



Conscious Life presents

Expanded Consciousness Conversation

Guest: Dr Fleet Maull

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[00:00:13] Meagen Gibson

Welcome to this interview. I'm your host, Meagen Gibson. Today, I'm speaking with Dr Fleet Maull, an author, meditation teacher, and entrepreneur. He developed neurosomatic mindfulness, a deeply embodied neuroscience and trauma-informed approach to meditation, offering an accelerated path to healing, awakening, and integration.

Dr Maull is the author of *Radical Responsibility: How to Move Beyond Blame, Fearlessly Live Your Highest Purpose, and become an Unstoppable Force for Good*. Dr Fleet Maull, thank you so much for joining us today.

Dr Fleet Maull

Very happy to be here. Thank you, Meagen. Thank you for having me.

Meagen Gibson

Fleet, I would love it if you could start by telling us about your background and experience and history with psychedelics.

Dr Fleet Maull

Okay. Well, I'm afraid it's a bit of a checkered history, but...you can tell by the gray hair, I'm a baby boomer. I came of age in the 1950s and 60s. In the summer following my sophomore year in high school, well, during that year, actually, I discovered Buddhism, which became my lifelong path. I discovered marijuana, and I discovered LSD all in that same time period.

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My spiritual journey and my psychedelic journey remained intertwined in various ways. I arrived into adolescence and young adulthood with a pretty big hole in my gut, and that I was trying to patch up or fill with everything I could.

I grew up in a basically good middle-class family with good values, but we had alcoholism in my family. One of my parents, my beloved mother, I never knew whether I was going to get the beatific wonderful mother who was my best friend or the rage-aholic, alcoholic who was terrifying.

So that created a lot of splitting for me. I just was this classic angry young man with a big hole in my gut. And graduating from high school in 1968, one of the most tumultuous years in US history with all the assassinations and the Kent State killings and just a lot going on then.

I just went headlong into the counterculture, very politically alienated, socially, culturally alienated, not believing in anything, and just really went headlong into the counterculture. Also, I was really yearning to rediscover some real magic because my early childhood had been quite magical.

I remember feeling very plugged into reality, and things were very vivid and magical. I think that's probably normal childhood for most of us. Maybe it's an ordinary developmental process that around the time of six or seven, everything just went to gray tones, and I did not feel plugged in anymore.

If that is a normal developmental process, I wasn't happy about it. I didn't make peace with it. I was just constantly seeking, looking for something. Of course, there was some quality of that and the counterculture and the music and the drugs, the whole alcohol, sexuality, all of that.

But especially if you have a big hole in your gut, there's a lot of baggage that comes with that and a propensity to addiction. It all has a bit of a mirage-like quality. At any rate, at some point, all through my college years, I was very, very deeply involved in using every psychedelic substance you can imagine.

And it shifted from the late 60s, mid to late 60s love and light, psychedelic era. It started to shift into a darker hard drug era around 69, 70 and going into 71. And I got involved in IV drug usage. And I was still part of that sense of great possibility of that movement at the time. I hadn't fallen into darker aspects of it myself in terms of my ethics, but I had fallen into hard drug use.

At any rate, I wanted to escape all that. I'd always had some notion that maybe I would find what I was looking for and through, and that had nothing to do with drugs. I didn't even know where I got the idea. I just had some idea about there being magic there. Also, when Richard Nixon was reelected, I just had it with being an American and being in America.

Anyway, I took off with a friend traveling through Mexico and Central America, ended up getting a small native sailboat and lived on that for a year and then sold it and continued to South America. All that was a very magical journey, very cleansing and very healing in many ways, but finally did make it to Peru.

And I was right. I remember I lived in Peru for quite a long time. Living in this sacred valley of the Incas, you'd wake up in the morning and it was as if you had taken a plant medicine or some

substance, but you hadn't. The whole place just had this natural, psychedelic-like beauty and aura to it.

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And I remember being quite disappointed the first time that I went back to the States after being down there for about three years, that I clearly did not bring that back with me. So it was clearly environmental, and I had not internalized it and had not truly reopened the channels for myself in ordinary life.

But living down in Peru, I got very involved with San Pedro or Huachuma, or Wachuma. That was the main plant medicine journey I was on for a long time down there. I got very, very deep into that. Was introduced to it ceremonially, continued a lot of the exploration on my own.

