



“Hawaiika” isn’t just a psychoactive brew. It’s a life-enhancing, entheogenic experience that, much like what happens when you visit Hawaii, takes place inside you and remains with you wherever you go. Native to the Hawaii islands and others in the “Pacific Rim of Fire,” the Hawaiika plant was shown to Dr. ZZ in 1998 when she was first researching South American Ayahuasca through the Santo Daime Church. It was at that time that ZZ made the acquaintance of a ninth generation kahuna (medicine man) on the island of Maui, a man who had been trained by family members in the ancient arts of Kupuna and Huna.

The kahuna led ZZ deep into Iao Valley where he showed her, via observation and word of mouth, the means for identifying and preparing the Hawaiika leaves into tea. Although different in size and scale from Machu Picchu, Iao Valley has many visual similarities. Where the 15th-century Inca citadel of Machu Picchu is located on a 7,970 ft (2,430 m) mountain ridge, the Iao Needle (“Kūkaemoku”) is a vegetation-covered lava remnant rising 2,250 ft (690 m) above sea level. Similarly, *pikchu*, in the Quechua language, means “solid, pointed cone,” whereas the “needle” is a sharp ridge that gives the appearance of a spire when viewed end-on.



In much the same way that these two landmarks are similar yet different, the Hawaiika brew is similar yet different when compared to South American Ayahuasca. The Hawaiika leaf and Ayahuasca leaf (*psychotria viridis*) are cousins in the same plant family. Where South American Ayahuasca uses a vine (*Banisteriopsis caapi*) to extract the psychotropic properties in the leaf, Hawaiika uses a tropical flower.

In Hawaiian language, “Ha” means breath of life, “wai” is a code word for mana, life force energy, and “aka” alludes to clarity, reflection and the desire for peace. The preparation of the Hawaiika brew is an esoteric oral tradition, which the kahuna who showed the plants to Dr. ZZ cautioned her

not to share casually with others. Twenty years later, with the assistance of Chief ‘Golden Feather,’ ZZ started introducing Hawaiika to the public at Muaisa Hale Pule. Those who participate with the Muaisa Hale Pule shamans and drink the Hawaiika brew often find that integrating the information gleaned during ceremony comes more easily, naturally, and in a more direct, flowing and connected manner than with South American Ayahuasca. This is especially true when newly acquired perspectives are given time to settle and flow into various aspects of career, direction, relationships, etc. over the course of weeks, months or even years.

Q. IS 'HAWAIIKA' JUST ANOTHER WORD FOR AYAHUASCA?

A. The term “ayahuasca” is the hispanicized spelling of a Quechua word that is used to describe a South American vine and the home-brewed, psychotropic teas which are made with the vine and with other plants that grow in the South American regions of the Amazonian rainforest. The brew we serve activates the same brain receptors as the Amazonian Ayahuasca brew, only differently. Our plants are in the same family as the South American psychotropic plant, but more like “cousins” rather than “siblings.” Moreover, our brew is made -- not from South American plants -- but from indigenous Hawaiian and Pacific island entheogens (i.e., psychoactive, psychotropic plants that induce a spiritual experience aimed at, literally, “becoming one with God.”) These plants have been celebrated for their healing and visionary effects in ceremonies for over a thousand years in Hawaii and throughout the Southwest Pacific Rim where they have also been used as part of an esoteric ritual to worship gods and ancestors.

Q. SO THE 'HAWAIIKA' PLANT IS A HAWAIIAN VINE, LIKE THE AYAHUASCA VINE?

A. The woody vine referred to in this question is called “Ayahuasca” (i.e., *Banisteriopsis caapi*) and it is indeed used in the South American brew by that name, but the vine is not traditionally prepared as a spiritual medicine unless in combination with other plants. The leafy psychoactive plant that is most often brewed with the Ayahuasca vine, and that contributes the psychoactive substance to the brew, is called “Chacuna” (*Psychotria viridis*). It's somewhat like the city of New York being in the State of New York while the capital of New York State is Albany, not New York City – like that, only with plants.

