

# Interview with Padrinho Alfredo, April 1996

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## The young years

**HB** : When were you born and how was your youth ?

**PA** : I think I have only one document you could call a birth-document, but my mother thought it was not very good, because the priest that appeared in the middle of the jungle to do the baptism was not reliable. On the 17th, they gave me the name Alfredo. But on the word of my fether Sebastiso I was born on the 7th of january 1950.

I will start when my father was still raising his family and passed through certain experiences himself and found somebody who gave him instructions until he came to a point to know who he really was, and what he really had, which was this spirituality that we speak about uatil today. It is good to call attention to the point that my mother has this knowledge much more matured. When I was six ysars old I started to understand and I started to see my father doing spiritual table-work when somebody arrived looking for healing, but I did not know very well what it was.

But with six years old I understood and at the same time I started to participate. Waldete was older and I remember that we already participated in a way more like a boy, without responsibilities.

I lived in the jungle until I was seven years old, and it was not like now in Mapia, where we can find teachers. We had only my fether and my mother.

I remember very well the house quite full of people, I remember somebody had a water-belly, another one was shot, others with head-aches and other disturbances. My father opened the work, calling his guide, the one he had learned to work with through the person mentioned before. The guide's name was professor Antonio Jorge. He was the guide that gave guidance concerning the healings, whether a person needed an operation, fysical or spiritual, and other things. Later my fether moved to Rio Branco, where he had a good friend, compadre Oswaldo, who worked with Umbanda. My fether had had visions since he was six years old, about heving a tesk in the worid, but until now he never had been able to realise what these visions were. But he knew it was not an hallucination, he knew they were something real. He saw, he knew, developed, worked with his hands, and later in the Daime he saw all this again, from the cradle until the end. But it was compadre Oswaldo who put him in the right direction. It was in Rio Branco that I got the opportunity to go to school and get some cultural ebuication. After three or four years I knew how to read and write, and I joined in the works that my fether continued doing in Rio Branco, where he immediately attracted many people. Slowly I started to do the administration and organisation of the works. Many things followed but they are difficult to remember in detail. Healings happened and other things and then came spiritual attacks against the old man, from macumba<sup>1</sup> because he started to be wellknown for his healings. The thrests went so far as.... One day, I was with him, he was drinking cow-milk with manioc flour from a tin cup, like he used to do, and he went to stand at the window, and suddenly he was pushed and something hit him. He thought it was some insect and started moving about to see what it was, but nobody macumbeiro's, and I accompanied him always. He also went to Antonio Geraldo from Barquinha, where was Daime and he took Daime.

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<sup>1</sup> Macumba : A Brasilian word primarily used for spiritual vorks associated with a low astral, cq witchcract. Macumbeiro: someone who is practicing macumba (HB).

**HB** : So Padrinho Sebastiso's first experience with Daime was with Barquinha ?

**PA** : Yes. There is some document about this with Antonio Geraldo, where he says: "Sebastiao took Daime with me for the first time, here, but he was not to stay here, he was from Irineu." So Antonio said to my fether : "Your problem is very strong, you go look for Irineu, for the Daime too, but go to Irineu." He went to a spiritual group in Rio Branco, he went to different centers, and took two sorts of mediums home, one a woman who worked with Caboclos (spirits from indians). Working with the Caboclos, my fether started producing lots of slime. This went on for several weeks, he was producing lots of slime every day. It was so sticky that he could pick it up from the floor with a wooden stick and lift it up to his own height, and the slime would stay glued to the wooden stick. All night he was trying to get rid of it, coughing it up, trying to vomit it, sometimes he thought it was an insect coming up in his chest, but only slime came out. He finished this process, and the date is registered, when he received his first vision with Mestre Irineu, where he fell on the floor, and the spiritual doctors arrived, in white clothes. In the church was a room, where the people were dancing, and a veranda where the new-comers took Daime. They took Daime on the veranda. When he went to take Santo Daime, Mestre Irineu asked him: "Are you a man?" My fether answered: "When the midwife took me out, she told my mother I was a man." And Master Irineu answered: "If you are a man, hold firm and you will see." And at the time of the vision, people were passing by and he wanted to give up, but he remembered what Mestre Irineu had told him, that he could stand it, if he was a man. But he fell on the veranda anyway and the hscal came to put him comfortable. Then he left his body, and he saw himself, Sebastiso. The spiritual doctors took out his wMole skeleton with a pair of sizzers. Showing it, they opened his body and took out his liver, or something that looked like it, and took out two insects. They turned to his spirit and said: "From this you will not die. Ready, you are ready." After this he stood up and swept the dust from his clothes. He already knew these spiritual realities and had left his body by himself before. About the operation he said that he had witnessed everything, he confirmed everything that had happened and we started to work with the Santo Daime. We went to drink the Santo Daime ourselves, but we did not do the healings with Santo Daime. We continued doing the healings with the spirit-helpers of my fether, with the spiritual table that he had since he was born. When my fether talked to some relatives close to him about the Daime, his spirits arrived. The spirits said they would stay away from him for ten years. They said that fether was already on that very special spiritual line where he could have the best conditions to teach the people that gathered around him. He called them to attention many times, but they were very rebellious people. The spirits said that now his work with Santo Daime would follow and that he would perfect himself through Santo Daime. My mother cried about having to miss Antonio Jorge and the other spirits. Then the family got more close together, except for one family-member who believed in the work of my fether very strongly. That person was Maouelzinho, who once wanted to kill himself with a knife, but Sebastiso took two spirits from him and doctinated them.

