



# MYCELIUM

## COMMUNITIES FOR HEALING

Join us for a four-day immersive retreat designed for inner exploration and deep healing.

A unique integration of psychedelic medicines, indigenous wisdom, and western science.

**KHUNGI ESPACIO  
VALLE DE BRAVO, MEXICO.  
FEBRUARY 18th to 22nd, 2026**





This unique gathering will bring together expert facilitators, ancestral medicines, and powerful consciousness-expanding practices:

- ✿ **Mindfulness**
- ✿ **Holotropic Breathwork**
- ✿ **Ayahuasca Ceremony**
- ✿ **Psilocybin Ceremony**
- ✿ **Temazcal**

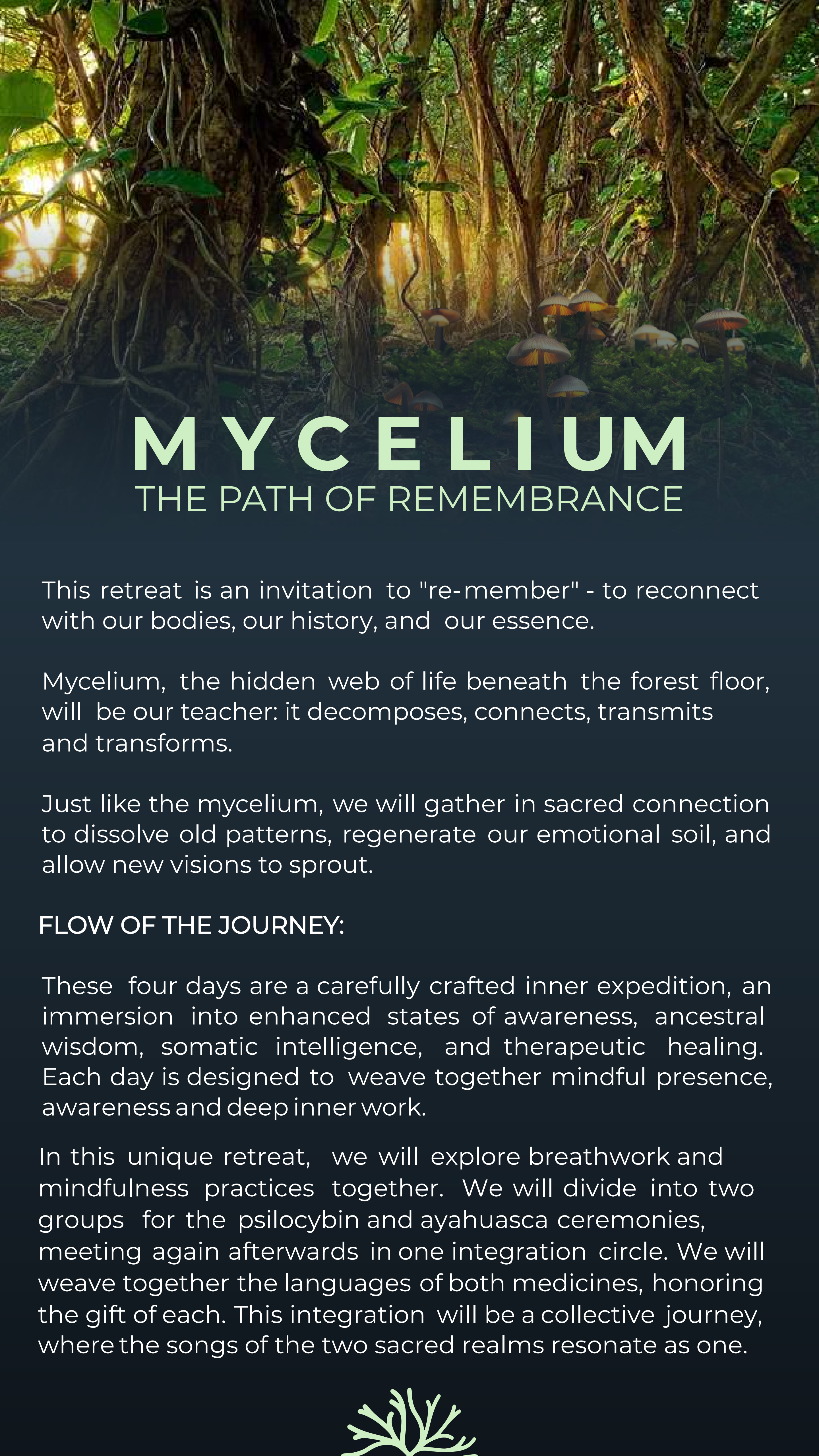
Guided by the wisdom of ancestral traditions and modern integrative psychiatry, this retreat is designed for experienced seekers ready to dive deeper into their healing journey.

