

**CEU DO MONTREAL**  
**VISITOR'S GUIDELINES**

PREPARATION FOR A SANTO DAIME WORK ..... 2

CEU DO MONTREAL MISSION STATEMENT ..... 4

CODE OF ETHICS ..... 5

THE TENETS OF THE FAITH ..... 7

MEDICATION INFORMATION ..... 10

DIETARY INFORMATION ..... 14

VISITOR FORMS / GENERAL INFORMATION ..... 17

## PREPARATION FOR A SANTO DAIME WORK

Welcome. You are about to participate in what, for us, is the most sacred and profound experience that we can share with you. Enclosed are a few pages of practical suggestions to make your Work most comfortable.

First, we would like to share with you something of the spiritual nature of this Work. The Daime offers an opportunity to align with the divine. Your bodies (physical, emotional, mental and spiritual) become open allowing access to and communion with spiritual energies, guides, healers, and teachers. It opens your consciousness, giving you the opportunity to experience love and truth at depths you may never have imagined. Within this space you will see and feel many things. Some will be very beautiful and some may be painful. The Daime opens you to what is highest and lowest in yourself. The purpose is to use the highest in you to transform the low. To a certain extent, each is not complete without the other. Know that whatever happens is for the highest good; we cannot transform and heal what we don't recognize as part of ourselves. Also know that, whatever you experience, you are not alone. There will be "guardians" (specially trained members of the Centre) to help you, and whether or not you can see them, spiritual guides and healers.

### 1. PRACTICAL GUIDELINES

#### TO PREPARE FOR THE SPIRITUAL WORK

**FOOD:** Most people prefer not to eat for several hours before a Work. What you choose to do will depend on your constitution. Eat lightly if you choose to eat; choose simple, fresh wholesome foods. For reasons of safety, certain foods and medications must be avoided or discontinued for prescribed time periods before and after ingesting the sacrament. (See drugs and foods to avoid in the sections MEDICATION INFORMATION and DIETARY INFORMATION).

**VISITOR'S ATTIRE:** White clothes – women should wear a blouse or sweater with sleeves and skirt or dress, below knee-length. Men wear white pants and a long-sleeved shirt or sweater. Hair – wear your hair loose (no ponytails, braids, etc.) with the exception of barrettes. Shoes – again, white or light colored are ideal. Please don't wear red ones. For dancing Works, shoes should be comfortable and offer good support – you will be on your feet for many hours. For sitting Works, light shoes, slippers or socks work well.

**CLEANSING:** It is helpful to cleanse on the physical, mental and emotional levels, in order to be more open on the spiritual level. This can be done through bathing, yoga, walking, praying, meditating, or whatever helps to center, ground and relax you. Part of the Centre's tradition is to be mindful of activities and habits for three days before a work and for three days following a work. Healthy self-care is important; please abstain from alcohol and drugs for several days before and after the Work.

## **DURING THE WORK:**

- Please enter quietly. We ask everyone to help maintain a sacred space by keeping talking to a minimum before and during the service. Avoid making loud noises with chairs or books.
- When it is time to receive the sacrament, two lines will form (one on the women's side and one on the men's side). You will be guided by a "guardian" when it is your turn. Cross yourself before and after receiving the Daime, and return to your place.
- Once the Work begins, maintain an inward focus. This work is deeply personal. Resist the temptation to look around and become involved in what other people are going through. Speak only if necessary.
- "Guardians" are members of the Centre that are there to provide protection, harmony, and assistance on many levels. They will provide physical assistance, such as help going to the bathroom, as well as help through an emotional or spiritual passage. Please honor the guardians' requests when they ask you to take a certain place, etc. Ask a guardian before you change places, leave the room, etc.
- Drink lightly during the work. Too much water can affect the clarity of your visions. Please do not drink anything for ten minutes before or after taking the sacrament.
- To the best of your ability, remain in your place unless a guardian moves you, or you clearly feel the need to lie down, or to go to the bathroom. Leave by walking in front of your line, rather than cutting in between others. Whenever possible, leave and return to your place in between hymns.
- Plastic containers are placed throughout the area should you feel the need to vomit and are unable to leave the room. Guardians will attend to your comfort at these times.
- Leave arms and legs uncrossed. This allows the energy to flow through your body more freely.
- Move slowly and quietly during the work. Often people are in a very sensitive, heightened state of awareness, and noises or fast movements can feel disturbing.
- Cover your mouth when yawning (this is a tradition).

## **HERE ARE A FEW SUGGESTIONS TO HELP YOU DURING THE WORK**

**BREATHE:** The power of the Daime can be very intense. If you find yourself becoming tense with the unfamiliarity of the experience, focus on your breathing and relax the tight muscles, opening your body to the experience.

**SURRENDER:** Your experience within the Daime is totally spiritually guided. You are safe and protected – let go and allow yourself to be carried to the Divine. You may experience things that you don't understand. Don't try to fit them into your existing mental constructs. Just let them be and suspend judgment. Quiet your thoughts and maintain an open, relaxed attention.

**ALIGN:** Sit, stand, or lie with your body straight. Face the cross and align yourself with it. Stay in your center. Let the power come to you. Some people experience the Daime as a column of light that enters their body and supports and illuminates them from the inside out.

