll, you know, maybe when I make my way up there sometime I'll end up sitting, you know, with that practitioner. She sounds amazing.

But considering just like what is leaving our body is an imprint of what's inside is like, we can't really have this motherhood conversation without, like, the breast milk talk because I feel like that's also something that people really are concerned about, is the presence of psilocybin in breast milk and like how long that happens. And, you know, breast milk is made of blood, which is just incredible technology, and it's built on the water and the makeup of, like, our blood with the chemicals that are in our blood.

And so yes, psilocybin does enter the bloodstream. It does come in, and so does kambo, which is why for any child under six months of age it's asked that, you know, the mother has milk prepared beforehand because of its powerful, purgative property. The kambo goes into the blood and we don't really want the baby to be drinking, like, the toxic, the poison of the frog, right? It has a powerful healing property on us, and yet, the baby doesn't need a purge. The baby's perfect!

Amber: Right. *(both laugh)*

Mikaela: When I see babies drink Ayahuasca, it's just like nothing happens at all, because they're good. And that's why introducing psilocybin so early is like, they don't have this bad trip like because they're just...

Amber: Their sensory meeting channels are already wide fucking open.

Mikaela: The brain that we have on psilocybin looks like their fucking brains! *(Mikaela laughs)* So, you know, it's like they honestly either don't need it, or it's probably just going to enhance the further experience that they have.

[1:19:33]

Mikaela: And also extremely important to consider serotonin type of, you know, tryptamines for folks that are neurodivergent. There have been a lot of pieces of research on autism and LSD in the 1960s and 70s for ways to reconnect, you know, language centers and things like that.

But, you know, it is really important to consider for people that are listening, you know, if they really want to potentially look at psilocybin for postpartum, that the medicine is going into your breast milk, and we get to decide what we do with that, you know. Like, we don't have the hard science on how long exactly, because no one's done that research yet. And I've been really trying to put together like some grant writing to get that kind of research put together, because some people need to be legitimized. Like, they need these ideas to be legitimized by Western science. And as soon as that does happen, I think it'll become a way more viable option for a lot of people facing postpartum depression.

I will say, though, is that psilocybin is absorbed and then leaves the body at a very quick rate. So it goes in, through, and is processed through the kidneys, and leaves through the urinary tract, and all traces are nearly gone in 24 hours. So it's an incredible medicine also for people, like in the military. So I serve a lot of military people and like, people that, you know, feel like cannabis is something they would have leaned into, but like can't because they get drug tested all the time.

Same thing with mothers. It's really ridiculous, but some mothers are still drug tested. And I think that's just called garbage, if the dispensary looks like the Apple Store, but um, you know. I really just feel like psilocybin is not only like safe, physical levels, right? It doesn't introduce any more serotonin than is already present; it just mimics serotonin. So you're actually adding excessive amounts of serotonin into the system.

And we do know that through some research, psilocin was injected into rats, and we found that it did cross the blood brain barrier, but the concentrations of psilocybin and psilocin were much higher in the mother than in the fetus. So the placenta did a really wonderful job of creating like a nice break in between.

So, you know, speaking from a place of I took three grams at six months, like, that was one of the most important touch points to prepare me for the fears I had coming into the birth scene, that I feel like I would have encountered anyway, but I'm glad I got to encounter them ahead of time, than to have to bring them onto the birth stage, you know.

[01:22:33]

Amber: So that's making me think of these psilocybin trials with end-of-life patients and how it dramatically decreases their fear of death. You know, even someone like me, who, like, couldn't wait to give birth, loved it, had a wonderful first birth, I was scared going into my second birth 10 years later, knowing I trusted my body. I really did. But it just, it's kind of like... yeah, I mean, it's a big fucking deal! (*Amber laughs*) Like, it's totally normal and okay to have fear around giving birth.

Mikaela: Absolutely, and at end-of-life, it's like, every time we go and we eat the mushroom, like, we get a glimpse at what death could be like, you know. We have access to the multiple realms, and we have these little deaths, you know. And so maybe having more experience within this little death realm, those big deaths become a little bit less scary, you know, and these rites of passage that we undergo on a physical, psychological, somatic level, we have a little bit more practice for.

And I think that's the most compassionate thing that we could do for a mother is at least get and offer a learning ground for preparation. And I always say that, you know, I was so well-prepared for the birth experience because of how many times I sat with psilocybin.

Amber: Yeah, because death — big psychedelic experience. Birth — it is ego-dissolving, it is. You drop your story about yourself, and you just surrender.