Set in the magical forest of Valle de Bravo, we will walk together a path of self-inquiry, connection, contemplative practice and transformation.

“Let yourself decompose, awaken, and bloom. The rainforest remembers who you are.”







# MYCELIUM

## THE PATH OF REMEMBRANCE

This retreat is an invitation to "re-member" - to reconnect with our bodies, our history, and our essence.

Mycelium, the hidden web of life beneath the forest floor, will be our teacher: it decomposes, connects, transmits and transforms.

Just like the mycelium, we will gather in sacred connection to dissolve old patterns, regenerate our emotional soil, and allow new visions to sprout.

### FLOW OF THE JOURNEY:

These four days are a carefully crafted inner expedition, an immersion into enhanced states of awareness, ancestral wisdom, somatic intelligence, and therapeutic healing. Each day is designed to weave together mindful presence, awareness and deep inner work.

In this unique retreat, we will explore breathwork and mindfulness practices together. We will divide into two groups for the psilocybin and ayahuasca ceremonies, meeting again afterwards in one integration circle. We will weave together the languages of both medicines, honoring the gift of each. This integration will be a collective journey, where the songs of the two sacred realms resonate as one.







We will begin on Thursday with holotropic breathwork to access unconscious material, release blockages and unlock the healing intelligence of the body and breath.

On Friday, we will celebrate two simultaneous ancestral plant medicine ceremonies. Both will begin with sacred rituals to connect with the land and each other. You will choose to journey either with psilocybin (“niños santos”) or ayahuasca. The ceremonies will be facilitated by highly experienced plant / mushroom guides and medical professionals, holding safe, intentional settings, with music, rites, and support for integration.

Saturday, there will be mindful movement and meditation to anchor the nervous system and prepare the body for transformation. And a Temazcal Ritual (sweatlodge), to purify, release, reconnect with the heart, be reborn, seal the process and embody the wisdom gained.

Saturday afternoon and half of Sunday morning, we will hold integration circles – to share experiences and help carry our insights and expanded awareness into everyday life. We will again gather as one mycelium — diverse, aware and alive — integrating science and ancestral knowledge, individual and collective healing, body and spirit.

Suggestions and tools for ongoing transformation will be offered.

Throughout the retreat, we'll be cultivating mindfulness to listen deeply, connect with ourselves, nature, and one another. We'll also be nourished by healthy meals and the support of the group.

We invite you to join us, to surrender, to expand and explore your inner world, and re-member who you truly are.





# WHAT IS INCLUDED?

- ✿ Pre-retreat medical and psychological assesment.
- ✿ Pre-retreat online preparation group meeting.
- ✿ 4-day, 4-night immersive retreat in a private nature and art sanctuary in Valle de Bravo, Mexico.
  - Wednesday February 18th: Lodging and dinner are encouraged for preparation and community building. Cost is included (will be charged use it or not and not refundable).
  - Structured retreat activities will begin on Thursday February 19th at 9:30 am, after breakfast.
  - Retreat will end on Sunday, Feb 22nd at 2:00 pm.
- ✿ All healthy locally sourced meals (plant-based options available).
- ✿ Shared lodging in double-occupancy forest cabins.
- ✿ Holotropic breathwork workshop.
- ✿ "Baño de florecimiento" ritual (amazonian herb bath).
- ✿ One entheogenic ceremony, either:
  - Psilocybin (niños Santos) or
  - Ayahuasca (called Uni by Noke Koî tribes, Brazil)
- ✿ Options of exploring:
  - Rome Poto (Tobacco, Snuff, Rapé, Hape).
  - Kamboo (Amazonian frog inmunity booster)

*Once you register, you will receive an electronic form where you can choose the medicines you wish to experience during the retreat, along with a guide that will walk you through the preparation process and medical considerations for each medicine, needed for making an informed and heartfelt decision.*
- ✿ Temazcal (Traditional Mexican Sweatlodge).
- ✿ Guided mindfulness meditation and nature immersion.
- ✿ Lectures will be in English. Bilingual facilitation available (English-Spanish).
- ✿ Post-retreat online integration circle.