## **WORKING WITH PADRINHO SEBASTIAO**

**NC** : When did you start working together with padrinho Sebastiso?

**PA** : I was participating in the table as a president of the table, praying and doctinating the heavy spirits and helping doing the healings, in practice as a member of the family. Without

being really the president, but sitting at the head of the table, looking, very informal. We did a lot of works, very serious.

**NC :** But how did it come to you? It came to you because padrinho Sebastiso talked to you about all this, telling you that you should do this or that, or did this come naturally?

**PA :** He used to talk to me in the sense of the days there would be a work and there would be many people coming, there would be a big organisation and he was always , you know. He would not write anything down, he had it all in his head, but then we would be getting it together. Before I did this part of the organisation, I saw people doing it for him on other opportunities, as there were others that also knew how to organise, because he also had companions, that would talk about spirituality also. Then, in this work I started being really the president of the table and being in the Daime I already was a person of trust for my father, even so that he gave the hymns he received to me, to look after them. I was the one having to carry the weight of his Hinario, being myself very lazy, without knowledge of the beauty that it carried. I was about 18 years old then. Then, when it got around the seventies I was already in this train, I started to be his accessor in Cefluris, and when we had to make a registration-system I already came in to do it. This was the first Cefluris, when it started to be registered and the President was not me, but I was the treasurer, because I was the person to develop the organisation. I was the one who knew what we had to spend and what else we had to do. It was me and my father. We started to make the 'church of the 5000' (Colonia Cinco Mil), that was the old Cefluris. When we went to Rio do Ouro, my father said to me: "This part is for you, the organization is for you, and leave the more spiritual part for me."

**HB :** How was your first Daime experience and what was it for you?

**PA :** It was good. I dissolved inside the beauty of the hymns that were sung at those times, I learned it all in a miração that I do not know how I was, and this I do not know how to tell, everybody was having visions in their places, the hymns were taking me to places, and I was seeing things....some times I was dancing and the hymns would take me with a miração from the Daime, and I would get lost in the dance. I can just say that inside the miração there was something very beautiful. What would disturb me sometimes, was to be in the middle of the people in their own processes under the strong effect of the Daime, I was a little taking care of those people. I had to take care of those people to make sure that the mazurka would go right, and the mazurka at that time was difficult as they were so 'pegado' (taken by an other force, HB) and the energy was going round and round.

Then we go along with it all. When we watch my father in his own story to follow the Doctrine of the Santo Daime, then there came my first hymn. As soon as my father entered the Doctrine, he started to receive hymns straightaway, and when he had some 15 to 18 hymns himself, I started to receive my first hymn, it was just as I entered the Daime myself . I was about 18 or 19, in 1970 I was 20 years old and I already had more than 1 hymn.

In this time to write things down was not much part of our remembrance. All the hymns were written without saying, look I received it this day, some times we would receive hymns that would not even go to the book.

I know that registered in the book of time, in my father's Hinario in the year '70 to '71, he was in this hymn:

Esta vinda de setenta Ja passou setenta e um cuidado meus irmaos um um,um um.

This was hymn number 83 of his Hinario. It was when Master Irineu died.

## RECEIVING THE MISSION

**HB** : When did you see that the Daime would be so important in your life? At what age?

**PA** : With the first hymns, and some cures of serious problems and diseases that I also passed. It was then that I started to develop much of my spiritual knowledge in the sense of knowing nature, to penetrate in the values of the things from nature, to meditate the sun. I had many teachinCs with the Daime outside the works. Daime that we took in the forest, and Daime in feitiros, learning for feitiro, then I also had a lot of visions, visions and intuitions about what is happening today. I also had a lot of fear, fear and an intense feeling of nervousness because I saw that I was going to expand this Doctrine and I saw that it was too big, very big and too strong spiritually. And when I saw all this, I also saw myself and felt myself too weak. I got worried about what the mira,cao had showed to me and I wanted to think that it was all a lie. I could not accept and I got worried: how could I be able to take this to the world?

