

## Glossary

Aparelho: “apparatus” or “instrument.” More generally, the term refers to the body/mind/spirit of an individual, especially a medium.

Ayahuasca: a psychedelic brew originating in the Amazon rainforest.

Bateção: “beat.” More specifically, the part of the feitio in which the jagube vines are beaten.

Bodhisattva: from the perspective of Mahāyana Buddhism, bodhisattvas are enlightened beings who, out of compassion, are willing to be reborn again and again, and hence take on suffering, in order to help others to reach enlightenment.

Caboclos: the typically less-educated and less-economically privileged mixed-race people of the Amazon rainforest; also the spirits of deceased Native Americans who incorporate in certain mediumistic works of the Santo Daime.

Caminhado: “walkabout” work in Céu do Mapiá.

Chacruna: the leaves of the *Psychotria viridis* bush, one of the central ingredients of the Daime; aka “Rainha” or “Queen.”

Chakra: “circle” or “wheel.” According to yogic philosophy, chakras are subtle energy juncture points that correspond to specific locations in the physical body.

Círculo de Regeneração e Fé – the “Circle of Regeneration and Faith,” an ayahuasca group that Mestre Irineu took part in, many years before starting the Santo Daime.

Colônia Cinco Mil: “5000 Colony,” a former rubber plantation divided into plots, located in the outskirts of Rio Branco, where Padrinho Sebastião and his family and many followers lived.

Concentração: “meditation.”

Conselheira: “counselor.” Specifically, the highest rank that a woman can have within the União do Vegetal, another Brazilian, and now international, ayahuasca religion.

Cozimento: “cooking.” Specifically, the liquid base that is used in lieu of water to cook Daime.

Cruzeiro: “cross.” Specifically, the double-barred cross used within the Santo Daime.

Daime: the name given by the Santo Daime tradition to ayahuasca.

Daimista: a practitioner of the Santo Daime tradition.

Dharmakāya: the universal Body of the Buddha.

Dominar: “to dominate, to rule over, to be effective.”

Doutrinar: “to indoctrinate, to teach, to illuminate.”

Espíritos da Luz: “Spirits of the Light.”

Espíritos sofredores: “Suffering spirits.”

Eu Superior: “the Superior I,” the higher, completely divine Self, the spirit of the Christ, or the “I Am” that shines within everyone.

Eu Sou: “I Am.” See “Eu Superior.”

Exus: spirits of men who in their prior life were very coarse and rough, perhaps addicted to alcohol and violence, and yet, having received divine grace, have become (still rather “down-to-earth”) protector spirits.

Farda: “uniforms.” Specifically, the ritual garments worn by followers of the Santo Daime.

Fardado: “uniformed person.” An initiate in the Santo Daime tradition.

Fardamento: the Santo Daime ritual in which a person receives their star/becomes a fardado.

Favela: Brazilian urban ghetto.

Feitio: the ritual process of making the Daime.

Feitor: “overseer.” The person in charge of the feitio.

Fogo Sagrado: “Sacred Fire.” A syncretistic ritual revolving around the consumption of numerous sacred plant substances, centered around a sacred fire.

Fornalha: “furnace.” Specifically the apparatus used to generate the heat needed to cook the Daime.

Firmeza: “firmness.” The ability to remain centered, grounded, and in your heart, even as you are also powerfully feeling the Force.

Giras: “Spins, circles.” More specifically, the rituals of Umbanda, a mediumistic Brazilian religion.

Guaraná: a favorite Brazilian soda.

Hamartia: “to miss the mark.” The Greek term for sin.

Hinários: “hymnals.” Typically spiral-bound collections of the hymns received by an elder in the Santo Daime.

Icaros: Songs received and sung within the vegetalista tradition.

Intervalo: “interval.” An extended break in the middle of a long Santo Daime work, especially dance works.

Jacarés: caimans.

Jagube: the *Banisteriopsis caapi* vine that is one of the central ingredients in the Daime.

Juramidam: the Christic Presence and Power that is manifested in the Daime; Mestre Irineu’s “name in the astral.”

Kundalini: a term within yogic and tantric traditions referring to the cosmic divine energy of spiritual awakening.

Lingam: an iconic phallic statue of the Hindu god Shiva.

Madrinha: a revered female elder in the Santo Daime.

Mãe de Santo: a female leader of an Umbanda church/fellowship.

Makyo: Zen Buddhist understanding of visionary phenomena as illusory/distracting.

Maracás: ritual rattles.

Mel: “honey.” Specifically, a thick, syrupy, highly concentrated form of Daime.

Mesa: “table.” Specifically, the central altar of Santo Daime rituals.

Mesa Branca: “White table.” A powerful mediumship work in the Santo Daime.

Missas – “masses.” Santo Daime monthly rituals of prayers and hymns for departed souls. Also: Santa Missa (holy mass).