**GROUND:** Feel your feet on the floor and the earth supporting you. Breathe all the way into the earth. Relax your belly. Let the energy flow through you.

**PRAY:** Ask for guidance, clarification, and help whenever you want it. Release your troubles to the light or to the earth. Then open to receive what you have prayed for.

#### **AFTER THE WORK:**

- Take a shower. Wash your clothes before you wear them again.
- The Daime continues to work within you for three days after the Work. You can use this time to affirm and integrate what you have learned. Remember that you are in a sacred space.
- Allow yourself a quiet next day. Give yourself time to integrate what you have learned and the healing you have received.
- Last, and most important: Enjoy the beauty and the mystery.

## **CEU DO MONTREAL MISSION STATEMENT**

The mission of Céu do Montreal is to uphold the central tenets of the Santo Daime. The intent of Ceu do Montreal is to provide for transformation and evolution of all persons seeking enlightenment in communion with Divine Creator Consciousness through the use of the entheogen Santo Daime in the rituals known as Works. The rituals are called “Works” because through them we believe Initiates have the conscious responsibility for correcting personal flaws and transforming themselves during the spiritual services.

Although all are welcome to participate in the rituals for the gaining of truth, knowledge, and self-transformation, proselytizing is strictly forbidden. Membership in the Santo Daime is gained only upon the serious request of the participant.

The responsibility of members of Céu do Montreal is to live the teachings of the Hymns and Tenets, love the Divine Creator, love the Earth, love all beings in creation, including oneself, love and respect all brothers and sisters, accept the truth of one’s divinity and one’s faults, and learn to embody forgiveness, compassion, and humility.

We believe that the Santo Daime Doctrine represents an evolutionary eclecticism, one that changes and adapts to survive and thrive in the different cultures to which it has migrated during the international expansion that began in the 1990’s. In order to remain relevant and meaningful to the emerging consciousness of modern society, Ceu do Montreal preserves tradition while embracing evolutionary, universalistic diversity. We affirm beliefs without rejecting those who doubt, and endeavor to bring faith to sacred texts – the hymns - without sacrificing critical scholarship.

We encourage:

- the study of the Santo Daime principles through the hymns, the music, prayer, meditation, inquiry and self-reflection
- personal self-reflection and spiritual inquiry with the intention of self-actualization
- full equality of women and men in all aspects of Centre leadership and religious life
- personal responsibility for all aspects of one’s health and well-being, as well as religious choices made based on knowledge and commitment
- dedication to the care and sustainability of Mother Earth and all creation through personal transformation and acts of service and of social justice

# CODE OF ETHICS

## Introduction

As members of this community, it is our aim to uphold the traditions of the Santo Daime and to provide for the transformation and evolution of all persons seeking enlightenment. We desire to live the teachings of the Santo Daime, love the Divine Creator, love the Earth, love all beings in creation, including oneself, love and respect all brothers and sisters, accept the truth of one's divinity and one's faults, and learn to embody forgiveness, compassion, and humility.

The principles of the Santo Daime ask us to live with sincerity and respect with one another, and to clear up any misunderstandings that might occur (as stated in The Decree of Mestre Irineu). This spiritual direction recognizes our humanity, and therefore our tendency to make mistakes; it indicates where the moral line of behavior is drawn, and what to do when a mistake is made. The Code of Ethics outlines areas of behavior and interaction that are potentially vulnerable and gives guidelines for healthy boundaries and behavior.

## Intention

Members of the community are to serve in ways that reflect honesty, integrity, and wisdom.

## Money

We agree to respect the property of others, to assist in bringing consciousness to the use of all the earth's resources, to be honest in our dealings with money, and at all times maintain clear and honest business practices. In the spirit of service we strive to accommodate participants regardless of their ability to pay or make donations. We also respect the sacredness of the spiritual work and therefore avoid the promotion of products or services, or the solicitation or exploitation of members and visitors in any form in the vicinity of the Works. We endeavor to ensure honourable financial practices regarding the planting, harvesting and production of the sacred plants used in the making of the Santo Daime sacrament.

## Harassment/Discrimination

We agree to provide an environment that is free of harassment of any form including discrimination because of age, sex, religion, creed, ethnic origin, or sexual orientation. To protect the welfare of all people, we realize that inappropriate sexual relations or the imposition of opinions, prejudices, or personal preferences of any kind is detrimental to the welfare of the individual and the community.

## Participants Rights

We seek to preserve the autonomy and dignity of each person. Participation in the Works must be voluntary and based on prior disclosure and consent given individually by each participant. Disclosure shall include discussion of any elements of the religious ceremonies that may present physical or psychological risks, including medication contraindications and dietary considerations. Consent shall include signed consent forms, as well as general guidelines for the Works. Participants must also be advised that participation can be difficult and transformative. The Santo Daime is a religion and the works are religious services; no claims are made for healing and the Works are not

intended to be a replacement for any medical or psychological treatment or support. Limits on the behaviors of participants and community members are to be made clear and agreed upon in advance. All reasonable measures will be taken to ensure each participant's health and safety during the Works and during the vulnerable periods that may follow.