Banisteriopsis caapi on its own contains a weak serotonin reuptake inhibitor (SRI) and several alkaloids, which act as monoamine oxidase inhibitors (MAOIs); none of these have entheogenic properties. Where visionary experiences with the vine alone would most likely require a rather hefty dose of brew and would tend to include severe side effects (e.g., tremors, vertigo, sedation, dizziness, relaxation, hyperthermia, muscle spasms, autonomic instability, and motor function impairment), naturally-occurring generally “deactivated” entheogens exist in the human gut and in other plants. So, the MAOIs in the Ayahuasca vine are used to block the deactivation of these entheogens, to essentially “extract” the psychoactive properties and allow people to go deeper in meditation and other altered states of consciousness.

Entheogens can be found across the plant kingdom in a variety of families, genera and thousands of species. The plant we use in our ‘Hawaiiaka’ brew belongs to the same plant family as Chacuna (*Psychotria viridis*), but rather than use a vine to extract the psychotropic properties and activate the naturally-occurring entheogenic substances in the leaf, we use a species of a tropical flowering plant to increase the light, style, and visions of the leaf's psychotropic features.

Q. WHAT ARE THE NAMES OF THE PLANTS IN THE 'HAWAIIKA' BREW?

A. In 1998, when a seventh generation kahuna (medicine man) on the island of Maui gifted Dr. ZZ with the oral tradition of these plants, he asked her to keep their names and identities close to her vest. Because much of what has led to the criminalization of Ayahuasca today is related to its fast-growing, worldwide popularity, and because the Hawaiian people do not want visitors coming to the islands, trampling the ecosystem here in search of psychotropics, we hold sacred the stewardship we have been granted and maintain the identity of the species and alkaloids we work with as proprietary.

The active ingredients in the plants per say are called "alkaloids." These act on the same brain receptors as the alkaloids in the South American Ayahuasca brew and synthesize with one another to potentiate their various psychoactive, psychotropic, and entheogenic properties.

Q. IS THE EFFECT OF 'HAWAIIKA' THE SAME AS THAT OF AYAHUASCA?

A. The natural intelligence of our plants and that of Ayahuasca to work with you and bring forth the healing that your spirit is ready to receive is the same. Each of these preparations contains the potential to assist in deep heart opening, with clarity of insights, integration, and expansion of consciousness. They offer an opportunity to open the door to deeper expressions of openness and acceptance, and allow space for participants to connect in the wholeness of their place in the world.

Like Ayahuasca, our plant preparation also sometimes includes purging ("making well"), which allows the person drinking the brew to release energies that have been living in or with them, energies that no longer serve, and energies that they are ready to release in order to move into greater peace within.

The main differences between our brew and South American Ayahuasca are the energetic planes in which all this occurs. Our brew is heart-centered and can prompt a physical and emotional response, which is often accompanied by feelings of peace, oneness, wholeness and belonging. Subsequent hallucinations are hypnogogic (dreamy) and can be visual and can also involve sound and/or tactile sensations. This experience opens the opportunity for a deep, inner experience of heart in which to bring about transformation according to your own readiness. Where South American Ayahuasca may open the gates to the possibility of spaces that may be both pleasant and/or unpleasant in softness and/or extremes, our brew works through a calm inner space, "The Eye of the Storm," and works primarily through the channels of feeling, and of one's presence with inner knowing.

Below is an email excerpt from a first-time participant who had this to say about his experience:

"I just wanted to thank you for inviting me into your home and sharing the plant medicine with me. It was a truly changing experience, and I have carried it with me back home, back to my 'regular' life and career. These things don't feel so regular anymore, though. I am excited about my life and the world in a way I haven't been since I set out for college almost 20 years ago. Truly, thank you for your guidance and for being so warm and welcoming. If I'm ever back on the island, I'll be sure to say hello!"

Q. WHAT ABOUT THE LONG-TERM EFFECTS? IS 'HAWAIIKA' AS TRANSFORMATIONAL AS SOUTH AMERICAN AYAHUASCA?

A. Sacred plant ceremony experiences can be as diverse as the people who choose to have them. Those who drink with us often find that integrating the information and perspectives they glean comes naturally and easily in a direct, flowing and connected manner. Often the resulting transformation in their lives takes time to settle and flows into various aspects of their careers, direction, relationships, and the like over the course of months or even years.

