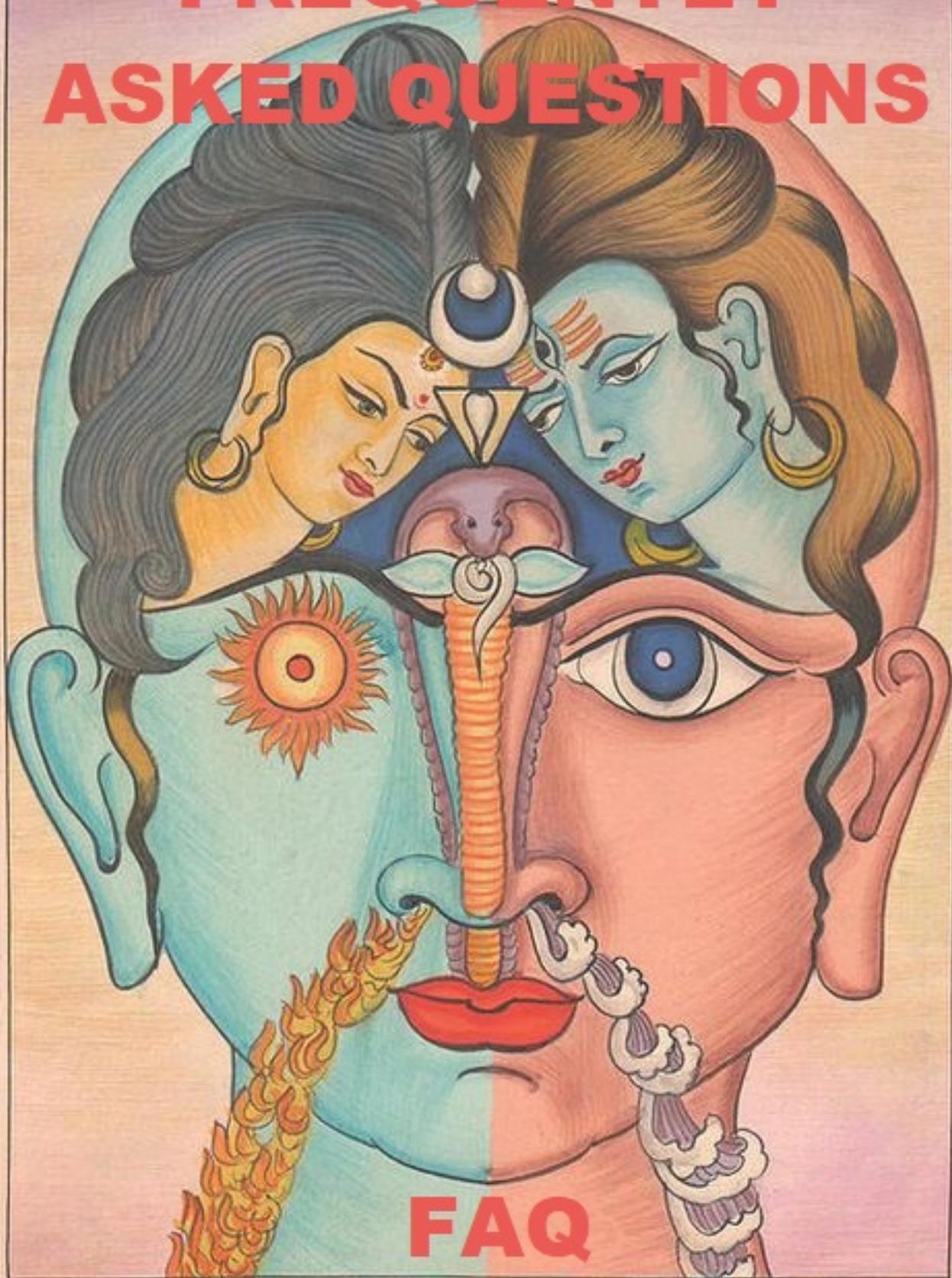


# FREQUENTLY ASKED QUESTIONS



**FAQ**

Below, for your convenience, is a list of questions and answers based on inquiries we tend to receive regularly from people who contact us about our Sacred Plant Ceremonies.

### **Q. IS THIS AYAHUASCA?**

**A.** The term “ayahuasca” is an hispanicized spelling of the Quechua word used to describe plants and the home-brewed tea made with 2 or more of these psychotropic plants that grow in the Central and South American regions of the Amazonian rainforest. The brew we serve activates the same brain receptors as South American ayahuasca only differently. Our plants are in the same family as South American Ayahuasca, 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 been also used as part of an esoteric ritual to worship gods and ancestors.

