

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#) [SPIRITUAL WORKS](#)

History

In the 1920s, the Queen of the Forest showed Raimundo Irineu Serra, Mestre Irineu, a Doctrine contained in the Forest and gave him the mission to lead it. Nowadays, we know that it is the Santo Daime Doctrine, the Marian Christianity of the New Age.

In almost a century of history, daime communities were founded in the four corners of the world, affirming the need to transform human consciousness through love, self-knowledge and respect for nature, the material expression of our Divine Mother.

One of these communities is Céu do Gamarra, built on the rocks of the Serra da Mantiqueira in southern Minas Gerais, and whose purpose is to keep alive the Doctrine planted by Mestre Irineu and delivered to the leaders Suzana and Fabio Pedalino by godfather Sebastião and his wife godmother Rita.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

Raimundo Irineu Serra was born in the city of São Vicente Férrer, Maranhão, on December 15, 1892. His birthplace was a humble family, descended from black Africans who were enslaved in Brazil. As an adult, he became a man of exceptional physical strength and size, measuring 1.98 meters tall and wearing 48 feet, which was still small compared to the grandeur of his mission and his spirit.

As material life was difficult in that land, as a young man Irineu took the path of many other Northeasterners of his generation and migrated to the North of the country in search of employment. There, in the Amazon region, he worked for a while in the rubber industry until he joined the army. As a military man, he was sent to the Commission on Limits, responsible for drawing up the border between the nascent state of Acre and neighboring countries.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#) [SPIRITUAL WORKS](#)

people with suspicion, a result of ignorance and prejudice, reflecting on his own perception of the drink. However, he decided to know this sacred drink and then decide for himself if it was a good thing or not.

Master really liked Ayahuasca and felt many good things! And so he continued participating in the sessions.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#) [SPIRITUAL WORKS](#)

One day Mestre picked the vine and leaves himself and made the drink, which he drank with his friend Antônio Costa in the little house they shared in Brasileia. When the strength arrived, Antônio Costa said that a woman named Clara who claimed to be accompanying Mestre from Maranhão wanted to talk to him. The Master accepted the invitation and she sent Antônio the message that she would find him the next time he had his drink.

And so it happened. One day the Master, prepared for the meeting...



HISTORY SPIRITUAL WORKS

*think that what you are seeing now, has anyone seen it?" Mestre Irineu reflected and thought that someone might have already seen, so many that were making the drink, that he could be seeing the rest. The lady then said: "What you are seeing now, no one has ever seen, only you. And I will give you this world for you to rule. Now you're going to get ready, because I'm not handing you over now. There will be preparation to see if you truly deserve it. You will spend eight days eating only tasteless boiled cassava, with water and nothing else. You can't see a woman either, or a woman's skirt a thousand meters away.**

Irenaeus accepted His orders and went into the woods, where he was initiated by Clara. During this time he went through spiritual trials, learned hidden secrets of the forest and the world, and faced and met spiritual entities. On the eighth day, Clara returned and gave Irineu the gift of curator and the mission to found the Santo Daime Doctrine. He handed him an orange, which represented the world he would indoctrinate, and introduced himself as the Queen of the Forest, Our Lady of Conception from the heart of humanity.

There, the history of Santo Daime differs from that of ayahwasca. The Daime sacrament is a wine and not a tea and is linked to this Doctrine given to the Virgin of the Conception, while ayahwasca remains a sacred sacrament of many indigenous peoples in the Western Amazon, especially linked to contact with their ancestors. The plants may be the same, but their nature and esoteric character differentiate them.

**"My Mother is the Full Moon
It is the star that guides me"**



[HISTORY](#) [SPIRITUAL WORKS](#)

as prejudice was still high.

Some time later, however, Mestre left the Costa brothers to follow his path and begin the Santo Daime Doctrine proper. Part of this preparation was the time he spent without consecrating the drink, working in the army, building a solid material base and establishing important contacts for the protection of the Holy Sacrament from prejudice and persecution.

It was in Rio Branco that Mestre was an army officer and it was there that the first works of the Santo Daime began. At first alone and then with some close friends like Germano Guilherme, brother to Mestre, so dear to him.

