

## **Philosophy in the UDV: Imaginaries of Panentheism, Hermeticism and Hermeneutics**

*A filosofia da UDV: Imaginários do Panenteísmo, Hermetismo e Hermenêutica*

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### ABSTRACT:

Ayahuasca religions such as Santo Daime, Barquinha and União do Vegetal are considered legitimately Brazilian because they syncretize Christian, Spiritist and Afro-descendant elements. We intend to establish a reflection that begins with a udvist cosmology, goes through ethical, epistemological elements and arrives at a philosophy of language with panentheistic foundations of the theology of the UDV, we will try to understand the União do Vegetal as a religious and philosophical system and demonstrate how the caboclo popular wisdom is permeated by ancient hermetic and hermeneutic ideas. Although it was founded by an almost illiterate person, as was the case of Mestre Gabriel, the disciples of this master using the entheogen Ayahuasca are able to develop their memory degrees to remember details from childhood to past lives, that is, unfolding as part of a Christian conception of a form of spiritism. This knowledge is very similar to that of Pythagoras, Socrates, and even the theological presuppositions of St. Augustine. Therefore, we will try to approach an overview of the ritual aspect of the UDV, as well as a more critical view of the principles that make this society establish itself as the largest Brazilian hoasqueira religion with tens of thousands of adherents. We will use a methodology based on bibliographic reviews, as well as an analysis of an oral history of how the teachings can be preserved and faithful to the doctrine of Mestre Gabriel, which will finally be contextualized in a hermeneutic perspective of Hoasqueira religiosity.

KEYWORDS: Hoasca, Symbolologies, Cosmology, Epistemology, Ethics.

**RESUMO:**

Religiões ayahuasqueiras como o Santo Daime, Barquinha e União do Vegetal são consideradas legitimamente brasileiras porque sincretizam elementos cristãos, espíritas e afrodescendentes. Pretendemos estabelecer uma reflexão que se inicia por uma cosmologia udvista, perpassa por elementos éticos, epistemológicos e chegam a uma filosofia da linguagem com fundamentos panenteístas da teologia da UDV, tentaremos compreender a União do Vegetal como um sistema religioso e filosófico e demonstrar como a sabedoria popular cabocla está permeada de ideias herméticas e hermenêuticas antigas. Ainda que tenha sido fundado por uma pessoa quase analfabeta, como foi o caso do Mestre Gabriel, os discípulos deste mestre se utilizam do enteógeno Ayahuasca se mostram capazes de desenvolver seus graus de memória para recordar detalhes desde a infância até as vidas passadas, ou seja, desdobrando-se como parte de uma concepção cristã de uma forma de espiritismo. Estes são conhecimentos bem semelhante ao que Pitágoras, Sócrates e até mesmo dos pressupostos teológicos de Santo Agostinho. Logo, tentaremos abordar uma visão geral do aspecto ritual da UDV, bem como uma visão mais crítica dos princípios que fazem esta sociedade se estabelecer como a maior religião hoasqueira brasileira com dezenas de milhares de adeptos. Nos utilizaremos de uma metodologia baseada em revisões bibliográficas, bem como de uma análise de uma história oral de como os ensinamentos conseguem ser preservados e fiéis a doutrina do Mestre Gabriel que por fim, serão contextualizados numa perspectiva hermenêutica da religiosidade hoasqueira.

**PALAVRAS-CHAVE:** Hoasca, Simbologias, Cosmologia, Epistemologia, Ética.

**1. INTRODUCTION**

The interpretation of the phenomenon depends on the point of view. For mystics in search of transcendence, Hoasca opens the doors of perception to spirits and out-of-body worlds. For materialists, it allows them to access, animate and navigate the vast ocean of the unconscious, that absolutely individual collection of memories acquired during life and all their possible combinations. Acid and skeptical psychonaut or divinely connected priest, the fact is that the tea drinker undertakes a courageous journey into himself. To see beyond, close your eyes... And see. It is taught in the UDV that the Vegetal, dissociated from the doctrine and teachings, does not provide spiritual knowledge. Tea is a vehicle; the doctrine and the teachings, the script. The Master is the Guide. (Fabiano, 2012, p. 147)

To contextualize the present research within the dossier "Psychedelic philosophy", we consider it interesting to make an approximation and explanation in which the term psychedelic is an expression

that appears for the first time in the scientific literature in the mid-1950s, in the lines of correspondence of the British psychiatrist. A new concept that serves to describe the effects of a certain class of drugs and even plants, which were believed to be used to treat pathologies of the soul, such as depression, anxiety, drug addiction and post-traumatic stress, and which nowadays has gained more and more form and meaning (Hofmann, 1999; Shulgin, 1999).

