

"I am inviting you to join the "Ayahuasca Delegation" that will be gathering at the Parliament of the World's Religions in Toronto, Canada, November 1-7.

My vision is for there to be a significant presence at the Parliament, representing the diversity of traditions in the ayahuasca spiritual movement who are doing safe and sacred work. The team includes 4 indigenous spiritual leaders, from 4 tribes in 4 Amazonian countries. Also there will be 6 ayahuasca "experts" who can talk to the public in English, including Ben Meeus - who is a Daimista representing the legal interests of numerous European Santo Daime churches. Vicky Kraft may be coming from the Santo Daime church in Los Angeles too. There are two people from ICEERS (they organize the Ayahuasca Defense Fund and the World Ayahuasca Conference), someone from Temple of the Way of Light, someone from the Union of Yagé Medics, and myself. I very much hope that you will join us please.

There will be two main aspects to the ayahuasca team presence at the Parliament:

1.

On Friday 2 November, myself and the 4 indigenous spiritual leaders will make a formal presentation called "Indigenous Ayahuasca Spiritual Traditions". Like the presentation that the three of us did, the new one was very lucky (blessed) to get selected. This year, we are being given a much bigger stage to talk on. This will be the very first time indigenous Amazonians attend a Parliament of Religions, and it feels like another significant step forward.

2.

Throughout the week 2-6 November there will be a large Exhibition Hall, with dozens of "booths" hired by different religions/organizations to reach out to the public. I have booked a large booth in a prime location, with the intention of having an inclusive interfaith ayahuasca presence, available to provide information to the 10,000 spiritual people who will be walking through the Exhibition Hall during the week. The aim is that, at any one time, there will be a couple of people from the team stationed there. Also there will be an art exhibition, an interfaith ayahuasca altar, and information pamphlets from many ayahuasca groups that I have deemed to be working with integrity. The practicalities of hiring a booth (US\$3911) make it worthwhile being part of a collective effort and, also, the spirit of the Parliament is very much interfaith collaboration. If you were to be a part of the "Ayahuasca Spirituality" booth, it would cost you nothing, and you would be associating yourselves only with reputable leaders of indigenous tribes and ICEERS.

I am about to launch a crowdfunding campaign to pay for the travel and accommodation expenses of the team, plus the cost of the "Ayahuasca Spirituality Booth" in the Exhibition Hall."

- Benjamin Mudge

Here are the four indigenous spiritual leaders who are travelling from the Amazon:

Elena Valeria Vasquez

Maestra Curandera and traditional artist
Shipibo tribe, Peru



Elena Valera Vasquez is a Maestra Curandera in the ancient ayahuasca tradition of Shipibo tribe in Peru. She started training with plant medicines aged 16, studied at a modern nursing school, and then went deep into her ancestral tradition with guidance from Shipibo elders. Now she works as an ayahuasca Curandera at the Temple of the Way of Light, a fairtrade retreat centre that integrates Shipibo tradition with Western psychotherapy in a jungle setting. She is also a talented artist, working with acrylic and natural paint, and produces artworks depicting her ayahuasca visions as well as traditional stories and legends.

Miguel Evanjuanoy Chindoy

Community Leader, Inga tribe, Columbia
Union of Indigenous Yagé Medics of the Colombian Amazon.



Miguel Evanjuanoy Chindoy is a member of the Inga people from the Putumayo river in Colombia. He is a Community Leader, environmental engineer and follower of yagé medicine since his childhood years. Miguel has been trusted to represent over 100 Spiritual Leaders that form the Union of Indigenous Yagé Medics of the Colombian Amazon. His work with UMIYAC consists in constructing a dialogue between western knowledge and ancestral knowledge: the role of indigenous spirituality in environmental conservation and territorial defence, and the role of yagé and ancestral medicines in indigenous mental health, peace building and reconstruction of the social fabric in war-torn regions.

Benki Piyāko

Pajé and spiritual leader, Asháninka tribe, Brazil



Benki Piyãko was trained by his grandfather to be a Pajé in the Asháninka tradition: someone who possesses a deep knowledge of traditions and healing and uses this knowledge to help his community. He and his brothers became leaders of their community's non-violent resistance to the invasion of their ancestral land in Brazil. Benki participated in the ECO92 Environment and Development Summit, and there learned modern sustainability techniques. He founded the Yoreka Atame School of Primeval Forestry, the Pro-Indigenous Commission, the Young Guardians of the Forest Warrior Association, and the Agri-Forestal Movement. He is an internationally-renowned political and spiritual leader.

Tii Arutam Tuntiak

Chief Uwishin & Spiritual Leader, Shuar tribe, Ecuador



Tii Arutam Tuntiak is the Chief, Spiritual Leader and senior Uwishin (ayahuasca shaman) of the Shuar Nation of Ecuador. He was initiated as an Uwishin by the most renowned teachers of his tribe, and studied Philosophy and Psychology at University too. He was one of the founders of the Confederation of Indigenous Nationalities of Ecuador, the Organization of United Traditions, the Confederation of the Condor and the Eagle, and he represented South America at the delegation of indigenous elders who met the Dalai Lama. He now practices traditional spiritual healing with ayahuasca at the Shiram Yaa Ancestral Wisdom Center.