That was interspersed with still some involvement with LSD and other psychedelic substances. There was still a bit of cocaine use in the background, things like that. So it was all a bit mixed up. But there was clearly this amazing learning journey, and it was really experiences...

I'd had many, many powerful psychedelic experiences in the US before going to South America, the most of which... I mean, that usage back then was, some of it was purely recreational. A lot of it was pretty crazy. Some of it was more spiritually oriented, especially that which took place in nature.

And I did a lot of LSD out in nature, a lot of psilocybin in nature. I'd had a lot of powerful experiences there. But it was even more so in South America that I really...It completely changed my worldview and my understanding of my place in the world.

And I really saw deeply into our physical world, the relative reality of our physical world, as a completely alive energetic matrix that I was simply part of and participating in.

And there wasn't any, not even the rocks and boulders or inanimate, there was no such thing as something being inanimate or objectified. It was really a much more non-dual energetic matrix in reality I was part of. And that shifted my worldview forever.

I hadn't solved all my issues or dealt with all my shadow stuff. I still had this very us versus them, polarized view about society and fell into small scale cocaine smuggling just as a way to live outside the system.

I wasn't really trying to get rich. I'd do a run, and when I ran out of money, I'd go do another one. But it allowed me to live outside the system, as it were. I was all the way along on a spiritual search, and had zeroed in on the Tibetan Buddhist tradition.

Then when I found out about the founding of the Naropa Institute, now Naropa University, in 1974, by the Tibetan master, Chögyam Trungpa I knew I had to go there. I actually thought I was living way up in a very remote valley in Peru when some travelers came by with a copy of the current issue of Rolling Stone magazine in the fall of 1974.

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They had this huge feature section about those first summer sessions at Naropa. I just saw Chögyam Trungpa's name, and I just knew I had to go there. So I did. I went there and did a very intense three-year clinical training program.

I wasn't so much looking to become a psychologist, even though that had been my major as an undergrad I just was wanting to learn meditation and go deeply into it. That was the program at Naropa that had the most emphasis.

Along the way, I became a student of Chögyam Trungpa, and became quite close to him, and traveled with him as one of his primary attendants, and eventually in kind of a chief of staff role for many years.

But I kept this secret life hidden. I was still keeping my marital problems at bay with money, keeping my other problems at bay with money, disappearing every now and then to go do a smuggling run. I eventually did quit, but others continued and decided to invite me along, as it were.

And so I was indicted in 1985, and I had earned my way into what ended up a 14 year prison term. And so that was the end of my psychedelic journey at that point in my life. Probably the last time I did any psychedelic, it was probably 82 or 83.

Then I was drug free for a long time. During my prison years, I was very involved in recovery and dealing with my own substance abuse issues and alcohol issues and very involved in twelve-step work.

Coming out of prison, I was on probation and parole for a long time and had to stay clean, but I had no interest in drugs. I had no interest in going back to it. But then I stayed very connected into all the literature and what's going on in the culture around everything, spiritual wellness, trauma, healing, and so forth. So as I began to...

Well, early on, I began to see this emergence of a new psychedelic movement and a lot of stuff around Peru and shamanism. I had lived down there for a long time. I knew the culture very well. I knew the people very well. I was skeptical about a lot of it, to tell you the truth, but interested.

But then what really changed things for me was when I began to see the research for the FDA clinical trials and seeing how there was this very demonstrated tremendous promise for people suffering from very difficult to treat human challenges.

And that's what got me really, really interested again, and such that I began doing a lot of research out in the field. We did our first Psychedelic Assistant Therapy Global Summit in 2022. Then I got invited to a retreat with Dick Schwartz. And that's the first time I did anything like that. It had been almost 40 years, 37 years or something.

It was an integration of ketamine-assistant therapy and IFS. It was very healing and very powerful. I had just a powerful experience of unconditional love over this four-day retreat. Very healing. But at the same time, it felt very much like coming home to that world.

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Since then, I've had the opportunity to do several things like that. Most recently, was able to participate in a retreat with my wife that had sessions of ketamine-assisted psychotherapy, integrated with IFS, and then also several journeys with ayahuasca, which interestingly, I had never done in Peru. I had always thought I would, planned on doing it, but timing was... Back then, there weren't like retreat centers for doing ayahuasca.