Mikaela: And sometimes you just gotta sit back and watch (*both laugh*) because you can't control. You can't control. You can't control always what's happening in the entheogenic experience, you know. Sometimes like you kind of get to sit in the back seat of your own consciousness and watch your body do things you didn't know, and like, that's kind of the traditions around like possession and things like that. It's like you let spirit move through you, you know. And you watch spirit move through you. And what is birth but a spirit moving through you, you know? So, just taking a backseat.

I was surprisingly lucid, everyone was like, "Oh, you're gonna be in the labor la la land, and you're not gonna be able to speak. So you just probably should write stuff down or to like talk to your doula and everything, and she could communicate for you." And I'm literally out there, like 10 centimeters talking like I am to you right now.

Amber: Mm hmm.

Mikaela: So just amazingly, you'd be surprised, the more practice you have, the more lucid we can be in these big, dramatic moments like death.

I love the story. And I know we're over, but it's like, I love the story that Ayana Iyi tells about Ahati, her husband, passing on.

So he's a psychonaut, just an amazing African multi-universe, multiverse explorer. And I'm talking like 50 grams of dried mushrooms, so high, high, high doses and just went out like a G, she said. So she's caring for him. He's like, not doing too well on the physical, and then he told her, he said, "leave the room." And she's like, "Okay." She just trusted implicitly. She walked out the room and closed the door, and then when it finally hit her like, "I'm not gonna let him leave like that," she walked in, and he already passed.

So it's, like, imagine the level of sovereignty in which we could walk through these fucking gateways, if we just allowed ourselves to like have that level of power and have that level of choice; that we are not victims; that like we choose every moment of this path, and from the birth room, how we want baby to go in.

All the times I see women with postpartum depression, there were something that happened in that labor where they were disempowered, where they felt like their voice wasn't being heard, and someone made a decision for them, and not with them.

And same thing with death. Imagine the level of death trauma that's happening: people not passing on the way that they feel is really just and right for them. There's a lot of people dying right now alone in the hospital. Who wants to give birth alone in the hospital, let alone die in the hospital by themselves?

So I just think it really also comes back to not just a motherhood/descending consciousness conversation about the way that we descend into this life, but how we descend out of this life and move into the next.

Amber: The author, Aldous Huxley, had his wife inject him with LSD a couple hours before his death.

Mikaela: Wow.

Amber: (*Amber laughs*) This reminds me, I just wish I could know both of their experiences, you know? But they're gone, so they can't share them and write them down. But what are those last moments like in that transition? And how do they compare? How does the after-death state compare to the embodied psychedelic state?

Mikaela: I guess we're just going to have to find out ourselves! (*both laugh*)

[01:27:41]

Amber: But in another Instagram post you write, "Living people eat dead mushrooms, and living mushrooms eat dead people."

Mikaela: Yeah, it's from a song. I just think it's a great track, a great line in a great song. And it's really true, is that like, this is the cycle. It's like the serpent eating its own tail, you know. And that I'm just always reminded like, the sterilized way of dying and accepting death back into the earth with, you know, placing us into these cement boxes, and then, like, asking for life to generate itself.

Amber: And then injecting dead bodies with chemicals to preserve them. They're fucking dead. It's so stupid and so expensive and such big environmental impact.

Mikaela: Yeah, and I'm just like, "Yo, let these mushrooms eat me." Like I can't wait to go back. And that's the ancestor realm, too. It's like, that's the calcium and the phosphorus and the nitrogen. Like, that's the mineral family that we all return to, and that honestly creates a continuum for our soul to be reabsorbed. And I feel like there is like a gnarly disruption in that when we have these bodies that have not been assimilated and returned back to the mother.

Amber: Thank you for verbalizing that. I have, my whole life, had a strong aversion to both normal burial or how we bury today and cremation, even. I'm always like, "Put me in the fucking Earth." And I'm so glad natural burial is becoming a thing now. But I hadn't thought about, like this soul compost,

like full soul completion journey, that can be a part of that body going into the earth. I'm just like don't burn me like the day after I die. That's a little much, but...

Mikaela: (*Mikaela laughs*) And to each their own, and I think that's what's so beautiful about this really interesting realm that we're in. It's like even Ahati Kilindi Iyi's like, "You don't ever really die. Like it's like a video game that you just kind of keep getting like reborn into, over and over again, and you know, you learn your lessons and you make these different moves, but the path is always here, you know.

And the Red Road and these ancestral ways have been laid down. And if we want to find him again, like, then we continue to walk, and it's like our ancestor has been walking, that ground has been paved for us. And that's part of the DNA healing, too, is like that gene expression, there is like a key code that gets unlocked, you know, as we practice these ways, and as we eat these certain foods, and we die in these ways. And so, then we birth in these ways, too.