### Integrity

It is usually not constructive or necessary to talk about other people. We agree to speak that which is true and necessary, to refrain from gossip in our community, to cultivate conscious and clear communication, and to cultivate the qualities of honesty and kindness as the basis for our speech. We recognize that competition, mistrust, or the spreading of rumours destroys the spirit of kindness and union which is the heart of our spiritual beliefs. In the event of conflict or interpersonal difficulties, we strive to first resolve the problem directly with the individual. If the situation does not resolve we agree to seek counsel and/or guidance while maintaining sincerity and respect regarding the matter.

We strive to be aware of how our own belief systems, values, needs, and limitations affect us, and therefore our ability to serve others. We are willing to examine our own motives, practise self-reflection, and we subscribe to the value of self-examination in order to promote personal growth in ethics. When uncertain whether a particular situation or course of action would violate the Code of Ethics, we agree to consult with appropriate counsel in order to choose a proper response. If a situation arises whereby the Code of Ethics has been violated, we agree to practice truth-telling and agree to seek help to remedy the situation.

### Competence

To maintain integrity within our community, we agree to assist with only those practices for which we are qualified by personal experience, training, and education. Peer feedback is essential for community health, as is individual willingness to recognize and address issues of projection, transference, and counter-transference. This includes personal, monetary, religious, racial, or sexual considerations. We acknowledge the need to ask for assistance, training, or supervision where necessary to maintain this integrity.

### Tolerance

We agree to practice openness and respect toward people whose beliefs are in contradiction to our own. We share the teachings of the Santo Daime with those who seek this path and these truths, while recognizing that proselytizing is forbidden. To help safeguard against the harmful consequences of personal and organizational ambition we avoid active promotion of the Centre.

### Substance Use

The use of alcohol or any illegal substances during the Works or in the vicinity of the Works is forbidden.

## **THE TENETS OF THE FAITH**

The Santo Daime promotes a wholesome lifestyle in conformity with Mestre Irineu's motto of « Harmony, Love, Truth and Justice » as well as other key doctrinal values such as strength, humility, kinship, and purity of heart.

1. We believe in the existence of an omniscient, omnipresent and omnipotent God, whose principal attribute is universal cosmic love and who manifests throughout all creation.
2. We believe in the existence of an Imperial Kingdom of Divine Beings including: the Divine Eternal Father; the Divine Sovereign Mother; Lord Jesus Christ; the Patriarch St. Joseph; St. John the Baptist; Angels; Archangels and other hierarchies of Angels who, together with the illuminated saints make up the Celestial Court.
3. We dedicate special devotion to the Archangels Michael, Raphael, Gabriel and Uriel, and to the different spiritual beings of the Astral who emanate from the Holy Spirit, and serve Christ in illuminating human consciousness.
4. We respect the manifestations and the spiritual beings from the different native traditions of Africa and the American continents, ancestral spirits who are entities with healing abilities and immense wisdom.
5. We believe in the protection and guidance of these Divine Beings for the purpose of cleansing our emotional, mental and spiritual bodies.
6. We believe in the Holy Doctrine as received by Master Raimundo Irineu Serra, through an apparition of Our Lady in the form of the Queen of the Forest.
7. We believe that the Second Coming of Christ, symbolized by the second arm of our Cross of Caravaca, refers to the mission of Master Juramidam.
8. We believe that the Second Coming of Christ also has an esoteric meaning and must be interpreted with His presence that dwells within and can be experienced by each one of us.
9. We believe in the Divine purpose of the communion of our Sacrament, Santo Daime, in the search for self-knowledge which is revealed through the direct and personal experience with the manifested presence of the consciousness of Christ that dwells within each of us.
10. We believe that this Christic presence is experienced as an intimate counselor who teaches us how to become instruments of his peace and wisdom, realigning ourselves with our internal Divinity.
11. We believe that the Sacrament of the Santo Daime is a vehicle to the direct experience with the Divine and the Celestial Kingdom where the Divine Beings dwell.
12. We believe that the Sacrament of the Santo Daime is fundamental to the ritual of Santo Daime, since it provides the possibility to access the higher states of consciousness of genuine mystical experience.

13. We believe that the Daime Sacrament is a sacred marriage of the masculine and feminine principles, through the boiling of the Rainha leaf and the Jagube vine.
14. We believe that the tradition of the Santo Daime is based in the millenary traditions of the Incas and native pre-Colombian cultures and that it developed out of the direct communion with the Divine through this living Sacrament used by sages, clairvoyants and shamans from Antiquity.
15. We believe that this unbroken current of tradition culminated with Master Raimundo Irineu Serra, who denominated Ayahuasca - named after an Inca Prince, and the Sacrament of the peoples subjugated by the European conquest – into the Santo Daime.
16. We believe that our vegetal (plant) Sacrament is the vehicle of a Divine presence (known as Juramidam) which represents the spirit of Christ and reveals His doctrines and teachings through the *mirações* (state of visionary consciousness) and the hymns.
17. We believe that the hymns received by the Elders, masters and more experienced members of our religious faith are sacred and contain spiritual teachings of perpetual and universal value.
18. We believe that the principal messages of the hymns include the spiritual communion with the Divine; the praising of the celestial beings; the respect and compassion for our brothers and sisters; faith in the Divine Eternal Father and the Divine Creative Mother; and the respect and preservation of Nature.
19. We believe that the rites of this syncretic Doctrine allow the participants to experience a connection with the Divine in Nature, with the Universe and with the Superior and Internal being (higher self).
20. We believe in Redemption and Baptism in this true water of life that is the Santo Daime, for the remission of sins and the entrance into a new life.
21. We believe that the Santo Daime Doctrine is experienced by its followers as a Eucharist of Nature.
22. We believe that the making of the Sacrament is a sacred and initiatory process, to be performed according to rules handed down directly from the Queen of the Forest to Master Irineu.
23. The Santo Daime rituals are called “Works”, because through them we believe initiates have the conscious responsibility for correcting personal flaws and transforming themselves during the religious service.
24. We believe we have the responsibility to transform ourselves and to develop into more evolved and Christ-like beings.
25. We believe in the eternal life of the soul, in reincarnation and in the examination of our incarnations, in the light of the clairvoyance provided by the Santo Daime, to understand our Karma and to remove the obstacles for the evolution of our spirit.