**Kunghi Espacio,  
Valle de Bravo, Mexico.  
2.5 hours from Mexico City**

**Cost \$3,433 USD**

\$1,333 USD to reserve your spot.  
The remaining balance must be paid no  
later than January 31st, 2026.

Please review cancellation policy below.  
Get extra discounts when you set up your  
payment plan with us.

**Registration**

**Contact**

**Chiemi Yamamoto**



**+ 52 55 5405 9355**



**chiemiyo@msn.com**

**Claudia Chapa**



**+1 (929) 266 0896**



**dr.claudiachapa@gmail.com**



# YOUR GUIDES



Carmen Amezcua MD

Dr. Amezcua has more than 24 years of experience in health care leadership. Following her medical degree from UNAM, she received a postgraduate degree in psychiatry from the National Institute of Psychiatry Juan Ramón de la Fuente with a specialty in adolescents and affective disorders.

As a part of her training, she worked on community mental health projects at Veterans Hospital in Madison, Wisconsin.

Trained in Psychedelic-assisted therapy by IPI (Integrative Psychiatry Institute, Denver), she currently teaches courses in medical cannabis, integrative psychiatry and psychedelic medicine. Dr. Amezcua is also an active participant in several community programs and NGOs.

She is the author of *Tu Viaje de sanación psicodélica* (Planeta editorial) and is also a mother, cook, artist and self-declared social phobic.



Ron Siegel, PsyD

Dr. Siegel is Assistant Professor of Psychology at Harvard Medical School, where he has taught for over 35 years. He is a long-time student of mindfulness meditation and serves on the Board of Directors and faculty of the Institute for Meditation and Psychotherapy. He teaches internationally about the applications of mindfulness and psychedelics in psychotherapy, while maintaining a private clinical practice in Lincoln, Massachusetts.

Dr. Siegel is the coeditor of the critically acclaimed text, *Mindfulness and Psychotherapy*, 2nd edition; author of the bestseller *The Mindfulness Solution: Everyday Practices for Everyday Problems*; coeditor of *Wisdom and Compassion in Psychotherapy*; co-author of the professional guide *Sitting Together: Essential Skills for Mindfulness - Based Psychotherapy*, among others, and author of the recent book: *The Extraordinary Gift of Being Ordinary: Finding Happiness Right Where You Are*.

He is a regular contributor to other publications, is codirector of the annual Harvard Medical School conferences on Meditation and Psychotherapy and Psychedelic-Assisted Psychotherapy, and is a mentor in the CIIS program on psychedelic-assisted psychotherapy.



# YOUR GUIDES



Silvia Chiemi Yamamoto MA

Chiemi was trained as psychologist by ITESO University. She holds a Master in Human Development (humanistic psychology) from the Universidad Iberoamericana, and an MBA from ITESM University. She has received advanced training in gestalt therapy, transpersonal psychology, craniosacral therapy, EMDR, NLP, coaching, shamanism, active imagination and thanatology. She is currently pursuing the CPT II trauma certification.

Certified as Holotropic Breathwork Facilitator and as psychedelic-assisted therapist at IPI (Integrative Psychiatry Institute, Denver), she has served as faculty at Grof Transpersonal Training as well of universities.

Chiemi has also led culture change and diversity committees at corporations and NGOs and contributed to Human Rights Campaign with companies in Mexico. She has practiced psychotherapy for 25 years, and since 2005 has worked with non ordinary state of consciousness through holotropic breathwork and psychedelics.



