[CHUNK:0001]

[SECTION:Introduction]

This knowledge base explores the Shipibo sacred approach to Ayahuasca and Master Plant Dietas. It covers the role of ayahuasca ceremonies, icaros (alignment, centering, opening, protection, arkanas, cleaning), all detailed dietary practices and the spiritual and energetical explanation of each element, plant teachings, and integration, based on more than 1000 ceremonies and a one-year plant dieta with Piñon Blanco, Ajo Saha, Huiso Pionis, Coca, Marosa, Tabacco, Ayahuma, Toe, Aire Sacha Cosmica, Chihuahuaco, Cumaceba, Machinga, Camalonga, Chai Pei, Rose, Piri piri, Ruda, Nihue Rao, Noya Rao, Patiquina, and many others…

[CHUNK:0002]

[SECTION:Copyright]

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🛡️ Respect the source. Honor the transmission:  
“What is shared here was not taken — it was supported and deeply honored through years of service and meaningful offerings to the Shipibo community.” B.N

[CHUNK:0003]

[SECTION:About the author of the database – Dedication]

## Dedication

I dedicate this guide to the Creator of Life, who opened my heart and mind to His infinite mysteries. May His invisible currents carry this writing into the hands of those whose soul will recognize in it a useful tool on their path.

[CHUNK:0004]

[SECTION:About the author of the database - Inspiration of the creation of that database]

## How to Read This Book

This work is a method born from lived experience: more than eleven continuous years immersed among over twenty traditional Shipibo shamanic families, participation in over 1,000 ayahuasca ceremonies, and more than a dozen master plant dietas — including a full year in total isolation, deep in the jungle, alone and immersed in the mysterious worlds of the plants.

From isolated shamans holding night ceremonies in indigenous communities accessible only after several days of travel boat along the Ucayali, to the most renowned ayahuasca retreat centers around Iquitos welcoming thousands of visitors each year; I have witnessed both ancestral and contemporary expressions of this medicine.

This method weaves together the spiritual techniques I have witnessed from these shamans, offering a step-by-step understanding of how to connect with the spirit of a plant according to their knowledge. Some passages go into detail, attempting to describe natural spiritual and energetic techniques observed in deep visionary states — informed by the teachings of the keepers of this ancestral knowledge.

The realm of Ayahuasca holds forms of extraordinarily advanced knowledge, often revealed through visions of breathtaking beauty and profound spiritual wisdom. Such experiences trigger transformations in a human being to guide individuals — and humanity by extension. They can heal our deepest wounds and touch the soul in a way so organic, down to the very core of our being, that no human could accomplish it alone. Once having witnessed these energies, one can only dedicate its life to this path.

[CHUNK:0005]

[SECTION: About the author of the database – Author’s note ]

[OVERLAP]

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[/OVERLAP]

## Author’s Note

This work serves as a bridge — transmitting the ancestral techniques of the Shipibo-Conibo shamans, masters in the art of connecting to spiritual dimensions through the plants. I have written it with the hope that it remains accessible and adapted to a Western audience. Sharing this knowledge is an act of preservation: protecting these ancient gateways before the knowledge disappears into the noisy illusions of modernity and the blinding “security” of material and digital life.

The shamans walk in silence and humility, courageously singing in unfathomable dimensions to bring light down to Earth — into our minds and our hearts. These teachings were passed on to me.

I offer this method with the hope that, in presenting these sacred plant traditions, you may find guidance to engage in this path with awareness, in the same way I would have wished for myself when I first discovered this practice almost twenty years ago.

## Reading Advice

As with any external content, I do not recommend reading this book during a learning dieta — except perhaps at the very beginning, during the “cleansing” phase, and only if your dieta is not strictly traditional. Reading could interfere with the direct transmission of pure knowledge from the plant itself.

It is perfectly fine to read it in a healing dieta process. This guide is best beforehand, as preparation, or for note-taking.

May these pages be of service to you, wherever the plants may lead you.

Happy reading, **Ben Noah**

[CHUNK:0006]

[SECTION:Presentation of the database – Gateways to the Divine]

## Gateways to the Divine

Master plants have been used worldwide since time immemorial, in a wide variety of contexts: recreational, ceremonial, or medicinal. The ways of employing them are multiple, and their mode of application profoundly alters their effects and meaning.

When they are used solely to induce altered states of consciousness for mental stimulation or sensory experience, they are often referred to as psychedelics. Although such uses can indeed open perception to spiritual dimensions and offer notable experiences, employing them outside a sacred framework can carry risks.

In non-traditional environments, without the presence of experienced shamans to guide the experience, our consciousness can become spiritually exposed to intense emotional overload, sometimes leading to false beliefs. It takes time and experience to discern the overwhelming — and sometimes subtle — energies that emerge during such “journeys.”

Master plants are reverently called “entheogens” when used in sacred ceremonies or religious contexts. The word entheogen does not only refer to the elevation of consciousness to the spiritual level; it implies the deliberate intention of approaching higher dimensions for entering into communion with the Divine — the “Source.”

Entheogens allow access to heightened states of consciousness, in which it becomes possible to communicate directly with more evolved spirits. The ceremonial ritual honors the sacred nature of these spirits by calling their presence through prayers sublimated by melodies in songs in a ceremonial called *Icaros*.

The spirits respond to praise. When a spirit connected to the divine realms, like a spirits of a plants, agrees to come into contact with us and access our inner being in an experience as profound as Ayahuasca, we feel their energies imbued with their extremely advanced consciousness, offering knowledge revealing the secrets of creation — beyond our ability to fully comprehend them.

These spirits merge their vital energies within us, felt as powerfully medicinal and beneficial — what we wish to receive as precious — the “Mana.” These spirits unfold visions of such splendor that they can only be compared to paradise. Visions similar to the mystical accounts reported by masters and prophets in mystical works referenced throughout all the religions of the world.

Plants of consciousness reveal “other worlds” in which their realms unfold infinitely within our consciousness, opening access to knowledge of such intelligence that we humbly attempt to “understand” it. By their mere revelation within us, these sacred spirits offer their vital essence — a luminous source of holistic healing for the whole being, body and mind alike — bringing unmatched transcendent experiences that will forever transform their witnesses.

Shamans are the guardians of the ceremonial protocols necessary to obtain permission to enter the worlds of these spirits with respect. For centuries, through ancestral traditions, shamans have communicated with the invisible and navigated the states of consciousness enhanced by the plants — necessary to reach a frequency of elevation that allows alignment with these spirits, who live in direct communion with the Source of Creation in the beyond.

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[SECTION:Presentation of the database – A highly advanced potential for healing]

[OVERLAP]

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[/OVERLAP]

## A Highly Advanced Potential for Healing

As a Westerner exploring the territories of shamanism — particularly with Ayahuasca — a true understanding of the process of healing and spiritual learning inevitably involves the discipline of a dietary regimen in order to “properly” receive the energies of the master plants.

A dieta not only purifies the body but also restores access to our full potential, refining our consciousness to a level rarely practiced by ordinary people, allowing us to fully receive the expanded awareness that Ayahuasca opens in both body and mind. This method also makes it possible to access the medicinal knowledge of so-called “Master” plants.

Thus, the plants can enter our spiritual world to help us perceive our essence from a new angle, opening our mental patterns like entire worlds interacting within our spiritual field. It is a semi-divine awareness of ourselves, where old cognitive patterns are replaced by new, unprecedented ones — revealed through the use of Ayahuasca.

The intention of the ceremony is to respectfully borrow the immense spirit of Ayahuasca, enabling us to consciously enter the spiritual dimensions of all that surrounds us, reaching even the most sacred planes where the plants grant privileged access to those who respect the dieta. In these spaces reside the venerable master spirits. Ayahuasca, lending us its infinite consciousness, allows us to use it as a conduit to communicate at the elevated level of awareness of the master plant spirits. By honoring them through the sacred icaros chants, they feel welcomed to work within us, at the root of our essence.

In these altered states of consciousness, our perception merges symbiotically with that of the plant spirit, and our thoughts open into waking visionary dreams “beyond the grasp of thought” — allowing us to access our inner dream world, often unconsciously woven into the fabric of our awareness. Within our own infinite spiritual realms, other spirits also reveal themselves.

For the Shipibo people, the primary purpose of Ayahuasca is to converse with the spirits and win their favor through the sacred icaros chants that these spirits love. Shamans often describe plants as scientific or master spirits because they grant access to a soul medicine that only these spirits possess — a medicine capable of reshaping our personality from within, reconfiguring our spiritual landscape for a life aligned with both the Source of Creation and our true healthy self.

What sets the Shipibo shamans of Peru apart is that they add other so-called master plants to Ayahuasca, thereby accessing a far greater potential than Ayahuasca alone.

Ayahuasca reveals the nature of the master plants when combined, opening a wider spectrum of possibilities — allowing the use of specific healing techniques and granting access to a broader range of spiritual dimensions.

The addition of master plants deepens the Ayahuasca experience. The new emotions generated by the plants within Ayahuasca give rise to other levels of personal transformation and spiritual awareness, making it possible to reach deeper healing — better accessing the roots of consciousness, the heart, and the soul.

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[SECTION: Presentation of the database – Entering the amazonian plant traditions]

[OVERLAP]

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[/OVERLAP]

## Entering the Amazonian Plant Traditions

In general, to connect with the spiritual realms through plant-based shamanic practices, one begins with a first Ayahuasca ceremony. This initial encounter can awaken curiosity and raise questions about the experience — often leading to more ceremonies.

Over time, participants weave bonds with other practitioners, building affinities among themselves. As they progress along this path, conversations often shift toward metaphysical topics related to Peru, the maestros of the Shipibo tradition, and the mysteries of master plant dietas.

In these circles, it is common to meet people who share stories of their transformative journeys in the Amazon. They speak with reverence of their experiences, describing how ceremonies in the jungle brought forth striking visions accompanied by authentic traditional icaros mastered by these shamans — opening deeper and more advanced layers of their understanding of the value of the Ayahuasca experience.

These accounts often emphasize the transcendent nature of such ceremonies in the Amazon, as well as the depth of knowledge and heightened healing potential they offer. And yet, despite the beauty of these testimonies, the most frequently given answer to curious newcomers remains the same:  
*"If you truly want to understand, you must do a dieta with a master plant."*

The conclusion always leans toward a single truth: it is a medicine. A truth that can sometimes take several ceremonies to be heard — often because of the overwhelming power of the discoveries made in the experience. Once one becomes somewhat accustomed, by practicing the “dieta” technique, one’s acuity in working with Ayahuasca is refined, and soon one begins to adapt to the subtler visions of other plant spirits.