Meagen Gibson

It was a different scene back then...

Dr Fleet Maul

You went off into the jungle and you hoped for the best. I had friends that did that, and I had always intended to. It just never worked out timing-wise. It seemed my journey was really with Huachuma or San Pedro. But anyway, it was interesting to come full cycle and to be able to do that. So that's my journey with psychedelics.

It was also something back as I was so steeped in the Dharma and still am, it's really the bedrock of my spiritual journey in the Buddhist tradition in particular, but I explore everything. I'm very the universe... dyed in the wool Buddhist was also a universalist, I guess. But practice is really the central focus of my life.

Back in the 70s and 80s, in the Buddhist community and among various Buddhist teachers from Asia, Tibetan teachers, Southeast Asian, but Pashtun teachers, as well as Zen teachers, there was some skepticism around psychedelics and whether this was helpful or not helpful to your spiritual journey.

Even though so many people of my generation, their spiritual journeys really began with psychedelics. But still, there was a bit of an air of somewhat skepticism or outright disapproval, and so that cloud hung over it. I never quite was sure that I would re engage with that. But having done so, I don't feel there is any conflict whatsoever, at least for myself.

Meagen Gibson

I'm so glad that you shared the whole story with us. I'm sure there's been a part you didn't share, and you've been so candid and you're always so truthful about the scope of your experiences.

It's strange because you mentioned a lot of people of your generation and of your age have similar stories, and a lot of them went into the practices of mindfulness and meditation teaching and these non-ordinary states of consciousness, breathwork, things like that.

The other reason you didn't get directly into that is because you went to jail, which is where your path diverts from a lot of the teachers that we do know. And yet all roads return to the same place. I'm sure you wouldn't recommend that route for anybody.

[00:14:41] Dr Fleet Maul

Well, I did pursue that. My time in prison really was my monestary time or my ashram time. It was not, I don't mean to romanticize it, it was a very tough place to be and a very painful place to be. But I, fortunately, went in with a lot of training. I'd already been trained with Chögyam Trungpa for 10 years. I completed a three-year clinical training program in Naropa University. So I went in with a lot of skills.

When I did get locked up, my son was nine years old at the time, and I was absolutely devastated over having to face all the incredibly selfish decisions I'd been making for so long, putting his life at risk. Now that he was essentially going to grow up without a dad, I originally thought I was going to be in for 30 years.

Fortunately, I was sentenced before 1987. You get a lot of good time, so-called good time, if you stay out of trouble. That went away in 1987. I didn't realize that when I got sentenced. In fact, I was probably in federal prison for six months before I figured all that out, that on 30, if I stayed out of trouble, I would serve 18.5.

Then after my appeal went through the courts - took about two and a half years - they knocked off one count. It should have got me a new trial, but it didn't. But at any rate, that reduced my aggregate sentence to 25. Then by staying out of trouble, I served 14.

But I was radically motivated to focused my life completely on deepening my practice and on showing up and serving in that community. So in some ways, what a lot of my contemporaries who went on to become mindfulness teachers, meditation teachers, therapists, spiritual teachers in that whole realm, I was pursuing a very similar journey just inside the walls.

Meagen Gibson

Absolutely. I can see how you would say that and how that might be true. You're probably the person in the best position to speak about the next question I have, which is the future of psychedelics.

There's this psychedelic renaissance, people keep saying happening. There's both the clinical trials and the way that the FDA is pushing through psilocybin and MDMA, and we might have approvals on that. Very by the end of this year.

But there's always going to be an underground community using psychedelics. What do you see as the future of psychedelics and the marrying of both research and medicine of psychedelics and then recreational practice? What are our dangers and what are the hopes?

Dr Fleet Maul

Yeah, I think my primary concern is with the field of psychedelic assisted psychotherapy and a tremendous potential that has. The overall psychedelic movement and the semi-underground, semi-above-ground aspects of all that, and all the folks working on decriminalization. It's not that these worlds are separate, but I know there's a lot of people working on that, and I definitely support that.

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But my primary concern is with preserving the tremendous potential that psychedelic assistant therapies have to provide healing for people. I think there are some risks. Even there's the possibility that MDMA would be rescheduled this August, or at least we'll get some news this August.

