

CÉU DO MONTRÉAL

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OVERVIEW

Welcome! You are about to participate in what, for us, is the most sacred and profound experience that we can share with you.

Please note that Céu do Montreal is a single Sacrament church and does not tolerate the use of any substances before, during or after a Spiritual Service. We ask all attendees to respect the direction of Mestre Irineu who advised mindfulness and abstention regarding diet and habits during the three days before and three days after the Works.

Céu do Montreal is an independent Santo Daime Church. While we respect all spiritual paths and wish everyone well, we do not promote other centers or their activities. We welcome people who want to know more about the Santo Daime and Céu do Montreal. Note that we do not solicit.

Regarding uniforms. The Santo Daime uniform is worn by those committed to the path and to their local church. People who once wore a CdM uniform but who turned away from their spiritual service in this house should not come in uniform, except for those who have presented themselves in another Church where they have continued their obligations as uniformed. If your new spiritual home is from another ayahuasca line, please wear the corresponding uniform of that line.

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.

Santo Daime Works are primarily a religious and spiritual undertaking. Participation in a Santo Daime Ritual can involve dramatic experiences accompanied by strong emotional and physical release.

Although personal growth can occur, *Santo Daime is not a substitute for psychotherapy or medical treatments by qualified health professionals*. Works are not appropriate for persons with certain health conditions and persons using medications contraindicated to the Sacrament. If you have any doubt or concerns about whether you should participate, consult your physician, pharmacist, or therapist in addition to a responsible member of the Centre before attending.

PRACTICAL GUIDELINES

BEFORE THE 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).

MODEST CLOTHING

White or light-coloured clothing is ideal. 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

White or light coloured are ideal. Please don't wear red shoes. For dancing Works, shoes should be comfortable and offer good support since 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.
- During the ritual the women and men are seated in separate sections to the left and the right of the main central altar. Please let us know if you have any questions or concerns about the seating.
- 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). A "guardian" will guide you when it is your turn. Cross yourself before and after receiving the Daimé, then 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 honour the guardians' requests when they ask you to take a certain place, etc. Consult with a guardian before you, change seats, leave the room, etc.
- Drink water 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 to the end; please do not cut in between the lines of chairs or dancers. 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. Variations of the Lotus meditation posture are accepted as they do not block the flow of energy, as long as you are comfortable and relax in this position.
- 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 part of the tradition).

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.
- Lastly and most important, *enjoy the beauty and the mystery.*

ADDITIONAL 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.

CÉU DO MONTRÉAL MISSION STATEMENT

The mission of Céu do Montréal is to uphold the central tenets of the Santo Daime. The intent of Céu do Montréal 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 Montréal 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, Céu do Montréal preserves tradition while embracing evolutionary, universalistic diversity. We affirm beliefs without rejecting those who doubt, and endeavour 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.

CÉU DO MONTRÉAL 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 behaviour is drawn, and what to do when a mistake is made. The Code of Ethics outlines areas of behaviour and interaction that are potentially vulnerable and gives guidelines for healthy boundaries and behaviour.

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 endeavour 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 AND DISCRIMINATION

We agree to provide an environment that is free of harassment of any form including discrimination because of age, religion, creed, ethnic origin, sex, gender identity, 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.

PARTICIPANT'S 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.

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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 behaviours 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, practice 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

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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.

NON-SUBSTANCE USE

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

CÉU DO MONTRÉAL 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.

- 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.
- 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.
- 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.
- 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.
- We believe in the protection and guidance of these Divine Beings for the purpose of cleansing our emotional, mental and spiritual bodies.
- 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.
- 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.
- 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.
- 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.
- We believe that this Christic presence is experienced as an intimate counsellor who teaches us how to become instruments of his peace and wisdom, realigning ourselves with our internal Divinity.

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- 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.
- 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.
- 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.
- We believe that the tradition of the Santo Daime is based in the millenary traditions of the Incas and native pre-Columbian 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.
- 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.
- 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.
- 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.
- 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.
- 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).
- 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.
- We believe that followers of Santo Daime Doctrine experience the Santo Daime Sacrament as the Eucharist of Nature.
- 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.

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- 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.
- We believe we have the responsibility to transform ourselves and to develop into more evolved and Christ-like beings.
- 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.
- 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.
- 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.
- 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.
- 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.
- We believe in the importance of preserving and respecting Nature, fauna, flora, and all living creatures.
- 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.
- As individuals and responsible citizens, we believe in the respect and fulfillment of our responsibilities, civil and collective.
- We recognize the right of an individual to choose his/her religion and/or spiritual path.
- 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.