To the point of being very worried because I did not have much cuRural knowledge and there were no people to help me at that time. And in this time the Daime already suffered persecution from the law, persecution in this sense. And then also without heving anybody yet, and there was no ramification yet, and I already knew that all this was going to happen. I even came to a point that I asked to die. I said: "No, I prefer to die!" Only later, while doing other studies, I could see that all this was already an attack against this plant so that it should not prosper. Because the Daime has many branches, but this branch from Master Irineu, to talk about it as my father did, is placed in a very high dimension, only the old Mota talked like this.

And he made it known among the people that he gathered, that he only found me, Alfredo, to speak what he wanted to say.

Then the persecution came on top of me for me to give up .

## THE DOCTRINATION OF REI TRANCA RUA

I was always in the study for knowledge, meeting with rebel spirits, curing disesses, that you must have read about in Alex Polari's book. This was an episode with a *macumbeiro* called Ceara, who entered in our life and made friendship with us, he would take us with his car, every day to whatever place my fether wanted to go. My fether gave himself to him for 5 months, appreciating his work. Sometimes he would come to us in the middle of the night and say: " It is midnight, but you heve to go with me to Rio Branco now to do a work. And then we would say: "Okay, let's go."

My father saw before in the Daime that this story was coming, that this man was coming. After pretending to be a friend, he told me while he was driving the car and I was sitting next to him, that many times he wanted to use that car to finish with the family of my fether. And

on another opportunity, he also said that, if he could, he would end my life, so that I would not expand that thing he was seeing over- there. That was the Doctrine of the Daime.

Even though he admitted that the main spiritual line he was following, was from Rei Tranca-Rua (The king of the Closed Roads, head of a line of spirits called Exu's, belonging to an African spiritual tradition, HB) and the main spiritual line we are following is from God.

It did cost very much for my father because only his vehicle (meaning his body as a medium, allowing to receive the manifestation of such spirit, HB) had conditions to bring forgiveness and to give to Tranca-Rua his health through the Daime. We arrived at a point that this spirit Tranca-Rua, declared and confirmed in one of our table-works with a lot of people participating, that he was healed. His crippled body got straightened, visible for all of us through my father's body, and that, on heaven nor on earth, exists another confirmation of his healing from the King Tranca-Rua like this one.

There does not exist in heaven or earth, another medicine for everything, be it for the physical body or be it for the soul, than Santo Daime and Santa Maria. In the line of justice well understood, in the line of justice from my father, who said that this justice was very serious spiritually, and that he will prove it with the passing of time.

**HB** : I heard that this spirit from the black line after he was healed by the Daime, now is helping the Daime, as a protective spirit, with the healing of other spirits. Is this true?

**PA** : Afterwards there were many other works where he was perfecting himself and he became the guardian of the Terreiro (place where spirits can manifest during the works, HB), of Sao Joao. In exchange for the benefit and healing he had received, he had to confess and tell in the presence of my father why his body got crippled. He said that he himself and many people had thought that if pride, if greed, if lies, if jealousy would be truth, he would be the king of the whole universe. He was just telling how he got sick and how he received his cure.

It was like this with some great kings, whose history we happen to know. He believed himself to be so big, so great, that he would send to kill or do other evil things. They were not weak beings, they are powerful beings. My father even made an alliance, and Cefluris has this paper, to join with all the knowledges and all the spiritual lines as an eclectic center, not to be at war with anybody.

For this the members of Cefluris need to have a profound knowledge about spirituality, about what suffering spirits are, what it is to have a cure with the Santo Daime, what are the different spiritual manifestations in the Santo Daime. How the person comes to know and to respect which spirit, which sort of entity it is, from which *falange* (line) it is coming. This respect is important, the respect, materially and equally. Master Irineu used to say: "Respect all from the child to the ancient."

## **THE ECLECTIC ASPECT OF THE DOCTRINE**

**HB** : It is very interesting that Cefluris is eclectic. How many 'falanges' or lines do you recognize at present in the Daime ?