26. We believe that in our “work” it is possible to obtain spiritual healing – since it is part of the natural process that one experiences in the search for one’s true Self and unity with the Divine.
27. We believe in the daily practice of prayer and meditation, in the practice of forgiveness, of charity, humility, and in the obedience to the spiritual teachings revealed internally through the communication with the Divine provided by the Santo Daime.
28. We believe in a sacred life in the context of a community dedicated to this goal. The community of the Santo Daime believes that living a religious life is more important than having religious experiences.
29. The community is viewed as a brother and sister hood and this familial relationship includes also a profound identification and empathy with the elements of Nature, the spiritual beings of the forest, rivers, oceans, the wind, the sun, the moon and the stars of the firmament.
30. We believe in the importance of preserving and respecting Nature, fauna, flora, and all living creatures.
31. We believe that harmony with Nature and other beings, as well as living a community life with ecological consciousness is part of the foundation of our spiritual Doctrine.
32. As individuals and responsible citizens, we believe in the respect and fulfillment of our responsibilities, civil and collective.
33. We recognize the right of an individual to choose his/her religion and/or spiritual path.
34. The adherence to the Santo Daime is voluntary. The initiation (official entrance into the brother/sisterhood) is also voluntary. The retirement from the Santo Daime is voluntary; no type of restriction applies. Proselytizing is prohibited. The Santo Daime receives all who search spiritual comfort. The same principles are followed in all communities of the Santo Daime, independently of nationality, race, color or belief. The Santo Daime differs from other religions of masses by not searching for new followers. It assumes the charitable mission of not inviting, at the same time receiving, without discrimination, all who search.
35. Our religion, although a Christian confession, has eclectic roots and as such respects and sometimes incorporates into its teachings some elements from other main spiritual traditions of humanity.

## MEDICATION INFORMATION

### PRESCRIPTION DRUGS HAVING POSSIBLE INTERACTION WITH THE SANTO DAIME TEA:

Monoamine oxidase inhibitors (MAOIs) can and will dramatically increase the effects of some of these drugs to the point of becoming dangerous. Other plants and chemicals are intentionally combined with some reversible MAOIs (plants such as Syrian Rue or Banisteriopsis Caapi, or their primary active chemicals the harmala alkaloids) to intentionally increase the effects of chemicals such as DMT (as is done in many forms of the ayahuasca brew) or sometimes phenethylamines such as Mescaline or 2-CB. All of these "potentiating" combinations can be dangerous if used improperly.

### LEGEND

1. The use of this kind of substance usually indicates the presence of symptoms such as anxiety or anguish, panic, unusual fear and insomnia. The presence of these substances in the body together with the tea is not risky.
2. The use of these substances usually indicates epilepsy. In these cases members and New Participants can drink the tea provided that the seizures are under control. In any case, whether attacks are present or not, only the patient's doctor should stop the medication.
3. These substances indicate the presence of depression or panic disorder. If the drug is being taken in small or medium dosages the risk of interaction with the tea is less significant and the tea can be administered. In all cases the participant must be closely watched and assisted.
4. In general, this kind of drug indicates psychosis. The candidate to be a New Participant may drink the tea if his condition is under control and the person has regular medical assistance. However, caution is recommended in terms of the volume administered. As to the members, if there is no regular medical assistance, the administration of the tea shall be suspended. The problem is not the interaction of the drugs with the tea but the worsening of the psychosis. If participants have been negatively effected after drinking the tea it is imperative to notify the DEMEC's Mental Health Commission.
5. The use of these substances generally indicates treatment of dependence on alcohol. The participant must be carefully assisted.
6. The use of these substances indicated disorders related to emotion and mood, both euphoria and depression. The tea may be administered, but the participant must be carefully attended.
7. The simultaneous use of this drug and the tea may present risk. In the case of Members there is a smaller risk after at least six months of consumption of the tea. In these situations it is recommended to reduce the quantity of tea. Regarding New Participants, they will be allowed to drink the tea if the medication is suspended by their private doctor. They should wait at least 2 weeks after the medicine is stopped before the tea is administered.