I mean, consider if we have three or four generations of cesarean section in our lineage, like how much harder it is to come back from where we've gone so far out. So it's like, the path is there. It's not like, I'm a born of a cesarean, and I'm a dope person. I'm okay! Like, I'm alright. My mom's amazing, you know. But she was an immigrant woman, like, wasn't even given the tools that her mother had, and her mother's mother had.

So you know, it's like decolonizing and indigenizing our way is every breath, it's every moment. It's how we birth, it's how we eat, it's how we die, it's how we live. And we could be like a living offering, for our ancestors that they did not give all that they gave and lived all that they lived, for us to just forget who we are. It's an honor to them to live a good life.

[1:31:26]

Amber: What's the Red Road?

Mikaela: Oh, um, it's — have you heard of the Red Road before?

Amber: Uh-uh.

Mikaela: I'm so glad to share. I'm so blessed by the First Nations people of this sacred territory. And I owe them such an honor and service for all that I've been taught and instructed by indigenous people, all over the Americas.

But in a way, the Red Road is a way of living this life. It's a way of living this path that has been laid down for us by our ancestors, that it was this "spirituality system," this beauty way, this spiritual path that has been given to us as a gift, this DNA. And you can consider, even, the Red Road as being the bloodline, and as being that, like, DNA path that we come and find again; this unique signature of the way that we walk, that honors the teachings of the indigenous, the Aboriginal ancestry of this territory. And so the Red Road for many is a return to these practices and these ways that were attempted to be stripped away and murdered: take the Indian out of the man, take the Indian out of the woman, take the child from the Indian mother.

So I do, I walk the Red Road for my grandmother, who maybe would have had a completely different life, who knows, for better or worse. But, you know, her mother's mother was living a very different way. And so I walk a Red Road, and many people walk a Red Road, because it is the only way forward.

And we're coming to a time of great prophecy, where these ways are going to need to be shared, and these ways are going to need to be assimilated on a mass scale so that we can reclaim Earth and come back to our mother. And it's a matriarchal way, the Red Road is, and it's with the inclusion of the importance of all life, plants, animals, stones, clouds, all the sacred waters that we could not heal in a vacuum; that as we heal, everything else heals, and the Red Road heals all.

[1:34:14]

Mikaela: So I just don't see the Red Road really being honored, and indigenous people really being honored within, like, the framework that's being suggested for how to offer psilocybin. So, you know, I just feel that we have to call it in. I've posted about that, you know. It's like I don't even like going to circles or eating medicine unless that is like a central part of the conversation, is the land that we're walking on, how privileged we are, and just considering how, you know, like, these stress factors of gene expression for prenatal depression includes poverty, single and teen parenting, domestic violence, stress, you know, and how that is felt disproportionately among the Native American community and the black community and the poor community.

So it's like, how can we even talk about psychedelic renaissance and psychedelic healing without considering the ways that indigenous people need to be reconnected and steward and help and ally with a reconnection of indigenous people to their indigenous ways, which includes, sometimes, the use of plant medicine throughout the gestation. So like using peyote as a way to increase breast milk or increase the strength of the cord, the placental cord.

So, you know, these are old school ways that I know were probably foundational pieces of justification for removing children from their families. "Oh, their mother's eating these plants. This is dangerous. We should get these kids out of here." So a big part of the Red Road walking is like, coming back to these medicines, because they likely were part of the reasoning for destroying Native American people's family structures on this territory, and probably in Mexico and in South America, as well.

[1:36:30]

Amber: And they are still Schedule One, highly illegal substances — most of what we're talking about now. And so there is still — I'm sure — fear among many people listening who might feel called. Fuck that.

Mikaela: I know, it's just like,

Amber: Reframe and remember our humanity and humanism, like, you know, the laws are starting to shift...

Mikaela: It's bringing these good stories, though. That is part of the grassroots level of the work for which this is what cannabis was kind of navigating in the early 2000s. You know, we're talking about "moms smoke weed?" and "Oh, look, these kids with autism can take syringes of CBD and THC," Charlotte's Web, like, you know.

So there were so many stories that made this larger overarching and like irrefutable cry that cannabis needed to come back, you know, and that the people needed to come back to cannabis. And right now, it's psilocybin's time. Right now, like more than ever, like everyone is pouncing on this. And we really have so much to learn from the way that cannabis moved through.

Cannabis made such a big sacrifice for us that we can, you know, call on, you know, our delivery service and have cannabis like brought to our doorstep. But at what cost, you know? That there's still people incarcerated because of it. And like, I pray and I know — like, I've had to talk to my partner about this — just in my advocacy work that it's like, I have a family, I have a son. I don't like to put my last name out there, you know, for all these reasons, and it's like because of these legal restrictions.