**PA** : Inside Cefluris there is an alliance with Umbanda, through the Caboclo Tupinamba and the physical person registered in Umbanda is Baixinha. `

There is also her companion, Marcelo, the artist that plays the flute who plays the hymns very beautiful. In Mapia we have Maria Alice, and the Caboclos that Vovo Corrente also knew in this sort of work. All of this joined together in this spiritual table from my father, as my father had a very elevated spiritual table, a White Table. This White Table has witnessed many things, and with the passing of the years he was showing it all to me, and everything that was happening to him during all those years, I saw. Then he showed also that, one time when he incorporated a Caboclo, while he was working in the field with the corn and with the tobacco, because we used to work a lot during the night to harvest our corn and our tobacco to smoke, working with beans, rice, he used to work during the night. During one of these working nights, this same Manoelzinho that used to believe in this kind of spiritual works, believed in the work of my father and believed also in the work of Caboclos, he used to say: "Do not play with the work from the Caboclos. Do not play because it is very serious, it exists, the work from the Caboclos does exist."

This day then, we were working, cleaning the beans or working with the tobacco and Manoelzinho started to play, singing the *ponto de Caboclo* (name given to specific songs to invoke these entities, HB). And then, suddenly, my fether acted different, like he incorporated a Caboclo. And then the night was passing, the man who whistled said: "It is a Caboclo, you cannot play." And he started to talk to him, and meanwhile the time was passing and we could not do anything to make the Caboclo leave, to go away from the vehicle (Padrinho Sebastiso's body as a medium). Then at last Manoelzinho had to go to get somebody who really knew about this. Then when Manoelzinho started to talk like: "I am going right now to fetch somebody." My fether said: "Do not be stupid, and stop to whistle about what you do not know. Singing ponto de Caboclo, while you do not know anything about it. I came just to give you a lesson, I am going away." Then the Caboclo left, restauring some respect. And then my fether started to incorporate and show himself as a being from the sea, from the water, a being from the forest, beings, and beings and more beings that would come, and he did not heve to write any pages on the different 'atuação'(actions of the beings through a medium, HB) that he had of different beings. And all this inside a spiritual context because spirituality exists and it is serious. And there are *falanges* that are very violent.

**HB** : The traditional ayahuasca was for the indians. People even say that the Incas were using it. Do you heve any connection with this?

**PA** : Well, I see everything as spiritual beings, there are many and there is a vast field of study, very profound that even I am not penetrating very deep. But if a time comes when we get interested about it and want to penetrate in the spiritual knowledge, using vehicles for the entities to arrive and to manifest, there will be a lot of entities coming, lots of spirits can arrive like with my fether. He received a lot of spirits that would speak in all sort of different languages and ways.

There is a certain connection with some people like Chico Corrente and other people that were alive as indians before. Indians believe in the spirit, they do not believe in God like us, but they do believe in the truth of thinOs. This is a field that is good for us to explore so that we are able to recognize which force is in each of those entities that manifest here. Whether they are Incan entities or Christian entities, because we also still have to identify our brotherhood,

not only in the sense of knowing that we are all brothers but also in the sense of knowing to which line they belong.

And working with the open spiritual lines is more easy, because the Daime brings and shows them and we can also interact with the entities. But in the moment I feel that Cefluris is very busy with teaching the basics of the Doctrine.

## THE BASICS OF THE DOCTRINE

**HB** : Can you say in short what are the basics of the Doctrine, of Cefluris work?

**PA** : The basics would be the ambience of the work, the Hinario as celestial music with capacity and the mediums, vehicles developing without delusion. This foundation being ready, then the depth is great.

Because then we can work with the spiritual entities, and have the opportunity that a *Pagè* (name of an Indian healing entity, HB) manifests himself through a medium and give a prescription of medicines. If the person is under the influence of black magic done against him or herself, it is more easy when the medium receives a *macumbeiro* that knows how to heal this to be able to get through. The healing with the Daime is easier, now being only in the Daime, all this happens, each one in his own place and each one in his own line, but all this happens, it is all in the hands of the Master. The Daime is the Master that unites all in one. The more we amplify ourselves and prepare ourselves, the more prepared we will present ourselves to work. I feel that from this comes the depth of this work, where we can drink the Daime or not drink the Daime and open a work from Umbanda, and everybody feels the force, everybody sees that it shakes, that we can have visions of the entities. Be it an Inca or an Indian from the Amazons, or an American Indian.