<b>Commercial Brand and Generic Names</b>	<b>Generic Names Only</b>	<b>Pharmaceutical Category</b>	<b>Reference # (See legend)</b>
Alprazolam	Alprazolam	Antianxiety	1
Ambien	Zolpidem	Anti-insomnia	1
Amitriptyline	Amitriptyline	Antidepressant	3
Amoxapine*	Amoxapine*	Antidepressant	7
Anafranil	Clomipramine	Antidepressive	7
Antabuse	Disulfiram	Antialcoholic	5
Asendin*	Amoxapine*	Antidepressant	7
Ativan	Lorazepam	Antianxiety	1
Atretol	Carbamazepine	Anticonvulsant	2
Aventyl	Nortriptyline	Antidepressant	3
Bupropion	Bupropion	Antidepressant	3
BuSpar	Buspirone	Antianxiety	1
Buspirone	Buspirone	Antianxiety	1
Carbamazepine	Carbamazepine	Anticonvulsant	2
Celexa	Citalopram	Antidepressant	7
Celexa	Citalopram	Antidepressant	7
Cblordiazepoxide plus Amitriptyline	Chlordiazepoxide plus Amitriptyline	Antianxiety Antidepressant	7
Chlordiazepoxide	Chlordiazepoxide	Antianxiety	1
Chlorpromazine	Chlorpromazine	Neuroleptic	4
Citalopram	Citalopram	Antidepressant	7
Citalopram	Citalopram	Antidepressant	7
Clobazam	Clobazam	Antianxiety	1
Clorazepate	Clorazepate	Antianxiety	1
Clozapine	Clozapine	Neuroleptic	4
Clozaril	Clozapine	Neuroleptic	4
Compazine*	Prochlorperazine*	Antinauseant, Neuroleptic	4
Dalmane	Flurazepam	Anti-insomnia	1
Demerol*	Meperidine*	Analgesic	7
Depacon	Valproic Acid	Anticonvulsant	2
Depade	Naltrexone	Antialcohol	5
Depakene	Valproic Acid	Anticonvulsant	2
Depakote	Valproic Acid	Anticonvulsant	2
Desipramine*	Desipramine*	Antidepressant	3
Desyrel	Trazodone	Antidepressant	3
Dextromethorphan*	Dextromethorphan *	Anti-cough	7
Diazepam	Diazepam	Antianxiety	1
Dilantin	Phenytoin	Anticonvulsant	2
Disulfiram	Disulfiram	Antialcoholic	5
Doxepin*	Doxepin*	Antidepressant	3
Effexor	Venlafaxine	Antidepressant	7
Elavil	Amitriptyline	Antidepressant	3
Epitol	Carbamazepine	Anticonvulsant	2
Eskalith	Lithium	Neuroleptic	6
Estazolam	Estazolam	Anti-insomnia	1
Etrafon	Perphenazine plus Amitriptyline	Neuroleptic Antidepressant	7
Fluoxetine	Fluoxetine	Antidepressant	7
Fluphenazine*	Fluphenazine*	Neuroleptic	4
Flurazepam	Flurazepam	Anti-insomnia	1
Fluvoxamine	Fluvoxamine	Antidepressant	7
Fluvoxamine	Fluvoxamine	Antidepressant	7
Frisium	Clobazam	Antianxiety	1
Geodon	Ziprasidone	Neuroleptic	4
Haldol	Haloperidol	Neuroleptic	4

<b>Commercial Brand and Generic Names</b>	<b>Generic Names Only</b>	<b>Pharmaceutical Category</b>	<b>Reference # (See legend)</b>
Haloperidol	Haloperidol	Neuroleptic	4
Imipramine	Imipramine	Antidepressant	3
Isocarboxazide*	Isocarboxazide*	Antidepressant	
Lamictal	Lamotrigine	Anticonvulsant	2
Lamotrigine	Lamotrigine	Anticonvulsant	2
Librium	Chlordiazepoxide	Antianxiety	1
Limbitrol DS	Chlordiazepoxide plus Amitriptyline	Antianxiety Antidepressant	7
Lithium	Lithium	Neuroleptic	6
Lithobid	Lithium	Neuroleptic	6
Lithotabs	Lithium	Neuroleptic	6
Lorazepam	Lorazepam	Antianxiety	1
Loxapine*	Loxapine*	Neuroleptic	4
Loxitane*	Loxapine*	Neuroleptic	4
Ludiomil	Maprotiline	Antidepressant	3
Luvox	Fluvoxamine	Antidepressant	7
Luvox	Fluvoxamine	Antidepressant	7
Maprotiline	Maprotiline	Antidepressant	3
Marplan*	Isocarboxazid*	Antidepressant	7
Melleril	Thioridazine	Neuroleptic	4
Meperidine	Meperidine*	Analgesic	7
Mesoridazine*	Mesoridazine*	Neuroleptic	4
Methylphenidate	Methylphenidate	Stimulant	6
Midazolam	Midazolam	Antianxiety	1
Mirtazapine	Mirtazapine	Antidepressant	3
Mitran	Chlordiazepoxide	Antianxiety	1
Moban*	Molindone*	Neuroleptic	4
Mogadon	Nitrazepam	Antianxiety	1
Molindone*	Molindone*	Neuroleptic	4
Mysoline	Primadone	Anticonvulsant	2
Naltrexone	Naltrexone	Antialcohol	5
Nardil*	Phenelzine*	Antidepressant	7
Navane	Thiothixine	Neuroleptic	4
Nefazodone	Nefazodone	Antidepressant	3
Nitrazepam	Nitrazepam	Antianxiety	1
Norpramine*	Desipramine*	Antidepressant	3
Nortriptyline	Nortriptyline	Antidepressant	3
Olanzapine	Olanzapine	Neuroleptic	4
Orap	Pimozide	Neuroleptic	4
Oxazepam	Oxazepam	Antianxiety	1
Pamelor	Nortriptyline	Antidepressant	3
Pamate	Tranlycypromine	Antidepressant	7
Paroxetine	Paroxetine	Antidepressant	7
Paxil	Paroxetine	Antidepressant	7
Pemiti*	Fluphenazine*	Neuroleptic	4
Perphenazine plus Amitriptyline	Perphenazine plus Amitriptyline	Neuroleptic Antidepressant	7
Peiphenazine*	Perphenazine*	Neuroleptic	4
Phenelzine*	Phenelzine*	Antidepressant	7
Phenobarbital	Phenobarbital	Anticonvulsant	2
Phenytoin	Phenytoin	Anticonvulsant	2
Pimozide	Pimozide	Neuroleptic	4
Primadone	Primadone	Anticonvulsant	2
Prochlorperazine*	Prochlorperazine*	Antinauseant Neuroleptic	4
Prolixin*	Fluphenazine*	Neuroleptic	4
Promazine	Promazine	Neuroleptic	4
Prosom	Estazolam	Anti-insomnia	1