### **Q. IS THE EFFECT OF YOUR BREW 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 love and acceptance, and allow space for you to connect in the wholeness of your 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, often accompanied by feelings of peace, oneness, wholeness and belonging. Subsequent hallucinations are hypnogogic (dreamy) and can be visual or involve sound 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 can 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? ARE THE PLANTS YOU USE AS TRANSFORMATIONAL AS AYAHUASCA?**

**A.** Sacred plant ceremony experiences can be as diverse as the people who choose to have them. Those who participate with us and drink our brew 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 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. ARE THE PLANTS YOU USE LEGAL?**

**A.** Yes, that's the beauty of what we offer. 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 yet suppressed by law enforcement nor 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 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. WHAT ARE THE NAMES OF THE PLANTS IN YOUR BREW?**

**A.** We work with a combination of a couple different strains of Hawaiian and Pacific island plants that grow wild in nature. The active ingredients in the plants are called "alkaloids"; these act on the same brain receptors as South American Ayahuasca and synthesize with one another to potentiate their various psychoactive, psychotropic, and entheogenic properties.

In 1998, when the oral tradition of these plants was gifted to Dr. ZZ from a ninth generation kahuna (medicine man) on the island of Maui, ZZ was asked to keep close to the vest the names and identities of the plants. 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 folks to come to the islands and trample the jungle in search of these plants, we hold sacred the stewardship we have been granted and maintain the identity of the species and alkaloids we work with as proprietary.

## **Q. WHAT DO YOU CALL YOUR BREW?**

**A.** For many years, we called our brew "The Eye of the Storm" because, unlike South American Ayahuasca, which tends to propel people into the drama and machinations of their minds, the plants we use open up instead a more balanced, heart-felt experience. Then, during a recent ceremony, Dr. ZZ came to realize the name "Hawaiika," and we have been using that name ever since.

## **Q. HOW MUCH RESEARCH HAS BEEN DONE ON THESE PLANTS?**

**A.** Since none of the plants are controlled substances 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 plants for close to 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 PLANTS YOU USE?**

**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 ayahuasca, the plants we use are related to the coffee tree although their alkaloids are more closely related to ergot (fungi) alkaloids. The true hypnagogic properties are yet to be fully understood. A reasonable theory is that both ayahuasca and the trees we use work on the same 5-HT<sub>2A</sub> receptor, a subtype of the 5-HT<sub>2</sub> receptor, which belongs to the serotonin receptor family and is predominantly expressed in the brain.

## **Q. DOES YOUR BREW 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 YOUR 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. HOW MUCH EXPERIENCE HAVE YOU HAD WITH OTHER SACRED PLANTS?**

**A.** Having been part of the 1960's "Summer of Love" generation, our shamans have experienced a fair share of sacred 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 on Maui. Starting as early as 1998, she was certified by Kai' Po Kaneakua (the "Medicine Man of Hawai'i") as "Farmer of Herbs and Minerals from the Land" while she simultaneously led the charge in the study of hypnagogic entheogens. This was long before Lindsay Lohan spawned the current trend towards ayahuasca circa 2004, when she announced on public television that she had been to the Amazon, had worked with the local shamans there and had drunk the ayahuasca brew, which she credited with turning her life around 180 degrees.

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### **Q. ARE THESE PLANTS 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 you consult with your physician about possible complications and precautionary measures before joining us.

### **Q. WHAT INTENTION IS BEST TO HOLD IN PREPARING FOR THIS 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 your 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. DO PEOPLE PURGE ON THESE PLANTS 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 space. In cultures whose rituals include plant medicines, physical and mental purging are considered to be a form of physical and spiritual cleansing and "making well." According to those indigenous traditions, purging can occur through a number of means, including crying, shaking, sweating, vomiting and/or diarrhea. Because our plants carry less of a physical load than most forms of ayahuasca, only a third to half of our guests end up using their buckets.

## Q. HOW DANGEROUS IS IT TO MIX THC AND/OR Rx MEDICATIONS WITH THESE PLANTS?

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 returns 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 return to normal.

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, ANTI-ANXIETY MEDS, OR BLOOD PRESSURE MEDICINE PRECLUDE ME FROM PARTICIPATING?

A. We used to discourage anyone who was taking pharmaceuticals of any kind from attending our ceremonies, but folks pleaded and begged to such a degree 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 all kinds of medications -- antidepressants, anti-anxiety medicines, statins, blood pressure meds, cancer drugs, and even HIV medications. Without exception, we have never seen any of them have anything but a positive experience. The community hospital is only 2 miles north of us, and we have never had to take anyone there during or after a ceremony. No one has ever voiced even a modicum of concern.

For this reason, on our application form, we ask for an honest and thorough list of all recreational and/or pharmaceutical medications you may be taking. Chances are, you will be allowed to join us regardless. You may also be asked to sign a medication-specific waiver in advance of participating.

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

**A.** Our minimum circle size is two (2) plus two Shamans; our maximum is eight (8). We average 2 - 3 guests at slower times of the year and 4 - 5 during the busier months.

**Q. IS IT POSSIBLE TO BOOK A PRIVATE CEREMONY?**

**A.** Because our minimum circle size is 2 (maximum 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 powerful 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 8 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. 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 10-day to 2-week 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 combinations we work with, the once-a-week ceremonial rhythm is most beneficial.

