



FREQUENTLY ASKED QUESTIONS

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. To be clear, the term “ayahuasca” is the hispanicized spelling of a Quechua word used to describe a home-brewed tea made with 2 or more psychotropic plants that grow in the Amazonian rainforest of Central and South America. The brew we serve activates the same brain receptors as ayahuasca although it is made -- not from South American plants -- but from indigenous Hawaiian and Pacific island entheogens. These are psychoactive, psychotropic plants that induce a spiritual experience aimed at, literally, “becoming one with God.” The experiential effect of this unique blend resembles that of “Cielo Yellow” ayahuasca, which is known to be more hypnagogic and to cause less anxiety than most other strains. The plants we use have been celebrated for their healing and visionary effects in rituals and ceremonies for over a thousand years in Hawaii and throughout the Southwest Pacific Rim.

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. 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. 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 South American ayahuasca is a controlled, Schedule 1 substance (on par with heroin) in the USA, and where possession of an ayahuasca brew is a felony punishable by imprisonment in Hawaii, in most countries, and in the majority of the states in the USA, the plants we use are not yet regulated by the Drug Enforcement Administration (DEA) nor are they suppressed by law enforcement. They are 100% legal to possess, consume and distribute -- at least for the time being.

Q. WHAT ARE THE NAMES OF THE PLANTS?

A. Depending on the season and availability, we work with a combination of strains from a variety 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 Dr. ZZ first started studying ayahuasca independently and native Hawaiian brews with a respected medicine man (kahuna) on the island of Maui, she was cautioned to hold the names of the plants they worked with close to the vest. Because much of what has led to the criminalization of ayahuasca is related to its fast-growing, worldwide popularity, we hold the stewardship we have been granted as sacred and maintain the names of the species and alkaloids we work with as proprietary.

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 over twenty years. Most of our knowledge regarding the plants we use comes from anecdotal reports from our own and others' participation. 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?

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_{2A} receptor, a subtype of the 5-HT₂ receptor, which belongs to the serotonin receptor family and is predominantly expressed in the brain.

Q. HOW MUCH EXPERIENCE HAVE YOU HAD WITH OTHER SACRED PLANTS?

A. Having been raised in the 1960's, our shamans have experienced a fair share of sacred chemistry. In the 1990's, Dr. ZZ (aka: "Hoving Humming Bear") was instrumental in studying the plants in our brew while she was also researching and working with the White Queen and Cielo Yellow (Broad Leaf) strains of South American ayahuasca. Starting as early as 1998, she was simultaneously certified by Kai' Po Kaneakua (the "Medicine Man of Hawai'i") as "Farmer of Herbs and Minerals from the Land" and led the charge in the study of hypnagogic entheogens. This was long before Lindsay Lohan spawned the current trend towards ayahuasca around 2004 when she announced that she had been to the Amazon to work with the local shamans and that while she was drinking their brew, her whole life changed.

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. 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. IS YOUR BREW 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 can 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. IS THE IMMEDIATE EFFECT OF THIS BREW THE SAME AS THAT OF AYAHUASCA?

A. This is a tricky question to answer as some people say yes, and others say no. Moreover, ayahuasca plants and recipes vary in potency and effect not only from location to location, but also between people and from one ceremony to the next. At one end of the spectrum lies one of the world's most powerful hallucinogens; at the other end are folks who claim to get little or no effect.

Those who “surrender” to the experience without efforting to control it tend to have the most rewarding immediate response. Internal chatter can block the effect, and meditation can enhance it. Health, genetics, and one’s own mental state can also play a role in the intensity of the effect, and using certain psychiatric medications or recreational drugs (e.g., alcohol, nicotine, caffeine and marijuana) in the days preceding a ceremony can dull the experience -- and, in some cases, be harmful. Certain foods like salt and fatty foods can also have a disruptive impact, and genetic differences may even contribute to differing intensities by playing a role in how the body breaks down and assimilates the plant alkaloids.

In relation to ayahuasca's entheogenic aim (i.e., becoming one with the Inner Divine) our plants and ayahuasca are no different. Whatever your expectation, you will get from the ceremony what you need. Where ayahuasca is, however, known to be a “sledgehammer” or “cement maker” experience, our plants are less violent and are grounded in Unconditional Love (432 Hz) with less of a physical load.

Shaman often says that, if we were to name our brew, we would call it “Eye of the Storm.” This is because, unlike an ayahuasca experience, which is often riddled with drama, anxiety and sensations that border on paranoia, our brew opens the opportunity instead for people to dive deep into their heart chakras, smack dab in the center of the chaos,

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 EFFECT? ARE THE PLANTS YOU USE AS TRANSFORMATIONAL AS AYAHUASCA?

A. In the milieu of sacred plants, this is another tricky question as it is not unusual for people to come to Muaisa Hale Pule having already participated in 100 and 120 ayahuasca ceremonies. They literally become “career ayahuasca aficionados.”

“If ayahuasca is so transformational,” we can’t help asking, “where was the transformation?”

The potentially deceptive aspect of an ayahuasca experience has to do with the fact that the brew is such a powerful hallucinogen, and that hallucinations are not always grounded in cellular memory. So two people can attend an ayahuasca ceremony together, for example, and during the ceremony each of them can have an independent hallucination that the other person is their soulmate. Since each of them has this same realization independently, they decide when they share their revelations that indeed they must be soul partners. So they move in together and attempt to design a shared life that works for them as a couple only to realize that while one is dedicated to climbing the corporate ladder, the other wants nothing more than to drop out, become a hippie, and live on a farm. Not exactly a match made in heaven! LOL

For the most part, our brew tends to be more “visionary” with hypnagogic hallucinations that are rooted in cellular memory.