The dieta is a technique of physical and mental preparation to refine our level of spiritual receptivity to the energetic frequency of the master plants, which are more subtle than Ayahuasca. They greatly help in finding clarity when faced with the questions raised by the first ceremonies. Through the dieta, the plants will guide us in a more personalized way than Ayahuasca alone.

The plants will guide us to heal the soul, often engaged in inner struggle — a soul often buried under a flood of emotions accumulated throughout life. These are the uncomfortable impressions felt quite strongly during the first ceremonies. With some patience and perseverance, these strong emotions will gradually fade over the course of ceremonies, and without even realizing it, the plants will be shaping us to be able to receive ever more advanced secrets.

During a ceremony, shamans sing the icaros. These are the keys to other spiritual realms where the sacred medicines reside — and they can be learned. In truth, the plants prepare us in the hope that we too may one day practice the sacred medicine of the icaros with them, to help humanity.

There are specific words, known only to the Shipibo shamans of the Amazon basin, used to call certain types of highly evolved spirits, allowing one to navigate their advanced spiritual dimensions — dimensions the plants wish to open for us.

But the world of spirits can also be dangerous. Negative entities roam spiritually around these realms we seek, and encountering them can have harmful effects. Caution is necessary. The Shipibo know the spiritual laws that allow one to move through these spheres safely.

[CHUNK:0009]

[SECTION:Ayahuasca – The paths of ayahuasca – Part 1]

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[/OVERLAP]

The Paths of Ayahuasca

Ayahuasca is prepared from a combination of the ayahuasca vine (*Banisteriopsis caapi*) and the leaves of chacruna (*Psychotria viridis*). From a scientific point of view, MAO inhibitors are naturally present in our bodies. MAOs prevent DMT from entering the bloodstream. The MAO inhibitors contained in ayahuasca allow the psychoactive properties of chacruna leaves — rich in DMT (dimethyltryptamine) — to enter the bloodstream and open visions.

From the perspective of spiritual alchemy, however, the chacruna leaves actually provide the spiritual light necessary to see into the spiritual realms of the ayahuasca vine. Used on its own, chacruna would reveal only the visions of the spiritual dimension of our earthly world — a type of spiritual exploration more commonly practiced in Mexico by the Huichiols shamans (Waxixas of their realm name) working with *Peyote* in the Warikuta Desert.

The master Shipibo shamans have specialized in guiding their spirit through the worlds of the Ayahuasca plant, using chacruna light for this purpose. They work to keep the spiritual connection in the psyche as stable as possible so that it aligns with the precise energetic frequency required to spiritually connect with Ayahuasca and sustain the experiences it can induce.

The ethnic origin of the shaman guiding a ceremony strongly influences the nature of the ritual. Each shamanic culture, according to its ancestral heritage, invokes different types of spirits — generally those that dwell in their surrounding geographical environment. Their “power” plants grant access to spiritual dimensions distinct from those of other regions of the world, each with its own cosmogony.

Conversations within the ayahuasca community suggest that the most talented ayahuasca shamans often come from the Amazon basin, particularly from the Shipibo-Conibo tribe. These shamans are renowned for their deep mastery of a wide range of other master plants, which play a central role in their spiritual method in synergy with ayahuasca.

Shamans from Colombia and Brazil — notably the powerful Taitas — are also greatly respected, although they generally place less emphasis on master plants than their Shipibo-Conibo counterparts.. There are also the Comcaac shamans with Bufo Alvavrius (Otak from its real name) in the Sonoran Desert of Mexico, or the druids in Europe with mushrooms. Each shamanic culture around the world possesses its own entheogenic plants, each mastering the corresponding ritual to access its respective spiritual dimension.

[CHUNK:0010]

[SECTION:Ayahuasca – The paths of ayahuasca – Part 2]

[OVERLAP]

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[/OVERLAP]

With the growing interest of Westerners in ayahuasca, ceremonies led by Western practitioners have appeared — people who have trained with these ancestral cultures and adapted their own approaches over recent decades. These new approaches have helped broaden the shamanic field of access to these traditions with entirely respectable new forms of contemporary spiritual work.

Although our understanding of spirituality may sometimes be better suited to our needs when we practice with our Western peers, their technical training generally does not equal that of indigenous cultures — especially the Shipibo shamans with Ayahuasca, who have likely developed the most elaborate technique of all shamanic traditions.

Broadly speaking, two main branches of ayahuasca rituals can be distinguished, according to the cultural training and approach of the shamans who lead them. The first includes ceremonies conducted by master shamans who have dieted with master plants — typically those from the Shipibo-Conibo tradition of Peru (and sometimes within certain Quechua or Taita lineages). Shipibo shamans generally spend years perfecting their art by working with many plants before practicing.

The second category includes ceremonies conducted by practitioners who have not undertaken extensive dietas with master plants. Although they are competent in accompanying the effects of ayahuasca, their energetic approach often remains more passive. They generally let ayahuasca itself guide the healing process.

In contrast, a master from the strict Shipibo tradition has the particular ability to integrate and channel the medicinal energies of other master plants within the very effects of ayahuasca — he can invoke and manifest a much wider spectrum of spiritual dimensions within the ayahuasca experience itself. This especially allows access to a broader spectrum of spiritual wisdom and, by extension, a wider range of medicinal energies.

Shipibo shamans can therefore explore deeper layers of an individual’s consciousness and energetic body under the effects of ayahuasca. The master plant strengthens the shaman’s ability to control and direct energies with much greater precision compared to his counterparts from other cultures.

That said, even if a Shipibo shaman is a fine specialist in the medicinal field, this does not diminish the originality of the other spiritual domains mastered by other cultures, which have access to an entirely different spectrum of medicinal capacities that the Shipibos do not. All these practices are ultimately complementary, and it is even advisable to explore them all to truly open one’s consciousness.

By working on multiple layers of plant energies within the effects of ayahuasca, Shipibo shamans can generally offer more targeted healing. They know how to address very specific spiritual imbalances in the body and consciousness of their guests. This knowledge allows them to carry out more technical work and to address more complex pathologies, leading to deeply personalized experiences within the inner spiritual field of their participants.

[CHUNK:00011]

[SECTION:Ayahuasca – Spiritual healing in Shipibo shamanic practice – part 1]

[OVERLAP]

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### Spiritual Healing in Shipibo Shamanic Practice

In conversations among Shipibo shamans, it is common to hear them use the terms “cleaning” and “healing” interchangeably to describe their primary spiritual work. This overlap exists because, for them, purification is the very practice of spiritual work, and they do not always draw a clear line between healing and ritual.

Interestingly, in English, the two words — healing and cleaning — share a surprisingly close semantic root, likely not by coincidence. In Shipibo shamanic practice, spiritual purification refers to the act of removing or dissolving negative energies from the body and mind — hence, “cleaning.”

For cleansing, they use various tools and techniques during ayahuasca rituals: tobacco, perfumes, prayers, and above all, sacred songs. These icaros, beyond their function of opening spiritual realms, also hold the power to purify a person’s energetic field. They dispel obstructive energies with the help of the realms of plants they know how to open, which amplifies spiritual purification actions and, in return, brings greater clarity of spiritual awareness.

Healing, strictly speaking from a shamanic perspective, is a broader concept than simply cleansing energies. It is holistic. It includes not only the act of spiritual purification — replacing shadow with light — but also goes beyond, encompassing the entire mystical dimension of the process, involving the restoration of balance and harmony on the physical, emotional, and spiritual planes, to support a complete return to well-being.

Shipibo shamanic culture includes distinctive energy mastery techniques that are characteristic of their ayahuasca rituals: protecting an individual or a space, modulating the effects of ayahuasca, and precisely identifying spiritual presences. In comparison, practitioners who work only with ayahuasca tend to maintain a general protective light during ceremonies, which may be sufficient to support processes of emotional and spiritual cleansing.

However, the Shipibo often stand out for the precision of the act of energetic cleansing itself. Since they have access to a wide range of spiritual realms, they can decide in the moment which energies they wish to work with, thanks to the multitude of plants they know. This allows them to create an energetic configuration better suited to each person during the ayahuasca experience. They do not let ayahuasca “do the work” entirely on its own. They are more actively involved in the process of cleansing energies, knowing ayahuasca so well that they can detect when it needs help from other plants.

[CHUNK:00012]

[SECTION:Ayahuasca – Spiritual healing in Shipibo shamanic practice – Part 2]

[OVERLAP]

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[/OVERLAP]

Interestingly, some ceremonies led by mestizo shamans may be more accessible to Westerners than those guided by traditional Peruvian shamans. Nonetheless, practitioners who work with the aid of other master plants generally reach more precise and deeper aspects of spiritual cleansing, made possible by this complete synergy between ayahuasca and master plants. The Shipibo are highly precise.

They are able to target very deep energetic imprints in the body, especially in cases of advanced physical illness. Thanks again to the support of master plants, which deepen visions within ayahuasca, they gain a clearer discernment of the nature of energies and the intentions of the spirits involved.

That said, other practitioners are not without their own strengths. They often invoke a greater diversity of spirits than the Shipibo, who mainly rely on plants. Other traditions may call much more upon animals, powerful elements of nature, religious figures and ascended masters, angels, and of course, the Divine as well.

Their ceremonies place greater emphasis on calling forth positive forces such as love, light, joy, and good fortune — they refer more often to human values. They certainly invoke healing currents but in a more general way. This approach generates powerful waves of luminous energy and significant emotional relief for participants. Their ceremonies are often even more joyful than Shipibo ceremonies.

For those new to ayahuasca, or who hesitate to commit to a demanding master plant dieta and a long journey to the Amazon, these types of modern ceremonies can serve as a suitable gateway. They offer a gentler entry into the world of ayahuasca, allowing individuals to begin their path without immediately adopting the rigorous practices we will see in Peruvian plant work.

While it is indeed possible to experience meaningful healing in occasional ayahuasca ceremonies, achieving complete and targeted healing — especially for specific cases — is rarer with ayahuasca alone. A full healing process generally involves participating in at least several closely spaced ceremonies, often within retreats guided by a shaman, and more often supported by a dieta with a master plant.

[CHUNK:0013]

[SECTION:Ayahuasca – The role of light in ceremony – Part 1]

[OVERLAP]

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### The Role of Light in the Ceremony

The unique effect of the chacruna plant, as prepared in the ayahuasca brew, carries a spiritual light meant to illuminate the very world of the ayahuasca vine. It offers visions and helps to repel darkness during a spiritual journeys with ayahuasca.

However, this light does not always penetrate as deeply within us as we might believe or feel. To allow a truly structured process of purification—especially in the presence of complex conditions—master plant dietas, even over a short period, enable their own luminous energies to filter more finely and, by extension, more deeply into our being.