The same is true with South American Ayahuasca although a lot of Ayahuasca's intensity can be challenging for people to integrate in their day-to-day lives. The plant teachers we work with, as far as the potential shifts that they may present, are often clear, simple and more straightforward. Not

everyone will necessarily experience these results. It depends on your own connectedness with the plants, and on your readiness to receive at the time when you partake in ceremony.

As with any healing, based on plants or otherwise, true forward movement takes place as we integrate the lessons and experiences from ceremony into our own lives, doing the work day by day to connect what we have received in ceremony with the way that we truly want to live.

The following description was offered by one of our guests:

“These plants are intelligent. I’ve done ayahuasca retreats before in Peru, Spain and the USA, and the experience was always great, but in the end I wondered what happened and where it all went. With this brew, this ceremony, I felt very creative and couldn’t stop writing. I wrote 7 pages in my personal journal, and all my questions got answered. It was amazing!”

Q. IS ‘HAWAIIKA’ LEGAL?

A. Yes, that’s the beauty of it. The Earth is a treasure trove of psychoactive activity. Where, in Hawaii, in most countries and in the majority of the states in the USA, South American Ayahuasca is a controlled, Schedule 1 substance (on par with heroin), and where possession of an Ayahuasca brew is a felony punishable by imprisonment, the plants we use are not specifically mentioned in the Controlled Substances Act and, as such, are not regulated by the Drug Enforcement Administration (DEA). At least for the time being, they are 100% legal to possess, consume and distribute.

Q. BUT IT’S ALSO LEGAL TO DRINK AYAHUASCA IN CEREMONY IF YOU’RE A CHURCH AND YOU’RE USING IT FOR RELIGIOUS PURPOSES, RIGHT?

A. Not exactly! In spite of the fact that religious use of entheogens (plant teachers) is protected by the First Amendment of the US Constitution and by the Religious Freedom Restoration Act of 1993 (RFRA), the Federal regulations that codify these documents make it legal “if and only if it is legal in the jurisdiction.” This puts the burden of legality onto the States, which must then have language in their State Constitutions to co-parallel that of the US Constitution. Most states (Hawaii among them) do not have such language. This makes the legal use of scheduled entheogens for spiritual purposes -- and their unauthorized importation and/or distribution -- arguable, at best, in court in most states.

Q. HOW MUCH RESEARCH HAS BEEN DONE ON THE ‘HAWAIIKA’ PLANTS?

A. Since the plants are not controlled or regulated in the US, scientific information about their effects is limited. Our shamans, however, have been researching entheogens and the 150 uses of each of Hawaii’s 150 trees and shrubs for nearly twenty-five years. Most of our knowledge regarding the plants we use comes from anecdotal reports from our own and others’ experiences. We know of no controlled clinical trials conducted to determine how beneficial or harmful these plants are for human consumption.

Q. WHAT ARE THE PHARMACOLOGICAL PROPERTIES OF THE ‘HAWAIIKA’ PLANTS?

A. The challenge of explaining the plants' pharmacological properties without a wealth of scientific study is complex with a multitude of aspects, to which there are no quick and easy answers. Like the psychoactive contributor to the South American Ayahuasca brew, the plants we use are related to the coffee tree although their alkaloids more closely mimic ergot (fungi) alkaloids. The true hypnagogic properties are yet to be fully understood. A reasonable theory is that both South American Ayahuasca and the plants we use work on the

same 5-HT2A receptor, a subtype of the 5-HT2 receptor, which belongs to the serotonin receptor family and is predominantly expressed in the brain.

Q. DOES ‘HAWAIIKA’ CONTAIN KAVA, BUFO, 5-MEO, CACAO, ACACIA, CANNABIS, SAN PEDRO, PEGANUM HARMALA OR PSILOCYBIN MUSHROOMS?

A. No, the psychoactive properties of our brew are attributed to the interaction of lesser explored, indigenous Hawaiian plants, the alkaloids of which combine to create the entheogenic effect.

Q. WHAT DOES THE BREW TASTE LIKE?

A. The brew doesn't taste bad though it is somewhat bitter; so we serve water alongside the tea for people to use as a “chaser” or to create their own diluted blend. Most guests remark that the brew itself is pleasant tasting or, at worst, palatable.