Psychedelics were then used as a creative potential of human nature, as well as to examine in more depth the main issues of philosophy, social, philosophical and religious, and this is very present in our human relationships. Psychedelia means, in its radical and substantial definition, manifestation of the soul, mind or consciousness. It is perhaps here that we begin to approach the drink called Ayahuasca, or vine of souls, precisely a mysterious tea that makes those who use it not necessarily a psychedelic trip, but a journey of knowledge of the spirit. The concept of the soul appears in all periods of the history of thought: among the ancients with the psyche in Plato of Athens and the anima in Plotinus of Egypt. And this within the psychedelic philosophy gains greater notoriety and forms.

The psychedelic vision allows itself to achieve a new mystical experience of antiquity with the modern, from the archaic to the technological. In this way, this occurs through several chemical keys, which in turn can lead to philosophical reflections of an aesthetic, phenomenological, ethical and metaphysical nature, very useful nowadays.

The Spirit of Psychedelic Philosophy (Grof, 1998; Lilly, 2006; Rajput, 2013; Malla, 2023) is filled with the wisdom traditions of the world, whether Eastern or Western, as a form of experience for solving everyday life problems. The historical and cultural elements of the discussion of a philosophical psychedelic are of paramount importance to build an understanding of the world and of oneself. Hughes, (2022, p. 20) activities of a holistic nature such as yoga, meditation, silence, isolation, prayer, fasting, sensory deprivation, active visualization, contemplative walk, artistic creation, are part of the universe of psychedelic philosophy, and are classified as habits for a healthy life.

In this sense of religious traditions, in 1971, a report in the Journal of Religious Traditions. *The Cruise A report entitled Aiosca the LSD of the Amazon* "must be understood within the climate that existed in relation to ayahuasca in the late sixties, in the context of the countercultural movement and the growing presence of the police in the Amazon during the military government in Brazil" (Labate, Anderson and Meyer, 2009, p. 1). This article reproduced a series of prejudices, and it is precisely with regard to this deconstruction that we will begin our contextualization regarding the União do Vegetal (UDV) and the use of the psychoactive Hoasca.

Founded by Mestre Gabriel, a Bahian who went to the Amazon through the rubber army in search of a great treasure. The União de Vegetal was (re)created on July 22, 1961 in Porto Velho – RO. It is important to emphasize that Mestre Pequeninina, Mestre Gabriel's wife, thought before this fact, when they still lived in the rubber plantation, without having met the vegetable, that this treasure was a great wealth, however this treasure was the vegetable itself, a drink that makes the human being capable of aiming and traveling to places that are true charms of the imagination.

We can consider the União do Vegetal as a social religion, it is not a sect, because it is discreet and open, at the same time, through a concept of "non-directive, spontaneous style, typical of a pantheistic approach, facilitates the course of dialogues" (Barbier. 2009, p. 234). It is a religion born in Mestre Gabriel's family, so it can also be considered as an example of domestic religion, such as the Afro-descendant religions (which Mestre Gabriel even attended, both when he lived in Salvador, as well as when he attended the terreiro of Chica Macaxeira, where he incorporated the entity Sultão das Matas). Domestic religions are born in family contexts and do not necessarily have catechist perspectives (although there is a doctrine), while the term domestic also designates something captivated, domesticated. The goal of the UDV is to be a religion focused on human evolution, and, through the word of the founder, to dominate the world through peace.

Entering into this knowledge, we will now initially question the philosophical ideas present in the doctrine of the UDV, in their cosmological, epistemological, ethical and hermeneutic senses.