**Q. IS THIS BREW GOING TO SHOW UP ON A DRUG TEST?**

**A.** The ethnobotanicals in our brew will 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, probation officers or athletic organizations.

Procedures carried out at your workplace 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 our 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. 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, painful and/or uncomfortable, 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 integrity of the energy and 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 Shamanic 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 sits 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. WILL I BE ABLE TO DRIVE AFTERWARDS?**

**A.** Indeed! The effects of the ceremony last for only 3 - 4 hours; then we have soup and group sharing for another hour or so; most people feel quite confident to drive at that point. No one, however, is allowed to get behind the wheel of a motor vehicle without Shaman's also feeling confident that that is a wise choice. Likewise, no one is allowed to drive 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. Many people enjoy allotting time for integration and journaling or contemplation; some have even scheduled an eco-adventure with us for the next day. The general consensus is that you will wake up feeling relaxed and mellow.

**Q. I'VE NOTICED A COUPLE OF DISTURBING 1-STAR REVIEWS ABOUT MUAISA HALE PULE ONLINE. WHAT'S THAT ABOUT?**

**A.** The internet can be a hostile place where facts and truth no longer seem to matter. The "review" you are referencing is intentionally false, defamatory and mean-spirited. It was written by "clearriverofsprit,"

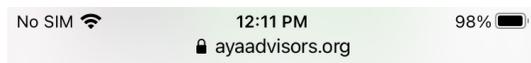
the girlfriend of a criminally-disturbed individual who came to volunteer for us in 2015 and was asked to leave when he got violent only a few days after arriving. The police intervened, the fellow left under his own recognizance, and shortly afterwards, we were granted a Restraining Order and an Injunction Against Harassment from the Third Circuit Court in the State of Hawaii.

A few months after our receiving the Restraining Order, the subject individual left Hawaii and became obsessed with gang-stalking and cyber-bullying us online, posting revenge “reviews” wherever he could. Complicated by the fact that he was homeless and without a physical address for several stretches, the Hawaii Police Department found it cost-prohibitive to enforce the Restraining Order across State lines. They advised us to simply ask the various website owners involved to delete the disparaging reviews and comments.

Almost all the website owners we have contacted have been remarkably cooperative in removing the reported content. One website owner, however, took immediate exception to our asking and requested instead that we allow him to contact the cyber-bully while being prepared to reimburse him financially upon his convincing the perpetrator to remove the revengeful review.

When we questioned these terms as being somewhat extortion, he became irate and did the following:

1. He took aim at us, thereby besmirching our character in what developed into a full-fledged, one-sided, online dispute, the contents of which are exclusively under his control;
2. He accused us of violating the website’s mythical "terms of service" at a time when the only guideline on the website’s Terms of Service page was that terms were “coming soon”;



Unfortunately, legal jargon is necessary and even required by law in some parts of the world. So please just know that we’re not trying to sneak anything by you (we made the font nice and BIG). So if you see anything that rubs you the wrong way or seems suspicious, by all means, please feel free to **let us know about it**



Terms and Privacy Policy are coming soon.

3. He blocked us from being able to log on to the website and/or defend ourselves regarding the “review” and his onslaught of accusations, leaving us no right or avenue of reply;

4. He blackballed any and all of our subsequent guests who have since joined the website and attempted to credit us with honest, positive reviews.

Meanwhile, the above-mentioned perpetrator and his girlfriend continue to accuse us online of all sorts of crimes and unusual behaviors. Most recently, with the assistance of free online Smart Phone apps, they have begun mimicking our Caller ID and telephoning random, potential guests in the shamanic and sacred plant ceremony communities, spewing offensive language. We can but warn those who follow Muaisa Hale Pule to cross-check any online videos, questionable claims and/or defamatory reviews you may find of us and report any suspicious phone calls from a Caller ID that displays our name and phone number. The only legitimate person making telephone calls from our phone number is Dr. ZZ, and she makes a practice of not telephoning anyone who doesn't first contact her requesting information.

Also, for anyone who encounters any of these toxic reviews and remains skeptical, we have a phone tree of women who have been to Muaisa Hale Pule, have completed programs with us, and have willingly volunteered permission to have others telephone them for their honest, first-hand opinions. If -- in order to settle your heart on this matter -- you would like access to this phone list, please let us know.

### **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 also 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 that 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” out of your own pocket, 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 directly to us.

### **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) 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 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\\_0323a342bbab4435a3aab789ccf67d8f.pdf](https://www.muaisa.org/_files/ugd/c75e94_0323a342bbab4435a3aab789ccf67d8f.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 your 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 the following link:

<https://www.muaisa.org/application-forms>

If there is anything we have overlooked, or if you care to book our 10-day Shamanic ‘Life Purpose’ Rebirth, please refer back to the website, or else contact us via the phone number below.

*We look forward to having you join us!*

Jack ‘Golden Feather’ and ZZ

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