Q. DO PEOPLE PURGE ON ‘HAWAIIKA’ LIKE THEY DO ON AYAHUASCA?

A: One of the most publicized effects of plant medicines is the purgative effect that has to do with the bucket beside each participant's place. In indigenous cultures that uphold a sacred plant tradition, purging – in contrast to all the words we learned for it in second grade – is called “making well.” According to those indigenous traditions, purging can occur through a number of means, including crying, shaking, sweating, vomiting and/or diarrhea.

In some of our ceremonies, everybody purges; in other ceremonies, nobody purges. People come here saying, "I hope I don't purge," and they do. Others come here saying, "I hope I purge," and they don't. There's just no predicting who will purge and who won't. Because you will not have eaten since noon or 1 PM preceding ceremony, if you do purge there will be no digested matter in your stomach; the only thing you will be purging will be the tea. Most people remark on how "clean" the purging feels, that it is like taking an internal shower; that the brew helped them get rid of something energetic they needed to be done with and leave behind.

Q. HOW MUCH EXPERIENCE HAVE YOU HAD WITH OTHER SACRED PLANTS BESIDES ‘HAWAIIKA’?

A. Having grown up in the 1960's “Summer of Love,” our shamans have experienced a fair share of plant chemistry. In the 1990's, Dr. ZZ (aka: “Hoving Humming Bear”) was instrumental in studying the plants in our brew while she was also working with various strains of South American Ayahuasca in Hawaii and California. Starting as early as 1998, she was certified by Kai' Po Kaneakua (the “Medicine Man of Hawaii”) as “Farmer of Herbs and Minerals from the Land” while she simultaneously pioneered the study of hypnagogic entheogens in the islands. This was long before Lindsay Lohan spawned the current trend towards interest in Ayahuasca circa 2002, when she announced on public television that she had been to the Amazon, had worked with the local shamans there and had drunk the South American Ayahuasca brew, which she credited with changing her life 180 degrees.

Q. IS ‘HAWAIIKA’ SAFE?

A. We have no reason to believe that the plants we use in the amounts we serve them are unsafe for anyone of good health. Some of the chemicals found in the plants, however, are known to interfere with drug-metabolizing enzymes in the liver and, when taken together with certain drugs or medications, may cause stressful or toxic interactions. Although we are not pharmacists or medical doctors, we attempt to disclose all questionable drug- and medication- interactions on our application form and advise everyone to (1) avoid consuming tobacco, alcohol and recreational drugs -- including marijuana -- for 1 - 2 weeks before ceremony, (2) avoid absolutely all

alcohol and Tylenol® for at least 24 hours before and after ceremony, and (3) consume no other entheogens, particularly Ayahuasca, for at least 2 weeks before and afterwards. Much of this is to encourage a deeper experience of the plants without setting oneself up for an otherwise inevitable purge or lack of effect. To date, no one has ever reported any damaging effects from the brew we offer. If you have any reservations whatsoever, we advise that, before joining us, you consult with your treating physician about possible complications and precautionary measures.

Q. HOW DANGEROUS IS IT TO MIX 'HAWAIIKA' WITH THC AND/OR Rx MEDICATIONS?

A. It all has to do with how the body metabolizes medications. When you ingest a dose of a THC or a pharmaceutical drug, the substance passes through the digestive tract and liver, where enzymes break it down. The most significant of these enzymes for drug metabolism is the cytochrome P450 (CYP450) family of enzymes, which actually destroys most of the medication, allowing only a small fraction -- approximately 10 percent of the active ingredient(s) -- to pass into the bloodstream.

The plants we work with inhibit the actions of the CYP450 enzymes and, although the exact mechanism of this is not yet fully understood, they bind to the active sites of the enzymes, making them less available -- or possibly not available -- to bind to medications or to break them down. This could be potentially dangerous as a much larger dose (possibly an overdose?) of a medication could make it past the liver and into the bloodstream. Moreover, these effects do not simply go away within a few hours. Once the plants bind to the enzymes, they stay bound up for several days, resulting in a necessary waiting period before the body creates a new batch of CYP450 enzymes.

Studies have not yet been conducted to show how long the plants we use inhibit CYP450 enzymes. They have, however, been conducted on the effects of grapefruit and grapefruit juice on THC and drug metabolism. Grapefruit binds up CYP450 enzymes in a similar way to our plants, taking about 24 hours after ingesting grapefruit for the body to regain approximately 50% of the enzymes that had been available before ingestion. At 48 to 72 hours, the body will have formed all new enzymes, and THC or drug metabolism will return to normal. Therefore, it's not a simple matter of timing doses by a few hours to avoid these effects. It may take as much as 3 days before enzyme levels even out.