## 1- Cosmology and cosmogony

The mythical basis of a particular religion can be measured by its rites. In this, most religions base their cosmogonies on the difference between a natural and divine causality. In this sense, the UDV conceives that there are two natures, the feminine and the masculine nature, and that these natures operate under the influence of two forces, the inferior and the superior. Such a theistic conception becomes panentheistic insofar as such a nature shows itself not only as the totality of the sum of all things and their sacred potentiality, but also of the fact that God is even greater than all the sums of things. The philosopher Spinoza considered that this question of the one and the multiple, of the union of all in God, is basically reflected in what he conceived as the naturating nature and the natural nature, which are respectively God and the derivation of all things that have multiplied from him.

From a cosmological perspective, the vegetable is a drink made from the union of two plants: the mariri and the chacrona. Mestre José Gabriel da Costa founded this society, the União do Vegetal, accessing the mysteries of nature through this drink. From a philosophical perspective, he rescued principles such as dialectical knowledge (perhaps both in the sense of a caboclo dialect, as we will see later, or as in a dialectic that synthesizes the two plants in a drink).

Thus, we can say that the UDV is the religion that brings the history of this mystery of nature, based on the History of Hoasca, a narrative that serves as the basis for the explanation of all the fundamentals of the religion. This story basically tells the origin of this "Hoasca" tea (synonymous with ayahuasca, but which also means the name of an entity/spirit synthesized in the union of the two plants; mariri, the vine banisteriopis caapi and the chacrona, the leaves of the plant *Psychotria viridis*) that was already drunk by the indigenous people, but which was rescued in its origin by Mestre Gabriel when telling this story remembered by him.

Hoasca, the feminine essence of tea, represented by the Chacrona plant represents a pure spirit, an advisor to the king, the master and thus also to ourselves. The Hoasca represents the imaginary of enchantments to the extent that the teachings are represented by the Master. The history of Hoasca has a central character in the UDV, so much so that to become a master, one of the conditions is to know how to tell the story in its smallest details. In the regions of the forests and rubber plantations, some of the other conditions were also knowing how to recognize the mariri and the chacrona in the middle of the forest, and, currently in the urban environment, being married to a wife who is also a follower of the UDV. The most philosophical fact is precisely that the History of Hoasca is that it represents the

knowledge of things, Hoasca is the knowledge of oneself and of nature, which is considered in the UDV as the divine science, or the science of Solomon.

## 2. Gnosiology and Epistemology

We can say that the UDV is a religion based on the memory of the previous lives of the Mestre, by the History of Hoasca these reincarnations of Mestre Gabriel in being the first hoasqueiro are explained, in this sense we have to follow reminiscence as one of the epistemological bases of the religion and we will compare with it its concepts with ideas of ancient philosophers.

Regarding memory, he draws a parallel with famous philosophers such as St. Augustine, who understood that reminiscence shows itself when we find something in memory that we seem to have forgotten, but that we have not yet completely forgotten. There is thus a sensitive and intellectual remembrance under the philosophical light of Hoasca. The spirit remembers itself, while God within our memory remains unchanged.

The power of remembering is great, it is the power of the spirit itself. St. Augustine (2006, p. 220) understands that the encounter with God is knowing how to keep Him in memory, and says:

And this is not limited to the immense capacity of my memory. There are, as in a secluded place, which by the way, is not a place, all the notions learned from the liberal arts, at least those that I have not yet forgotten. But in this case, it is not their images that I draw in me, but realities themselves.

According to Mestre Gabriel, memory is the measure of validity of the graduation, a person in the UDV reaches the hierarchical degrees through the Degree of Memory, therefore, the most spiritually developed person is able to remember even his previous lives, as is the case of the Mestre who was considered a remembered.

Because Mestre Gabriel, when drinking the Vegetal, would have remembered his other lives and incarnations and, consequently, all his previous learning with this drink. According to the logic of these religions, the tendency is that the greater the degree of memory, the greater the knowledge and spiritual degree of a person. (Labate, 2008, p. 191).

In Greece, the belief in reincarnation or metempsychosis (transmigration of souls) was common mainly in one of the oldest philosophical currents, the Pythagorean, which remained during the first centuries of Christianity, and was tolerated until 533, the date of the Council of Constantinople, where reincarnation was definitively abolished from Catholic doctrine.

