



*Céu do Som Eterno*

(Temple of Eternal Sound)

## Attendee Guidelines

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Welcome,

Thank you for your interest in our Forest Family Circles, Realisation Retreats and Wisdom Works at the Temple of Céu do Som & Abuelatree Sanctuary.

You are endeavouring to participate in what, for us, is one of the most profound and meaningful doorways into the mysteries of the Sacred & Profound.

The following pages are practical suggestions outlining our expectations, guidelines and safety measures to ensure harmony for you, for our work and for our community.

We seek to uphold a high standard in regards to the safe space of transformation and realisation that may create a positive impact through healing and integration of our participants.

The guidelines in this booklet all serve a direct purpose. We ask that each one be approached with due respect.

It is not necessary to subscribe to our points of view in order to receive the sacrament. We do not discriminate and find that ultimately it is up to the individual to discover what is true for them.

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## PRACTICAL GUIDELINES

### Preparation *for the spiritual study*

#### **Contraindications**

*(refer to Medical Information section for more details)*

1. If you are uncertain about any contraindications or factors please ask.
2. If you have any personal concerns a meeting can be arranged prior in order to discuss.
3. If you are taking any prescription medication, namely antidepressants, antipsychotics or SSRI's please speak to us **(Refer to Medical Information section)**.
4. If you're taking any natural supplements like mood enhancers that boost serotonin and dopamine please speak to us **(Refer to Medical Information section)**.

#### **Food**

*(refer to Dietary Guidelines section for more details)*

- Contrary to popular belief, there are not a lot of food restrictions to be aware of outside of traditional diets. That being said however, it is always a good idea to be mindful and pay attention to our food intake, especially on the days leading up to the ceremony.
- It is up to the individual to decide how they wish to take the preparation further.
- Some recommendations for the day of the work: eat simpler and lighter
- It is generally better to avoid heavy foods, processed foods, fried foods and fermented foods and drinks, (Kombucha, ginger beer, alcohol).
- Go lightly with salts, spices and fats the day of.
- Aim to have your last meal around and no later than 1pm (or several hours prior to the beginning of the ritual).
- \*For reasons of safety, certain foods and medications must be avoided or discontinued for prescribed time periods before and after ingesting the sacrament. *(Refer to Dietary Guidelines)*.

### **Clothing**

We ask that attendees dress appropriately in clean attire that reflects the intention of the spiritual work. We ask that the clothing is all white or light-coloured. This uniform is traditionally for energetic purposes and also **to encourage humility, modesty and equality amongst members.**

It is always a good idea to dress weather appropriate i.e. warm layers, socks, scarf or any comforts to assist the possibility of cool moments through the night.

### **Cleansing**

It is recommended that attendees come clean and showered, physically and energetically fresh for the session. It is not just for practical reasons but to also help us discern the internal cleanliness and purity we uphold and carry within our mind and our being in order to facilitate greater openings on the spiritual plane.

You may further assist your practical cleansing by meditating, bathing, yoga asana and other mindful movement practices, nature walking and in prayer, or any activity that you find suitable to find your center, ground and help you relax.

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.

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## DURING THE WORK

**We ask that everybody participate in maintaining the Sacred Space.**

- **We maintain a Sacred Space by observing Noble Silence.**  
It is called *Noble Silence* because Silence is a noble being.  
Please respect the Noble Silence with the following:
  - Enter and exit the space quietly.
  - Keep talking to a minimum before and during the service and speak only if it is absolutely necessary.
  - Practice mindfulness when picking up and putting down items & belongings.
  - Avoid making any loud or distracting noises.
  - Sing what is being sung when it is welcomed and refrain from mumbling alternative sounds.
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- Once the session begins, maintain an inward focus.  
This work is deeply personal. Resist the temptation to look around or become involved in the processes of others.

**Should you need assistance during the work**, please simply and clearly say “Help” or “Ayuda” and someone will come to you.