Gradually, he opened the story in his own home. At that time he lived in a neighborhood in Rio Branco called Vila Ivonete. Gradually the word about the miracles of Mestre's drink and his gifts as a healer spread through the city of Rio Branco and the number of people who frequented his house was growing. Whoever was cured or had a loved one cured, immediately tried to become a follower of the Master, carrying the whole family and carrying the good news! That's how Mestre also became friends with many important politicians in Rio Branco who used their positions to protect Mestre, his followers and the Santo Daime Doctrine.

In the beginning, the works were very different from what they were today, because there was no hymnbook! People gathered, consecrated the Santo Daime, and were in a position of meditation, receiving divine instructions. Sometimes the Master called the strength using *calls*, whistles or melodies that he had learned directly from the Queen of the Forest and which served for the physical, emotional and spiritual healing of the needy.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

Cruzeiro Universal. The story went like this:

*Until then it wasn't sung,
It was taking Daime and concentrating,
And only by paying attention
it would be possible to notice
That the Mestre solfeva
For the form to call.*

The Queen at the miração said:

*– The thing will change
Singing this Doctrine
You will present.
– As my Mother,
I have no voice to sing?*

*– You can, yes sir,
Do what I'm telling you,
Let's just open your mouth,
The condition I'm giving you,
And it was just him obeying
That already left singing....*



HISTORY SPIRITUAL WORKS

God you are dear.

[Full anthem: <http://www.nossairmandade.com/hymn.php?hid=191>]

It was the first hymn of the Santo Daime Doctrine. After that, the Master still asked permission for the Virgin Mother to give her brothers the gift of also receiving these divine songs and so She did. The hymnals of Germano Guilherme, Maria Marques, Antônio Gomes and João Pereira, his disciples in those early times, are sung to this day by the daimista brotherhood and followers all over the world receive divine hymns to this day.

With the hymns, Daime's sections became a little different. In addition to concentrating, he also sang! And on holy days the Master and his brotherhood would gather to sing the hymns. The first of these festivities was that of São João, on the xxxxx day at Maria Marques' house, which had a very large backyard to receive that increasingly numerous brotherhood.

However, the city of Rio Branco grew each time and Vila Ivonete was no longer a good place to keep the history of the Doctrine. With the help of a friend, he bought a plot of land still there in Rio Branco, in Vila Custódio Freire. There he realized an old dream of dividing the lands to make a colony for his followers, who so badly needed a small piece of land to sustain themselves.

Most of Mestre's followers – and even residents of Rio Branco – were former rubber tappers. In addition to being far from their homelands and many with no job prospects, as the rubber was a bankrupt market, they carried a lot of suffering and fatigue from the rubber boom times and Mestre knew that because he also worked in that market. The Santo Daime was food and



[THE DOCTRINE](#)

[MARTINGALE HEAVEN](#)

[RITUALS](#)

[COMMON QUESTIONS](#)

[HYMNALS](#)

[PARTICIPATE](#)

[Media](#) [Contact](#)



[HISTORY](#)

[SPIRITUAL WORKS](#)



[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

his house.

*Orange tree full
of good orange
That's how some people are*

Hymn 60 from Mestre Irineu's O Cruzeiro hinário

It was at Custódio Freire that Mestre strove to institutionalize the Santo Daime, thinking of protecting the Doctrine and the brotherhood for when it was no longer present in the flesh. Its name is Alto Santo Universal Christian Lighting Center (CICLU-Alto Santo) and today it is run by the widow of Mestre Peregrina Gomes.

The years went by and Mestre was defining the Daime liturgy and leaving its teachings. At the end of his life he gained great power from the Virgin Mother, the True Wealth, awakening his essence Master Empire Juramidam. So he may no longer be alive in matter, but he remains in spirit in our Holy Drink, like the Comforting Spirit that he is.

"Many think he's deceased
But my São Irineu is alive"
Hymn 23 of the Hinário Daime Sorrindo by Raulino da Silva

He left us his hinário *O Cruzeiro Universal*, with 129 hymns. It contains the entire esoteric basis of the Santo Daime Doctrine. By studying from the heart we can achieve true wealth. It is

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

"The Queen of the Forest
You come and receive
These songs here in the woods
That I come to offer"

Hymn 61 from Mestre Irineu's Universal Cruise

Despite his humble origins, Mestre was a person of great wisdom, leaving us as a great message the purity of his love for nature and for our Divine Mother, the Queen of the Forest. Many were and are his disciples who today are spread throughout the planet, which is due, in a special way, to a dear family of disciples: the Mota de Melo.