It is said that the great masters of humanity who wrote nothing, Pythagoras, Buddha, Socrates, Jesus left a great responsibility of their disciples to permeate what their teachers taught. This is also the doctrine of Mestre Gabriel, passed from mouth to ear, having left thanks to technology some recordings such as the History of Hoasca itself. These recordings are carefully examined under the effect of the burraqueira (effect of the drink known as vegetal), and through them, the doctrine of the União do Vegetal is then based on the voice uttered, on the word of the Master or the one who is in his representation, the Master Representative or Leader of a session.

Something that also brings us to an epistemological aspect is the cyclical conception of time in the UDV. Similar also to that:

He tells us, for example, that the Pythagoreans professed the belief, the dogma of the eternal return, which Nietzsche discovered very late. That is, the idea of cyclical time, which was refuted by St. Augustine in "City of God." St. Augustine says it as a beautiful metaphor that the cross of Christ saves us from the circular labyrinth of the Stoics. (Borges, 1999, p. 6).

It is interesting that the idea of time in the UDV also has a synthetic complexity of these two original strands: cyclical time and linear time, which fundamentally distinguishes the two predominant paradigms of Western culture: Christian and Greek. In the Bible the linearity of time has a beginning (genesis) and an end (apocalypse), the doctrine of the União do Vegetal being Christian follows this linearity, despite having an optimistic view of the end of times. However, the UDV also addresses this cyclical aspect in stories told during the sessions, such as the History of Hoasca itself, in which the disciples ask questions to the Master Leader each time the story is told again. There is in this a cyclical time of eternal return to the same, and in the UDV one can then notice the time of nature that is magical and feels in the "time of burraqueira", and the time of the clock that is a guide, especially for the punctuality of the session that begins at 8 am and has its force fired at midnight.

Here we have several concepts of great depth conjugated, but which basically question the eternal return as an infinite possibility of return to incarnations. Just as the circular labyrinth (Rocha, 2022) that refers to the Stoics goes through a determinism in which it is impossible to escape fate, and nor, in opposition through Christian salvationism, according to St. Augustine, is it impossible to escape from this eternal cycle.

This is one of the characteristics of the divine science of hoasqueira, knowing how to listen in order to memorize, asking questions in order to know how to use knowledge correctly. This is different from curiosity, which is to call and create forces in Hoasca, without knowing the origin of the force, which implies a criticism of the criteria and ethical aspects of other religions and the use of Tea.

The "science" to which these religionists refer, however, differs from contemporary modern science. It is, as explained, a "sacred science" whose main objective is to teach men the means by which they can "reconnect with God" (Milanez 1993, p. 92-5).

The curiosity would be the conception that this tea, Hoasca, is a cinema of the Indians, psychedelic, hallucinogenic, in fact, the UDV delimits tea as an entheogen, a substance that is also in *Theos* (God), and therefore must be sacred and communal.

### 3. Ethics

In a way, when talking about ethics, we can remember Socrates who with his questions said "to know that he knows nothing", Mestre Gabriel demonstrated this attitude by saying that he did not know many things, but he knew who knew everything. Therefore, if Socrates heard a "daimon", other Hoasqueira Spiritist religions are based on the "daime" to receive the teachings of the astral.

Through obedience the secrets and teachings are revealed to the disciple, who must keep them secret. One sees here a great resemblance to secret societies such as Freemasonry, which has its roots directly linked to Egyptian Hermeticism.

Science is understood as "true" knowledge, and it is opposed to the notion of "curiosity," which is linked to speculative, false, and intrinsically "evil" knowledge. Attaining the elementary principles of this science and attaining "true" wisdom is also one of the most important objectives of the rituals of the União do Vegetal. In this aspect, we can establish a relationship between the beliefs and practices of the UDV and Freemasonry. In both, the act of unraveling mysteries is valued, as well as the existence of a language restricted to initiates, and "science" or "true knowledge" is achieved precisely by deciphering this secret language. By the way, King Solomon is, as we recalled earlier, an important character in the Freemason universe. (Labate, 2008, p. 86)

Now, in a way, "curiosity" is considered to be the lack of the ethics of obedience, the disobedience of this and other secret aspects is often compared to "infidelity". Today, one of the biggest problems of the hoasqueiro disenchantment is that his teachings have been disseminated on the internet on sites such as *youtube* and etc. Thus are the masters of curiosity those who drink from science, but do not accept its order, want to know everything, but know nothing either, do not respect the steps of patience and obedience to arrive at science.