Moreover, the plants we use are known to be more potent at binding CYP450 enzymes than grapefruit. Therefore, we recommend that anyone who takes THC in any form (cannabis, marijuana, CBD oil, gummy bears, etc.) clear their system of all such substances for 2 weeks before joining us for ceremony.

Likewise, we recommend that anyone who has been prescribed a pharmaceutical medication by a licensed physician -- especially a medication that carries the warning, "**Avoid eating grapefruit or drinking grapefruit juice while taking this medication**" -- err on the side of caution and consult with their treating physician about potential interactions, other possible complications, and precautionary measures before joining us.

Q. DOES TAKING ANTIDEPRESSANTS, ANTIPSYCHOTICS, ANTI-ANXIETY MEDS, OR BLOOD PRESSURE MEDICINES PRECLUDE ME FROM PARTICIPATING?

A. We used to discourage anyone who was taking any pharmaceuticals whatsoever from attending our ceremonies, but folks pleaded and begged to such an extent that we began allowing people who took pharmaceutical medications to participate on the basis of their signing an additional, separate waiver. This was basically to remind them that they were 100% responsible for their own well being, and that we had advised them to consult with their own healthcare team before making the decision to join us.

Since implementing this change in approach, we have hosted people on a variety of different medications -- statins, antidepressants, cancer drugs, HIV medications, anti-anxiety medicines, blood pressure meds, and the like. In all these instances, we have never seen anyone have anything but a positive experience. Certain antipsychotic medications used to treat schizophrenia, bipolar disorder, major depressive disorder, and other mental health issues, however, can act as "metabolic competitors" to the plants in the 'Hawaiika' brew. When these are taken simultaneously with our plants, they bind to the same enzymes for proper breakdown and elimination, and the concentration of the drugs in the bloodstream can rise to unsafe levels and should thus be avoided at all costs.

This is why, on our application form, we ask for an honest and thorough list of all recreational and/or pharmaceutical medications you may be taking. The community hospital is only 2 miles north of us, and we have never had to take anyone there during or after a ceremony for any reason. No one has ever voiced even a modicum of concern. Chances are you will be allowed to join us regardless of the medications you take. You may be asked, however, to sign a medication-specific waiver on the evening of ceremony. So please be sure to answer all questions on the application form honestly.

Q. HOW MANY PEOPLE PARTICIPATE IN A CEREMONY AT ONE TIME?

A. Our minimum circle size is two (2) plus two shamans; our average is 4 - 5.; We once stretched to eight (8) and once to eleven (11); but our average is between 2 - 6 participants plus the shamans.

Q. HOW MANY CEREMONIES SHOULD I ATTEND? IS IT BETTER TO DO MORE THAN ONE

A. You may attend as many ceremonies as you'd like, and yes, the deepest involvement comes from building upon multiple experiences as you integrate the work and come to understand the plants. You may also participate in ceremonies in conjunction with our various other shamanic offerings.

The greatest opportunity for personal and spiritual growth comes from combining Sacred Plant Ceremonies with our 8-day Shamanic 'Life Purpose' Rebirth, after which you are offered an opportunity to become certified as a Healer / Medicine Woman / Medicine Man in affiliation with our parent church, the New Haven Native American Church (NHNAC).

Q. IF I WANT TO DO 3 CEREMONIES IN THE COURSE OF 3 DAYS. IS THAT POSSIBLE?

A. You are more than welcome to participate in as many of our ceremonies and/or shamanic offerings as you wish although there is no benefit to ingesting our brew in daily succession, and ceremonies take place on Sundays only. Because it takes several days for the body, mind and spirit to assimilate the effects of the plant combination we work with, the once-a-week ceremonial rhythm is most beneficial.

Q. IS 'HAWAIIKA' GOING TO SHOW UP ON A DRUG TEST?

A. That's a good question as people react differently to substances in their systems, depending on the type of substance and the duration of use. The ethnobotanicals in our brew will most likely *not* show up on a standard 5-panel, 7-panel, 9-panel or 12-panel drug test, but they may show up on drug tests used by the military, by probation officers or by athletic organizations.