The Shipibo shamans have long understood that participants who attend ayahuasca ceremonies without the complementary support of master plants often encounter limits in their spiritual progress with them. From their perspective, traveling to Peru is better suited for those seeking profound spiritual openings and personal healing—by including master plants in their path.

Those who go to Peru solely to try ayahuasca, without taking master plants, risk missing out on the full depth of the experience they hope for there. Reports from Westerners most often describe the parallel use of plants. This is because Shipibo shamans generally orchestrate their ceremonies in synergy with participants who are almost always undergoing master plant process alongside the ceremonies. This can sometimes create a gap that may limit full immersion into the spiritual arts of the Shipibo tradition for those not taking them.

For someone who simply wishes to discover ayahuasca, it may be more appropriate to find a guide in their own country. There is no absolute rule. The choice to use master plants with ayahuasca in Peru is a personal decision—guided by each person’s inner availability and spiritual commitment.

Traveling to Peru for shamanic practices with ayahuasca does not guarantee a more pleasant experience, but it does open a deeper journey. Ceremonies led by Shipibo shamans are often more demanding due to the rigor of their approach—shaped by the specific practices taught to them by the master plants. They are trained to sustain more refined spiritual connections, which require a level of spiritual discipline that can feel quite demanding from a Western perspective.

[CHUNK:0014]

[SECTION:Ayahuasca – The role of light in ceremony – Part 2]

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Unlike some ceremonies in our countries, which aim to invoke as much light as possible to create a spiritually comfortable environment for mostly beginner participants, Shipibo shamans intentionally call less light into the ceremonial space. This allows them to perceive and directly confront negative energies that reside in the shadows. An excess of external light can dazzle spiritual perception and push these dark forces even deeper into their hidden realms instead of bringing them out.

Shipibo ceremonies are not devoid of light; rather, the shamans regulate the inflow of light into the ritual space with precision, thanks to their mastery of the subtle realms of the master plants. The lights of master plants are more delicate than the powerful lights of chacruna. Using them allows for an energetic spiritual balance between light and darkness—enabling the shamans to detect and interact with the shadows while maintaining just enough visibility to identify them.

Shipibo master shamans conduct their ceremonies while deliberately maintaining a “neutral” spiritual atmosphere (without excess joy or love, as in western ceremonies for example with light). Aligned with master plants that carry precise medicinal energies, Shipibo shamans ensure that our emotional states remain stable in the ayahuasca ceremony. This allows them to work very precisely on the psyche.

This is often why ayahuasca ceremonies with Shipibos can be more challenging for those who have not introduced a master plant into their process. A plant would have provided complementary inner light to support the depth of the experience induced by the shaman. Without this energetic alignment with the master shaman spiritual frequency—established through the use of other plants—participants may feel slightly out of sync with the deeper current of the ceremony and experience the process as somewhat less satisfying, than others.

In conclusion, ceremonies in Peru that integrate master plants tend to be significantly deeper on both emotional and physical levels. The experience is often more intimate, the challenges more demanding than in Western-style ceremonies that focus on general cleansing—but they are also more medicinal.

[CHUNK:0015]

[SECTION:Ayahuasca – The atmosphere of ayahuasca ceremonies]

[OVERLAP]

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### The Atmosphere of Ayahuasca Ceremonies

Ayahuasca ceremonies can vary greatly in their atmosphere. Love and light may illuminate them to the point of ecstasy—but at times, darkness and fear may pass through them. The nature of the experience depends on many factors, including the energies of the place and those of the participants. The quality of a ceremony is as unpredictable as the weather. Many variables influence its ambiance. No ayahuasca ceremony is ever the same. Each one is unique. Some may be pleasant; others heavy, and deeply demanding.

Additionally, consuming an excessive amount of ayahuasca with the intention of experiencing an intense visual journey can be wonderful when the space is clear, but it may lead to an overwhelming and emotionally challenging overflow when the atmosphere is congested—especially for beginners. In such moments, the solution is to anchor oneself in inner strength with as much calm as possible until the effect begins to subside.

Shipibo shamans usually begin the ceremony by purifying the spiritual space. There are always negative energies to disperse as soon as a spiritual field is activated by ayahuasca. This creates a clear space in which true spiritual healing can take place.

This initial purification often requires several songs to bring in some light. This is why the beginning of an ayahuasca ceremony can feel “heavy.” Once this preliminary work is done, visions may begin to appear. Sometimes it takes several hours—or even several ceremonies for some groups of people—before they open.

The collective nature of ceremonies can be enriching, but it can also amplify challenges—since the energies that need to be released from a group merge into the shared ayahuasca field. Even when a shaman orchestrates this field under their control, it does not prevent the experience from sometimes being intense and harder to navigate. Conversely, smaller, more intimate ceremonies help create a lighter spiritual container, making the process gentler and more supportive.

[CHUNK:0016]

[SECTION:Ayahuasca – Plant allies: the power of the Shipibo shaman – Part 1]

[OVERLAP]

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[/OVERLAP]

### Plant Allies: The Power of the Shipibo Shaman

When we undertake master plant dietas alongside ayahuasca ceremonies, we drink the plant’s extract daily, gradually accumulating its medicinal energy within us. Day after day, our “reserve” of the plant’s energy grows in the body.

This practice activates an inner light that will radiate from within during the ceremony—rather than relying solely on the light of chacruna. In this way, we are better prepared to navigate and face darkness in our own inner healing process, especially when it is activated by the master shaman’s work through ayahuasca.

Integrating the energies of master plants elevates spiritually to a more organic level. It aligns more closely with the luminous frequency of the master shaman, who also carries deeply within them the energies of many luminous plants. This allows to more deeply receive the healing potential in greater resonance with their work.

Each shaman—especially those who have dieted with many plants—brings a unique approach to healing and purification, shaped by their personal style, techniques, and the specific icaros they have received through the teachings of each master plant they have encountered. The depth of their knowledge, the effectiveness of their healing methods, and their ability to manage energetic dynamics often reflect the number and type of master plants they have dieted throughout their life.

Shipibo shamans specialize in spiritual healing techniques specific to each plant they have dieted, and they are also influenced by the lineage to which they belong. Some are more adept than others at treating certain specific conditions, including serious illnesses considered incurable by conventional Western standards.

It is not the plants alone that give full power to their work—the Shipibo shamans also carry the sacred icaros transmitted through their family. These ancestral songs contain secret energetic formulas, refined over centuries of continuous practice passed down from fathers to sons or mothers to daughters. They inherit a spiritual knowledge base from their lineage that draws from the multitude of plant energies they know how to transmit. They can work on energetic fields without having specifically “dieted” the plants from which these songs originate.

However, to reach a level of mastery over other icaros, a shaman must still have worked with a minimum number of powerful plants to support them—especially trees, which transmit greater energy and more advanced teachings than plants. Songs without energy are of little effect.

When a patient diets a master plant, it allows the shaman not to have to use all of their own resources to enter into resonance with the person’s spiritual field. Even for an experienced master shaman, channeling their own energy into another person’s body is demanding. They do it, but when their patient is already infused with the energy of a plant, the shaman can operate more easily through a “common” energetic frequency that activate the energy within the patient’s spiritual world.

The Shipibo have cataloged more than a thousand master plants, and their knowledge is immensely rich. They classify these plants into two main categories: **healer** plants and **teacher** plants.

[CHUNK:0017]

[SECTION:Ayahuasca – Plant allies: the power of the Shipibo shaman – Part 2]

[OVERLAP]

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[/OVERLAP]

The first are used mainly for their medicinal properties to address physical, emotional, and spiritual disorders. Essentially, they exchange our suffering for fresh, life-giving medicinal plant energies.

Teacher plants, on the other hand, do not merely heal: they also offer deep wisdom and advanced spiritual teachings. In addition, beyond plant-based dietas, there are certain “secret” Shipibo dietas that involve receiving pure energies from spiritual worlds beyond the plant realms—often pure Divine worlds—generally reserved for more advanced practitioners.

Each plant has its unique specialties. For example, Coca is used to precisely treat psychological trauma and mental disorders, bringing clarity and self-confidence. Its spirit enters a person’s world and protects their consciousness. By “dieting” Coca, one may encounter ancestral spirits—Inca warriors ready to defend their consciousness against harmful thoughts. Coca’s feminine counterpart is a luminous angel. Coca carries a great amount of light, which explains its widespread use.

Ajo Sacha (wild garlic) is used to heal the heart by dissolving emotional blockages. Its spirit is deeply feminine, fostering the development of empathy. Marosa is a particularly loving entity known for rekindling love and dissolving emotional wounds, while Renaco is recognized for relieving physical pain, to give just a few examples.

Some plants have more specialized functions, such as Toe, which activates advanced visions—including the ability to see through or inside things, particularly useful for making diagnoses within the body. Powerful master trees like Ayahuama are used to remove curses and dark spells, while others like Renaquilla transmit knowledge of advanced singing techniques to experienced practitioners. Also Ajos Kilo, which can teach the manipulation of energies with the hands. This vast range of plants and their uses reflects the depth and richness of Shipibo shamanic medicine as embodied in their practice.

Most shamans have studied and learned from a range of these plants, often mastering around a dozen. They begin their path with three to five plant dietas that every Shipibo shaman knows—generally among the most effective plants—and then specialize in lesser-known plants or trees according to their calling. The speed at which they develop their knowledge depends on the seriousness and time devoted to each dieta.

Although a shaman can prescribe most medicinal plants to a patient without having personally dieted them, they are not supposed to assign them to an apprentice shaman unless they have personally received the plant’s teaching themself. A shaman must have built a deep collaborative relationship with a master plant through dieta before they can meaningfully transmit the knowledge related to that plant to a student wishing to become a healer under their guidance.

[CHUNK:0018]

[SECTION: General Information about dieta with master Plant – the dieta – Part 1]

[OVERLAP]

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[/OVERLAP]

## **Chapter 2: THE DIETA WITH MASTER PLANTS**

The Dieta  
A dieta (Spanish for “diet”) refers in practice to the process of consuming master plants while following a relatively ascetic regimen that involves abstaining from certain foods, sexual activity, and all powerful substances such as alcohol, antidepressants, or recreational drugs. This discipline creates a state of receptivity in the body and mind that is essential for establishing an authentic and respectful connection in harmony with the pure energy of the plant spirit.

Through this rigorous practice, the practitioner can enter into a deep, symbiotic relationship with the spirit of a plant. Only in this prepared state can one be accepted “body and soul” into the pure spiritual realms, enabling smooth telepathic encounters with entities in dreams and receiving healing energies infused with their profound wisdom. The dieta technique allows for intimate communion with the sacred essence of the plant, granting access to its energy and a clear connection to its consciousness.