<b>Commercial Brand and Generic Names</b>	<b>Generic Names Only</b>	<b>Pharmaceutical Category</b>	<b>Reference # (See legend)</b>
Protriptyline	Protriptyline	Antidepressant	7
Prozac	Fluoxetine	Antidepressant	7
Quetiapine*	Quetiapine*	Neuroleptic	4
Reboxetine	Reboxetine	Antidepressant	3
Remeron	Mirtazapine	Antidepressant	3
Reposans-10	Chlordiazepoxide	Antianxiety	1
ReVia	Naltrexone	Antialcohol	5
Risperdal	Risperidone	Neuroleptic	4
Risperidone	Risperidone	Neuroleptic	4
Ritalin	Methylphenidate	Stimulant	6
Sabril	Vigabatrin	Neuroleptic	4
Serax	Oxazepam	Antianxiety	1
Serentil*	Mesoridazine*	Neuroleptic	4
Seroquel*	Quetiapine*	Neuroleptic	4
Sertraline	Sertraline	Antidepressant	7
Serzone	Nefazodone	Antidepressant	3
Sinequan*	Doxepin*	Antidepressant	3
Sonata*	Zaleplon*	Anti-insomnia	1
Sparine	Promazine	Neuroleptic	4
Stelazine	Trifluoperazine	Neuroleptic	7
Sumontil*	Trimipramine*	Antidepressant	3
Tegretol	Carbamazepine	Anticonvulsant	2
Thioridazine	Thioridazine	Neuroleptic	4
Thiothixine	Thiothixine	Neuroleptic	4
Thorazine	Chlorpromazine	Neuroleptic	4
Tiapride	Tiapride	Neuroleptic	4
Tofranil	Imipramine	Antidepressant	3
Topamax	Topiramate	Anticonvulsant	2
Topiramate	Topiramate	Anticonvulsant	2
Tranxene	Clorazepate	Antianxiety	1
Tranlycypromine	Tranlycypromine	Antidepressant	7
Trazodone	Trazodone	Antidepressant	3
Trifluoperazine	Trifluoperazine	Neuroleptic	7
Triflupromazine*	Triflupromazine*	Neuroleptic	4
Trilafon	Perphenazine plus Amitriptyline	Neuroleptic Antidepressant	7
Trilafon*	Perphenazine*	Neuroleptic	4
Trileptal	Oxcarbazepine	Anticonvulsant	2
Trimipramine*	Trimipramine*	Antidepressant	3
Valium	Diazepam	Antianxiety	1
Valproic Acid	Valproic Acid	Anticonvulsant	2
Venlafaxine	Venlafaxine	Antidepressant	7
Versed	Midazolam	Antianxiety	1
Vesprin*	Triflupromazine*	Neuroleptic	4
Vestra	Reboxetine	Antidepressant	3
Vigabatrin	Vigabatrin	Neuroleptic	4
Vivactil	Protriptyline	Antidepressant	7
Wellbutrin	Bupropion	Antidepressant	3
Xanax	Alprazolam	Antianxiety	1
Zaleplon*	Zaleplon*	Anti-insomnia	1
Ziprasidone	Ziprasidone	Neuroleptic	4
Zoloft	Sertraline	Antidepressant	7
Zolpidem	Zolpidem	Anti-insomnia	1
Zyban	Bupropion	Anti-smoking	3
Zyprexa	Olanzapine	Neuroleptic	4

# DIETARY INFORMATION

## FOODS HAVING POSSIBLE INTERACTION WITH THE SANTO DAIME TEA

Tyramine is an amino acid which is found in various foods, and is an indirect sympathomimetic that can cause a hypertensive reaction in patients receiving MAOI therapy. Monoamine oxidase is found in the gastrointestinal tract and inactivates tyramine; when drugs prevent the catabolism of exogenous tyramine, this amino acid is absorbed and displaces norepinephrine from sympathetic nerve ending and epinephrine from the adrenal glands. If a sufficient amount of pressor amines are released, a patient may experience a severe occipital or temporal headache, diaphoresis, mydriasis, nuchal rigidity, palpitations, and the elevation of both diastolic and systolic blood pressure may ensue (Anon, 1989; Da Prada et al, 1988; Brown & Bryant, 1988).