Procedures carried out at most workplaces are usually routine urine tests. This type of drug screening is an "immunoassay" meant to detect common drugs by containing chemicals that react and change color if a certain

drug is present in the sample. Such urine drug tests are generally **not** able to identify the presence of these entheogens in the body.

If you are receiving a drug test from a clinic or probation officer, keep in mind that they may opt for a broader range of testing that could include checking for a wider range of substances. In such cases, we advise that you refrain from attending ceremony at least one or two weeks before your known test date.

Q. WHAT INTENTION IS BEST TO HOLD IN PREPARING FOR THE ‘HAWAIIKA’ EXPERIENCE?

A: The best intention to have is that of openness -- to come prepared to experience something fresh and new, and to allow the experience to unfold without trying to “make” it conform to something you’ve read about, heard about or expect in any way. An innocent, playful attitude is most advantageous.

Q. DOES IT MATTER THAT I MAY BE ON MY MOON (MENSTRUATING) DURING CEREMONY?

A. A woman’s menstruation will not interfere with the effect of the plants or vice versa though it is important to be sure you are not pregnant at the time. If, however, your menstruation periods are particularly heavy and/or painful, then this may not be the best time to participate in ceremony. You do best to feel uncompromised (mentally, emotionally and physically) as you interact with the plants.

Q. MAY A NON-PARTICIPATING FRIEND OR FAMILY MEMBER COME WITH ME TO EITHER WITNESS THE CEREMONY OR REMAIN ON PREMISES THROUGHOUT?

A. No, for the sake of the energy and the integrity of the ceremony itself, that is not allowed. If your friend or family member would like to join you in a shamanic activity that does not involve Sacred Plants, they may enjoy a private Shamaic Session, an Art Awakening, or an Eco-adventure/Mystic tour instead.

Q. IF I GET FEARFUL OR ANXIOUS DURING THE CEREMONY, WILL THERE BE SOMEONE THERE TO HELP ME?

A. The plants we use are based in Unconditional Love (432 Hz), not in fear or anxiety. No one on our watch has ever complained of or reported a fearful experience. To the contrary, people generally find the plants to be peaceful, healing and deeply soothing. Shaman does, however, sit in the circle throughout the entire evening; so if you find yourself to be an exception to the above for some reason, you are welcome to approach him at any time to ask for advice, guidance, assistance and/or reassurance.

Q. IS IT POSSIBLE TO BOOK A PRIVATE CEREMONY?

A. Because our minimum circle size is 2 (average 2 - 6), it is possible to find yourself in a “semi-private” ceremony with only one or two other people + two shamans. Moreover, where sacred plant ceremonies are all about “energy,” a diversity of resonances from a variety of participants often provides a welcome boost in frequency for all. Private sessions, although they may sound appealing, require that a costly charitable contribution threshold be met and – in light of that as well as in light of the potential frequency vacuum — can be disappointing. Our most potent ceremonies are those with 4, 5 or even 6 participants. Should a group of 6 or more individuals desire an exclusive Sunday evening ceremony, we may be able to schedule that according to availability. Otherwise, we do our best not to turn anyone away at any time.

Q. WILL I BE ABLE TO DRIVE A CAR AFTER DRINKING ‘HAWAIAKA’?

A. Indeed you will! The effects of the ceremony last for only 4 hours or so; then we “talk story” and have porridge and a group share; most people feel quite confident driving at that point. No one, however, is allowed to get behind the wheel of a motor vehicle until they can walk heel-to-toe along a straight line for 8 - 10 feet. Likewise, everyone is required to drive no further than 20 miles (30 minutes) afterwards. We have never had anyone stay with us much beyond midnight before driving away in the end.

Q. IS IT IMPORTANT TO SPEND THE DAY AFTER THE CEREMONY RESTING?

A. You will be able to spend the day after the ceremony however you wish. Some people have flown internationally the next morning; one woman actually went to “work remotely” at 3 AM following a ceremony that ended at midnight. Most people, however, enjoy allotting time for integration and journaling, contemplation, or spending time in nature the next day. The general consensus is that, providing you clock in a sufficient night’s sleep, you will wake up feeling relaxed and mellow.