This practice is based on a dedicated interaction with a master plant, aimed at channeling its beneficial energies into the body and integrating them into one’s energetic field—thus facilitating the expulsion of negative spiritual influences and bodily toxins. During a healing dieta, the practitioners immerse themselves in the plant’s essence, allowing it to purify and revitalize the physical body while cleansing the spiritual consciousness, aligning it with that of the plant. This process goes in reality far beyond simple physical or mental cleansing—it is a fusion of our energy with that of the plant, shifting our core paradigms, replacing those we have carried since birth with new ones that may feel (un)surprisingly even more familiar.

Being connected to a plant also means embodying its entire universe, which merges with ours to positively influence every aspect of our inner and outer spiritual being. These plant spirits, or “geniuses,” become essential companions on our journey, offering guidance, wisdom, and metaphysical support throughout the healing path.

After the dieta, they continue to help navigate life’s challenges and pass on valuable teachings to support personal evolution, enabling us to undertake life paths we might never have dared before. Through this symbiotic relationship, the practitioner not only receives healing and clarity but also develops an organic bond with a new perception of life, making it more natural to adopt a way of living that aligns with their true personal aspirations.

[CHUNK:0019]

[SECTION: General Information about dieta with master Plant – the dieta – Part 2]

[OVERLAP]

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In parallel, the Shipibo people have another dieta technique within their spiritual tradition, known as the *learning dieta*. This learning dieta is designed to establish a more direct and deeper connection with the spiritual dimensions of a master plant, granting access to the advanced knowledge of its guiding spirit.

Unlike the healing dieta, which focuses primarily on general purification and receiving plant knowledge related to healing, the learning dieta delves deeper into the plant’s world with the aim of integrating the greatest possible amount of its energy. This is done at such a level of concentration that the master plant spirit can take control of the practitioner’s spiritual development process, making them its “host” and preparing them to become a true ambassador of the plant in the world. The plant will not only offer its full consciousness but also its own magical gifts to be used at will.

In a learning dieta, the apprentice seeks to establish a profound spiritual link with the plant, offering their inner world the highest level of receptivity with the intention of receiving its wisdom with the utmost clarity. This process requires a stricter dieta and the intervention of a specialized shaman, called *Maestro* (Master) who knows how to safely open the full powerful energetic world of a plant’s spiritual realm to an apprentice. The Shipibo Master know a particular technique for “connecting” the spiritual world of a plant to the energetic configuration of a human being.

This connection creates continuous and immersive interaction between the participant and the plant’s world throughout the dieta—imprinting its essence into the body and all around, even into the aura. Over the course of several weeks or even months, this practice allows the plant to first open the senses to a level never before reached, and to initiate into enduring new forms of visions that become increasingly real. They “expand” spiritual perception into more advanced spiritual realities—prolonging the sensitivity already experienced with ayahuasca when used. At the same time, the body becomes increasingly permissive, gradually attuning itself to the energetic dynamics required by the plant spirit to act more freely within.

The respect accorded to these master plant spirits is profound. They have existed on Earth for millennia—long before the creation of human beings—and have access to non-human abilities and divine knowledge. The learning dieta emphasizes the importance of approaching these sacred entities with reverence and according to proper protocols, to establish a connection that respects the spiritual codes well known to the Shipibo.

Once this connection is properly established, instructors train apprentices in the art of invoking the plant spirits they carry inside the ayahuasca worlds through the use of *icaros* chants. These sacred invocations play a fundamental role in enabling the practitioner to be correctly heard by the spirits in the spiritual dimensions where they dwell—and to receive their spiritual guidance and medicinal help.

Ultimately, the learning dieta becomes a path toward the role of healer or spiritual doctor, mastering the use of plant techniques among the vast array available.

This process also involves learning to use tools such as tobacco pipe smoke and medicinal perfumes. The goal is to serve the master spirits who wish to help heal humanity according to the true original medicinal uses.

[CHUNK:0020]

[SECTION: General Information about dieta with master Plant – Walking the sacred path of the dieta with master plants]

[OVERLAP]

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[/OVERLAP]

### Walking the Sacred Path of the Dieta with Master Plants

Master plants at first exert a subtle effect, far more nuanced than the often explicit experiences induced by ayahuasca. This subtlety is one of the reasons their impact may seem intangible or less immediately noticeable and of lesser medicinal interest at first glance.

However, within the Shipibo tradition, when the dieta is practiced with dedication—this meticulous practice that sharpens our sensitivity—its effects over time become clearly perceptible and, under certain conditions, almost as powerful as those of ayahuasca.

Through this tradition, the refined information transmitted by master plants can be perceived with remarkable clarity during ayahuasca ceremonies, and often appear in dreams with as much vividness and meaning as ayahuasca visions—if not more. In some ways, the medicinal effect of master plants is more accessible and assimilable for a human being compared to that of ayahuasca alone, whose power can leave a sense of incomprehension.

Metaphorically, though not entirely precisely, dieting a master plant can be seen as a reversed process: rather than heal into the plant’s world—as one does when drinking ayahuasca—the dieta invites the plant’s spirit to enter our inner world. This practice is more about welcoming its essence to work within us, establishing a lasting connection that continues in daily life instead of visiting ayahuasca realms occasionally.

Dieting a master plant can offer a precision of healing that ayahuasca alone cannot reach. Each master plant has a unique mode of healing—responding to specific needs and transmitting teachings that ayahuasca does not carry, even if she can reveal them. It is ayahuasca and the master plants together that have passed on to humanity the techniques of the dieta, to use the unique virtues of plants in synergy, for they assist one another in achieving their respective aims.

Master plants are the specialists—working with finesse in the hidden layers of our spiritual field—while Mama Ayahuasca acts as the great cleanser, a powerful torrent clearing away the negative energies “uprooted” by the other master plants but which do not have as much force as ayahuasca to fully expulse them. The spiritual clarity of the master plants shines through the ayahuasca experience and take their strength from Her.

In conclusion, the synergistic relationship between ayahuasca and the master plants enables their integration into a more technical healing process. For those seeking holistic healing, the dieta with a master plant is a path worth considering. And for anyone aspiring to become a healer, shaman, or spiritual doctor, mastery of ayahuasca in combination with master plants is a valuable asset.

This dual approach equips the practitioner with the skills to reveal more deeply the potential of ayahuasca by accessing a broader range of plant knowledge, allowing for a more effective medicinal practice.

[CHUNK:0021]

[SECTION: The healing dieta with master Plant – Establishing the connection with the spirit of the plant]

[OVERLAP]

## **Chapter 3: THE HEALING DIETA**

### Establishing the Connection with the Spirit of the Plant

Engaging in the transformative journey of the healing dieta begins by establishing a connection with the spirit of a plant—shifting consciousness toward spiritual realities aligned with our healing needs, while motivating us to adopt healthier ways of living that will help sustain this connection. The master plant dieta is a spiritually refined practice, though it rests upon a simple process, rooted in a preparatory diet before, during, and after the dieta.

This preparation involves adherence to dietary restrictions, avoiding certain foods, and refraining from specific activities—especially sexual activity. These measures are essential to achieve a heightened state of spiritual receptivity, enabling us to align with the purity of the plant’s medicinal energies so they can infuse both body and mind without interference. Only then can the dieta effectively expel accumulated toxins from the body and the negative patterns of our thoughts.

During this healing process, the practitioner may experience some physical weakness and mental vulnerability. This astringent technique weakens both body and mind. This particular state during the dieta highlights the importance of maintaining a degree of withdrawal from the outside world in order to preserve the integrity of the psyche, which is in “spiritual treatment” by the plant.

This withdrawal limits external influences and prevents interference from the collective mind, which the plant specifically aims to purify from our mental space. Depending on each person’s condition, the healing process—who tent to set our mental state for better receptivity— allows to brings to consciousness energetic imbalances; generally referred to as “darkness” by the Shipibo. These energies “come out” throughout our consciousness gradually during the process, day after day, sometimes accompanied by physical discomfort.

This type of spiritual healing also engages the body deeply, addressing the physical dimensions of being. The expulsion of negative energies buried within us—triggered by the ingested plant—works as if dissolving them. It then brings them “to the surface” in the form of energetic “clouds” visibly perceptible with ayahuasca. These energetic burdens that the plant seeks to expel from within eventually accumulate in our auric field, potentially saturating the spiritual space around and generating the sensation of a burdened psyche. These recurring minor psychic burdens during the dieta are then naturally dissolved during ceremonies, with the help of the shaman’s cleansing songs, which can direct the purifying force of ayahuasca to expel them.

Once freed from these energetic clouds, the expected relief is felt, restoring harmony and opening new space for the plant to continue its cycle of expelling energies that do not serve our highest good. This process repeats itself often within the healing work with master plants.

These energies—called “*airs*” in Shipibo shamanic terminology—generally rise from deep within, accompanied by the release of emotional charges associated with them. They tend to lodge in the energetic crown located above the head—where our thoughts and mental patterns reside. Without further explanation of the dynamics of this process, they “land” in the crown chakra, which is particularly sensitive in our thinking function. This can give the impression that our negative patterns are intensifying in the psyche during the process, which can sometimes be somewhat unsettling.

To facilitate this process, it is recommended to monitor one’s thoughts during the dieta. The dieta opens our energetic portals, making us more permeable to external influences. Intrusive thoughts can disrupt the clarity needed to receive the plant’s messages and healing work. It is beneficial to cultivate an inner state of silence and maintain calm thoughts as much as possible, to limit interference from our own reasoning. It allows the psychological process “flows” smoother so that the plant can carry out its work more fluidly in our consciousness—thus easing these states of psychic and emotional transition.

[CHUNK:0022]

[SECTION: The healing dieta with master Plant – Meeting oneself – Part 1]

[OVERLAP]

### Meeting Oneself

Seeking specific healing through master plants represents a challenge from a shamanic perspective, for this path involves a transformative process—unique to each patient.

This journey is demanding for the psyche, and the shaman knows that healing can be emotionally trying. They pay attention to the patient’s mental state, knowing that while the experience can offer unforgettable moments of deep wonder, true healing can also bring phases of inner struggle.

During the dieta, the master plant works tirelessly to expel deeply rooted negative thought patterns within us. The medicine’s effects are often unpredictable—some days more intense, others gentler or even pleasant. This variability can at times cause overwhelming bursts of uncontrollable or incessant mental activity. The removal of these long-embedded patterns—often mistaken for our identity—can be destabilizing, but it is an integral part of the process. Mental resilience is essential.

Throughout this path of healing, the shaman holds responsibility for the participants’ well-being—but only to a certain extent. We must do our share of the work to cultivate inner peace. This effort will serve us well in the future. Faced with the complexity of guiding several people through their dieta, the shaman remains attentive in ceremony, ready to “recenter” or “stabilize” our process at any moment—sometimes without us even realizing.