**HB** : What happens when someone drinks Daime?

**PA** : What happens is that the a person is going to provoke, meaning to throw up, the impurities from himself. He will also invoke a divine being with the capacity affirmed by Master Irineu and by my father, very qualified. A good vehicle, if it is dirty, has first to work to clean himself and second, to benefit from the divine beings that are all knowledge. If it is clean already then it is ready to study. In the first time they usually are all dirty, I took a long time myself, but when I decided that it was a cleaning up,

I would do works to clean myself. When I discovered that it was a cleaning, knowing that it was suffering, I had a lot of fear, I faced sufferings that were a lot for me to clean. Today I have a little fear to suffer a bit, but there was a time when I did not have it, that I would drink the Daime and also started to work with Santa Maria. I would make an appointment with people to drink the Daime, for the people to provoke, meaning to throw up, for them to clean themselves. There was a time that I worked very well like this, the time of Sao Miguel, and also used to purify myself. if there was a disease in me, or if it was problematic anyway, with a lot of suffering and I was also very rebel in the sense of wanting to know any how, and sometimes when we are such rebels we hit our own faces. Then I would prepare the Daime, do a concentration, and drink it, and I would already look for a corner, and a few minutes later I would start to feel like hhhuummm, some times with a lot of suffering rrrhhooo, with pain, with things that many times come like this. Then after that I had to sing, then the force would



come for me to sing, to expand, to shine that work with that energy. I passed like this a long time.

When I come here in the next time, we can do a work of Sao Miguel.

## **THE HISTORY OF SAO MIGUEL INTO SANTO DAIME**

**HB** : What is the place of Sao Miguel in the Daime? Can you talk a little about Sao Miguel and Sao Joso, because they are very old in the Christian tradition and very important in the Daime.

**PA** : We discovered this importance that you said about Sao Miguel in the works of cleaning, in the work of forgiveness, in the fight with the ashamed spirits. Many times we have seen this entity of Sao Miguel coming to my father and manifesting itself through him, and my father would look like an angel, very strong. Later he would actuate and say: "I am Miguel." Before that he would actuate as a being, who did not reveal his name. Also in me, at the time of Sao Miguel I would work always irradiated with the presence of an angel, with the presence of one being, a warrior. We trusted that our work of Sao Miguel could pacify everything, and that he does whatever is necessary inside the Daime. At one time we had a star work with very strong actuation, where I actuated with Sao Miguel. People would actuate with the devil and they would come dragging themselves to my foot, and place themselves under my foot, and I was with the force of that entity of forgiveness, of cleaning and of love, from the family of the Master. It was nothing from macumba, nothing like working pulling water, as all the devils at the foot of Sao Miguel, they come only to fall down at his feet, because Sao Miguel had nothing else to show than power, the force of being.

When devils are bothering, you can also surrender to the force of Sao Miguel, and make the devil shout, cry and scream and so on, but the tendency and the goal is that he asks forgiveness and that he will be taken to the field of higher doctrination. **HB**: So if you do a work of Sao Miguel, Sao Miguel specifically comes to this work? **PA**: If the work is within his agreement, he will come, if the work is well-done, he comes. In the cleanest and nicest vehicle he will manifest himself.

**HB** : What is the difference between a Sao Miguel work and a trabalho de Cruzes? **PA**: The first difference is that Master Irineu founded the Cross-work, and I founded the Sao Miguel-work. It was given to me by my father, spiritually it was getting strong for me and I have a very big need to defend myself. It is a work that opens the spiritual table for all kinds of lines and the Cross-work forces that problem to manifest itself. The Cross-work is more to drive away and Sao Miguel is calling and driving away, but they only work when done in the line of my father and Master Irineu.

Only Sao Miguel has this good education with all the spirits. Doctrination in the line of my father and Mestre Irineu, because the others send the spirits to hell. The others who work with Umbanda around here, when they do a healing with a suffering spirit, and he does not want to go out, sometimes they tie him up and send him to hell. And in our work we try to get them to the light.

**HB** : (on a personal question) I remember one time when we did a trabalho Estrela with many 'atuação's' in Mapia, you remember that? I still do not understand what happened then and there.

**PA** : I do not know if I already told you about resignation in this kind of things, whether you understand or not? There is already resignation that Master Irineu gives for this kind of things. He says: "Ten years, fifteen years is still little for a person to understand a subject like this." Many times he will understand after already ten years in the Doctrine and then he will sayMAaah, you see?"

So maybe you even went into a *falange*, that we still do not know here. Because I, as president of the Table, only determined that you were having a *atuação*, but I could not determine from which line, neither what for or why with him, because it can be some of his past that repeated itself. It can be, that within ten, fifteen years you, yourself find out: "Aash, no, it was an actuation of a being like this or like that"....a being which had it is tongue cutten out....I know that it was a very strong thing around here (Alfredo is making a gesture here) But I also saw like that, worse, better, and much more and in many people, in Master Irineu and in many places. It was not the first time I saw it, it was no fright.

