



Declaration of Principles of the Religious Groups who Consume the Tea Hoasca

The religious groups mentioned below, regardless of their identities and convictions, commit themselves, through this Declaration of Principles, to the adoption of a set of common ethical behaviors related to the use of the tea produced from the decoction of the plants *Banisteriopsis caapi* (“Mariri” or “Jagube”) and *Psychotria viridis* (“Chacrona” ou “Rainha”) – henceforth referred to as Hoasca.

On the Preparation of Hoasca – The tea Hoasca is a product of the union of Mariri (Jagube) and Chacrona (Rainha), without the addition of any other substance besides water.

On the Use of Hoasca – The use of the tea Hoasca is restricted to religious rituals held in locations authorized by the respective directorships of the individual groups; its use in association with drugs or any other psychoactive plants is strictly prohibited.

On the Religious Rituals – In respect of their individual liturgies – while taking into account the peculiarities of the physical effects of the tea Hoasca –, the groups commit themselves to assuring that ritual participants remain at the respective rituals until said events have finished.



On Warnings and Restrictions:

a) Commercialization – The groups unconditionally commit themselves to abstain from commercializing the tea Hoasca, even among their members.

b) Charlatanism – As a practice prohibited by the Brazilian Legislature, medical charlatanism (*curandeirismo*) shall be avoided by the signatory religious groups. The tea Hoasca should be utilized according to the terms outlined in this Declaration of Principles, with whatever benefits derived therefrom dealt with exclusively from the spiritual point of view and without any promotional boasting that would mislead the public opinion and the authorities.

c) Incapacitated persons – Any person in an inebriated state or under the effect of any drug will be strictly prohibited from participating in religious rituals as well as from using the tea Hoasca.

On the Communication of Information – A large part of the controversies and difficulties related to the use of the tea Hoasca – including in dealings with government authorities – are the result of the misunderstandings spread by the different modes of communication. This imposes upon the groups who use the tea Hoasca the necessity for a particular zeal when dealing with information about



Hoasca; this includes rituals, preparation and doctrine. To this end, the following are indispensable:

- 1) that each institution, when speaking to the media, be obliged to clearly state their identity and to, in effect, not speak on behalf of the other groups;
- 2) that each institution restrict to persons advanced in their hierarchy the right to speak to the media, keeping in mind the risks associated with the inconsistent reporting on the matter by persons with little experience;
- 3) whenever an issue pertinent to the different groups is to be addressed, prior consent regarding what will be divulged should be sought in order to protect the common interests and maintain an accurate understanding of the aims of each group.

On Legal Regulation – The regulation of the tea Hoasca, as stated in the law, approved by the National Legislature, is the enduring objective of the signatory groups of this Declaration of Principles. In this way, the obstacles and controversies surrounding the adequate use of the tea shall definitively be overcome by means of the mechanisms of legal regulation that are to be clearly defined.

Each of the signatory institutions commits itself to designate a representative to be responsible to the other groups on issues related to the contents of this Declaration of



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Principles. Future transgressions of any of the agreed upon terms should be communicated immediately and the transgressor held accountable publicly and legally for their actions.

This Declaration of Principles is open to the inclusion of other groups using the tea Hoasca who commit themselves to its terms.

Rio Branco, 24 November, 1991.

Translated by Brian Anderson