Claudia Chapa García MD, FASAM

Born and raised in Monterrey, NL, Mexico, Claudia currently resides in Boerne, Texas. She completed medical school at the Universidad de Monterrey and then pursued a Psychiatry residency at Lincoln Hospital at Bronx, NY where she treated severe mental illness, trauma, and substance use disorders. This is where her passion for the treatment of trauma and addictions was born. She completed a fellowship in Addiction Psychiatry in Pittsburgh, PA.

While in Pennsylvania, she acquired a fellowship at the Integrative Psychiatry Institute in Integrative Psychiatry and a diploma in Psychedelic-Assisted Therapy, completing the MAPS requirements for treatment of PTSD with MDMA-Assisted Therapy.

Claudia has found an interconnection between allopathy and natural medicines which she utilizes in her day-to-day psychiatry practice.





# YOUR GUIDES



Diana Alvarado

Diana is originally from Yanga, Veracruz, an Afro-descendant community. She began her spiritual studies 8 years ago with the native Inga and Kamēntsa communities of the Sibundoy Valley, Colombia, delving into the medicine of ayahuasca, tobacco, and traditional purgative herbs. She also studied with the Cofán community of Colombia and Ecuador, learning about spiritual medicine and the science of quartz, crystals, stones, and healing minerals.

Over the past 6 years, she has continued her studies deep in the Amazon with different Pajes (spiritual leaders) of the Noke Koî tribes in Acre, Brazil, exploring the medicine of Uni (Ayahuasca), Rome Poto (Rapé), Kambo, and Sananga, as well as the healing chants Txiriti and Mariri in the native Noke Vana Amazonian language.

In the last 4 years, she has undertaken pilgrimages to the sacred altars of the Wixárika community —whose name means “people of deep heart who love wisdom” (erroneously called Huicholes) — in the territory of Nayar, Mexico, studying their cosmogony, ancestral science, and ceremonies with the medicine of Hikuri (Peyote).

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Science &  
Mysticism





# MYCELIUM

## THE PATH OF REMEMBRANCE

### FREQUENT ASKED QUESTIONS

#### 1. Cancellation policy:

While this retreat is not mainly intended to generate profits, it needs to be economically sustainable. We therefore ask for a 40% down payment through transfer or PayPal (\$1,333 USD) so we can book food and lodging in advance.

This is refundable only under the following conditions (thank you for your understanding):

- 100 % reimbursement of your down-payment if you cancel before midnight, January 8.
- 50 % reimbursement of your down-payment if you cancel from Jan 9 to Jan 28 before midnight.
- Cancellations made after January 28 are non-refundable.
- After reserving your spot with the \$1,333 down payment, the balance of \$2,100 must be paid before January 31.

#### 2. What prior experience is recommended?

This retreat is an intense immersion best suited to those with experience with non-ordinary states of consciousness such those arising from meditation, breathwork, or plant medicine. However, if you haven't had these experiences but feel called to this work and are ready to walk this path with commitment and preparation, you are welcome to join us. A short interview will help us assess if the retreat is right for you medically and psychologically.

#### 3. What medicines will be used during the retreat?

You will work mainly with one of two ancestral plant medicines—either ayahuasca or psilocybin mushrooms—each in a carefully constructed ceremony guided by experienced facilitators and supported by medical and integrative professionals. You will choose your medicine ceremony in advance because preparation for each is a little different. Though our time together is too short to participate in both ceremonies, we will all come together after the ceremonies to share experiences.

We will also all participate in holotropic breathwork and mindfulness practice without medicines.

In addition to these core consciousness-exploring technologies, you will have the option to support and integrate your experience with a Temazcal (sweat lodge) ceremony and the non-psychedelic medicines of Amazonian hape snuff and kambo.

Because of the need for slightly different preparation and to make sure we have appropriate medicines available, you will need to indicate your choice in advance on a selection form or during a pre-retreat interview.





#### 4. How are the ceremonies held?

Each ceremony takes place in a sacred, intimate, intentional space — accompanied by music and ritual with therapeutic care and respect.

#### 5. What happens if I experience a difficult moment?

Difficult experiences can be part of deep transformation. Our team includes experienced therapists, medical professionals, and trained integration guides who will support you with grounding techniques, emotional support, and post-ceremony follow-up.