## THE ANGEL OF SANTA MARIA

**HB** : I like to ask a question about Santa Maria, because if you drink the Daime, the energy from the Daime comes. What makes the difference in a work with Santa Maria?

**PA** : In Brasil the first difference is that the Daime is more or less clear, because it is legal. But spiritually, and now I am quoting my father, Santa Maria calls more spirits, more entities, that is why it is recommended to wait three or four days and then use it to enter a more profound study. But in daily life sometimes you can fall down, and according to my father, to be used by the spirit of some addict that died, but wants to get satisfaction through the vehicle.

**HB** : How do you see the cannabis used by young people in the coffeshop-culture, like beer in a bar?

**PA** : Well, it is inside the big cooking-pot, boiling all together. As She is the gatherer and Jesus Christ the Saviour, if one of them is called by the spiritual force, he will come to the Daime or will modify himself between the others until having a sort of consecration with her. That is not difficult because God is in all places. Even among the people of the Doctrine there is the danger of losing themselves, because of using every day and instead of progressing, they only walk in circles. And then my father had the courage to say there that the use was something spiritual. That he had received this plant as something spiritual. He had a vision, that showed him a form of using that would support this plant, which is not a bad plant. Bad are doing those who make bad use of her. It is the same as with Daime, many people around here drink Daime...

**HB** : What do you think of using Santa Maria with tobacco?

**PA** : I see that for me it is not okay. It could be, like somebody wanted to explain me once, that it was Shiva who sent it. It could be a first step for the liberation of the strength of hasjish,

that is Santa Maria, and the letting go of the heavy tobacco-habit. HB: Because tobacco has a spirit, nicotin has a spirit.

**PA** : The mix of hasjish and tobacco spiritually is half a step, but who wants to do the whole step, has to go by the standard of Santa Maria, as the angel said, nothing of marihuana nor hasjisj. If we stop smoking Santa Maria for a few days, and then we could open a work, with one pito for each person, to see what happens. You know, to see really what will happen. Then we will be taken away from the day-by-day noise. I know how to do this, it is a spiritual work, but I do not do this in Brasil. I can not do it in Brasil in the cities, because it is illegal and I do not have support. But even then, if the people would listen.... but nobody listens. It is not me, who is saying, there are tapes with my fether himself stating the norms of the Santa Maria to transmit what Santa Maria, the very mother, has to transmit. It is not a lie at all, it is truth. If nobody cares, it will be painful, 'the stick will enter'. I can tell you the following: For here, where it is possible to have Santa-Maria works, for you to penetrate into what I know and my father knew and a lot of people know already, every time more, is to stop in agreement all together. Few people were able to do like the angel said, like my fether said. Because of lack of capacity to penetrate into the beauty, into the place where my father said is Santa Maria

**HB** : In Holland we have the situation, that many people use Santa Maria. I heard some one say, that Santa Maria gives comfort and tesching. But to people who use all day she gives only comfort.

**PA** : I continue here taking Santa Maria into this great study...that everybody studies, but I already said to almost everybody, and now I am saying a very serious thing, that is what was said during the last days of old Corrente. When he was giving testimony that I was the person chosen by my fether, having the capacity to take ahead the real study of Santa Maria, and that in Mapia it was very difficult. I had to suffer a lot because everybody wanted to do as pleased them. That I would see who wanted to join me in this knowledge, this science, and work with this people who want to penetrate into this science, but that I obey the instructions so that she can show... If on the contrary this would not happen I could go to another 'seringual', me and my family, because it was very strong, the whip that Santa Maria has outside the norms of it.

**NC** : You could even die, isn't it ?

**PA** : Yes ... soon because nobody obeys 3 days before going to the church, since the time of my fether nobody wants to obey. Nobody keeps one day to smoke on the ora,cao at six o'clock. Everybody wants to smoke anytime, plant any time like it was free. Well, then she did not have any spirituality to show in this way. Because we do smoke and do anything that comes along, anything we want. You can smoke and do everything wrong,... so she does not have any spirituality. That is not Mother, it is mother Exu, black magic. Black Mary. The same power acting upside down, in the line of black magic. So it is good the loving, it is good to make love, it is good to do many things with her, understand? But the best really is what she has on white magic, that is what my father taught, and you can only do it when you stop, when you become des-addicted, stop 5 days and do the work, stop 2 days and do the work, you understand? A work that takes 5 hours. Only it is not what everybody wants, they just smoke and start esting, later go to their work. It is Santa Maria, but it is half on the line, you understand...like within the shaking, there is no security. Now, my father said: "I have faith in God that Santa Maria will manifest and show herself and the person will be satisfied with 15

days. Old Corrente said more is not necessary, every 15 days a work of Santa Maria, he will be satisfied, because she showed herself. Heals and so on... "

But with day by day use she brings something else. But the people from Mapia do not believe, believe but are not able to, I do not know....The people of Brasil are stubborn, aren't they? The people of the law (CONFEN) said to me: "Your people are very hard-headed." And I said: "Look, Cefluris is not responsible for Santa Maria. Santa Maria is a study apart, who knows how to do it?"