On rare occasions, cardiac arrhythmias, cardiac failure, and intracerebral hemorrhage have developed in patients receiving MAOI therapy that did not observe dietary restrictions (Brown & Bryant, 1988). Therefore, dietary restrictions are required for patients receiving MAOIs. Extensive dietary restrictions previously published were collected around 1976 and due to changes in food processing and more reliable analytical methods, new recommendations have been published (Anon, 1989; McCabe, 1986).

The tyramine content of foods varies greatly due to the differences in processing, fermentation, ripening, degradation, or incidental contamination. Many foods contain small amounts of tyramine and the formation of large quantities of tyramine have been reported if products were aged, fermented, or left to spoil. Because the sequela from tyramine and MAOIs is dose-related, reactions can be minimized without total abstinence from tyramine-containing foods. Approximately 10 to 25 mg of tyramine is required for a severe reaction compared to 6 to 10 mg for a mild reaction. Foods that normally contain low amounts of tyramine may become a risk if unusually large quantities are consumed or if spoilage has occurred (McCabe, 1986). Three lists were compiled (foods to avoid, foods that may be used in small quantities, and foods with insufficient evidence to restrict) to minimize the strict dietary restrictions that were previously used and improve compliance and safety of MAOI therapy.

The foods to avoid listed below consists of foods with sufficient tyramine (in small or usual serving sizes) that would create a dangerous elevation in blood pressure and therefore should be avoided (McCabe, 1986)

### FOODS TO AVOID:

**All Alcoholic beverages**, including **Nonalcoholic beverages** (alcohol-free beer and wines) may contain tyramine and should be avoided (Anon, 1989; Stockley, 1993).

#### **Bean curd**

Fermented bean curd, fermented soya bean, soya bean pastes contain a significant amount of tyramine (Anon, 1989).

#### **Broad (fava) bean pods**

These beans contain DOPA, not tyramine, which is metabolized to dopamine and may cause a pressor reaction and therefore should not be eaten, particularly if overripe (McCabe, 1986; Anon, 1989; Brown & Bryant, 1988).

#### **Cheese**

Tyramine content cannot be predicted based on appearance, flavor, or variety and therefore should be avoided. (**Cream cheese** and **cottage cheese** are OK) (McCabe, 1986; Anon, 1989, Brown & Bryant, 1988).

#### **Fish**

Smoked, fermented, pickled (Herring) and otherwise aged fish, meat may contain high levels of tyramine and should be avoided (Anon, 1989; Brown & Bryant, 1988).

#### **Ginseng**

Some preparations have resulted in a headache, tremulousness, and manic-like symptoms (Anon, 1989).

### **Protein extracts**

Three brands of meat extract contained 95, 206, and 304 µg/gram of tyramine and therefore meat extracts should be avoided (McCabe, 1986).

Avoid liquid and powdered **protein dietary supplements** (Anon, 1989).

### **Meat**

Fresh meat is safe, caution suggested in restaurants (Anon, 1989; Da Prada et al, 1988).

**Sausage, bologna, pepperoni** and **salami** contain large amounts of tyramine (Anon, 1989; Da Prada et al, 1988; McCabe, 1986).

### **Sauerkraut**

Tyramine content has varied from 20 to 95 µg/gram and should be avoided (McCabe, 1986).

### **Shrimp paste**

Contain a large amount of tyramine (Anon, 1989).

### **Soups**

Should be avoided as protein extracts may be present; miso soup is prepared from fermented bean curd and contain tyramine in large amounts and should not be consumed (Anon, 1989).

### **Yeast**

Brewer's or extracts - yeast extracts (Marmite) which are spread on bread or mixed with water, Brewer's yeast or Yeast vitamin supplements should not be consumed.

Yeast used in baking is safe (Anon, 1989; Da Prada et al, 1988; McCabe, 1986).

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## Céu do Montréal VISITOR FORMS / GENERAL INFORMATION

NAME (please print)				
ADDRESS				
Street & #	apt	City	Province	Postal code
TELEPHONE Day		Evening		
EMAIL				
BIRTHDATE		OCCUPATION		
EMERGENCY CONTACT		RELATIONSHIP		
TEL		ADDRESS		
How did you learn about the upcoming ceremony? From whom?				
Have you participated in a Santo Daime or Ayahuasca ritual before?      Yes    No				
If "yes", When:		Where:		
Number of times				
Please state your personal reasons for your participation.				
<p>The undersigned hereby seeks to participate in the Santo Daime Work and understands that the Centre desires to ensure the safety of all participants. In order to assist Céu do Montreal in this regard, I agree to complete the Confidential Medical history form provided. I am assured that the information provided will remain strictly confidential and will serve only as a guide in determining the appropriateness of my participation in the work and in meeting my needs before, during and after the ceremony. I have been informed of the nature of those works, the needed preparations and the rules of the ceremonies. I commit myself to stay in the Centre until the end of the ceremony and to respect the directives given by the guardians named by the President of the session.</p>				
NAME: (please print)				
SIGNED:		DATE:		

**Céu do Montréal**  
**MEDICAL INFORMATION – SANTO DAIME**

The Santo Daime Ritual is primarily a religious and spiritual undertaking and although personal growth can occur, the experience should not be seen nor is it designed as a substitute for psychotherapy. Participation in a Santo Daime Ritual can involve dramatic experiences accompanied by strong emotional and physical release. This ceremony is not appropriate for persons with certain health or medical conditions or for persons using medications listed in MEDICATION INFORMATION, If you have any doubt or concerns about whether you should participate, consult your physician or therapist in addition to a responsible member of the Centre before attending.