Hymnal work with Mestre Irineu present

The Amazonian Sebastião Mota de Melo, the godfather Sebastião, was one of the many people who crossed the path of Mestre and Santo Daime, had their lives transformed and brought the whole family to him, becoming all his followers.

From a young age he was already linked to spirituality, having worked for many years as a spiritist medium, receiving in his device the spirit of Dr. Bezerra de Menezes and with him doing charity work. It was on this path that, one day, his Kardecist master said that he should go to Acre because there would be his mission. He joined the family and he left for there, living in



[HISTORY](#) [SPIRITUAL WORKS](#)

godfather close.

Already very sick and disillusioned, he heard about Mestre Irineu, whose fame in the region was already great! So, he took courage and left for Alto Santo, where he was received by the Mestre who sent him to participate in the section where he received his healing.

With the cure received, the godfather began to attend Alto Santo with his family and the more time passed, the more his affection and gratitude for the Santo Daime Doctrine grew. They became dedicated disciples and Mestre even freed their godfather Sebastião to do works at Colônia Cinco Mil and some works of Concentration.

After Mestre Irineu moved to the spiritual world, Padrinho Sebastião and his family left Alto Santo to start a new phase in the Santo Daime Doctrine, responsible for its growth and expansion to the four corners of the world! Thus, they received travelers from all over Brazil and from different parts of the world in Colonia Cinco Thousand and through them they founded Santo Daime churches in all corners and with their help they founded Céu do Mapiá, in Igarapé Mapiá, in the godfather's birthplace: the Amazon, in search of a life closer to nature.

The godfather Sebastião for the daimistas the hymnals O Justiceiro and Nova Jerusalem. His wife, godmother Rita, presented us with the Lua Branca hymnal. This family, so important in the expansion of Santo Daime, taught us with their strength and songs the value of community life, life in nature and material and spiritual work. The godfather's strength is the strength of his beloved Amazon, with its trees, animals, flowers, streams and huge rivers.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

received a very special mission: to build a church in which the Doctrine should be kept alive and faithful to its origins.



Since its foundation, on September 13, 1987, many people have been received by the Pedalino family in Céu do Gamarra, whose complete history can be accessed [here](#) .

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#) [SPIRITUAL WORKS](#)

** FRÓES, Vera. Santo Daime. Amazon Culture: History of the Juramidam People. Manaus: Suframa, 1986. Excerpt: p. 33 and 34*

*** FROM BIRTH, Saturnino Brito. In the White Moon Glow. Brazil: Fundação Garibaldi, 2005. Excerpt: p.*

spiritual works

In Santo Daime, the rituals or spiritual sessions are called *Work* and there are different types of work that are distributed throughout the year in a **liturgical calendar** .

Work is transformation. As when we cook we transform food into a meal through our physical work, in Spiritual Work we are able to transform ourselves. By silencing our ego and expanding our heart, we are capable of great transformations and healings.

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

Every work we participate is a chance for a new lesson and a new transformation. For the works, as Mestre Irineu tells us:

" Firmness in thought

to follow the path

Although I don't learn much,

Always learn a little bit ."

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

women have specific uniforms.

Uniformed and non-uniformed participate in the Works in the same way. Both consecrate the Daime and sing hymnals. The difference is that whoever wears a uniform took upon themselves the mission of following the Santo Daime Doctrine as a Soldier of the Queen of the Forest, always seeking a posture consistent with this very important mission.



THE DOCTRINE

MARTINGALE HEAVEN

RITUALS

COMMON QUESTIONS

HYMNALS

PARTICIPATE

Media Contact



HISTORY

SPIRITUAL WORKS



Learn more about the different **rituals** of the Santo Daimé doctrine .

[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

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[THE DOCTRINE](#)[MARTINGALE HEAVEN](#)[RITUALS](#)[COMMON QUESTIONS](#)[HYMNALS](#)[PARTICIPATE](#)[Media](#) [Contact](#)[HISTORY](#)[SPIRITUAL WORKS](#)

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