This may involve using additional “tools” such as tobacco, perfumes, or sacred healing songs to restore balance and dissipate overwhelming energies—whether they stem from external concerns or arise from the plant’s internal spiritual cleansing. Healing with master spirits requires authentic motivation and a sincere commitment to change for good. This process is not only about purifying the body or psyche; it embodies a holistic approach to healing that includes the spirit or soul making its own spiritual choices.

Walking this transformative path, we experience heightened spiritual awareness, expanded perception, and an intensified receptivity to the plant’s revelations. Sometimes, visions can profoundly shift our view of life and ourselves. As beautiful as these revelations may be, they are not always easy to integrate. Throughout the process, we find ourselves spiritually laid bare—old memories and intimate past experiences surface, often revealed under the light of truth that the plant spirit shines into our consciousness.

This illumination can at times brings about difficult realizations, involving the ego and its resistance to outdated beliefs we hold as unconscious defense mechanisms against unsettling emotions we have buried to avoid feeling them. To release them, it is necessary to practice the well-known “letting go,” open to personal interpretation…

Despite these challenges, the plants show empathy and intelligence toward our occasional lack of resilience. In such moments, they push us to draw upon greater inner strength—sometimes even against our will. This is often when resistance arises.

[CHUNK:0023]

[SECTION: The healing dieta with master Plant – Meeting oneself – part 2]

[OVERLAP]

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It is therefore essential to approach this path with honesty toward oneself. There is no need for self-judgment. During a healing process, it is not uncommon to over-intellectualize spiritual revelations which, while powerful, the plant perceives as simple truths. We must therefore remain humble. As we deepen our inner exploration, we will inevitably discover new unresolved wounds requiring our attention—despite the progress already made.

The path of healing reveals many uncomfortable aspects to transcend. At the heart of this process lies the principle of love, and the plants provide us with the spiritual awareness needed to overcome these trials. Through the practice of forgiveness—toward others and ourselves—the plant can truly help us release past traumas and false beliefs we unconsciously uphold. This requires balance: knowing when to devote time and energy to move through these stages, but also recognizing when to postpone deeper work and “take a walk” if feeling overwhelmed. The plant works in layers and cycles, and sometimes we want to move too quickly. They will come back to it later.

At the start, it can be difficult to engage fully and honestly—with ourselves and with the plant spirits. It is common to delay deep commitment to our own psyche, hoping the medicine will resolve symptoms on its own before daring to face the deepest emotional wounds with responsibility.

It is also common to focus excessively on analyzing the psyche or behaviors of others during the dieta, in a sincere attempt to understand and resolve external conflicts—especially family or friendship issues, even at a distance. While understanding our relationships naturally forms part of the process, we often support one another according to our level of maturity in a group, it is crucial that such compassion does not distract from our own journey.

Over-focusing on external problems can slow our personal work—or even integrate others’ energies into our own dieta. A reserved, disciplined approach is advised when engaging in spiritual healing especially that who involves loved ones—even remotely.

For those facing overwhelming emotions or a lack of clarity due to a peak of the process’s intensity, the support of a neutral guide outside our usual circle, such as a facilitator, can be very beneficial for gaining clarity. Consulting a psychologist is also possible—though only if they are familiar with ayahuasca.

For example, consider someone attending a shamanic center to address the after-effects of drug use. Despite regularly attending retreats over several years—which is commendable—their primary goal remains clearing the confusion caused by the side effects of their consumption. Their approach, however, remains reactive, focused on the consequences rather than the underlying causes, which might include past trauma, abandonment, or heartbreak. Without guidance, several retreats may pass before the intention evolves toward these deeper wounds.

This situation illustrates a common challenge on the healing path: stagnation. If the initial intention does not evolve, the process can become repetitive—always purifying, but without depth. This highlights the importance of continually evolving our intention throughout the journey.

Each of us is free to choose how deeply we wish to engage in a spiritual healing work, and how willing we are to offer our wounds to the plants. In the beginning, it is common to struggle to clearly articulate our spiritual needs—whether to the shaman, the plant spirit, or ourselves. Our first attempts are often vague. It is therefore essential to speak to the plant, the shaman, or the facilitator, asking for guidance to clarify and refine our intention all along so the plant can realign with it more precisely in its healing work journey. As we move forward, our understanding and intentions will naturally become clearer—often through dreams or during ayahuasca ceremonies. We must ensure to regularly update our intentions to the plants as precisely as possible for good evolution of the healing process.

[CHUNK:0024]

[SECTION: The healing dieta with master Plant – Respecting the sacred boundaries of the dieta]

[OVERLAP]

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### Respecting the Sacred Boundaries of the Dieta

During a dieta process, mistakes are frequently made by participants—each carrying the potential to slow the path of healing. These errors can range from consuming forbidden foods to engaging in incompatible activities. Any of these deviations can interrupt, distort, or even block the deeper purpose of the dieta.

Adhering to dietary restrictions is fundamental in a dieta. Consuming prohibited foods—such as those that are too rich, too salty, or even mildly spicy—is not necessarily harmful when the lapse is no more than exceptionnal during a healing dieta. However, if these lapses become repeated or excessive, they can weaken the healing process and diminish the plant’s medicinal effectiveness, sometimes to the point of nullifying it entirely.

It is important to know that eating red meat and pork in particular, is harmful and can trigger undesirable reactions. Sexual activity, on the other hand, can even be dangerous. If mistakes are made during a healing dieta, they can often be remedied within a few ceremonies. In contrast, these mistakes committed during a learning dieta take longer to repair.

[CHUNK:0025]

[SECTION: The learning dieta]

[OVERLAP]

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[/OVERLAP]

## **Chapter 4: THE LEARNING DIETA**

This form of dieta involves a more immersive and purer interaction with the spirit of the plant compared to a healing dieta, and mistakes made during this process can affect deeper layers of the being—layers that are far more difficult to fix. The complex and profound nature of learning dietas means that small deviations—acceptable in a healing dieta—can here cause longer lasting side effects.

Learning dietas, particularly those involving trees, require strict adherence to all restrictions. The process of fixing a mistake with tree dietas can be delicate. Such faults demand the full involvement and expertise of the shaman—sometimes at the expense of attention given to other patients—and may take several weeks to resolve.

Given these potential pitfalls—especially in learning dietas—it is essential to approach this path with real seriousness and focus. If one feels uncertain about their ability to respect the restrictions, or not yet fully ready to commit to the process, it is wiser to postpone a learning dieta or to train seriously for it through a healing dieta. The sense of deprivation related to food and other constraints tends to intensify over time.

While the healing dieta follows a unified, inward-focused path—often very pragmatic in its aim of energetic purification—the learning dieta tends to open outward from the self and requires attentive awareness of one’s surroundings. The next two sections explore the two distinct approaches to the learning dieta: **the contemporary** learning dieta & **the traditional** learning dieta.

[CHUNK:0026]

[SECTION: The learning dieta – the contemporary learning dieta]

[OVERLAP]

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## Section 1: The Contemporary Learning Dieta

### Learning Dietas are Spiritual Preparations

Contemporary learning dietas among the Shipibo represent a unique synthesis between healing and learning processes. They integrate elements from both the healing dieta and the other traditional learning dieta, which we will explore in the following section. This dual-purpose intermediate approach allows participants to enter the learning process earlier, continuing—or rather completing—a journey of spiritual healing while onboarding on a shamanic apprenticeship.

Both forms of learning dietas—contemporary and traditional—go beyond personal healing and aim for a deeper spiritual understanding, including the mastery of energetic practices. One of the foundations of this path is to prepare the body to channel the spiritual techniques known to the plant spirits as well as to open to a deeper spiritual awareness. The contemporary learning dieta is often complemented by practical training that initiates participants into spiritual experiences designed to develop the practitioner’s shamanic practice.

The central element of practice in these contemporary learning dietas is to learn to channel plant energies through vocal incantations; *the* *icaros*, as well as reproducing their melodies through the unique vibrations that the plant will prepares within us.

Icaros are not merely songs; they are sacred prayers infused with spiritual power. They carry specific vocal vibrations capable of attuning to the energetic frequencies of the plant worlds—frequencies that resonate with their medicinal energies and respond to our intentions expressed in lyrics. They serve as tools to communicate with higher spirits and invoke their assistance. Through the icaros, participants guide their allied spirits to manipulate obstructive energies and address spiritual imbalances.

The contemporary learning dieta places strong emphasis on practicing these icaros throughout the process. By articulating the appropriate words to express spiritual actions with characteristic melodies, the surrounding energetic environment responds in alignment with our intentions, empowered by the plants’ energy in our chants.

Thus, the teaching contained in the contemporary dieta offers a powerful, real-time method for learning to work on energies while completing one’s own healing process.

[CHUNK:0027]

[SECTION: The learning dieta – the contemporary learning dieta - Energy management in contemporary learning dietas – Part 1]

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### Energy Management in Contemporary Learning Dietas

The art of managing a contemporary learning dieta lies in balancing three key aspects: healing and practice while precisely focusing on preserving the energetic field of the dieta to maintain the effectiveness of its learning curve.

During a learning dieta, the medicinal and energetic nature of the plant continuously triggers various responses in the physical and psychological health of the apprentice. As in healing dietas, this ongoing interaction requires constant vigilance to extract emerging negative energies, which could otherwise interfere with the plant’s teachings when they surface and end up lodging in the outer aura—particularly in the crown, as seen earlier in healing dietas.

It is necessary to use the plant’s energetic power for the purpose of releasing these energies so that the process can continue smoothly. However, using the energy of the plant we are dieting during the learning dieta can alter or destabilize the connection with that very dieta. It is often advised to use the energy from previous dietas of other plants for cleansing, so as not to interfere with the process with the new plant in progress. If not, waiting a month we have gathered enough energy for the plant before using it during the dieta.

In a learning dieta, a heightened state of sensitivity is cultivated—far greater than in a healing dieta. This makes the individual much more sensitive to their own energies expelled by the plant but also to the negative external influences (if we eat something we should not eat for example), which may penetrate the apprentice’s energetic field and “stick” to what is already being cleansed which might complicate further the healing process to expel the rising energies to be expelled in ceremony.

This accumulation can form energetic accumulation through the energetic channels (the crown as seen earlier), also known as chakras. If congested, it can disrupt the learning process with the plant spirit connected. And if not regularly cleansed, such interferences weaken the effectiveness of the learning curve. We must maintain clear the channel with the plant in a learning dieta.

This is why isolation must be more constant in a learning dieta than in a healing dieta, to prevent such accumulation of interferences. In comparison, the healing dieta actively supports purification, often reinforced by the intake of much larger quantities of plants than in a learning dieta. In addition, shamans intervene through powerful cleansing songs precisely to trigger major energetic releases. These works interfere with the connection to the plant in a healing dieta, but we are not maintaining a connection for learning, so it can be interrupted without consequence other than receiving less information.