There's already some pushback, and just in the news recently, there's been a bunch of articles and a few voices, but powerful influential voices, pushing back, questioning the research, challenging the FDA to take a deeper look and so there's some of that going on.

I think it's really important that as a movement, that we're very thoughtful and we self-police and do things really thoroughly and really do everything possible to avoid harm and to really focus on preparation and integration so that we don't get a reversal or a pushback or a blowback like we did back when these drugs were originally rescheduled, scheduled three narcotics.

In some ways, there's been a collective feeling, "Well, the genie's out of the bottle, couldn't possibly change". There's the cycle pharmacological business. There's a lot of money behind it. They couldn't put the genie back in the bottle if they wanted to.

I'm not so sure about that. We live in a very divisive, polarized political landscape. And there are people that will jump on any fear-based wagon to leverage their power and their political career.

So anyway, I just think we need to do it really well this time, and I am very hopeful, I'm encouraged because when I started researching the field, I realized this is a much broader movement than what was happening in the 1960s. It's a more thoughtful movement. There are many nonprofits involved really trying to do it right this time. There's an emphasis on diversity and equity and inclusion, and people are really...

At the same time, there's the necessary medicalization in order to bring this into the world of therapy and healing and third-party insurance and all the rest of that. Then there's the whole business side of it and really the potential for that commercialization and business side of it to be kind of a corrupting influence.

Actually, I think with our next summit, we're going to, at least to a degree, focus not only on... It may be by the time our next summit happens, that MDMA will be rescheduled. I actually hope so.

But I think we're going to at least have in part of focus on really the caution and the thoughtfulness we need to bring to really, really, really doing this right, because it is a major cultural sea change to do this and the inevitable connections, as you brought between the world of psychedelic-assisted psychotherapy and this semi-below-ground, semi-above-ground, larger psychedelic renaissance.

And there's a lot of interconnection. A lot of people are involved in both. And so I think there is potential risks there. There's almost a little bit of a... Back in the 60s, we really felt we were part of a major cultural revolution, which has had lasting impacts on society.

And a lot of what we know as the technological world we live in, grew out of that in many ways in terms of actual individuals that created a lot of the advanced technologies. But it didn't transform the world the way we hoped it would. In fact, there was a major pushback and shift. But we were

so naive we thought if we could just give all the powerful people in the world LSD, the world would transform and change.

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So today, I think the world is less naive, but I think there is in the same way we had a certain inflation and hubris back then, I think I see that around in the world today, a certain bravado and hubris and inflation in the psychedelic movement. And as weird as it sounds, I think there needs to be a mixture of the promise of psychedelics and a certain level of sobriety. Those two things may seem like a weird paradox.

Meagen Gibson

Paradoxical statements, but no, I'm totally following. Yeah.

Dr Fleet Maull

But I think so. I'm extremely hopeful and very happy, hopefully, to play any small role in helping it move forward in a good way. There are amazing people involved, and there is tremendous possibility, but I just hope we don't get too far ahead of ourselves and realize also that in any form of cultural change, we have to bring along everybody.

I think a lot of times, even we have the so-called culture wars that are going on and very much part of the divisive political landscape we're in today, especially in my country, but I think throughout North America and a lot of Europe as well, is that we still have this idea that we can win.

Somebody can win. If your side can win or win the election, then you're gonna get your way for however long, but you just get the backlash. Somehow we have to realize that with anything that maybe we have tremendous sense of vision and possibility around whatever we think our progressive vision of society is, but we have to find a way to bring everybody along. Otherwise, there's going to be an inevitable backlash at some point.

Meagen Gibson

Yeah, absolutely. It reminds me of a statistic that I read a little bit ago, which was that people's impressions of psychedelics are on the whole very negative, but people's impressions of psychedelic-assisted therapy are actually quite optimistic and positive. There's a reason for that.

As somebody who talks about radical responsibility, I'm sure that you can talk about that in the perspective of psychedelics. It's like, how are we protecting people? There's a matter of in the medicine world, it's how are we training? If the FDA approves things and we get approval for clinical use outside of clinical trials, then we're going to need more nurses and training.