- We have assistants or “guardians” in the space who work with us and are able to provide physical assistance such as help walking or going to the bathroom; emotional and spiritual assistance should you require it for your passage.
- The best way to receive the sacrament is sitting up with a straight spine. If it becomes strong and you feel the need to lay down, know that it may not be easier as the circulation will be horizontal. If it is strong it is best to sit up or find a child's-pose position.
- 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.
- Try to leave the body in an open position with uncrossed arms.
- Whenever possible, leave and return to your place **in the space between the songs.**

- Cover your mouth when yawning and refrain from exaggerated cathartic sounds. Sounds of emotional release and purging however do not need to be restricted.
- Drink water moderately. Too much water can affect the clarity of vision. Please do not drink anything 5 minutes before and after taking the sacrament.

### **Musical Accompaniment**

If you wish to share music in the space it is best to study to be able to follow and accompany the style of music appropriately.

Our study books and musical notations can be acquired upon request and if you wish to join our study sessions and rehearsals everyone is welcome.

Our Medicine Songs and Healing Hymns are referred to as **Keys**. The Keys seek to promote a musical culture of aesthetic, appreciation and perfection in the individual.

We see that each piece is not written but rather received by the individual in the sessions and the offering of these sacred songs and healing hymns are to be used in the ritual in meaningful and purposeful moments determined by the leaders of the session.

The Song Keys serve to widen the window of perception, contemplation and to awaken the realisation of ancient memory through the unlocking of the doorways to the invisible, profound and spiritual realms and to act as a vehicle for concentration to refine and guide the shape of expansive awareness.

The practice of memorization and mastery of the musical study is encouraged in all of our members and participants.

If you wish to share something outside of the organised house works there will be space after the ceremony is concluded for individuals to share.

## **SUGGESTED BEST PRACTICES DURING THE SESSION:**

### **Breathe**

Just like in any meditation or multi-disciplinary spiritual practice, paying attention to and following the breath is of utmost importance.

You may encounter intense and unfamiliar sensations and moments during the session. Let the breath be your guide and home and always return to it to bring focused awareness and relaxation of mind and body.

### **Relax**

In all entheogenic assisted therapies and rituals it is good practice to remember there is a beginning, middle and end. With our tea, no one has ever been stuck in the middle. Remember the passage “this too shall pass” and find strength and firmness in calmness and tranquility to allow the experience to pass through you.

### **Meditate**

To the best of your ability, focus your mind in your body. Remember the teaching from Padrinho Sebastião to “examine your consciousness” and learn to become one pointed. Notice when the mind moves into unnecessary thoughts and return it to the music in the room and the present context of the session.

### **Trust/Surrender**

Our work here is spiritually guided. We hold a safe container. Remember you are safe and protected and thus let go and allow yourself the experience at hand. You may experience things you do not understand. Do not try to make sense of the experience right away and do not try to put it into pre-existing mental constructs. Just let it be and suspend judgment. Quiet your thoughts and maintain an open, relaxed attention.

### **Ground**

Practice the 3 groundings from Padrinho Jonathan Goldman.

1. Feel your feet on the earth. Connect to the earth.
2. Feel your breath in your heart. Connect to your heart.
3. Feel a vertical pillar of white light moving through you. Connect to the Light.

### **Contemplation**

One should continuously contemplate and use the force of their supplication to direct their being upon the source of all things. Holding their mind at once upon their own physical heart and at the same time the heart of the universe allows a finer equilibrium, strength and firmness to be established in the individual.

### **Practice Prayer**

Ask for guidance, clarification, and help whenever you need it. Find the prayer inside of your heart for the reasons why you are searching. Ask for consolation in troubled times. Ask for peace in turbulent times. Ask for strength and firmness to endure. Pray for the light inside of your heart to elevate your voice to the heights. Remember the masters, saints and mystics that came before you. Remember your spiritual guides. Remember that you are in a sacred space. Release your troubles to the light or to the earth. Then open to receive what you have prayed for.

### **After the Session**

Take a shower. Wash your clothes before you wear them again. The medicine continues to work within you for three days after the Work. Take time to rest the following day. Write down your insights. Give yourself time to integrate and affirm what you have learned and the healing you have received.