[CHUNK:0028]

[SECTION: The learning dieta – the contemporary learning dieta - Energy management in contemporary learning dietas – Part 2]

[OVERLAP]

This is why isolation must be more constant in a learning dieta than in a healing dieta, to prevent such accumulation of interferences. In comparison, the healing dieta actively supports purification, often reinforced by the intake of much larger quantities of plants than in a learning dieta. In addition, shamans intervene through powerful cleansing songs precisely to trigger major energetic releases. These works interfere with the connection to the plant in a healing dieta, but we are not maintaining a connection for learning, so it can be interrupted without consequence other than receiving less information.

[/OVERLAP]

Connection to the teachings of a master plant is subtle and they are sensitive. A spiritual disconnection requires work and time to restore. It is not possible to disconnect from a plant in the middle of the learning process too often without risking undermining the coherence of their teachings.

Thus, in a learning dieta, the cleansing process is, as much as possible, left to the plant itself. The maestro shaman intervenes only minimally, removing the “airs” that emerge in the aura, without entering deeper healings. If his cleaning songs are too powerful, too much energies will surface and may interrupt the learning connection.

The plant purifies in a subtle manner, slowly emerging negative energies that surface in the aura. It doesn’t interrupt its energetic connection with the apprentice. Human intervention is typically gentle in learning dieta solely to remove these accumulated airs in the aura, to free the connection with the plant. Since the learning dieta is supposed to be undertaken after preliminary healing work, one is generally not overwhelmed by these energies beyond what is customary.

Because this remains a learning process that includes practice in that contemporary method, the plant may allow certain negative energies to stay in the apprentice’s energetic field in subtle ways, offering opportunities of real-life training situations. The aim is to teach the apprentice how to recognize, face, and manage these energetic dynamics—according to the teaching objectives defined by the plant.

The modern Shipibo shamanic community has largely adopted this contemporary learning dieta approach. It allows apprentices to develop genuine skills in managing and dissipating spiritual disturbances during their dieta, while still being supported by their master shaman when they are not yet able to do so alone. The shaman will provide complementary energetic cleansing if needed. The role of the shaman in these contemporary dietas is to gradually guide the apprentice toward autonomy in handling these energetic maintenance responsibilities. However, shamans who preserve the other, more traditional form of learning dietas oppose this modern practice.

Traditionally, learning dietas were always conducted away from shamanic centers, without ceremonies, in secrecy. In ceremonies it is released large quantities of negative energies related to the healing processes of other participants at the same time. The atmosphere of a ceremony can become so “charged” sometimes that it can infiltrate the subtle—wide open—energetic field of the apprentice when present.

These precautions even extend to the shaman’s own energetic field, which can be affected by his daily activities and could potentially influence the energetic field of his apprentices through interaction. For example, every master shaman knows that he must refrain from sexual activity before approaching an apprentice without first performing energetic cleansing on him or herself. He or she will use either blessed Agua Florida or mapacho tobacco, accompanied by his icaros, to purify any residual energy from non dieta activities before interacting with his apprentices. Learning dietas are that susceptible.

[CHUNK:0029]

[SECTION: The learning dieta – the contemporary learning dieta – Energetic alignment with the master plant – Part 1]

[OVERLAP]

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[/OVERLAP]

### Energetic Alignment with the Master Plant

The entire learning dieta process follows a unique essence: the master plant focuses first and foremost on purifying specific areas of the spiritual body, where it wishes to anchor its energies. The goal is to harmonize these areas so that they can later function in symbiosis with the spirit of the plant — its personality, its behavior, its attitudes, its gestures, etc. Same objective is pursued by the plant on the thoughts patterns.

In strictly traditional dietas (which will be described after), the main purpose is not to teach, as in contemporary learning dietas; only to prepare the body. The teachings and the practice will begin after the dieta — once the body has been optimized for a better future connection with the plant’s genius teachings.

Throughout this learning dieta, the plant also prepares the apprentice’s consciousness. It seeks to soften the mind, bringing it to a state of maximum psychic resilience — sometimes close to a trance state — where the intellect goes off to merge with the plant’s consciousness, allowing the apprentice to perceive the world through its eyes, intelligence, and awareness.

This deep connection enables the apprentice to integrate the extraordinary visionary wisdom of the plant into their own consciousness — as if they were the plant — thereby gaining a broader understanding of the spiritual world through its perspective. When dietas are very powerful, this can even occur without ayahuasca.

A master shaman working with contemporary dietas offers technical guidance during the process — sharing certain icaros and tips on how to compose them according to the energetic situations encountered. The apprentice then begins to practice and adapt these songs, testing them through direct experience to cleanse or readjust the dieta’s energy field when needed.

The shaman often starts by transmitting the simplest and most fundamental icaros — those of *opening* *&* *centering*. Composing a first icaro usually happens when the apprentice faces a challenge that pushes them to act and sing: in the complexity of exploring other dimensions, a moment inevitably comes when this becomes essential.

While navigating these realms — often through dreams or ceremonies — the apprentice encounters a multitude of extraordinary spirits. Through visits to these magnificent parallel worlds they inhabit, apprentices receive deep revelations and release numerous unconscious burdens. But this exploration is not without danger: in the spiritual spheres, certain types of negative energies can surge and affect our energetic field, our physical body, and our overall spiritual balance.

[CHUNK:0030]

[SECTION: The learning dieta – the contemporary learning dieta – Energetic alignment with the master plant – Part 2]

[OVERLAP]

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[/OVERLAP]

Most apprentices begin the spiritual journey with enthusiasm — driven by the desire to meet the plant’s transformative spirits and experience its transformative healing energies. This initial phase is often filled with awe in connection with these beings. But then comes the moment when the apprentice will inevitably senses that something is off — perhaps a decrease in the frequency or clarity of visions, or a general disturbance in their spiritual equilibrium.

The spiritual path is strewn with invisible pitfalls, notably the presence of malevolent spirits lurking in the dark corners of the unseen worlds — often imperceptible at first, even under the effect of ayahuasca, as they move through the darkness. These negative entities, when they encounter an open dieta, can infiltrate through the heightened receptivity induced by the process, thus causing disturbances. They can sometimes seem appearing as beings of light, illuminated by the inner light of the plant we carry that enlighten them. They may offer false gifts, food, or even enticing spiritual encounters in dreams — seeking to lure the apprentice toward their dark arts. If contact is made during the dieta, their energy often penetrates the open energetic field — interfering with the connection to the sacred knowledge the plant seeks to transmit.

It is at this point that the apprentice realizes they can no longer rely solely on their own inner spiritual strength, and that they have no choice but to call upon the spiritual help of the plant. If they wish to continue receiving its teachings and pursuing their spiritual explorations, the only path is through the use of the icaros to free themselves…

Remaining vigilant is essential during a learning dieta, to prevent spiritual burden caused by negative energies. Such influences can sometimes enter through a simple gaze — which is why shamans often avoid deeply locking eyes with someone during a dieta. Even though certain encounters are inevitable, and sometimes part of the evolutionary process of an apprenticeship, maintaining a pure dieta aura is essential for supporting a clear connection with the plant.

[CHUNK:0031]

[SECTION: The learning dieta – the contemporary learning dieta – Awakening the energetic perception]

[OVERLAP]

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[/OVERLAP]

### Awakening to Energetic Perception

To develop a deep awareness of the true nature of the spiritual reality and the energies that inhabit it, we have no choice but to confront them directly — even when they provoke fear — and often more than once. Whether this confrontation is chosen by the plant or arises as an inevitable stage in the cleansing process, facing these forces and mastering their release through the icaros is the very heart of shamanic work.

At a certain stage of the path, when we practice regularly, negative energies become inevitable and frequently hinder exploration. It then becomes normal to use purification icaros after encountering them. This marks the true beginning of the active practical phase of learning in the contemporary method.

At first, our cleansing attempts may be vague, imprecise or too powerful, even unsuccessful. But with practice, our techniques become more refined, and their effectiveness improves. Gradually, we learn to sing the cleansing icaros with greater precision and growing beauty — restoring our spiritual connection after each negative encounter with increasing independence from the master shamans, requiring less and less of their help.

At this stage, our shaman start to craft icaros specifically designed to dissolve the basic spiritual blockages. The shaman also teaches us how to protect ourselves, so that we become less and less affected by external energies. Over time, and through the practice of these icaros, we develop increasingly subtle skills — allowing us to access ever deeper dimensions, knowing how to dissolve negative interferences when necessary allowing us to continue further exploration seamlessly toward higher realms. In these explorations, we may journey from the underworld, to meet and consciously communicate with our ancestors (ayahuasca meaning “the vine of the dead”), to the purest sacred dimensions…

As our training progresses, we develop the ability to approach and handle darkness with growing dexterity. Our heightened sensitivity even allows us to detect potential disturbances in advance — through the subtle signs that master plants teach us to recognize in visions awareness: how interdimensional portals open through certain songs that activate characteristic colors, sometimes associated with particular scents, subtle variations in temperature, or even changes in the behavior of animals in nature, or the way the wind shifts in graceful response to the divine energies of the plant that animate everything around us when we invoke them.

This refined perception, and our increasing ability to manifest and maintain these high spiritual frequencies, reflects our evolving shamanic mastery in understanding and managing the protective light within the spiritual world.

[CHUNK:0032]

[SECTION: The learning dieta – the contemporary learning dieta – Navigating energetic realms]

[OVERLAP]

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[/OVERLAP]

### Navigating Energetic Realms

Mastering techniques for releasing negative energies is the main goal of contemporary learning dieta. The first step often involves working with energies related to fear, anger, or sadness — emotions generally easy to identify and relatively simple to transform. But as we progress along the path, we begin to encounter energies that interact with stronger and more complex emotions.

Among the most challenging are the spirits of the dead and demonic beings. There are benevolent spirits among the dead — often referred to as ancestors — but they can sometimes be difficult to recognize, as many malevolent spirits attempt to present themselves as benevolent.

When demons reveal their true nature, they often appear in hybrid forms — half-human, half-animal (sometimes more humanoid, sometimes more beast-like) — resembling what could be called monsters. A rare category involve sorcerer spirits, who reign in the worlds of the dead or in malevolent realms. They are more powerful than their subordinates and can command them in their service.

It is important to note that certain plants — especially master trees — can host both extremely benevolent spirits and malevolent entities that linger in the lower frequencies of their spiritual realm. These entities, which may arise during dietas with master trees, often resemble those wandering in our earthly world. Most of the time, they do not require our attention. When the teacher spirit of the tree feels that we have sufficiently “seen” their energies, it simply drives them away once the lesson is considered complete.

