

Information for the Daime Self-Transformation Works

Where: House of White Eagle - Ashland, OR Parking is limited, please plan to carpool. If you need directions to the works, please email us at chlqcomm@gmail.com as soon as possible to request them.

Time: Please plan to arrive at **11am** to sign-in, set up your place, and settle so that we can begin the work as close to 12pm as possible.

Attire: Please wear white or light colored clothing, women may wear pants. If you opt to wear a skirt, please wear leggings or a slip underneath. Shirts and tops need to cover the shoulders for both men and women. Please do not wear anything see-through to the works.

How to prepare: The Self-Transformation Works provide an opportunity enter into inner communion with ourselves and with the spiritual forces- in a safe, expertly held space, with a strong force of the Daime. We begin by each accessing through inner-examination what we are called to examine/heal/get counsel about at this moment in our lives. We then make our prayer to the guides of the work. The response to that prayer guides our individual work. Whatever our level of experience in the Daime, we have the right and the responsibility to ask for what we want and need. Receiving it depends in part on simplicity and the sincerity of the prayer. It can be as simple as, "I need help, please show me what I need to know". A petition from the heart opens the way for the guides to intervene in your bodies and your consciousness. The intention and heart-centered plea is the most important thing you can bring to the work. Preparing for its offering a few days in advance, through meditation and whatever form your praying takes, is most useful.

How our petition is answered: This can come in varied ways, usually not as we would expect. This surrendering to our faith is part of the mystery and the beauty of the Daime.

The form of the work: This work is different in form from a traditional Daime work, although it has the same safety and care of the traditional work. We sit in a circle on the floor. Men and women are on opposite sides of the room. The space is both held firmly and open to each one finding their place in a given moment. You can lie down during the work, you can sing long with those singing,

you can go to the altar in the center to commune deeply when it feels useful. The purpose is to surrender into the space and be open to what you receive.

The shape of the day: We gather, get seated, have an introduction, then open the work and drink our Daime. We usually do some bodywork to help the Daime enter our bodies and to clear away some of the energies we carry so we can be available to the Daime more easily. Then there is a time of meditation in which and we will sing an occasional hymn that is appropriate to the opening, clearing and setting of the space. During the work there will be one or two more servings of Daime, depending on many factors. In the middle part of the work, we will sing a selected hinario, during which many things can and usually do happen. After the works there will be a snack available and then we will have a time of sharing. The sharing is called "Affirmation and Truth." It is time for everyone to affirm what they understood or started to understand and have that process be witnessed. It is a time to ask questions, gain perspectives, and to be ready to enter into the next day's work. On Sunday it will help us close the work and begin the process of integration of what we have received.

What will we be singing: We will let you know as much in advance as possible what we will be singing, so you can study and know which hinaros to bring. That being said, these works are guided by intuition and by our contact with the Guides of the work. They may, and often do, have a different plan than ours. We also, from our years in the Daime, pull hymns from all over and we will follow what we feel and hear. If you are a Daimista, bring your hinaros and be prepared to be flexible and surprised.

A few words about mediumship: We have a particular understanding and practice of mediumship. We observe that everyone is a medium of some kind(s), which means that we are all bridges between matter and spirit. Our crew is made up of dedicated Daimistas. We have all been in the doctrine of the Santo Daime for over 20 years. We have been all over Brazil and the United States drinking Daime and for the past 15 years have attended 80- 100 works per year. We have all studied mediumship under Baixinha and her main guide, Caboclo Tupinamba. This has given us our particular framework. We are all initiates in Daime and in the spiritual lines of Umbanda and Candomble.

All humans, whether we are aware of it or not, have guides. All of us have had our guardian angels helping us for most of our lives. We all access our intuition

(which Caboclo Tupinamba says is the highest form of mediumship) and call on our guides to help us during our works and daily lives. The guardians in a work are tuning into the beings of guardianship to help them help everyone in the work. The leader of the work is calling on the beings of the Master and Mistress of the spiritual line to give them clear guidance so the work can be in the highest good of all beings. The ones serving us our sacrament are calling on the beings of the Daime to help them give the correct amount to the person in front of them so that person can enter into the power and find their answers and have their prayers answered. The singers and musicians are opening themselves to be taught and to give them strength to carry their portion of the work. Everyone is linked to the divine forces and guides. There is a lot of mediumship going on in many forms.

The Self Transformation Works are not only or primarily about calling the beings, although there are moments and works in which that is a focus. The work is centrally about knowing ourselves, inhabiting our bodies in new ways, entering our hearts and working to let our hearts be our guide in this most beautiful and difficult world. We want all of our charkas to be led by the heart. We want our visionary third eye to rest on the pedestal of our heart so what we see is useful and not just visionary. We want our necessary third charka to be under the aegis of the heart so that we live a life that is both strong and guided from the heart's higher and unified perspective. We want to be clear channels of light, peace, calm, faith, understanding, forgiveness and compassion. Then, when our guides approach us, we can have the discernment to enter into a relationship of mutual respect.

All of us on our team are mediums as well as singers, musicians, guardians, teachers and students. Quite often during these works a Divine Being will make an appearance through one of us; to give a teaching, to perform a healing, or to clean the room. Many people who attend the STWs find that their own mediumistic channel is opened, cleaned and refined. It is not the main reason that we do the works, but it is an important part of what happens. In those moments, we will give necessary instruction, counsel and then feedback afterward if appropriate. *What happens for all of us in these works, whatever our relationship to mediumship, is a maturing of our power of discernment as it applies to the influences on us of inspiration, ego, and drama.*

The Self Transformation Works are a way to enter into profound inner communion, develop our intuition, and to heal, clean, and prepare ourselves to be more clear, protected and useful beacons of Light in this world. I am honored that you have chosen to come and be in this sacred space with us.

I look forward to our time together.

Many
blessings,

Jane