The teachings of the União do Vegetal are based on obedience and secrecy. So much so that one of the mottos that are worn on a sash next to the uniform of the Assistant Masters is "UDV is



OBDC", lyrics that bring a secret that only the Representative Masters know, but that also demonstrate a positivist character of the religion.

The philosopher, Marilena Chauí, then speaks of a deontological character of this relationship between the duty to obey and practice, and the UDV, as the name implies, is a religion fundamentally based on duty.

Practical reason makes itself out of what it has created is duty. This, therefore, far from being an external imposition made on our will and our conscience, is the expression of the moral law in us, the highest manifestation of humanity in us. To obey him is to obey oneself. Out of duty, we give ourselves the values, the ends, and the laws of our moral action, and so we are autonomous. (Chauí, 2000, p. 171)

The greatest ethical basis of the UDV is to practice what is said, the masters must then be mirrors for the disciples, an exemplary model, so much so that they are considered serious infractions of a master subject to even losing their degree: infidelity, smoking, drinking, etc. In the UDV there may even be different interpretations of the Word of the Master, but the greater ethical direction is against moral contradictions.

Udevista ethics, as in the concept of domestication of the sacred (Bastide 1975), does not give up magic and ecstasy, encompassing them as ways of balancing differences and equating ideas or forces useful to religious communication in its expanding social milieu, the middle class. (Melo, 2011, p. 20)

The questioning of the controlling and domesticating force of a syncretic and a non-syncretic religion shares many different and contradictory postulations. The weakening of religious control, by the slow loss of the original myths and the mixing of religions, is the result of the control of global society by the sequence of profound changes in this current society. With the transition from a rural and pre-industrial society to an urban, industrialized, technological and virtual society, the UDV seeks to preserve moral values, and even to represent an ethics of virtues (MacIntyre, 2001) through the knowledge of the mastery of moral values practiced in righteousness.

Going further in the philosophical sense, we perhaps see in the UDV a religion almost in the positivist mold of Comte, since for him it is Love as a principle, Order as a base and Progress as a last. The symbol of the UDV is precisely Light, Peace and Love. If, in their positivist religion, instead of worshipping Catholic saints, the great thinkers such as Plato, Aristotle, etc., would be celebrated. In the UDV, Christian and Catholic dates are celebrated, such as St. John, Christmas, but in addition, the birthday of Mestre Gabriel, the day of Recreation, the Confirmation of the Union of the Superior Astral and the day of the Resurrection of the Master are celebrated.

A story is told, when Mestre Florêncio drank the vegetable for the first time with Mestre Gabriel, he asks what Florêncio saw and the latter tells the mestre that he only saw the flag of Brazil with Order and Progress. That's when the Master says that order and progress is already a lot. And for these reasons, the flag of Brazil, along with the flag to which the state belongs and the flag of the UDV, are hoisted along with the singing of the anthem of the União do Vegetal in these festive sessions.

#### 4. PHILOSOPHICAL SYNCRETISMS: SELF-SPIRITISM

The 'high/self-spiritism' asserts itself in opposition to the 'low spiritism', at the same time that it resorts to identification with an internalized spiritism, which fosters self-knowledge. The most important thing, according to the self-centered orientation of the Mestre, and emphasized in the doctrine of the União do Vegetal, is the contact with oneself, 'having the knowledge of oneself' (Melo, 2011, p. 147)

Although there are many similarities between the thoughts of ancient and modern philosophy, there is a contradictory view on the part of the disciples of the union in which there is both this recognition, and there is the repudiation mainly of certain ideas that Socrates or Aristotle was possibly one of the approximately reincarnations that Master Gabriel says he remembered. In fact, the Master recounted some of his incarnations, even linked to Greek myths, but not specifically to the philosophy of Socrates.