However, the master tree may also allow them to linger longer than we would like — particularly to awaken a deep perception of their nature. In these cases, we must always remain resilient, cultivating inner serenity. The real problem arises when — unintentionally — usually because of long periods of inactivity in isolation, we allow our mind to dwell on these strange beings, thus creating a connection. As soon as these entities sense our interest, they may refuse to leave on their own.

It is in these moments that we must learn to invoke our master plant through song, asking it to intervene to drive away their negative emotions from our spiritual landscape. Managing a dieta on the spiritual level means learning to work with the energy of light as well as handling the dark ones — understanding their dynamics so we can make the light prevail.

Purifying involves primarily invoking the wonderful energies of light we have encountered on our path with the plants, recalling them through song from our cellular memory, to deploy them into our aura, into the outer world, and — by extension — into another human being’s spiritual field. We call and repeal until the shadow dissolves.

[CHUNK:0033]

[SECTION: The learning dieta – the contemporary learning dieta – Emphasizing the learning process]

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[/OVERLAP]

### Emphasizing the Learning Process

During a learning dieta with a plant, the apprentice gradually learns to distinguish where the energies come from: those from the outside, those arising from their own body during healing, those from the plant’s world maybe, or those coming from another person. This refined awareness of energetic distinctions is essential for future ceremonial healing work.

Although all spiritual work rests on faith of its effectivity, a unique value of visionary plants lies in their ability to offer clear visions of the spiritual field — allowing us to locate and manage energies with precision and lucidity. This makes it possible, for example, to ensure that the plant energy projected during a healing on a guest is truly directed toward that person and not unconsciously used to purify oneself.

Once this kind of awareness is open, the apprentice acquires the invaluable ability to cleanse themselves effectively. This capacity must be exercised with great delicacy and precision during a dieta, as it draws directly from the energetic reservoir we are building with a plant that the master shaman has anchored in the body to receive from. Working too intensively with energetic cleansings during the dieta can also shift our connection with the plant from its original place in our body.

For this reason, it is recommended to postpone deep cleansings until after the dieta is closed — or to let the master shaman perform them if necessary. This is also why in the other form with traditional dietas, apprentices refrain from singing during the process. This serves as a preventive measure to ensure that the delicate rooting of the plant in the body’s energetic field remains intact and uninterrupted.

If an apprentice focuses too much on purging energies in ceremonies without having first worked enough on their own wounds in a previous healing dieta, they may find themselves overwhelmed by a flow of unresolved energies during the current learning dieta. These internal energies, awakened by too insistent healing song will then submerge the dieta’s energetic field. And as beginners, we do not always know how to contain or direct these energies with finesse.

Such energetic missteps in a learning dieta are common and are often easily corrected by the master shaman if needed. But it is important not to overload the plant’s energetic field by overdoing cleansings. Maintaining balance is essential: too much bodily purification can cause an excess of unresolved energies to accumulate in the dieta’s field, thus hindering the learning process.

This is why it is wise to begin this path with a couple of short healing dietas, in order to establish a solid foundation before undertaking a learning dieta. The contemporary learning dieta is a holistic approach — preparing the body while learning to manage energies at the same time.

The spiritual tools we receive from the plants are sacred and may involve the intervention of natural forces to support our spiritual work. The plant spirits who accompany can sometimes influence the course of rain, wind, or other elemental manifestations — including the behavior of humans around us — all to drive away malevolent spirits. Thus, any spiritual work carried out with the plants must be approached as sacred and demands deep respect when human action intervenes in the divine order of creation.

The spirits live in everything around us, in the invisible. Everything has a reason for being. Every interaction with this world must be undertaken with humility and reverence.

[CHUNK:0034]

[SECTION: The learning dieta – the traditional learning dieta – The original dieta]

[OVERLAP]

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## Section 2: The Traditional Learning Dieta

### The Original Dieta

The strict traditional dieta was ancestrally designed to be practiced in total isolation, with a minimal diet — often limited to a small fish and a green plantain no more than twice a day — and without ceremony.

This approach rests on the belief that it is the most effective and safest way to connect with a master plant. The isolation and dietary restrictions aim to fully optimize the connection between the practitioner and the plant, without including active training as in contemporary dietas. This ensures that no other energy interferes with the one received from the plant — which will fully unfold later, over the course of ceremonies once the dieta has ended.

When followed with rigor, this standard allows for profoundly effective transmissions. It fosters a deeper and longer-lasting integration of the plant’s teachings and energies — but only after the process is closed. The traditional approach significantly increases the amount of energy received, which allows for a reduction in the duration of the dieta. It also clarifies the transmissions that will be perceived later and will amplify both the healing benefits and the potential for healing future patients. It is the quest for a perfectly pure plant energy, intended for powerful energetic work to come — with visions of exceptional clarity.

### Phases of the Traditional Dieta Process

1. **The “Seed”**  
   This initial phase represents the foundation of the traditional dieta, during which time is spent in isolation to gather the raw energy of the master plant. Just as a seed contains the full genetic potential of a tree, the energy collected during this period is rich with promise — even more so than in a contemporary method.  
   The stricter the isolation, the greater the concentration of energy will be. This stage lays the groundwork for everything that will follow in the future relationship with the plant.
2. **The “Growth”**  
   Once the dieta is completed, the integration phase begins. The energy and teachings start to manifest more clearly in our daily life, day after day — much like the first cotyledons breaking through the surface of the earth from a young plant shoot. We begin to feel the influence of the plant’s wisdom within us. New perspectives emerge, awakened by the energy of the dieta that we now carry inside.
3. **The “Bloom”**  
   Finally, when the integration process reaches its peak — a few weeks or months after the dieta — the energy reaches its full potential. This is the flowering phase, when the knowledge received fully blossoms. We may begin to express new icaros or songs and gain a whole understanding of the plant’s teachings that we have received. We are ready to work with this energy in ceremony and to sing for others.

[CHUNK:0035]

[SECTION: The learning dieta – the traditional learning dieta – Phases of the traditional dieta process – Part 2]

[OVERLAP]

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The contemporary dieta we have seen previously is actually based on this traditional model. Shamans faithful to this old tradition often insist that the purest and most powerful dietas are those carried out in an austere and isolated setting. For example, a strict two-week dieta can be just as effective in terms of preparation as a two-month process including ceremonies in a contemporary dieta. This traditional way doesn’t include practical training offered during contemporary dieta. But those who follow this traditional path tend to develop a more natural and clearer understanding of the dieta’s benefits.

It is important to understand that the combination of ayahuasca ceremonies with contemporary learning dietas represents a modern adaptation of traditional practices, designed to suit the needs of current practitioners — especially those of Western origin, who often lack time.

At the end of a strict dieta, when the energy fully blossoms — weeks or months later — a much deeper clarity will emerge, far beyond what a modern dieta allows. We will discern energy with more precision because we carry a purer, more concentrated essence, endowed with greater healing power and more advanced visions. This promotes a more natural symbiosis with the plant’s consciousness and a smoother integration of its energy.

In summary, through traditional dietas, we will develop a more refined spiritual awareness — with more light to see deeper through darkness. However, this increased awareness comes with amplified sensitivity and requires time to learn to use it properly after the dieta, after the post-dieta integration, usually a month or two, once the process has blossomed. It requires a little more logistic with two travels that Westerners rarely have the opportunity in the same year unless they are willing to also spend their post-dieta integration dieta in Peru.

Once we carry a dieta — whether contemporary or traditional — we will often feel the need to protect this connection from the “spiritual chaos” of the outside world. External influences can disturb the connection. It is common, after a dieta, to feel the call to change one’s lifestyle. Upon returning to one’s country of origin — especially for Westerners living in big cities — the plant will invite us to preserve a clear communion with it, feeling to seek a more spiritual lifestyle, closer to nature.

Following the path of a strict traditional dieta requires quick adaptation to these changes, as one reaches an advanced spiritual level fast. The deeper our understanding, the more the plant encourages us to relate to it with integrity. These adaptations will have anyway a positive impact on our life. Once engaging in traditional dietas — especially with trees — is worthwhile if we are ready to enter quickly into the practice of the medicine.

[CHUNK:0036]

[SECTION: The learning dieta – the traditional learning dieta – Moving toward self-mastery]

[OVERLAP]

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[/OVERLAP]

### Moving Toward Self-Mastery

Meeting shamans who follow this strict traditional path often marks the moment when one feels ready to walk the road toward mastery. This generally happens after having received enough teachings within the modern shamanic tradition, when one begins to feel the call to dieta alone. The day we complete this type of dieta, we will be ready to transmit the teachings to others.

Before reaching that point, we must find these shamans devoted to traditional dietas, who work in a more intimate and discreet setting. They are not so common and usually require stepping out the boundaries of the ayahuasca industry. Their approach is entirely rooted in the original method, rejecting the inclusion of ayahuasca ceremonies during the dieta. They prefer to share their knowledge of ayahuasca only after the dieta has been closed.

This traditional path is a path of patience. It is not intended for everyone — at least not at the beginning — but rather for those who are ready to embrace it as a lifetime commitment.

[CHUNK:0037]

[SECTION: Shamanic spirituality is practical – the shaman’s path]

[OVERLAP]

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[/OVERLAP]

**PART 2: PRACTICE**

**Chapter 5: SHAMANIC SPIRITUALITY IS PRACTICAL**

From Vision to Vibration: The Shaman’s Path

Once we understand what a dieta can offer and how to manage it, we must commit to practicing its teachings in order to manifest their magic in our world. We must intentionally integrate spirituality into our human experience and embody it in our physical form. This is the true work of the shaman.

The role of a shaman is to master the art of channeling energies and anchoring them in the physical world—particularly in the body: the heart, the mind, the aura, or the surrounding environment. The Shipibo shamans of the Peruvian Amazon preserve and transmit these age-old techniques with great precision. These include spiritual concepts and precise methods of interacting with and manipulating energies, all through sacred icaros supported by the power of master plants.

These sacred prayers go far beyond mere ancestral concepts: they are precise spiritual tools designed to harmonize energetic currents. Amazonian shamans have mastered the art of interacting with a wide range of energies.

Each type of energy has its own nature and behaves differently. To learn how to manage them effectively and precisely, one must practice by singing to them directly. Energies can be moved, merged, and projected. The use of icaros allows these skills to develop each time better with a sharpener precision. Through the refined perceptions unfolded by the process of dieta; icaros are the means of action.

[CHUNK:0038]

[SECTION: Shamanic spirituality is practical – Learning to work with the energies of master plants]

[OVERLAP]

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### Learning to Work with the Energies of Master Plants

Each master plant has unique medicinal properties and, each time, opens greater access to deeper layers of spiritual reality—layers otherwise inaccessible even with ayahuasca alone. When combined, they allow us to navigate the spiritual worlds more skillfully, approaching and mastering other types of negative energies.