Now, within all the experience that I have in this study where she took me, she is teaching me for a long time. To be short, about a quarter of my life I have been taken for teaching and meditation of the forest of nature. She always showed me the lineage of calmth and study and knowledge; of things of illusion and vanity I took distance. So without doubt, this is the experience we had, and father still did legally because it was within an innocence, you see. He did the works at 'Colonia 5000' because he was within an innocence and the law declared that he had done it until there, but from there the Santa Maria (the angel told him) was the same marihuana from the drug-list.

It was when he said that he had seen perfectly that sKe will be in force and I stayed. Old Corrente confirmed this, that I stayed to see this work of Santa Maria, that I know, that I am talking about being in force and winning adepts, winning vantage, gaining cures, you understand ?

**HB** : Then it is very important for people to learn how to make proper use of Santa Maria?

**PA** : It was surprising that Padrinho Corrente could not stand up by himself any more and spoke very strongly. Asking me if I had forgotten that in a Star-work father told me that I had to continue this work with Santo Maria and that I had promised that I would continue this work. And I told him 'yes'. And he asked me that time: "Do you really go...?" He told me that if I would find the people wMo would do as the angel said my work would already be 'in force', even if it would not be in all the places that I wanted.

For example, if here in Holland, the use is allowed and we want to do as the angel said, then this is the work my father passed to me, old Corrente saw and before dying confirmed that it is a truth and has to happen. And I saw an expansion of the same size as the Daime. My hino of Santa Maria says that she is of my command, and I never commanded that people use it everyday, any time.

If they give me I join, I have never stopped and she herself is my security, if not.....

But there is this vision of Padrinho Sebastiso, me and Corrente that she will manifest and there can be a very beautiful work and we gain a position for her and maybe even liberate her in the future. But for the moment it is a work that you do without even worrying about liberation. And I asked: "How do I do it, grandfather Corrente?" He said: "If there are men who keep their word, it is done." When Corrente spoke to me it was 15 days before his dying and he talked about many things, even a Hinario in the forest in white farda I will have to do this year. Something from papai for me and Corrente confirmed, that I could not let it pass anymore, because I am sleeping a lot and let pass many truths that the old entrusted.

Something else he entrusted was to go ahead with Sao Miguel works.

But finishing our talk, I am talking seriously with Holland, with you and with Geraldine in time to make appointments to do the receipt of the angel. I do not want anyone to say: "It is Padrinho Alfredo", it is not me! Father tried, and it did not work, because nobody wants to keep his word.

Corrente confirmed, if you meet 5, 6 persons who do the work, you can invite a sick person and the cura will be the same.

The same table Daime gives, Santa Maria gives. What Daime gives, Santa Maria gives. I can even say it is something of the Holy Spirit. That not only the Daime, but with Santa Maria within the same work we can do the same expansion, the same Hinario. It must only be very well applied, and with a lot of trust. You can have 50% Daime and 50% Santa Maria, or only one of them. For all kinds of sicknesses including attacks from suffering spirits, sick spirits, handicapped spirits like TrancaRua was, there is no better medicine. It is the Father and the Mother, that is it. Confirming the power of the Father and the Mother creators.

Nature with the capacity to rebuild the weakness of the material, the mind and the spirit, applied with wisdom, not with addiction.

**HB** : That is the situation in Holland, that we have so much freedom, you can buy cannabis everywhere, and many people do not know how to use.

**PA** : If a church wants to commit themselves to do some works, then I can give proof whether it is true or not for us to supply a Santa Maria ritual, that is also from Daime. By the way, my Hinario acts very good with Santa Maria. I do not want to put Cefluris here with Santa Maria, I am saying that the Doctrine of Santa Maria, which she gave me, I can expand in the place where people want to gain from it. And not only my Hinario, but also my father's, that is the first, isn't it? When we have an expansion of the gathered knowledge in the head of many people who join the works and study a lot with Santa Maria, that can supply a 'life-bost' for the times of today.

**HB** : Some people already have difficulties with entities and when they use Santa Maria they get many problems, because the spirits come, and many times the cannabis is blamed.