#### 6. What kind of preparation is recommended?

After registration, you'll receive a pre-retreat guide that will help you decide the medicines that are fit for you and recommended preparation practices. Preparation includes activities that support mental and physical well-being. These include any activities that you find helpful for cultivating an open mind and heart, such as meditation, yoga, exercise, eating a healthy diet, and connecting with friends and loved ones.

We also offer individual calls for intention setting and any medical or psychological screening that may be needed. It is particularly important to follow the preparation instructions, especially if you plan to explore ayahuasca and/or kamboo, because these require dietary adjustments before the retreat.

In addition to the diet, you'll be advised to avoid alcohol, caffeine, psychoactive substances, and stimulating content (such as TV, movies, books, social media, etc.) that can cause distress for at least 48 hours before the psilocybin ceremony and at least a week before taking ayahuasca.

#### 7. Will there be medical support?

Yes. We have a qualified medical team overseeing the retreat. All participants must complete a health questionnaire, and any pre-existing conditions will be reviewed in advance to ensure suitability.

#### 8. What language will the retreat be held in?

The retreat will be held primarily in English, but we'll offer Spanish translation when needed. Integration circles may be offered more in one language or the other depending on the composition of the group.

#### 9. What are the accommodations like?

Participants will stay in beautiful, serene accommodations surrounded by nature. All cabins have two beds and private bathroom. Meals are vegetarian, nourishing, and designed to support your physical and energetic well-being. Individual rooms will not be available until registration is closed and we have all participants' room assignments (January 29th). If you want to apply for a single room, please let us know. Any available individual rooms will be assigned in the order they are requested.

#### 10. What is the maximum group size?

We strive keep our groups intimate, with a maximum of 28 participants and a facilitator ratio of 1:4 to cultivate safety and provide individual attention.





## 11. What is included in the retreat's price?

The price includes all ceremonies, medicines, and activities described above as well as meals, accommodation, and support before and after the retreat. Four nights lodging: Wednesday night is included.

Transportation is not included, but we'll help provide options and help to coordinate shared rides or airport pickups.

## 12. What should I bring to the retreat?

A detailed packing list will be provided upon registration, including suggestions for comfortable clothes, personal items, a journal for personal reflection, etc.

## 13. Is participation in all of the medicine sessions mandatory?

All medicines are completely optional. After initial registration, we will provide a guide for preparation and considerations for you to select what medicines are the best fit for you. We'll send a electronic form to sign up for your choices. Afterwards, we will conduct a thorough assessment to determine whether these choices are the best for you.

Our top priorities are safety and suitability to facilitate an enriching experience for all participants. At any time, you are always free to not to participate in any medicine session, even if you signed up for it. However, we will ask you to be present at community time and not to leave the premises.

## 14. Are psilocybin, ayahuasca, holotropic breathwork, and temazcal safe? Are there any counter indications?

Your facilitators have been trained to facilitate physically and psychologically safe experiences with all of these modalities for suitable participants.

Please let us know if you have any safety concerns and particularly if you've had any of the following conditions:

- Uncontrolled high blood pressure.
- Angina (chest pain due to heart disease) or any other heart condition.
- Glaucoma.
- Retinal detachment.
- Recent fractures or injuries that could be aggravated by moderate bodywork.
- Epilepsy or other seizure disorder.
- Pregnancy.
- Arrhythmia (irregular heartbeats).
- Panic attacks.
- Severe respiratory or circulatory diseases.
- Autoimmune diseases.
- Psychotic symptoms.
- Any condition that would prevent you from engaging in intense aerobic exercise.

A history of these conditions doesn't necessarily mean that you cannot participate in any given activity. It is important to inform us of them, however, so we can discuss your circumstances.

## 15. Can psychedelics help if I am currently in a crisis?

Psilocybin, ayahuasca, holotropic breathwork, rapé, kambo, and temazcal ceremonies—each in their own way—may bring clarity to unresolved issues. However, because they can also be emotionally destabilizing and sensitizing, it is generally not recommended to engage with them during a crisis or immediately afterward. This can be discussed during your one-on-one interview. Please inform us of any challenges or significant changes you may be going through.