And, most importantly enjoy the ride and appreciate the beauty of this mystery.



## TEMPLE PRACTICES AND RITUAL NORMS

- The ceremony is usually structured in 3 or 4 parts oriented around a central altar.
- The use of specific Prayers, Hinarios (songbooks), Hinos (hymns), Icaros & Arcanas (Medicine Songs), Healing Songs and Mantras which are the main guide and foundation in the structure of our healing sessions.
- The playing of instrumental pieces with ritual instruments inform our meditations and contemplations on Silence & Sound.
- The use of herbs, smudges and specific aromas for purification, clearing and blessing of the space.
- There is an opening and a closing. During these two times we ask everyone to be awake, present and aware. This means sitting up and paying attention to what is happening.

## **SINGLE SACRAMENT SANCTUARY**

Please note that Céu do Som is a Single Sacrament Sanctuary 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.

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

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## CODE OF ETHICS

### **Introduction**

As members of this community, it is our aim to uphold a high standard for our spiritual practices and offerings and to provide for the transformation and evolution of all persons seeking enlightenment. We seek to refine our consciousness to make aware choices and act from a place of deep listening and inner presence that is informed by our love of the Divine Manifestation of Life in all of its aspects; to love the Earth, love all beings in existence and non-existence, including oneself; to 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 here 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. Our Code of Ethics outlines areas of behavior and interaction that are potentially vulnerable and gives guidelines for healthy boundaries and behavior.

### **Intention**

Members and participants of our internal works are asked to serve their life and community in ways that reflect honesty, integrity, and wisdom.

### **Financial**

We agree to be honest in our financial dealings and at all times maintain clear and honest business practices. In the spirit of service we strive to accommodate our local San Marquensie brothers and sisters to attend should they request interest.

We endeavor to make these meetings as affordable as possible to our demographic within consideration of the costs involved in offering these services.

We 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 our 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. Participants must also be advised that participation can be difficult and transformative. No claims are made for healing, or promoted as “shamanic” 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 unfold.

### **Integrity**

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.

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.

**Tolerance**

We agree to practice openness and respect toward people whose beliefs are in contradiction to our own. We share our teachings with those who seek this path and these truths with humility and subscribe to the tenant not to proselytize, evangelize, nor advertise our offerings except for within our private community and online groups. To help safeguard against the harmful consequences of personal and organizational ambition we avoid active promotion of the Centre.

## **DIETARY INFORMATION**

*(Foods that have possible contraindications with our 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 contains 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).

## REFERENCES:

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5. Da Prada M, Zurcher G, Wuthrich I et al: On tyramine, food, beverages and the reversible MAO inhibitor moclobemide. *J Neural Transm* 1988; 26(Suppl):31-56.
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## **How important are the food restrictions?**

The warnings about tyramine interaction sound very serious, because they are adapted from warnings about interactions with pharmaceutical MAOIs. There are nearly 100 fatalities on record from food interactions with pharmaceutical MAOIs.

However, food interaction with Ayahuasca is frankly not as serious a matter as it is with pharmaceutical MAOIs, because Ayahuasca is a reversible (short-acting) MAOI, or RIMA. There are no fatalities on record from food interactions with Ayahuasca.

However, food interaction with Ayahuasca can be unpleasant, manifesting as a headache (which can be severe and may sometimes last for days) or as uncomfortable rapid heartbeat, and it could conceivably be life-threatening for a person with severe high blood pressure or heart disease. People with these conditions, therefore, should follow the MAOI safety diet very strictly when taking Ayahuasca.

But, except for people with serious heart conditions and/or serious high blood pressure, food interactions with Ayahuasca are not life-threatening, and the effects go away after hours or days with no lasting harm.



## **MEDICAL INFORMATION**

*(Prescription drugs that have possible contraindications with our 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 affected 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.