This is not a matter of manufacturing a bottle of pills and distributing them via prescription. It's a little bit more complicated and hands-on than that. A lot of responsibility to be had and also a lot of handholding and educating and safety mechanisms to put in place.

And then there's the whole spiritual practice part of it when we're talking about plant medicines of the Amazon, like you mentioned, and ayahuasca, and then there's iboga and things that people

have been using for thousands of years that don't fall into the categories of medicalization that we're talking about, right?

[00:24:44] Dr Fleet Maull

Yeah. What I'm particularly passionate about today, I mean, I've been a meditation teacher for 50 years and a practitioner for 50 years, and I've developed a very deeply embodied approach to meditation training. And very neuroscience-informed.

So it's the integration of my training and practice experience in more non-dual and formless forms of meditation like Dzogchen and Mahamudra in a Tibetan tradition. So it's in the Zen tradition, Shikantaza in the Zen tradition.

I've trained deeply in both those traditions, but also a lot of experience in pedantic non-dual traditions and in some secular approaches to non-dual meditation, as well as the fundamental grounding and basic mindfulness awareness meditation as well.

So all those influences, but also influenced by a lot of somatic work and seeing that by doing these practices in a deeply embodied way, one can accelerate the process of stabilizing attention and deepening awareness in ways that are provided for much more integrated healing overall, as well as advancing access to expanded states conscience, but along the way doing the healing work so you don't have these experiences here and you still have all this shadow going on here.

So this is something I'm very passionate about and one of my primary life focuses. And I've begun to see recently in getting a lot of feedback from colleagues, that what I've been developing is really ideal training for clinicians practicing psychedelic assisted psychotherapy, as well as people training to be guides or sitters, and not only for themselves, for their own ability to be integrated guides and therapists and for good self-care, as well as their own evolution in the practice, but then also something they can offer clients for both preparation and integration.

So we're in the process of beginning to develop some programs that could be an adjunct to the type of training that people are doing at, let's say, Naropa University, where I was on faculty for many years, CIIS or with Fluence, and some of these other organizations, to create an adjunctive program that would be this deep embodied mindfulness training.

I'm very passionate about that. I think that will go a long way to giving clinicians and guides a more sober view of the whole thing and greater skills for self-regulation and co-regulation to help them be more skillful therapists, more skillful guides, and take care themselves in a process, and also be a check on the tendencies towards inflation, individually and collectively, with this movement.

Meagen Gibson

Absolutely. I can see that happening. That's exciting to me because those are the skills that we need all of our clinicians to have and embody and model as well. It's not just "I'm teaching you how to do this thing that will benefit your integration and preparation". It's "I'm going to model that I practice it, too, and I'm able to hold and create a safe space for you in this journey wherever it might take you".

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I have to touch one more time just before I let you go because we slid past it kind of quick about the experience that you had with Dick Schwartz and internal family systems, because that sounds fascinating to me. I practice internal family systems on my own.

I actually use Dick's audible book, so he's in my ear, and I've practiced it with my therapist of six years, and it's an incredibly powerful tool. It's really hard for me to even imagine how powerful it might be if you had some help from some psychedelic-assisted therapy.

I would love it if you could touch on just what it was about that that allowed you to... Had you practiced IFS before that, with or without Dick? And if so, how was this particular experience different for you?

Dr Fleet Maul

Yeah, I had been aware of IFS for quite a long time. I hadn't trained in it specifically, and I hadn't been through IFS therapy myself. But most modern therapies have some parts model. I mean, even in Freud as the ego, the id, and the superego, right? And transpersonal I mean, in transactional analysis, you have the parent-child-adult.

I've also done a lot of work inner voice dialogue, which is another similar model, which talks about voices instead of parts, and done a lot of work in my colleague Genpo Roshi, his integration of voice dialogue and Zen, which he calls *Big Mind, Big Heart*. So I've done a lot of work. So I was familiar with the territory.

It's hard. I love Dick. I don't know if I can go quite as far as Dick goes with the parts that we're born with, all these self-existing parts, entities or not, but possibly. But certainly, I think it's an incredibly skillful means and model.

It was funny. I was reading his book, *No Bad Parts*, and this was actually before I did that retreat. There was a part in there where he's talking about regularly having meetings with all your parts, and I just started laughing when I read that. Actually, I was listening to it on tape, I think, in my car, and I started laughing because I'm actually trying to have fewer of those conversations in my car.