## 16. Can I continue my medications/supplements and take these sacred medicines?

Always consult with your psychiatrist or other clinician before combining treatments as there is always risk entailed. Antidepressants and psychiatric medication may need to be discontinued before the experience (time of full suspension may vary from 48 hours to several days), and often discontinuation needs to be done gradually. Please inform us of any medications you are using.

## 17. I am pregnant or breastfeeding. Can I take psychedelic medicine?

No. There are currently no studies proving the safety of psychedelic medicine during pregnancy or while breastfeeding so we cannot recommend them.

## 18. I am postpartum and experiencing brain fog and low energy. Can I take psychedelic medicine?

A psychiatric evaluation is necessary to rule out postpartum depression. The postpartum period involves significant hormonal changes, and experiencing some degree of “baby blues” is normal. However, given a mother’s vulnerability during this time, it is crucial to work with you and your obstetrician and/or psychiatrist to develop an appropriate plan

## 19. I have been diagnosed with psychotic episodes (or bipolar disorder or schizophrenia). Am I a candidate to participate in the retreat?

A comprehensive psychiatric evaluation is required to determine if you are a suitable candidate. Some individuals with hypomanic or manic cycles may experience exacerbation of these states with psychedelics.

While some preliminary reports suggest that individuals who experience the depressive phase of bipolar disorder might benefit from psilocybin therapy, much more research is needed. We therefore currently do not recommend or work with psychedelics with individuals diagnosed with bipolar disorder or schizophrenia.

## 20. How do I choose between the ayahuasca and psilocybin mushroom ceremonies?

Each medicine calls in its own way. Some may feel the gentle whisper of the mushrooms — niños santos — others the deep song of the vine — ayahuasca. You may choose a path you already know or open your heart to a new language of spirit.

After initial registration, a thoughtful guide will be provided, with preparation and considerations for each medicine. You will also have opportunities to ask questions about the typical signatures of each medicine during your medical and psychological assessment and the pre-retreat preparatory meeting, and you will receive videos and reading materials about them. Here is a brief introduction to each:

**Psilocybin** is the psychoactive molecule found in over 200 mushroom species of psilocybe family. Psychoactive means that it acts on the central nervous system, altering thoughts, emotions, and perception of reality. The term "entheogen" is sometimes preferred over "psychedelic" due to its positive connotation, meaning "god within." Users of high doses (over 2 grams of ground dried mushrooms) often report profound experiences, sometimes described as transcendental, spiritual, religious, or mystical.





Used for millennia in traditional or religious rituals, recent studies are exploring its potential for improving well-being and fostering psychological and spiritual exploration.

There have been many recent studies examining the therapeutic effects of psilocybin for mental health issues, including medication resistant depression, PTSD (post-traumatic stress disorder), end of life anxiety, alcohol or other substance addiction, migraine, autism spectrum disorders, and premenstrual syndrome (PMS).

Although more research is needed, it is generally believed psilocybin acts mainly as a serotonin receptor agonist (5-HT<sub>2A</sub>). This unleashes changes in neuronal activity and brain connectivity that are likely linked to its psychedelic and therapeutic effects. In addition, it is suggested that psilocybin can help people to have introspective experiences that promote neuroplasticity and emotional healing. Interest in medical and psychotherapeutic potential has grown dramatically in recent years.

**Ayahuasca** is a powerful plant-based brew traditionally used for spiritual and medicinal purposes by Indigenous peoples of the Amazon basin. It is made by combining the *Banisteriopsis caapi* vine with the leaves of the *Psychotria viridis* plant, which contains DMT (dimethyltryptamine), a potent psychedelic compound. The *B. caapi* vine contains MAO (monoamine oxidase) inhibitors that allow the DMT to become orally active, often resulting in a profound and often intense visionary experience that can last several hours.

There are around 50 different ethnic groups and use ayahuasca and as many names for the brew along the Amazon River across Brazil, Colombia, Ecuador, Venezuela, and Perú. We will be using the Ayahuasca mix named Uni by the Noke Koî people deep in Brazil's rainforest.