**PA** : They are entities and control is needed. That is why Santa Maria works are very serious, according to old Corrente. But because in the Daime we already use Santa Maria, we have the responsibility to control this, you understand? And Santa Maria through white magic, not through black magic. This is very difficult to be changed, all of us have a dark side, a low side, to use a joint and do anything. Now we need to know her spiritual strength, truth, chastity. About this subject Cefluris is in a difficult law-situation. If we, for example, use her every fifteen days, it will be more difficult for the police to get us, and the consumption will be less. Like that it is easier to organise a big work and then you can rely on it that she comes and acts very strongly and when you close the work the entities will go, all cleared. You have to have a lot of wisdom.

**HB** : In Holland it is easier for the people to accept the spiritual aspect of Santo Daime than of Santa Maria, because of misuse of cannabis, since it is not used in a sacred way.

**PA :** With resson, she does not have a Doctrine in the worid.

**HB :** It is good that the people have this information and know that it is a serious study.

**PA:** The Doctrine is very serious, and the person is part of a brotherhood....

**NC :** But we can not say that Cefluris is saying this, isn't it?

**PA :** You can say that Padrinho Sebastiso confirmed and received the study, that he once did, that was within the law, you know... To use Santa Maria brings along some norms and rights, it is not a drug, which is material use, but it is spiritual use, and then you need a ritual.

## **THE CONNECTION BETWEEN SANTO DAIME AND OTHER ENTHEOGENIC PLANTS**

**HB :** Can you say something about other teacher-plants, like peyote from the Native American church and San Pedro, and which role they play?

**PA:** It is a very serious thing that deserves a spiritual study. I did not continue these studies because it is one thing at a time.

**HB:** Do you see groups around ayahuasca and peyote come together?

**PA :** Without doubt. The experience I had with Sao Pedro was in a context of healing, of cleaning, but temporarily. I do not know any Doctrine around these plants. At the same time, in places where these plants are free, I think that our study was sufficient to work with any of these plants, because the guide of all these works that can heve healing power is the same. There is only one guide, that is spirituality itself. So in places where taking mushrooms is free, but without a Doctrine, I can say that there exists a Doctrine. When a person only uses them as a hallucinogen, that use has it is limits. But here we are talking about spirituai knowledge and the knowledge of plants. So in the case of Holland we can experiment with the instructions of the angel and see what the spirit of Sebastiso Mota de Melo will open in this way. This will be like a work with the Daime, with the same power of Juramidam, with healings and miracles. But the members need to follow the instructions. Evecybody has his own little bag, and a place to put the ashes. My fether said, one 'pito' for three persons is good enough for the beginning, but if the people are already disciplined within my direction, and stop a few days, everybody has his own pito, and smokes what and when he feels necessary.

We alrendy did works and she already showed us, my fether was sure, I am sure and many people are sure, and some are a bit doubtful and go on falling and getting up. My fether said we should plant her, because if we are okay with her, we do not sell her, she protects us. You should plant, so you do not heve to buy, but you should not sell. But there can be a cooperation, within a work of healing, sLe can be a way to bring in much, because who receives healing, gives. And sMe provides also work on her feitio, she can heve an organisation here in Holland to collect her, and always heve her in the work. And it is for healing not for drugging yourself.

**HB:** Why do we smoke for the sun, the moon and the stars ?

**PA :** It is not like the Daime, that we drink in one time. You smoke three times, so you can forget. The mind can start smoking and thinking of your girl-friend, taking your mind to a low astral. So to start training the vehicles, on the day of the work you should warn everybody to be connected with the positive, from the beginning till the end, with the strength of the Virgin Mother. Sun, moon and stars, use connected with the force.

Many times an addict, who smokes a lot, can not stand half a pito without falling. Many times an addict can leave his addiction behind, because he saw something else shown by the work of Santa Maria. Everything is based on respect for spirituality and for the power. And we can affirm this as a healing for addicts, through Santa Maria applied like a work.

**HB :** Do addictions, like on alcohol and other substances, have something to do with Spirits ?

**PA:** For most of them, yes. And with many suicides spirits are involved as well.

**HB :** I have many more questions, but this is a good time to stop, and continue in the future?

**PA :** To clear some things up, to see if we can have some result of the prophesies of my old fether. He talked very subtly about the nice things that are in this Doctrine for those who follow the right line, and also about the very strong and heavy things that are there if we do not follow the right line. I want to resume saying that my intention is to see a positive result from the well-done things in this world. So I am organising the Santo Daime as a religion, as a Doctrine, requested from Master Irineu and my fether, with everything very well registered and documented and do things with truth. When things are hidden, it will fall.

**HB:** (to Caparelli and Padrinho Alfredo) Thank you for these important words.