- **These drugs and meds can be dangerous with MAOIs:**

- other MAOIs
- SSRIs (any selective serotonin reuptake inhibitor)
- antihypertensives (high blood pressure medicine)
- appetite suppressants (diet pills)
- medicine for asthma, bronchitis, or other breathing problems; antihistamines, medicines for colds, sinus problems, hay fever, or allergies (Actifed DM, Benadryl, Benylin, Chlor-Trimeton, Compoz, Bromarest DM or DX, Dimetane DX cough syrup, Dristan Cold & Flu, Phenergan with Dextromethorphan, Robitussin-DM, Vicks Formula 44-D, several Tylenol cold, cough, and flu preparations, and many others) — anything containing dextromethorphan/ DXM or with DM, DX or Tuss in its name, or anything containing pseudoephedrine.
- CNS (central nervous system) depressants
- vasodilators
- antipsychotics
- barbiturates
- alcohol

- **Illegal or recreational drugs that are VERY dangerous combined with MAOIs:**

- cocaine
- amphetamines (meth-, dex-, amphetamine), ephedrine, MDMA (Ecstasy), MDA, MDEA, PMA
- opiates (heroin, morphine, codeine, and especially opium)
- dextromethorphan (DXM)
- nutmeg
- 5-Meo-DMT

Using 5-MEO-DMT with Ayahuasca or Ayahuasca analogs can be fatal.

- **Illegal or recreational drugs that can potentially be dangerous to combine with MAOIs:**

- mescaline (any phenethylamine)
- kratom
- barbiturates
- kava
- alcohol
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- **Some specific pharmaceutical drugs that should not be combined with MAOIs (some are mild risks, others serious)**

- Actifed	- Clorgyline	- Fluvoxamine
- Adderall	- Codeine	- Furazolidone (Furoxone)
- Alaproclate	- Cyclobenzaprine (Flexeril)	- Gabapentin
- Albuterol (Proventil, Ventolin)	- Cyclizine (Marezine)	- Guanethidine
- Amantadine hydrochloride (Symmetrel)	- D-deprenyl	- Guanadrel (Hylorrel)
- Amiflamine	- Dapoxetine	- Guanethidine (Ismelin)
- Amineptine	- Desipramine (Pertofrane, Norpramin)	- Hydralazine (Apresoline)
- Amitriptyline	- Desvenlafaxine	- Hydrazine
- Amoxapine (Asendin)	- Dextroamphetamine (Dexedrine)	- 5-Hydroxytryptophan
- Atomoxetine	- Dextromethorphan (DXM)	- Imipramine (Tofranil)
- Bazinaprine	- Dibenzepin	- Iprindole
- Befloxatone'	- Dienolide kavapyrone desmethoxyyangonin	- Iproniazid (Marsilid, Iprozid, Ipronid, Revivol, Propilniazida)
- Befol	- Diethylpropion	- Iproclozide (Sursum)
- Benadryl	- Disopyramide (Norpace)	- Isocarboxazid (Marplan)
- Benmoxinb (Nerusil, Neuralex)	- Disulfiram (Antabuse)	- Isoniazid (Laniazid, Nydrasid)
- Benylin	- Dobutamine	- Isoniazid rifampin (Rifamate, Rimactane)
- Benzedrine	- Dopamine (Intropin)	- Isoproterenol (Isuprel)
- Benzphetamine (Didrex)	- Dosulepin	- L-dopa (Sinemet)
- Bicifadine	- Doxepin (Sinequan)	- Ladostigil
- Brasofensine	- Duloxetine (Cymbalta)	- Lazabemide (Pakio, Tempium)
- Brofaromine (Consonar)	- Emsam	- Levodopa (Dopar, Larodopa)
- Buprenorphine	- Entacapone	- Linezolid (Zyvox, Zyvoxid)
- Bupropion (Wellbutrin)	- Ephedrine	- Lithium (Eskalith)
- Buspirone (BuSpar)	- Epinephrine (Adrenalin)	- Lofepramine
- Butriptyline	- Escitalopram (Lexapro)	- Loratadine (Claritin)
- Carbamazepine (Tegretol, Eptol)	- Esuprone	- Maprotiline (Ludiomil)
- Chlorpheniramine	- Etorphine	- Mebanazine (Actomol)
- Chlor-Trimeton	- Femoxitine	- Medifoxamine
- Cimoxetone	- Fenfluramine (Pondimin)	- Melitracen
- Citalopram (Celexa)	- Flavoxate Hydrochloride (Urispas)	- Meperidine (Demerol)
- Clomipramine (Anafranil)	- Fluoxetine (Prozac)	