But that Red Road, like that call of the drum — I don't know if you know this song, but like (*Mikaela sings*) "I hear the voice of my grandmothers calling me," it's just like... it just says: stand in your power, woman. Stand in your power. Teach them, teach them. And that calls way stronger than any fear that I have about what the fuck could happen to me because of advocacy work in this space.

So you know, it's for the mothers, it's for the grandmothers, it's all for our great grand mommies, is all for the abuelitas. And it's all for the people that had their lands taken, and it's for all the people. It's for all the people that had their life ways completely, radically changed against the way of nature, out of nature, out of the flow of life; that the flow of life is way stronger than the force against it, and that's just period.

So, you know, you're right, it is scheduled one, but those manmade laws are temporary and the empire who created them.

[1:39:18]

Amber: There's no time limit, first of all. And you keep saying things that would be like an amazing place to end (*Amber laughs*). But I don't want to end, and I really especially would like to talk about one thing that we haven't yet which is your work, and I've been deeply moved by your posts about beauty healing. I mean, you know, you get right to the heart of every person, especially every female watching, listening, paying attention.

Yeah, just how... what messages did you grow up with? And when did you start to turn those around, and where are you at now with all of it? And I really like talking about body hair, especially.

Mikaela: Ay! It's funny because I did mention, like, my first journey. Like I did what now we call like "mirror work." Aike all this shit became "work" — oh, "shadow work," like "mirror work," you know.

And it all like got specializations, and now like people specialize in shadow work or whatever, which is great.

Um, but the first time I ate the mushroom, I mean, I was an avid hair straightener, avid, avid, avid, hair straightener. I wore foundation two shades too light, you know. Hmm... now that you have me thinking.

So I looked really different growing up, always, being a biracial person, I have white family, and they're beautiful. They're German-Italian: blue eyes, blonde hair, straight, perfect skin, all of that. And I used to hang out with them and like from the products that they would use, to the way that they would smell, to the clothes that they could fit in, and their bone structure, and everything was just different. And I actually utilize that as like my model for how I felt like I needed to look. And so I went on that journey to become my white cousin, and that was really damaging in every way and it got kind of thrown in my face a little bit.

And you know, I changed my name a few times and just really tried on different avatars, avatar, after avatar. And some people talk about like, sometimes reincarnation is so necessary and people that it happens multiple times in a single lifetime. So I just felt like, just with this regeneration process, over and over, it almost felt like a bit feverish. I was like, "I don't even know who I am." And a lot of people wind up like that until they really feel comfortable with who they become, and who they are becoming who they are meant to be, who they're creating.

[1:42:01]

Mikaela: And so I ended up going to Catholic school. So I always grew up in the church, and I ended up going to Catholic school. And when I entered Catholic school, I had, like, side swept bangs, black rimmed glasses, crazy ass hair, kinda like emo-ey, have always been living in my feelings. My parents were addicted. They're both alcoholics. And my dad was addicted to cocaine. And I don't think we lived in a house for more than two years at a time. And I had been molested by my grandfather from age six to age 10. And so I had a lot of confusion about my relationship to my body and family and who I love and what love was, and you know, how, what my value was.

So I came into Catholic school, like, kind of myself. And it all, like "Your ugly. Ew." You know, "Why you dress like that? Why your hair look like that?" I would, like, leave the lunch room, and I'd have like, forks in my hair sometimes. And I'm like, dude. I just would eat in the bathroom, or like, go sit in the library and read or whatever. I just tried to avoid social interactions at any fucking point. And then a switch came on and I was like, "Well, maybe if I look like them, like, they will bully me less." So I'd straighten my hair. And I'd like wear my makeup really light.

You know, it's the same thing with my family too. I got called "Mi-cave-woman" a lot because my hair was always so wild. And so you know, I guess I just did what my ancestors did was like, because the the discrimination and because of the bad mouthing was so gnarly, just like fuckin whiteify yourself. Just assimilate and survive. That's what my dad did. So he changed his name at age seven, I found out. So I mean, it happened even earlier for him where he felt he had to anglify his name.

So I angified myself, and I'd always wear my hair straight, so much that I just destroyed my fucking curls. And yeah, I shaved everything. I always shaved my upper lip and, you know, just tried everything to just look the part in a rich, white neighborhood under the guise of Catholicism, which I didn't realize was like part of my ancestral canon was getting kicked out of that school. I got kicked out. They kicked me out when I was 13, right before my dad died. My dad had pancreatic cancer, and they kicked me out of school, and I was pretty fucking lost.