- 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

POSSIBLE INTERACTIONS BETWEEN PRESCRIPTION PHARMACEUTICAL DRUGS AND SANTO DAIME TEA

The Santo Daime Sacrament contains naturally occurring selective monoamine oxidases inhibitors (MAOIs) that temporarily halt the protective effect of one of the body's two MAO enzymes (MAO-A). Monoamine oxidases inhibitors (MAOIs) dramatically increase the effects of some pharmaceutical and recreational drugs.

If you are taking any type of prescription medication or over-the-counter medication, it is essential that you **consult with your prescribing physician, therapist, and/or pharmacist** to ensure that your medication and health conditions are not contraindicated with the Santo Daime Sacrament and MAOIs. Combining some medications or drugs with Santo Daime can be extremely dangerous or fatal.

In general, the following categories of medications cannot be taken in conjunction with the Santo Daime Sacrament:

- Psychiatric medications including antidepressants, anticonvulsants, neuroleptics, and some anti-anxiety medications.
- Cough and cold remedies, decongestants, and antihistamines.
- Some pain management medications and anti-inflammatory medications including narcotics and anaesthetics.
- Recreational drugs not limited to tryptamines (i.e., psilocin), phenethylamines (i.e., mescaline), and stimulants (i.e., cocaine and amphetamines).

Please follow your doctor, therapist, and/or pharmacist's advice concerning your medication and health conditions. Please note that **Santo Daime is not a substitute for psychotherapy or medical treatments by qualified health professionals.**

It is imperative that you report any medications or drugs you take on the visitor information forms and during your interview with a responsible member of the Centre. This information will be kept in strict confidence and helps us ensure the safety and comfort of all potential participants.

DIETARY INFORMATION

FOODS INTERACTIONS WITH THE SANTO DAIME TEA

Proper nutrition is an important part of preparing for a Work. Céu do Montréal recommends participants stay well hydrated and eat a balanced diet of fresh, healthy foods three days before and three days after Works.

In addition, it is necessary to avoid any foods that are aged, preserved, dried, fermented, pickled, cured, or any foods that are past their expiry date, overripe, or even slightly spoiled for at least **24-48 hours before and after** consuming the Santo Daime Sacrament due to tyramine levels.

Due to naturally occurring selective monoamine oxidases inhibitors (MAOIs) in the Sacrament, foods that are normally safe to consume should be avoided to until the body has replenished its levels of MAO-A.

Normally, tyramine in foods is metabolized and removed from the body by the digestive enzymes monoamine oxidases (MAOs). Although most adverse reactions that result from the incidental consumption of small amounts of tyramine are short lasting and not serious (i.e., headache, nausea), there is a slight risk of hypertensive crisis or coma from the ingestion of tyramine-rich foods in conjunction with MAOIs.

Serious adverse reactions to foods rich in tyramine include **a combination of several** of the following symptoms: headache, agitation, confusion, nausea, diarrhoea, tremors, sweating and increased body temperature, and vasoconstriction after consuming large amounts of foods containing high-levels of tyramine.

If you experience these symptoms after consuming foods within the 24-48 period following a Work, it is important to seek medical advice and report any adverse reactions to responsible members of Céu do Montréal.

FOODS TO AVOID

ALL FERMENTED ALCOHOLIC AND NON-ALCOHOLIC BEVERAGES

Alcohol-free beer and wines may contain tyramine and should be avoided (Anon, 1989; Stockley, 1993). Kombucha is a fermented tea and thus should be avoided. Wine and cider vinegars should be avoided but distilled vinegar is OK.

BEAN CURD

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

FAVA OR BROAD 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).

AGED CHEESES

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

AGED 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). (Frozen fresh fish is OK).

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).

AGED MEATS

Fresh meat is safe but caution is suggested in restaurants (Anon, 1989; Da Prada et al, 1988). Aged, dry cured meats and cold cuts, such as **sausage, bologna, pepperoni salami, and bacon** contain large amounts of tyramine and should be avoided (Anon, 1989; Da Prada et al, 1988; McCabe, 1986).

SAUERKRAUT AND KIMCHI

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

SHRIMP PASTE

And fish sauce contains a large amount of tyramine (Anon, 1989).

SOUPS

With bullion base 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 PRODUCTS

Yeast extracts, such as 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). Sourdough breads should be avoided.

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