Still, there is a striking resemblance to the positivist philosophy of Auguste Comte, as was perhaps demonstrated in the mindset of the time the religion was founded, July 22, 1961. Factors such as the use of uniforms are also present in the Santo Daime religion, but in the UDV the positivist character is represented in a type of idealism that resembles the symbols of Light, Peace and Love and the positivist Order, Love and Progress (Comte, 1912, p. 43).

A religion of humanity that dominates the world for peace is the intent of Mestre Gabriel, who prophesies that in the future there will be no more armies or police, because everyone will be domesticated and responsible for what they captivate.

Melo (2011), when studying trance in ayahuasca religions, combines the concepts of *high* spiritism, which basically has a noble spiritist vision, and self-spiritism, a term more appropriate to the udvista context, consisting of a caboclo form of empirical self-knowledge. A common way among natives in the process of discovering healing knowledge and knowledge. To this extent, within their environment, they

realize themselves and find themselves in a "mystical state of union [...], unveiling the state-of-being<sup>1</sup> as it is, its profound reality" (Barbier. 2009, p. 85). Therefore, this self-spiritualism is a psychology of the self, something common in the Socratic philosophy of the daimonion<sup>2</sup>. This verbal voice, which gave light to Socrates' doubts, brings a focus to our analysis from a linguistic and cosmological perspective.

Because Mestre Gabriel, when drinking the Vegetal, would have remembered his other lives and incarnations and, consequently, all his previous learning with this drink. According to the logic of these religions, the tendency is that the greater the degree of memory, the greater the knowledge and spiritual degree of a person. (Goulart, 2008, p. 191).

Thus, as it is told in the History of Hoasca that even King Solomon studied himself to become the author of all science. We then see the popular continuity of all these ancient and modern ideas being recreated in the religious imagination and bringing with them new philosophies of common sense, folkloric, rational that demonstrate that religion and philosophy will still continue to be linked to the eternal enchantments of the cultures of humanity.

Thus, although the UDV can be classified as a predominantly solar religion, since it considers the sun to be the higher astral and the *Telos*. Earth, for them, is hell, because it is the space that human beings have to evolve. The earth is different from the animistic feminine principle of nature in which we find a key to the panentheistic problematization of the UDV, understanding precisely how the return to the One, the Sun, Theism is thus this asceticism on the path of the Master towards God, by remaining in the Christian and salvationist idea, ideas such as salvation and sin continue to be present in the udvista ethics.

The realization comes from the return to the One, which notably in the UDV is masculine, even though God is for this religion, masculine and feminine, the very process of evolution that goes from feminine to masculine. This is where much of the criticism of Udvism comes in.

Different from the religions of African origins, notably matriarchal, of which the master was a part, even after having found the vegetal, he continued for about two years to carry out sessions of vegetal and "macumba", where he mainly incorporated the healing entity Sultão das Matas and eventually Truveseiro and Flor d'aurora. The UDV is predominantly patriarchal, not in a hereditary sense, but in

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<sup>1</sup> Understanding that "I perceive intuition as being a creative conversation of the state-of-being with its own genius" (Barbier, 2009, p. 67)

<sup>2</sup> "Daimónion, or genie, solar self, eldorado; Creativity in manifestation, in the here and now, in everyday life. A sincere aspiration will bring about masterly acts" (ibid., p. 184)

the process of doctrinal power. The interesting thing is that in a political sense it is the feminine advice and charms that captivate, transform and bring people in a situation of addiction to Udvista religiosity. But it is the male doctrine that is responsible for the religious dogma, going so far as to consider the woman perhaps as a less evolved being, since the women, with the exception of the Little Master, do not reach the degree of master, reaching the maximum degree of counselors. A defense in relation to this point of view is precisely that the story is of the "Hoasca", a woman protagonist of the entire cosmology of religion. And, in fact, the UDV also attributes a divine aspect to women/mothers such as Eve, Maria, and, even further, other feminine entities that manifest themselves under the imaginary of the world of Hoasca.