[1:44:37]

Mikaela: And man, the path into it entheogens, I don't think I really found my beauty until after I found entheogens because I had the mascara and eyeliner and all this shit on my face. And, you know, I was drinking and hanging out with frat guys, and I was like, giving myself to whoever. It was just a mess.

And looking for that reflection, "You're beautiful. You're beautiful. It's okay, like, you're beautiful!" no one, even my mom, I mean. She was like, "Why are you wearing that?" She was always very proper. And she's like, "Why are you wearing that?" I think it really starts with our moms, too, is just like how we present ourselves, and "Oh, your hair is really unkempt." Like even my fiance said that about our son, "Oh, his hair looks unkempt today." And I'm like, "He's two, and he has long curly hair! Like, don't you dare try to like put that on him like that. Unkempt to who? Not unkempt to me. That's just what our hair looks like."

So I found LSD that night on a mountain, and I took mushrooms, and I cried all my mascara off my face. And I ate mushrooms enough times that I was like, just stop putting on the mascara. Like, it just didn't make any sense to put something on my face that I knew it was gonna immediately come off, and she fucking stripped me clean.

She was like, "You don't need to put stuff on your face. Just come out. Like de-mask, disarm yourself. This is all fake shit anyway. Like, this is a way for you to protect yourself." That's always what that costume had always been, was because I was scared of being myself. I also, in all the while wearing all this shit on me, I was massively socially anxious, and so, there was a connection.

Because I had to show face all the time, that if anyone even saw who I really was, or if I let off a little bit of who I really was, like, the whole house of cards would come down. And that anxiety forced me into places to be with people that I never had any business being around anyway. It wasn't that I was wrong, or something's wrong with me. It's just I was around the wrong people, and they were making me feel very unsafe.

[1:46:50]

Mikaela: And so after a while, mushrooms just kind of forced me into solitude. So after I sat in front of that mirror the first time and all that mascara came off, I was like, "You're beautiful, and you're an artist, and artists just need to look like the way that they feel good."

And so I committed to that natural beauty path, and I went on my dreadlock journey. And it's a journey I'd always, in my heart of hearts, wanted to go on, but my mom told me Jamaican people hide spirits in their hair, and there's demons in dreadlocks, because she doesn't understand anything about Afro-Caribbean culture because she's European from Italy. And that's fine, but that's what her colonization handed down to her.

And so, you know, dreadlocks are found in India. Dreadlocks are found in India. Dreadlocks are found in Ireland. Dreadlocks are found even here, among Native American tribes in North America. So it's like, dreadlocks are ancestral to so many regions of the world, and yet somehow they get associated with like, blackness and like enslaved Africans, and like Rastafarians, and like this dirtiness, and yet, they are a way of sealing our energy to ourself.

And so, um, you know, when I grew my dreadlocks out — and that was a big step forward in my decolonizing my beauty way — was like, “Mom, like, I need to embrace this. My dad has passed on. I have no way of connecting here.” I have no black aunties. Like I have one black auntie, and she's far, and my mom hates her. So it's like, I don't even have that reflection around me to help, like, curate this way.

And so I went on my lock journey, and my mom would call me, “Oh, when are you going to get those locks out of your hair? Like, when are you going to take that out?” And I'm just like, “Yo, I'm feeling zero support from you. I love you. But damn, like, can you just let me be me?” And I think that's just teenagers and moms, and like, the power dynamic, and trusting our littles to know what they need.

So I started getting my septum pierced, I pierced my lip. Like I got all these tattoos, and tattooed my hands was a really hard one because she was like, “You're never gonna... Oh, no. No one's gonna hire you,” (*Mikaela laughs*). Like, “Yo, if they can't deal with that, like they can't deal with me.”

So um, yeah, I just started to recognize how my B.O. was worse when I shaved my armpits. I was always itching — like everything in my body. Like, why are razor bumps normalized? I'm like, “That shit ain't normal.” Like why is scratching with a hairbrush like, you know, trying to fuckin' contain, like, the pain of shaving something that really needs to be wild.

[1:49:43]

Mikaela: So this is part of the dark feminine as well is like this untamed, wild, animal being that we get to live in the body of, and allowing that to express itself in its divine avatar.

So yes, part of this beauty way is like less products, more like allowing my body to produce what it wants to produce. I don't need to hide what's here. It's like, what's here is a reflection on what's inside. My excrement is a reflection of what's inside. And I'm happy, and I'm whole, and I'm sacred and the mushrooms taught me that I'm valuable and good. So whatever comes out of that is I just brought my attention more inward, finally, and realized the beauty was going to come from there.