The Ayahuasca experience is usually deeply introspective and is often described as a journey into the unconscious. Many participants report vivid visual imagery, emotional release, and a sense of communicating with spiritual or ancestral entities. Traditionally, ceremonies are guided by shamans or curanderos, who sing icaros (sacred songs), manage the energetic space, and provide healing support.

These rituals are typically performed at night and are framed as opportunities for purification, insight, and personal transformation.

In recent decades, Ayahuasca has gained global attention, with seekers traveling to the Amazon or participating in ceremonies elsewhere around the world. While many report deep psychological or spiritual healing—including release from trauma, depression, or addiction—it is not without risks. The experience can be emotionally intense and physically challenging (often involving nausea and vomiting), and it requires careful preparation, guidance, and integration. It is increasingly being studied as a therapeutic tool and is also the subject of anthropological, ethical, and legal debate.

## 21. What are holotropic breathwork, kambo / kamboo and rapé / rome poto?

**Holotropic Breathwork** was developed in the mid- 1970s by Dr. Stanislav Grof, a Czech psychiatrist, and his wife, Christina Grof. Their approach was based on research into consciousness, the therapeutic use of psychedelics, and neuroscience, along with studies of both ancient and contemporary traditions—ranging from indigenous religions to the twelve-step addiction recovery model.





The word Holotropic comes from the Greek roots: Holos -meaning “wholeness”- and Trepein – meaning “to move toward.” A holotropic state of consciousness allows for movement toward wholeness.

This type of breathwork induces non-ordinary states of consciousness that can be deeply healing and promote personal evolution. The Holotropic Breathwork model is not just about breathing — it involves a set of carefully designed conditions to create a safe and supportive environment.

**Kambo and Rapé** (Hape, Snuff, or Rome Poto) are traditional medicines used by Indigenous peoples of the Amazon for therapeutic, energetic, and spiritual purposes. Some traditions use Kambo and Rapé as an intrinsic part of the ayahuasca ritual.

Kambo or Kamboo: is a secretion from the phyllomedusa bicolor frog, applied through small superficial burns on the skin. It is used to detoxify the body, strengthen the immune system, and release physical and emotional blockages. Rapé, on the other hand, is a finely ground tobacco powder mixed with tinctures or ashes from medicinal plants, blown into the nostrils. It is used for mental cleansing, sharpening focus, and facilitating meditative or ceremonial states. Both practices should be approached with respect, knowledge, and care due to their power and depth. Kambo can be contraindicated or might require special assessment and conditions for people with autoimmune diseases since it is an immune system booster and for those in advanced liver or kidney disease or damage.

Rapé or Rome Poto: should not be applied if there are respiratory system diseases, acute respiratory infection, or allergy to tobacco or any of the components of the mix. The use of these medicines, like all medicines and practices offered during the retreat, is entirely voluntary.

## 22. What nearby tourist spots are in Valle de Bravo?

We recommend you hire rides on “Getyourguide” app.

The magical town of Valle de Bravo offers several interesting activities if you decide to come earlier or stay after the retreat, including paragliding and hang gliding, other sports activities around the lake, the Piedra Herrada, Monarch Butterfly Sanctuary, Velo de Novia waterfall, Monte Alto Natural Reserve, and Santa Maria Ahuacatlan Church.

If you decide to stay in Mexico City, there are several places in the city or nearby to visit including the archeological site of Teotihuacán, Virgen de Guadalupe Shrine, Xochimilco, Coyoacán, Frida Kahlo’s house, Anthropology and History Museum, La Ciudadela artisans’ market, and many other museums and sites. You would need several days to visit all of them.

## 23. Is there support for local Transportation?

Once you have confirmed your participation by making the deposit and completing your assessment, you can book your flights to Mexico City. Once the flights are set, we will take care of organizing a shared shuttles schedule from the airport to the venue and back.

We will also provide you with phone numbers for reliable taxi services in Valle de Bravo and at the airport, as well as directions from the bus terminal that offers departures to Valle de Bravo and Mexico City. In addition, Uber is available in Mexico City and can take you to the venue if hired in advance.