To assist us, please answer the following questions as completely as possible. Your responses will remain strictly confidential. Please elaborate on any “YES” answers. Use the back of this form if you need additional space.

Please indicate any of the conditions below that are applicable to you (past or current):

- |  |   |   |
|--|---|---|
| 1. Cardiovascular disease, including heart attacks   | Y | N |
| 2. High blood pressure   | Y | N |
| 3. Recent surgery  | Y | N |
| 4. Recent or current infectious or communicable diseases   | Y | N |
| 5. Are you pregnant?   | Y | N |
| 6. Have you been hospitalized for medical reasons within the last two years?                                     | Y | N |
| 7. Have you had or do you have a psychiatric diagnosis?  | Y | N |
| 8. Have you ever been hospitalized for psychiatric reasons?  | Y | N |
| 9. Are you currently in therapy or involved in any type of support group?  | Y | N |
| 10. Have you been in counseling with a psychiatrist, psychologist, or other counselor within the past two years? | Y | N |

Reason for counseling (circle appropriate responses)

- |          |         |               |                 |
|----------|---------|---------------|-----------------|
| Academic | Suicide | Depression    | Substance Abuse |
| Career   | Divorce | Family issues | Other           |

- |   |   |   |
|---|---|---|
| 11. Is there anything else about your physical or emotional status of which we should be aware? | Y | N |
|---|---|---|

- |   |   |   |
|---|---|---|
| 12. Do you use any of the following? (circle appropriate responses) | Y | N |
|---|---|---|

- |                  |                   |                              |
|------------------|-------------------|------------------------------|
| Anti-depressants | Anti-anxiety      | Other psychiatric medication |
| MAOI'S           | Anti-inflammatory | Narcotic analgesics          |

- |  |   |   |
|--|---|---|
| 13. Do you take regularly any other medications? | Y | N |
|--|---|---|

The information provided above is a complete and accurate statement of the physical and psychological factors which may affect my participation in the Works of Céu do Montreal. I realize that failure to disclose such information could result in serious harm to me and/or fellow participants and I agree to indemnify and hold harmless Céu do Montreal if all relevant information is not disclosed. I also agree to notify Céu do Montreal should there be any changes in my health status.

I hereby confirm that I have read and understood the above information and have answered all the questions completely and honestly and have not withheld any information. My general health, as far as I am aware, is good.

\_\_\_\_\_  
 (Signature)

\_\_\_\_\_  
 (Date)



**Céu do Montréal**  
**Consent and waiver**  
(Please read this form carefully)

I acknowledge that participation in the Santo Daime Ritual sponsored by Céu do Montréal may involve discomfort and unexpected physical, mental or emotional upset. In signing this release document, I agree to waive all rights to seek or receive compensation in case of injury, loss or damage.

Participation in the Santo Daime Work includes the ingestion of an entheogen known as Santo Daime. This sacrament is a natural tea made from two plants that grow throughout the Amazon Basin in South America. I have been informed of the objectives of drinking this sacrament during the work and of its possible effects.

I choose to attend this work as a result of my research and interest in the Santo Daime. I understand that my participation in this work is entirely voluntary and I agree to remain at the ceremony to its completion. I accept that Céu do Montréal makes no claim or promise about the curing of illness of any kind or about the nature of any spiritual experience which I understand is entirely personal.

It has been explained to me that my participation in the Santo Daime Work may be physically, mentally, emotionally or spiritually demanding. I understand that I may experience dizziness, nausea or other physical upsets including vomiting and diarrhea. I accept full responsibility for anything that may occur including emotional disturbance, mental disorientation and any and all possible manifestations of physical, emotional and mental changes. I acknowledge that the risks and potential benefits of my participation have been explained to me and I freely choose to enter this process, accepting full responsibility for whatever may occur whether anticipated or unanticipated.

I acknowledge that, as requested, I have made alternate arrangements for transportation in the event that I may be physically or mentally exhausted and/or disoriented after the ritual.

I hereby knowingly and voluntarily assume the full risks of any physical or moral injury, damage or losses, either to myself or caused to others by me during the Santo Daime Work. I hereby waive the liability of and agree to hold harmless, Céu do Montréal and all of its Board Members, members, associates, employees, agents, staff, family successors, volunteers and other participants. I further agree to defend and indemnify them from any claims, suits and demands. This agreement is binding upon myself, my spouse, parents, family, heirs, executors, administrators, agents and assigns.

I agree that each and every provision of this agreement is independent of any other provision and may be enforced even if other provisions are not enforceable.

I HAVE READ, UNDERSTOOD AND TAKEN TIME TO CONSIDER THIS WAIVER. I SIGN THIS AGREEMENT VOLUNTARILY

NAME: (please print) \_\_\_\_\_

SIGNED \_\_\_\_\_

DATE: \_\_\_\_\_