Amber: I mean, you're radiant. Like, you're so beautiful! And I saw those photos of your father — he's a very beautiful man, as well.

Mikaela: Axé! (both laugh)

Amber: But the body hair thing is so interesting to me, because it's this never-ending game, right? You're putting money into these plastic products. And like, you know, I've spent years shaving, and I don't know, maybe I will again some day. And so seriously, no shade, no hate. But the wasted time and energy and all the plastic going into the landfill for something that clearly wants to be there, that has a purpose, that there are these traditions that say and, of course, it makes sense that you know, these hairs are an extension of your nervous system.

[1:51:28]

Mikaela: And the legacy and the history of the desire to destroy body hair is absolutely rooted in racism and honestly binary-like gendering. It's like, because most of us if we let our hair grow some of us rock a mustache and a unibrow and have little hairs down on the chin area and things like that.

And, you know, when completely nude naked, like, we start looking a little bit like intersex, even asexual, like we are unified in our human body a little bit more. Like men and men are okay to have underarm hair, but women aren't. But if women had underarm hair, we'd be more closely associated with men because we share similar hair patterns. Same thing with the pubic hair, and same thing with the leg hair.

So it's like the colonization pattern really tried to do its best to design polar opposites in the way that gender and the body expresses itself. And yet, for our ancestors, like queerness, gender queerness, fluidity, what arises out of pure expression is way more complicated than just: this is a male body, and this is a female body.

So this racism around, you know, body hair is really beneficial if you don't wear clothes: it protects your areas — even the bushy eyebrows and the mustache. But if you're from Europe, where clothing is essential, right, that becomes what's considered, I guess, in a way, like civilized. You're civilized if you wear clothes, you're not civilized if you don't wear clothes. So it makes sense, like you shaving your body hair and stuff, because you got your covers on. But like if you're living in Sub-Saharan Africa or in South America, where you have body hair to help, you know, navigate, negotiate space, like it's very beneficial to have those things.

So it's just amazing how one way, one region's way of viewing what's good for them, has now become a coverall for which the rest of the entire world must ascribe, and they become the pacemakers and the step collars for the way all of us have to rock in the world. And so decolonizing and indigenizing our beauty ways, to just ask the question like, what pace did we walk? And what ways did we step, and what did we look like before that over-culture kind of came through and made its mark on us?

So thank you for bringing it to the conversation, the sustainability problem of chasing body hair: a thing that really just wants to be and is just there to serve. And at a certain point, it stops growing you guys — I don't know if you guys noticed,, but if you let your arm hair go, it doesn't grow like the hair on your head. It doesn't just, like, go to your wrists (*Mikaela laughs*). Although, I would love to see something like that.

So I think there's just a lot of fear of the untamed body. Same way that there's a fear of the untamed planet and all its wild trees and all of its wild, untouched, uncolonized forests.

Amber: Yeah, I mean, not to mention the, like, infantilizing of women shaving their pubic area and what that does to heterosexual men's brains and attractions. But another interesting piece of this conversation is the corporate piece. So I think it was in the 1910s that — I forget which razor company it was. It was like Gillette or one of the ones that are still around today — they're like, "Hey, you know, we can make twice as much money selling razors if we tell women that their body hair is disgusting." And they did that. They went on these big campaigns. You can look these up, and see these ads. They're horrific. Like, "Ew! Look at her with leg hair!" you know. They're just meant to completely shame women for their bodies.

[1:55:38]

Mikaela: I get asked sometimes, like, "What products do you use? Like, what's your..." you know. And I think that's so, even like the world, like the healthy greenwashed world, is even still driven very much by capitalism. Like, as soon as I saw, like, a vegan burger at a fast food restaurant, I was like, "This is awesome. Fake shit." So um, you know, the truth is, it's like any beauty that's driven by capital consumption is rooted in capital consumption and marketing, even the healthy, natural, green stuff.

So the beauty is is like your body knows exactly what to do when given the right things inside. And it needs very few things on, you know: a little rosewater spray, maybe, on the face to cleanse and clear and all of that, you know. Even people ask, "Oh, what do you use for your menstrual hygiene?" My son uses cloth diapers. I just use his cloth diaper insert, like his prefolds. I just fold it up, and I don't really even like putting anything inside myself anymore because I'm grateful, too, through Yoni steaming and mushroom work, to like have a cycle that is manageable. And this was me like with tons of, you know, hormonal acne, on birth control at age 12, like month-long periods, and now it's like, I barely use a cloth pad anymore.