Mirações (pl) Miração (sg): visionary/mystical experiences catalyzed by the Daime.

Mudras: “seals.” In the yogic/Tantric traditions, bodily postures (especially hand gestures) that have symbolic significance and are thought to direct life energy in the body in specific ways.

Mutirão: weekly communal work session.

Nāḍīs: Sanskrit word used in yogic and Tantric traditions to denote pathways of the subtle energy that flows in-and-through the body/mind.

Nishkāmakarma: “action without desire.” More generally, when you do the absolute best that you know how to do in the task that is yours to do and then, when you are done, you give up any/all attachments to the outcome.

Oração: “prayer.” Specifically, a selection of Padrinho Sebastião’s hymns.

Orixás: the divine Powers, often understood as various Gods and Goddesses of natural phenomena, that historically emerged from within the West African Yoruba tradition.

Padrinho: a revered male elder in the Santo Daime tradition

Peia: suffering brought about by the Daime, typically seen as deserved punishment for prior wrong-doings of the suffering individual.

Pó: “dust.” Specifically, the potent reddish-brown threads of the outer bark and the softer material of the jagube vine that has been separated from the fibrous stalks through the pounding of the bateção.

Pomba giras: the spirits of “women of the street” who with the help of divine grace have transformed themselves into emissaries of beauty and love.

Pousada 2000: “The 2000 Inn,” an inn in Céu do Mapiá run by Padrinho Alfredo’s extended family.

Preto velhos: “old blacks.” Spirits of deceased African slaves.

Prāna: the Sanskrit word that refers to the cosmic life force within various Hindu philosophical, religious, and medical traditions.

Puxadoras: “pullers.” Specifically, the women who lead the singing of the hymns during Santo Daime works.

Raspeção: “scraping.” Specifically, the part of the feitio in which the jagube vines are scraped and cleaned.

Rezador: “someone who prays.” A folk healer in Brazil who uses prayers in a focused, ritualistic way in order to heal illnesses or wounds.

Rishis: Seers from the early Hindu (Vedic) period.

Qi (or chi): the Chinese word that refers to the cosmic life force within various Chinese philosophical, religious, and medical traditions.

Rainha: “Queen.” The leaves of the *Psychotria viridis* bush, one of the central ingredients of the Daime; aka “chacrana.”

Rio do Ouro: “River of Gold.” The first Amazonia communal settlement created by Padrinho Sebastião and his followers after leaving Colônia Cinco Mil.

Salão: “large room.” Specifically, within the Santo Daime tradition, the salão is the ritual space in which the spiritual/ritual activities take place.

Samskāras: dense and contracted subconscious thought-patterns and knotted buried feelings.

Santa Casa: “Holy House.” A site of healing and charity in Céu do Mapiá.

Santa Missa: “Holy Mass.” A Santo Daime monthly ritual of prayers and hymns for departed souls. Also: Missa (“Mass.”)

Shakti: the female energy of divinity, the Goddess.

Shruti: “That which is heard.” Specifically, the Vedic hymns, the foundational, most important, revelatory level of scriptures within Hinduism.

So’ham: Sanskrit term meaning “I am That,” that is, I am One with the Divine Source of All.

Soma: a mysterious (seemingly) psychedelic sacrament praised in the Vedic hymns of early Hinduism.

Sorveche: Brazilian ice cream.

Terço: one round of the rosary.

Terreiro: outdoor ritual area, used especially for Umbanda and Umbandaime rituals.

Theosis: the Greek term, used by the early Christian Church Fathers to refer to divinization.

Tonglen: the Tibetan Buddhist practice of consciously taking within yourself, with compassion, the darkness and suffering of others.

Trabalho da mata: “forest work.” A mediumship work in the Santo Daime begun by Padrinho Sebastião in order to work with suffering spirits.

Trabalho de Mesa: “table work.” At times also called the “Crosses work,” this is an explicit de-obsession work, an overt exorcism, designed to forcefully expel demonic/evil spirits from someone who was acting in ways that others might view as symptoms of mental illness.

Tranca Rua: “Lock Street.” The name of a powerful Exu spirit who was “indoctrinated” by Padrinho Sebastião.

Vegetalista: the syncretistic religious practices and beliefs of people (originally, especially rubber tappers) who having adapted indigenous rituals, work with ayahuasca in a neo-shamanic fashion.

Umbandaime: a Santo Daime work that fuses an Umbanda ritual (“gira”) with Santo practices (especially drinking the Daime).

Vivas: loud and collective “hails.”

Yemanjá: the Orixá of the sea, the Goddess of the Ocean.

Yoni: Tantric term for the vulva.

Zombateiros: “mockers.” Suffering spirits that have not yet been “indoctrinated” into the Santo Daime.