Meagen Gibson

I can relate. Yeah, yeah...

Dr Fleet Maul

But no, I think it's brilliant work, it really is. And the retreat I was able to do was with Dick, who's absolutely brilliant, and with Sunny Strasburg, who's a real expert in ketamine-assisted therapy and IFS and archetypal psychology. She has a model she's developing or has developed called the Theradelic Approach to Psychedelic-Assisted Therapy.

And the two of them, the space they held, it was a four-day retreat. We did three sessions of ketamine, and they both held this incredibly shamanic space. It was like watching two master

shaman's at work with the space they held. There's a coming out of... ketamine is fairly short acting, generally roughly 45 minutes or so.

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And on the down slope, kind of, of the ketamine experience, there's an ideal openness to doing various kinds of therapeutic work, including IFS. We were doing it in groups. There were 20 of us in this retreat.

The first session, half the group went in the morning, the other half we sat in a circle witnessing and holding space for them. Then after the break, the other went. We did that twice, I think. Then one time, we all did a higher dose together as one big group.

But as you're on the down slope, you would start to hear, maybe you still have your eye shade on, but you start to hear some voices and you hear this, you're starting to come back in your body a little bit. And then you would hear Dick having a conversation with somebody and Sunny as well. The work I witnessed the two of them doing with people in that space of coming out of the ketamine experience was incredibly profound.

They also did sessions without the ketamine, where maybe the morning sessions...Were in the afternoon. We had just purely IFS integration work and like that. It's just masterful, the work they were doing.

And literally watching them help someone really get clarity about some parts and some exiled parts and some firefighter parts that were getting really activated to protect the vulnerability of these really injured young parts.

And then watching them unblend these parts and get clarity. And then the process of unburdening some of these really hurt young parts. And literally watching that happen in real-time in this space within this ketamine retreat was incredibly powerful. And so both Dick and Sunny are really amazingly shamanic-like powerful therapists and held a beautiful space.

The more recent retreat I did was with Sunny, not with Dick, but was with Sunny. And again, just an amazing space. A lot of preparation and integration work with two ketamine journeys, and then a day of complete integration work, and then two ayahuasca journeys, both held with a lot of preparation and integration, and all within a context of IFS and archetypal psychology, and the whole thing in a beautiful ceremonial way.

The person that Sunny works with, just an incredible person that Sunny does the ketamine assisted therapy, someone else who leaves the ayahuasca and someone who's been training for many years with an elder in Peru. But just beautiful. The whole thing was held so beautifully and so impeccably.

So in many ways, I feel very grateful that my wife and I got to experience that. For me, it would be the model of what I would hope everyone would find because the whole thing was held so impeccably and with such a sense of service and with such patience around preparation and such an environment of deep self-compassion and compassion and inclusion and befriending and non pathologizing and really the best of IFS.

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Most of our modern psychotherapies, especially the integration of those with the various contemplative traditions and how the current integrations we have of all that work. It was really, really beautiful, and quite illuminating.

For me, I actually, when I went into the first retreat, the one with Dick and Sunny, my main motivation for doing it really was I didn't really feel a deep need to have more psychedelic journeys. I did way more than my share back in the day. But I really wanted to see if there was...

I've done a lot of deep transformational work before prison, during prison, and post-prison, but I still wanted to see what residual trauma impact from my prison years is there that maybe I need to heal or cleanse.

I got out of prison in 1999, so I've been out for 24 years. And for the first 22 years, vivid technicolor prison dreams every night is without fail. I go to sleep, I know I'm going to prison. Violence, and sometimes I'm out of prison, but I'm about to get busted, I'm going back to prison, and I know I'm not going to get out again. Just those dreams. I'd kinda get used to it. It wasn't like I was waking up, freaked out and retraumatized. But it was just...

It's just started to fade in the last two years. I still have them periodically, and I have a startle response from sleeping very lightly in a very dangerous world for a long time. So I just wanted to see what was there for that.

Then also, I very sadly lost my son in 2020, the first year of the lockdowns. He had a head injury back in 2008, and then later developed seizures. And we think he died related to seizures. We don't really understand exactly what happened.