So what a revelation, like what a gift of plant medicine. It's not just for your mind, the emotions, but it's like, it really impacts the entire network of the microorganisms that run the inside and the outside of your body, and helps us recognize that we're just here to facilitate this great symphony of microorganisms that are hyper intelligent, and it's just a return to this mycelial web under our feet. It's just like if we just let Pachamamita take care of herself and just facilitate by asking her what she wants, like everything else is gravy.

So I didn't know that Gillette just told people that they were ugly and disgusting, but it also shows up in today's marketing. It shows up in today's kids and the way that they talk to each other. They're just walking commercials, these little ones.

[1:58:05]

Mikaela: So it really is decolonial and indigenizing to receive wisdom and information from within. And these mushrooms are so counterculture because they give us a moment to just look in and to

get the message from inside instead of from outside in, and especially during these times, especially during these times where there's a lot of information coming from the outside, in, attempting to sink its teeth into our subconscious mind.

During COVID, so many people couldn't go out, so a lot of people went in, and I'm really glad because that was the exact response that we really needed out of some people is to wake up to what the fuck is going on from on-the-inside level and not try to trust and absorb what was coming from the outside.

So thank you, this is part of the evolutionary step and the evolutionary step forward is with mothers and family systems, you know, and with teenagers and young people, and we are facing really interesting changing of the tides. And so we're gonna need our most magical, our most intelligent, our most creative minds at the helm to really guide, you know, what we do next.

And I really trust this medicine with my pregnancy, and I trust this medicine with my gestation and took large grams and just know like that in the breast milk all Martin was getting was the highest benefit synthesized through the intelligence of my blood, then filtered further into breast milk, and then delivered to him in the best way to suit his needs. And that's just how the body and the mushrooms really work.

So, you know, this is such a necessary and important conversation. So I just want to thank you for letting and really encouraging us to dive deep into the many cavernous ways that, you know, this plant medicine in motherhood really shows up because it is multifaceted from the way that we call ourselves beautiful to the way that we care for our communities, you know. We are the pacemakers here, and it's finally time to turn back to the mama and ask her you know, what she thinks about what's going on.

[2:00:27]

Amber: I'm going to tie this into something my teacher, Kami McBride, said I think on her first interview on this episode. We both have teenagers, and I mean, you know, we all know about teenagers, and how they're influenced by the over culture, and how they don't want to hear what their parents are saying. She said, "I do the work I do to change the culture, so that the culture can then turn around and be what I want for my son, because he's not taking it straight from me."

Mikaela: Axé. I love that. Thank you.

Amber: Yeah, thank you, Michaela. I could keep going (*Amber laughs*), but it's been two hours plus the extra 20 minutes we talked at the beginning. I will say, people, check out Mikaela's Instagram to learn more about her birth control journey and coming back into alignment with herself and cycles.

And please tell folks where they can find your e-book, where they can find more about you, what you offer, and then about this Kickstarter, as well.

Mikaela: Yes, absolutely. So um, you can find my Instagram [@mamadelamyco](#), Mother of the Mushroom. And then you can find the e-book, *The Entheogenic Earth Medicine Assisted Motherhood* guide, it's on [mysticjasper.com](#).

And we are offering something sweet to the Patreon folks. I have two guided rituals on there that I offer: one ceremonial drinking psilocybin walk-through in the tradition that I, honestly, offer at all my circles. So if you sat in a circle, that's exactly what you would see. So you can learn that yourself and learn how to sit for yourself in that way. And then the other is the Yoni steaming in the tradition that I learned through my lineage, and what a blessing it is to be able to share that with you all. I just love to share education.

So as Amber said, you know, my TikTok is [mamadelamyco](#) and my Instagram, as well. So it's like there's always education just flooding forward. Whatever comes up is usually what I post, I don't plan any of this out. It's just like what's fresh. So thank you for touching it with some free education in that way. There's a couple of different guides: there is a natural birth control guide as well on [mysticjasper.com](#) and a microdosing guide as well.

And I really wanted to bring some attention to a dear sister of mine, named Georgina Bailey, who is an aneurotypical woman, living in New York. She goes by Microdose NYC. She just created a book called *Mental Health Magic Mushrooms and Pregnancy* from which I derive so much great information for my e-book. So that is the source code on a lot of the neuroscience that I was able to pull forward for not just this discussion, but discussions later. And she is running a [Kickstarter campaign](#) to begin an e-book for teenagers, and what SSRIs and psilocybin can do to help teenagers. And that really is, like this kind of landing point is, if we normalize for mothers, how can we not normalize for our kids?