## 5. CABOCLA COSMOLINGUISTICS: A HERMENEUTIC POSSIBILITY

We can see above how the UDV has a deep relationship with myth, just as language as mythology is told has from an ethical and aesthetic point of view, it has a fundamental importance for the propagation of religion. So much so that even in other countries, the liturgy of religion continues to be presented in the Portuguese language, so much so that foreign disciples have to learn the Portuguese language to access the deepest secrets.

So far, we have reflected on the worldview and the philosophical problematic of the UDV and we want to reach a condition of similar possibility of also understanding this religious phenomenon through language. In other words, can the mysteries of words take us beyond panentheism (Krause, 1904)? We then use this conceptual neologism, cosmolinguistics, to designate the property with which the caboclo language was able to arrive at the knowledge of metaphysical things through the mysteries of words.

The so-called mysteries of words, were a common practice of the master Gabriel and some of his disciples, it is a poetic ability to find answers to questions in the very words with which they were asked. For example, a complex philosophical paradox such as that of being and becoming in the UDV can be expressed simply in the answer to the question: what is serving? It is becoming, serving people come to be. This type of practice can often function as rational explanations in the context of the hoasqueiro trance, but at first it can be quite problematic if it is based on the formula from which every form of the word results in a content. In this sense, if the masters say that not every word has a mystery, except those that originated before the general language, before the Tower of Babel, if one keeps looking for it, one can even find mystery where in fact there is no greater meaning. The Udvistas consider that the cabocla

language, derived from a simpler and colloquial Portuguese, is the closest manifestation of this first language.

In the UDV, it is interesting to realize that the school of the mysteries of words can reach a kind of metalanguage, to the point that if we ask ourselves, what is the mystery of the word mystery or the secret of the word secret? We will be coming to a reflection similar to a Zen Buddhist anecdote<sup>3</sup> that concludes that this kind of question would lead to things ceasing to have secrets or mysteries. But can we venture to say that mystery is that which comes first, and that it has a root and form similar to the *maister*, that is, the master? The master is the caboclo genius of interpretation.

Foucault (1995, p. 49) said that

Languages have been separated from each other and become incompatible, only in so far as this resemblance to the things which had been the first *raison d'être* of language has been erased. All the languages we know, we only speak now on the basis of this lost similarity and the space left empty by it. There is only one language that preserves its memory, because it derives directly from that first word now forgotten;

Consequently, Foucault asserts that esotericism is a consequence of this, since the way in which nature has fragmented into languages takes place in the way esoterics discover and decipher the codes of a first transparency. Different from grammar that demonstrates the properties of everyday sentences.

Foucault found an interesting principle between this masculine and feminine aspect when he says that writing is the "agent intellect, the masculine principle of language. It alone holds the truth" (Foucault, 1995, p. 53). In this way, the word *udvist* sees the truth in a more natural, consequently feminine, way, because it is predominantly oral.

But this truth is orally and naturally informal, but when institutionalized it becomes form, based on a certain "to the letter" of what is formal and consequently hermetic to the initiated. Naturally, then, we arrive at a contestatory essence of the hermeneutical problem (Ricoeur, 1988) that the master, through

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<sup>3</sup> "Cuenta una leyenda que Epiménides el cretense (a philosopher and poet included in some of the lists of the seven wise men of Greece and who also debate to be included in the list of the seven sleepers, according to Plutarch for fifty years in a row sleeping, although others were cut and that they were fifty and siete) travelled to India and the question to Buddha: ¿Sabrías decirme cuál es la mejor pregunta que puede hacerse y cuál es la mejor respuesta que puede darse? Y Buda le contestó: La mejor pregunta que puede hacerse es la que tú acabas de hacer y la mejor respuesta que puede darse es la que yo te estoy dando. (Calero, 2007, p. 48)

his own language, can provide to the Being and the Becoming that unite to the one, demonstrating that every union is this possibility of an interpretative multiplicity of understandings and understandings.

## FINAL THOUGHTS

In the stories, in the mythology, in the calls, in the morals of the UDV, we perceive a mentality typical of that context, which seems to be assimilated to the "concrete" thought recorded by Lévi-Strauss (1989-a) in traditional societies, which is characterized by classifications and associations based on sensitive aspects related to the physical environment. The meaning of cosmological elements and of words and expressions is explained in the UDV based on similar logics. (Goulart, 2004, p. 87)

Myths as ways of organizing, observing, and reflecting ways of working with fragmentary materials that have already been elaborated, "pre-transmitted", which set up a process analogous to artisanal collage. The History of Hoasca has factors similar to indigenous mythologies from which people transform themselves into plants, that is, the process of being enchanted, also present in Afro-Brazilian religions.