So, and again, I worked very consciously with that grieving process, but I just wanted to see what was there. I was really open, calling on my protectors to hold a safe space. But then within that, bring it on. I want to go wherever I need to go.

Maybe that's what I needed, but it was just a complete love bath for the whole retreat and the ketamine sessions. It was just being bathed in unconditional love, and both physically, psychologically, emotionally, environmentally, energetically.

Coming out of the third ketamine journey in that retreat with Dick and Sunny, I had a very interesting experience where I was flashing through all these life events. Just involuntarily, it was just flashing, and particularly really challenging events, right?

And with people that were doing things that were challenging for me to be experiencing and dealing with. Each one, it would happen, I'd experience the intensity, and then there was some internal acceptance. And then literally, I would see the people in those roles just stop and then start taking off the costumes and the make up, and "Great, we can go have a beer".

It was like they were acting these roles to be my teachers. It just went through one after another after another of this in maybe 20 minutes coming out of the ketamine. And I remember coming out of that just realizing that life is literally happening for me and with me, and everyone is my teacher, and everything has been my teacher.

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And I wonder, how could I ever be angry with anybody ever again? And I got a second, "Well, maybe I could", but it'll be a choice on some level. So just experienced a profound level of gratitude and both forgiveness of self and others and gratitude. I feel very fortunate to have had a very blessed reemergence into that work.

Meagen Gibson

Absolutely. Again, thank you very much for sharing that story. It's beautiful, and I think a lot of people will get a lot from that. What does your personal future with psychedelics look like? Any plans...? I know you're going to continue being interested and doing summits and things like that around it, but what does that look like for you, speculatively?

Dr Fleet Maul

Well, it's really hard to say. I am curious about getting more training myself. I don't intend on developing a full clinical practice. That wouldn't fit into my life today. But I would like to develop my skills and be able to possibly be involved in some retreats as a guide or a sitter.

I think about getting more training and also in the doing and the more training, figuring better how to sync up the meditation, the neurosomatic mindfulness training I was speaking of earlier, how to really sync those together and develop some really effective programs and possibly some integrated programs with colleagues who hold the training side of it for psychedelic-assisted psychotherapy. I'm interested in that.

As far as future psychedelic use, I'm kind of above with the mindset. That's why as I'm getting more familiar with this world, meeting people and so forth, there seem to be folks who are pretty actively doing it on a fairly regular basis. Whatever people's journey are, it's their journey. Bless them.

For me, I think if you were going to continue doing something once a year, twice a year, a long time for your integration, I mean, that feels more like my band. But I don't feel a profound need, whether it seems harmful, whether it does or it doesn't, too. Because for me, the whole path of expanded consciousness....

We also do a summit called the Expanded States of Consciousness World Summit. That is psychedelics and plant medicine, but it's also meditation and breathwork and ecstatic dance and chant and song. I'm involved in all these things. I do a lot of intense breath work, and so I don't necessarily... It'll just see how it maybe organically arises.

Meagen Gibson

Yeah, absolutely. A lot of methodologies to the same windows of experience and expansiveness without psychedelics as well, right? We don't want to forget about those.

[00:41:10] Dr Fleet Maul

Absolutely.

Meagen Gibson

So Fleet, if people want to follow along and find out more about your summits and your work, how can they do that?

Dr Fleet Maul

Well, they can find me at fleetmaull.com, my basic website, and that'll take you to most places. In specific, our summits and the courses I do at heartmind.co, heartmind.co, which is Heart Mind Institute. If they're interested in the prison work, prisonmindfulness.org. We have a nonprofit where we're bringing mindfulness to incarcerated and returning youth and adults, fellow citizens.

But also we have another division where we're bringing mindfulness, emotional intelligence, and resiliency training to public safety professionals, correctional officers, police officers, probation and parole officers, other first responders.

Then we have our own teacher training program. We train and certify mindfulness teachers in trauma-informed approaches to mindfulness. They can find all that at either prisonmindfulness.org, mindfulpublicsafety.org, or engagedmindfulness.org. All that work. It's all the same nonprofit, but there's three websites. But if you get to fleetmaull.com, you'll probably be able to find your way to all that.

Meagen Gibson

Fantastic. Fleet, thank you so much for being with us today.

Dr Fleet Maul

Thank you, Meagen. Really enjoyed the conversation.