Q. HOW MUCH DOES IT COST TO ATTEND A CEREMONY?

A. We cannot emphasize enough the fact that Muaisa Hale Pule does not engage in commerce. Rather, all services we provide are spiritually-focused and are offered at no charge with no admission fees. Upon meeting certain tax-deductible, charitable contribution thresholds, donors are invited to participate at no charge in our programs, none of which are sold in commercial transactions outside the donative context. No monies whatsoever are transacted “in exchange” for any goods, services, promises or entitlements.

Our minimum “Family & Friends” charitable contribution threshold for being granted participation in one of our “Hawaiika” Sacred Plant Ceremonies is \$375 US. You may pay this amount to us directly via Venmo, PayPay or Bank Transfer by following the instructions at the “Donate” button in the lower right-hand corner of any page on our website.

If you use a third-party website like Retreat.Guru or RetreatNetwork.com to contact us initially, that website will require a 14 - 15% finder’s fee, which they call a “deposit.” We will not see any of that money if you pay it to them upfront, and we prefer that you contact us directly and donate your full charitable contribution to us directly, whereupon we can then pay any agenting websites their due commission. Nevertheless, if you do pay another website a “finder’s fee” in advance, you may either deduct that amount from your donation to us or gift us with the full, requested charitable donation in order to receive a tax-deductible, charitable contribution receipt for the full amount.

Whether you pay the finder’s fee to another website and deduct it from your charitable contribution to us, or you pay us the full amount while taking responsibility for paying any subject “finder’s fees” from your own abundance, we appreciate your generous gift to our just cause and will make sure you receive a 501(c)3 tax-deductible receipt for whatever amount you pay to us directly.

Q. WILL I BE ASSURED OF A SPOT ON MY DATE OF CHOICE BEFORE I MAKE A DONATION?

A. In keeping with Charitable Contribution Tax Law, ahead of being granted participation in a specific ceremony, you will need to become a donor and reach the appropriate charitable contribution threshold either before or simultaneously to submitting all the items in the list below. At that point, we will do our best – in jigsaw puzzle fashion – to include you in ceremony on the date(s) of your choice.

- (1) A completed application form,
- (2) Your signed waiver/consent form,
- (3) A scan of your photo ID,
- (4) Proof of current health insurance.
- (5) A real-time, in-the-moment head & shoulders 'selfie' that you take specifically for this purpose (nothing from your files, please) with eyes exposed -- no glasses – looking directly into the camera.

In the unlikely event that there is no space available on your preferred date(s), or if a ceremony is canceled for lack of enrollment or reasons beyond our control, we will refuse your donation and refund your monies in full.

The best means of getting a temperature check on the availability for any specific date is to telephone us at +1-808-323-3238 (Hawaiian Time) for an update.

Q. HOW DO I SUBMIT MY DONATION?

A. You may submit your 501(c)(3) “Friends and Family” charitable contribution to our ‘Gifting Fund’ via the “Donate” button in the bottom right-hand corner of any page on our website, or by following any of the 3 avenues (Venmo, PayPal or Bank Wire) outlined at the following link.

https://www.muaisa.org/_files/ugd/c75e94_c870062a282c4f46877fc23ce67300cd.pdf

Upon receipt of your charitable contribution and confirmation of your placement in a ceremony, we will issue you a tax-deductible receipt which, if you are self-employed, or if you itemize deductions, you can take to your tax-preparer in advance of filing your tax returns.

Should we refuse your application, fail to offer you a spot, or – due to circumstances beyond our control – cancel a ceremony which you are scheduled to attend, we will refuse your charitable contribution and refund your monies in full. Otherwise, all charitable contributions are governed by Charitable Contributions Tax Law and are NON-TRANSFERABLE and NON-REFUNDABLE. Please be clear in your intention to join us as charitable contributions ARE NOT PURCHASES and are not in exchange for goods or service.

We trust that the information in this document and in our Ceremony Guidelines pdf, which is downloadable on our website and available as a pdf form by email, will answer most of your questions and concerns.

Application and waiver forms are downloadable on our website at **<https://www.muaisa.org/join-us>**



If there is anything we have overlooked, or if you care to book our 8-day Shamanic ‘Life Purpose’ Rebirth, please refer back to the website, or else contact us via the phone number below.

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We look forward to having you join us!