The Udvista conception of the duality between cities and forests is that in the rubber plantations there were the masters of curiosity<sup>4</sup>, rubber tappers who made use of the plant, but had no knowledge of anything. Master Gabriel then uses the strength of the drink's burracheira<sup>5</sup> and takes it to urban centers within a religious and expansionist context. Even so, the UDV seeks to preserve the caboclo wisdom of the rubber tappers, since the founding master of the religion himself was also one, therefore, the worldview of the religion is composed of the syncretism and miscegenation of indigenous, black and white ethnic cultures.

Respecting political and civilizing situations, in Brazil, under the aegis of the Portuguese language, cultures are syncretized from a religious point of view with an equivalence between saints and orishas, symbolizing great archetypes of human consciousness. And in this sense, the word udevista, on a more human level, will speak of stories of Kings (light) and Princes (principles), associating them mainly with spirits materialized in plants. Among indigenous and African ethnicities, myths were common with this

<sup>4</sup> Caboclos, rubber tappers who discovered the drink from the Indians. The word curiosity for the Udvista context refers to anyone who does not drink tea in the union, so it is a category that includes daimistas, Indians, etc.

<sup>5</sup> The name given by the udivists to the effect of the drink may probably have to do with the Spanish word Borracho, drunk, although this explanation is denied in the UDV.

conception of beings that materialized in plants, insects, and animals. There is also a desire for nobility again, something similar also in the religions of African descent, which, even though they are among the poorest social strata, elect kings from among their ethnic communities in their festivities.

Finally, we think that udevista panentheism is the theological and philosophical aspect in which, in the same way that orality follows the feminine principle, writing and institution follow the masculine principle. If the union is at least the balance between these two principles, we also see that in the process of transition between forest and cities, the UDV became a more hermetic (EGITO, 2022) and less hermeneutic religion. Increasingly, the rigor and devotion / donation of the disciples, ends up covering the mysteries and restricting the secrets, which before, in the time of Mestre Gabriel, tended to be more open and accessible. What turns out to be once again a test of faith and obedience of the disciples of the UDV, the UDV ends up with a *Telos* of a power safeguarded in the representation of being a Master as well, to become a holder and guardian of this knowledge and watch over it just as the Inca King did with Hoasca. What seems to me contradictory many times in this blind Faith of the initiates, is precisely the relationship between light and shadow, that is, the law that is light must be accepted, and the initiates in the doctrine ignore or even cover up their shadows in order to remain in the degree. It is precisely that obedience for them is above duty, that is, we can see that an inversion in which we can in a certain way invert and paraphrase the formula "Obdc is the UDV". Therefore, meditating on the depth of duty is more than punishing disciples who think differently (as unscrupulously occurred during the Bolsonarist elections). This is, among other words, the basis of a pyramidal structure of power, which in a certain way also leaves the hermeticism of the sphinx in the background. Thus, at least in a Nietzschean way, probably if Master Gabriel were to reincarnate again, he would also be subject to being removed within this type of order based strictly on power.<sup>67</sup>

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<sup>6</sup> According to Jung, the psychic tendency of the human being is to try to reject his shadow, in favor of light, the UDV in its first opening call of the session talks about the relationship between shadow and light, "the shadow comes through the Light", and that the light must lighten the shadow. However, what we see in a psychoanalysis of the Udevista religious phenomenon is that a large majority of masters end up falling because of betrayals, infidelities, that is, because of a rejected shadow and an apparent shadowless light. (Jung, 1981, Durand, 1985)

<sup>7</sup> This episode unfolded in some controversies, among which one of the oldest masters, Mestre Monteiro, participated in coup acts and even made political indoctrinations during one (s) sessions. Meanwhile, some disciples who denounced this situation were punished, and nothing was done against the master, other than asking him to write an explanatory letter.

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