So we want more good education coming out. We really want to impress upon the scientific community that we deserve a voice within the scientific space, and that we already know through our teachers and our models and our ancient ways how beneficial these medicines are for us. And yet, we know that en masse, we have to change the culture by really speaking loudly in a way that they cannot ignore. And this podcast is definitely a part of that. So we are looking to crowdfund for that project, as well as many other great projects coming from her. So that's Georgina Bailey, [microdose.NYC](#).

And thank you, Amber. I've been a huge just avid listener of this podcast for many years, and to be here is my ancestors' greatest dream. So thank you so much for having me.

Amber: Oh, thank you, Mikaela. You have opened my mind and my heart in so many ways. And like the mycelial connect just made me understand things in a way I hadn't before and make connections between things.

My heart is really behind this Kickstarter project. I recently did some Instagram stories about teens and mental health, specifically, through COVID, and got such a response, and I have such a charge around, you know, wanting these kids to be okay. And so I'm so grateful that she's doing that and that we can move people to that Kickstarter and hopefully fund her project.

And I just can't wait to keep watching what you do. I love your fucking reels! You make the best reels, and you can tell they're authentic. And like, you know, you're not like planning out your content at the beginning of the month (*Amber laughs*), which I don't do either. I'm sad we're ending, but thank you so much. And it's not an end.

Mikaela: It's only the beginning, just like death. And the mushrooms told us that. So thank you for everything. I cannot wait to meet you and your beloved in person, and just let's just stay connected with this mushwomb link for forever. (*Mikaela laughs*)

Amber: Hell, yeah!

[Outro]

[2:05:57]

Amber: Okay, hey, y'all, I want to share a little bit more about this Kickstarter ()

So when you click on the link in the show notes, it will say across the top [Mental Health, Magic Mushrooms, and Pregnancy](#), and that is one of the books that Georgina is funding through this Kickstarter. But since we talked about the teens in the conversation with Mikaela, I want to make sure if you scroll down a little bit, if you pledge \$15 or more, you will get a second book, Mental Health, Magic Mushrooms, and Teens.

So she writes:

The pandemic added to the pre-existing challenges that America's youth faced. It disrupted the lives of children and adolescents, such as in-person schooling, in-person social opportunities with peers and mentors, access to health care and social services, food, housing, and the health of their caregivers. In a changing world, what are the implications for our teenagers? What's the science behind the teenage brain and SSRIs?

Results from the 2019 Youth Behavioral Risk Factor Surveillance System show that 18.8% of high school students seriously considered attempting suicide and 8.9% actually attempted. What do we know about the maturation of the human brain during adolescence? We will explore all that in Mental Health, Magic Mushrooms, and Teenagers.

As I said, y'all, this is just so close to my heart having a teenage daughter, who is doing pretty well herself, but I am seeing just some tragic shit among her friends and in our wider community, and it's not okay. And so if you feel at all called to this, it's 15 bucks, and you'll get both books when they are published, if this Kickstarter gets backed — you know how it works. Right now, the goal is \$9,300,

and they have \$1461 pledged, so there's a way to go. Please check out the link in the show notes, if you are called.

[Closing]

(Exit Music: acoustic guitar folk song "Wild Eyes" by Mariee Sioux)

[2:08:11]

Amber: Thank you for taking these Medicine Stories in. I hope they inspire you to keep walking the mythic path of your own unfolding self. I love sharing information and will always put any relevant links in the show notes. You can find past episodes, my blog, handmade herbal medicines, and a lot more at MythicMedicine.love. We've got reishi, lion's mane, elderberry, mugwort, yarrow, redwood, body oils, an amazing sleep medicine, heart medicine, earth essences, so much more. More than I can list there. MythicMedicine.love.

While you're there, check out my quiz "[Which Healing Herb is your Spirit Medicine?](#)" It's fun and lighthearted, but the results are really in-depth and designed to bring you into closer alignment with both the medicine you are in need of and the medicine that you already carry that you can bring to others.

If you love this show, please consider supporting my work at patreon.com/medicinstories. It is so worth your while. There are dozens and dozens of killer rewards there, and I've been told by many folks that it's the best Patreon out there. We've got e-books, downloadable PDFs, bonus interviews, guided meditations, giveaways, resource guides, links to online learning, and behind-the-scenes stuff and just so much more. The best of it is available at the two-dollar a month level. Thank you.

And please subscribe, in whatever app you use, just click that little subscribe button and review on iTunes. It's so helpful, and if you do that you just may be featured in a listener spotlight in the future.

The music that opens and closes the show is Mariee Sioux. It's from her beautiful song "Wild Eyes." Thank you, Mariee.

And thanks to you all. I look forward to next time!