Perhaps it’s best, once again, to refer to the description offered by one of our participants:

“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.WHAT INTENTION IS IT BEST FOR ME TO HOLD 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 or 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 guest’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 are regarded as desirable. According to those 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 CBD AND/OR Rx MEDICATIONS WITH THESE PLANTS?

A. It all has to do with how the body metabolizes medications. When you swallow a dose of a CBD 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 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 CBD and drug metabolism. Grapefruit binds up CYP450 enzymes in a similar way to our plants, taking about 24 hours y.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 CBD 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 CBD in any form (THC, 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 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 folks who were taking pharmaceuticals of any kind from attending our ceremonies, but people 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 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 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. 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 one of our private Shamaic Sessions and/or an Eco-adventure/Mystic tour instead.

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Q. HOW MANY PEOPLE PARTICIPATE IN A CEREMONY AT ANY GIVEN 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 HAVE A PRIVATE CEREMONY, AND IF SO, WHAT DOES THAT ENTAIL?

A. Even though our minimum circle size is two (2), solo individuals who apply for ceremony on a Sunday evening when no one else has applied will be given the opportunity to have a private Sunday evening ceremony if/when they book an accompanying 2-hour, private, one-on-one weekday Animal Spirit Session with Shaman, a 3-hour Shamanic Art Awakening, or an all day (5 hour) Mystic Tour/ Eco-adventure. Should anyone want to secure a particular Sunday evening for a private ceremony for which we turn other people away, we would ask that they meet a minimum charitable contribution threshold of \$1,000.

Q. 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. 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. Ugh, the reviews -- not to mention the cyber-stalking and Caller ID spoofing! When someone makes a lifestyle of harassing you online and publishes defamatory reviews of this nature -- especially when the website is hosted in a foreign country -- not much can be done about it. Facts and truth no longer seem to matter. We have simply had to resign ourselves to the fact that "haters gonna' hate."

In this case, for the past several years, Muaisa Hale Pule has been targeted by an onslaught of online harassment and cyber-bullying from a single, emotionally-destabilized individual who goes by several names, "CgiWalter," "Angel of Death," and "Gang Stalking Individual-.777" are just a few. Sometimes, he merely identifies by his birth name, which for the sake of anonymity, we will abbreviate here as "Walter."

Recently, Walter solicited a woman friend (username "Clearriverofspirit") to join him in submitting libelous reviews of us in a softer, more intelligent tone. As far as we know, "Clearriverofspirit" has never met us or been to Muaisa Hale Pule. She and Walter simply post on websites that have no requirement for reviews to be factual nor to bear the reviewer's real name. These are websites where the only criteria for posting fraudulent drivel is a fictitious username and a functioning email address.

Walter is a former inmate and an untreated paranoid schizophrenic.

About him, one of his former employers writes this:

"It is real tough not to go on about the stalking and constant emails that this supposedly 'reformed author' has put both my partner and myself through for over a year. He has not only stalked us but our employees. Without going into personal attacks, it is very difficult not to speak about what we know about this individual. He likes to claim things that are all untrue. Walter makes himself out to be greater than he is, and nothing can be further from the truth."

In 2015, before we had the lengthy application process that we do now, Walter came to Muaisa Hale Pule as a volunteer and physically threatened Dr. ZZ. The police intervened, Walter left under his own recognizance, and we were granted a Restraining Order and an Injunction Against Harassment from the Third Circuit Court in the State of Hawaii.

When Walter left Hawaii a few months later, he became obsessed with Muaisa Hale Pule online and began gang-stalking and cyber-bullying us. 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 Injunction Against Harassment across State lines. They advised us to simply ask the various website owners involved to delete the disparaging reviews and comments.

Most of the website owners we have contacted have been remarkably cooperative in removing the reported content. One website owner, however, took immediate exception to us and became hostile upon our asking. Another has been simply non-responsive -- to the degree at which it seems as if the website programming is running itself without human intervention or oversight.

Walter and "Clearriverofspirit" accuse us of being evil, of being witches and sexual predators, of practicing black magic, of belonging to the Illuminati, of putting spells on people, and of burying children in our backyard. This is extremely disheartening as absolutely all our other online reviews have 5 stars. Most recently, with the assistance of free online Smart Phone apps, the two of them have also 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.

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 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 charitable contribution threshold for being granted participation in one of our Sacred Plant Ceremonies is \$250 US. If you happen to use a third-party organization like Retreat.Guru or RetreatNetwork.com to communicate with us initially, you will need to pay that organization a fee of 16 - 18%, respectively. If you choose, the additional percentage can be submitted to us along with your tax-deductible, charitable contribution, and we will pass it along to the appropriate agency as required.

Q. HOW DO I SUBMIT MY DONATION?

A. You may submit your 501(c)(3) charitable contribution to our 'Gifting Fund' via any of the 3 avenues (Venmo, PayPal or Bank Wire) outlined at the following link.

https://cf7f7683-801b-4714-8004-370ac442ee13.filesusr.com/ugd/c75e94_de4d2f8e32794f238ab3560c29bed990.pdf

Upon receipt, we will issue you a tax-deductible receipt which, if you are self-employed, or if you itemize your deductions, you can show to your tax-preparer in relation to filing your tax returns.

In order to attend one of our Sacred Plant Ceremonies, you will also need to send us via email:

- (1) A completed application form,
- (2) Your signed waiver,
- (3) A scan of your photo ID,
- (4) A real-time head & shoulders selfie with eyes unobstructed (no glasses) looking into the camera.

Application and waiver forms are downloadable on our website at this link:

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



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. 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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