## Céu do Som

- Metaproterenol (Alupent, Metaprel)
- Metaraminol (Aramine)
- Metfendrazine (Inkazan)
- Methamphetamine (Desoxyn)
- Methyldopa (Aidomet)
- Methylphenidate (Ritalin)
- Metralindole
- Mianserin
- Milacimide
- Milnacipran
- Minaprina (Cantor)
- Mirtazapine (Remeron)
- Mofegeline
- Moclobemide (Aurorix, Manerix)
- Monomethylhydrazine
- Montelukast (Singulair)
- Nalbuphine
- Naloxone
- Naltrexone
- Nefazodone
- Nialamide (Niamid)
- Nisoxetine
- Nomifensine
- Norepinephrine (Levophed)
- Nortriptyline (Aventyl)
- Octamoxin (Ximaol, Nimaol)
- Oxybutynin chloride (Ditropan)
- Oxycodone
- Oxymetazoline (Afrin, Dimetapp)
- Oxymorphone
- Orphenadrine (Norflex)
- Pargyline (Eutonyl)
- Parnate
- Paroxetine (Paxil)
- Pemoline (Cylert)
- Percocet
- Pethidine (Demerol)
- Phendimetrazine (Plegiline)
- Phenelzine (Nardil)
- Phenergen
- Phenelzine (Nardil, Nardelzine)
- Pheniprazine (Catron)
- Phenmetrazine
- Phenoxypropazine (Drazine)
- Phentermine
- Phenylephrine (Dimetane, Dristan decongestant, Neo-Synephrine)
- Phenylhydrazine
- Phenylpropanolamine (found in many cold medicines)
- Phenelzine (Nardil)
- Pirlindole (Pirazidol)
- Procarbazine (Matulane)
- Procainamide (Pronestyl)
- Protriptyline (Vivactil)
- Pseudoephedrine
- Oxymetazoline (Afrin)
- Quinidine (Quinidex)
- Rasagiline (Azilect)
- Reboxetine
- Reserpine (Serpasil)
- Risperidone
- Salbutamol
- Salmeterol
- Selegiline (Eldepryl, Emsam, Zelapar)
- Sercloramine
- Sertraline (Zoloft)
- Sibutramine
- Sumatriptan (Imitrex)
- Terfenadine (Seldane-D)
- Tegretol
- Temaril
- Tesofensine
- Tetrindole
- Theophylline (Theo-Dur)
- Thesbutiain
- Thioridazine (Mellaril)
- Tianeptine
- Tolcapone
- Toloxatone (Humoryl)
- Tramadol
- Tranylcypromine (Parnate)
- Trazodone
- Tricyclic antidepressants (Amitriptyline, Elavil)
- Trimipramine (Surmontil)
- Triptans
- Tyrina
- Vanoxerine
- Venlafaxine (Effexor)
- Viloxazine
- Yohimbine
- Zimelidine
- Ziprasidone (Geodon)

- **Also avoid the following herbs for at least 48 hours before and after:**

St. Johns Wort (if it has been taken regularly, needs two weeks to clear the system)	Ephedra	Nutmeg
Betel	Fennel seed	Parsley seed
Boswellia	Fo-Ti	Rhodiola Rosea
Carrot seed	Ginseng	Scotch Broom
Chamomile	Horny Goat Weed	Siberian Ginseng
Cowhage	Kanna	Sinicuichi
Curcumin	Kava	Turmeric
Dill seed	Kratom	Yerba Mate
	Licorice Root	Yohimbe

\*Special note to diabetics: MAOIs may change the amount of insulin or oral antidiabetic medication that you need. Notes on [Diabetes and Ayahuasca](#).

**\*\*PLEASE NOTE: The above list is by no means complete.** If you are taking any type of medication and are uncertain please ask us.

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