Dieting with a new master plant introduces us to a new way of energetic with each very specific types of plant we connect with, thus enabling us to manage a wider range of negative energies. It is not necessary to study them all, as plants also transmit universal truths shared among all sacred plants. However, it is essential to explore at least a few, to broaden our awareness of the various approaches to the energetic world through plants.

The first level of knowledge to reach in the Shipibo tradition is called *Onaya*, which means “the one who knows.” At this stage, one knows how to manifest, contain, and direct the main energies. The *Onaya* knows how to invoke the quality and quantity of medicinal energy appropriate to a given situation, and how to face the most common negative energies. They know their abilities and their own limits. An *Onaya* can open healing dietas for others that do not require special connections. This is simple cleansing work. They generally start with gentler plants at the beginning, then work with powerful trees later. However, they do not yet open learning dietas to teach others.

An *Onaya* becomes a master when they are capable of guiding a learning dieta for themselves, and therefore able to do it for others. The ultimate—legendary—level, today considered lost, was that of the *Murayas*: beings capable not only of teleporting at will but also, according to Indigenous accounts, of manipulating energy at the atomic level, and even shapeshifting into animals.

Before reaching such levels, one must first learn to stabilize one’s mind or spirit within the spiritual dimensions of the invisible world—especially under the effect of ayahuasca. This is called Centering (*-punte*, in Shipibo). There are specific icaros songs designed precisely for performing this *centering*, which we will explore later. They are easy to perform, kinder garden shamanic level.

Once “centered” with this very simple icaro toward the plant and ourself, our energetic capacity from our plant dieta aligns with us and we align ourself with the plant dieta energy. We access in return to our full spiritual potential. Regular practice of the icaros of the centering technique refines this ability, deepening both self-awareness and awareness of the energetic power of the plant we bare. This also translates into daily life, through a deeper embodiment of our spirit within the body.

The more we are connected to ourselves and the plant through this practice of the centering, the better we control our mind and our plant energy, and the more calmly we can explore the worlds of ayahuasca in depth. This access to our spiritual power enhances also our capacity to enter the deeper dimensions of our own being, to the point of being able to heal even every deep ancestral wounds that unconsciously pass from generation to generation.

A Westerner can generally master this technique to practice efficient energetic cleansing and become *Onaya* after accumulating about three months of master plant dietas followed with a couple of months of regular practice of icaros in ceremonies. One may also quite feasibly become a master after approximatively one cumulative year of plant dietas over the course of one’s life. This is entirely possible even for a complete Western beginner with good guidance.

[CHUNK:0039]

[SECTION: Shamanic spirituality is practical – traditional dieta vs. contemporary dieta]

[OVERLAP]

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### Traditional Dieta vs. Contemporary Dieta

There are therefore two main currents of learning dietas: **contemporary** and **traditional**, each with its own method of connecting with a plant. Strict traditional dietas involve no spiritual intervention in ayahuasca ceremonies, unlike contemporary dietas, which proceed with an anchoring of the plant energy into our expanded spiritual field by a master shaman through ayahuasca. In contrast, this connection of the plant energy in the traditional method is left entirely to the spirit of the plant.

However, the preparation of the plant brew is similar in both cases—based on a decoction or infusion of the bark, roots, or leaves of the plant.

The following chapter will focus on describing the technique of energetic connection between a master plant and a human being, as performed by a shaman in the contemporary method, through the vision’s observable in ceremony thanks to ayahuasca. This will offer a step-by-step view of energetic interconnection to understand how to use icaros of centering.

In the traditional dieta, the entire connection is handled by the plant alone, without us knowing exactly what is happening or how the plant operates its connection with us. By detailing this connection technique carried out by the shaman in the contemporary method, we can also get an idea of how a plant connects within the body of its host.

Traditional dietas, although seemingly simpler, are rather reserved for those with prior experience. They require such isolation—no human contact, no conversation, no ceremony. For most Westerners, this type of retreat is too demanding as a starting point. This is why most modern shamans first offer contemporary dietas, even to members of their own community—who are already accustomed to the rudimentary life of the forest.

It is strongly recommended to start with at least one healing dieta and one contemporary dieta (which can be done on the same journey) under the supervision of a shaman, before entering a strict dieta. Being alone in the jungle, without ceremony, can prove very difficult over time. Once again, this is a personal choice. It is not at all impossible to begin with a traditional one.

Paradoxically, a strict dieta without intervention or ceremony can represent an advantage for beginners: it allows for passive learning, where the plant does not require any practice during the process, since the results emerge several months later. But often once back home without the help of any shaman to teach how to use the dieta. The traditional dieta for a beginner is only worthwhile if we stay on-site after the dieta to integrate and practice.

After several dietas—or a single one of three consecutive months—an apprentice can become an Onaya—“the one who knows,” capable of centering its spirit. He or she will be able to manage ordinary energies after a few months of practice. They can then begin to start healing those around them. They will only need a short fifteen-day cleansing dieta in the following year to correct the common little mistakes of their early practice. They will then know how to guide their own practice.

When they once again feel the need to evolve their spiritual knowledge, they may consider an additional extra dieta. This next stage is the gateway to the future maestro, the one who wishes one day to open learning dietas for others.

Entering a strict traditional dieta allows the energy of the plant to respond more precisely to personal intentions and answer personal spiritual questions. It creates a more intimate connection with a plant. But this step is best taken once the true level of Onaya has been reached, when one knows how to cleanse and center oneself. Mistakes at this stage can regress our evolution.

Strict traditional dietas are the ultimate path to fully connect our potential to the world of master plants, especially with trees, as their energy is subtler than that of plants. The approach to trees often marks the transition to the strict traditional method, which better suits the demands of these trees. They should be experienced at least once by those who aspire to mastery. But it must be understood that once embarking on this traditional path, it will feel unproductive, if not counterproductive to return to the contemporary method. It is like a point of no return in the path of shamanic learning.

[CHUNK:0040]

[SECTION: Connecting to a master plant – Energetic transmission technique of plant wisdom]

[OVERLAP]

**Chapter 6: CONNECTING TO A MASTER PLANT**

Energetic Transmission Technique of Plant Wisdom

To begin a learning process within the framework of a contemporary dieta, the maestro shaman energetically connects a plant to a person using the icaros tools in ceremony. This is done according to a precise energetic configuration. Once this connection is established, the individual can fully receive the plant’s wisdom and energy. This connection merges the completely energetic world of the plant with the vibrational field of a person for receiving a learning program from a master plant.

Its full establishment may require several ceremonies spread over a few days. The Shipibo simply call this action “*connecting a dieta*.” A skilled shaman will normally have dieted themself the master plant they are transmitting to their apprentice. This gives them an intimate understanding of the plant’s unique process of transformation—how it will work in the apprentice, and each virtue we can expect from the plant, just as it once worked in them.

Each plant has its unique type of energies and virtues: some are powerful, others gentle; some simple, others complex; some loving, others warrior-like; some direct, others secretive; some rooted in the Earth, others connected to the Cosmos; some are Water, others Air; some teach songs, others heal; some inspire love or compassion, others transmit courage or bravery; some bring luck, others dissolve curses; some unite souls, others cut toxic ties; some offer telescopic visions, others microscopic ones; some host spiritual doctors, others celestial priests…

An experienced shaman knows the nature of many plants—their dynamics, their healing qualities, and the archetypal visions they transmit. They are deeply attuned to the worlds each plant can open to the apprentice. They maintain a personal relationship with the spirit of each plant. For plants are spirits with their own personalities. The shaman knows their plants, and the plants know their shaman; this bond of mutual trust ensures that the shaman will carry out the work requested by the plant—and vice versa.

[CHUNK:0041]

[SECTION: Connecting to a master plant – Ritual steps for connecting to a master plant]

[OVERLAP]

### Ritual Steps for Connecting to a Master Plant

Here are the common ritual steps in the process of connecting to a master plant. The dieta connection begins with the consumption of the master plant, a step common to both types of learning dietas. Then, the shaman who follows the contemporary method will complete this connection through energetic work performed during a ceremony.

Here are the main steps of the ritual:

1. **Preparation**  
   The plant is prepared with care, respecting ritual details—such as harvesting bark from the sunny side of the tree, or selecting and gathering a precise number of leaves, according to the specific requirements of each plant, which the shaman has generally received in a dream or ceremony. This often includes offerings and prayers to the plant at the harvest site. The harvested parts are then transformed into a drinkable solution. Sometimes they are prepared as poultice to be applied to certain areas of the body, or used in baths or vapors over the body for plants who are too strong as it is usually done with powerful trees.
2. **Shaman’s Intention**  
   The shaman then sings icaros during the preparation, inviting the spirit of the plant to activate its properties. For a healing dieta, the icaro directs the plant toward a specific problem to be addressed.
3. **Blessing of the Preparation**  
   After singing, the shaman blows his sacred breath over the preparation, infusing the energy of intention into the brew through his breath, blessed by his own song. The moment of consumption is considered sacred. The plant is often honored by fumigating it with sacred tobacco (mapacho) at the same time.
4. **Consumption:**  
   Receiving the preparation becomes a spiritual communion. The apprentice’s intention and spiritual receptivity also influence how the plant’s work will unfold.
5. **Spiritual Connection**  
   Although in the traditional dieta its consumption is a single act requiring no further action, in the contemporary method the shaman then performs an additional energetic connection during ceremony.
6. **Energetic Follow-Up**  
   In the contemporary method, an energetic connection requires regular adjustments throughout the dieta. During each following ceremony, the shaman ensures that the plant’s energy remains anchored in the apprentice’s field.
7. **Closing the Dieta**  
   At the end of the dieta, whether contemporary or traditional, the energy received will be integrated and sealed with protection. The deeper and longer the dieta, the greater the energy is carried, and the more ceremonies are required for proper closure of the process.
8. **Integration:**  
   Once the dieta is closed, several weeks to a couple of months are necessary—depending on the type of dieta and the depth of the experience—for the plant’s full potential to emerge.

[CHUNK:0042]

[SECTION: Connecting to a master plant – Immediate emergence vs. natural emergence]

[OVERLAP]

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[/OVERLAP]

### Immediate Emergence vs. Natural Emergence

The energetic connection facilitated by the shaman in a contemporary setting during an ayahuasca ceremony ensures a deep and complete energetic anchoring from the very beginning, with ongoing maintenance throughout the process. This method guarantees the immediate, real-time reception of teachings, as the plant’s energy is implanted in a way that makes it accessible for use right from the start.

In contrast, a natural connection during strictly traditional dietas—drinking the plant without a specific ceremonial anchoring—does not allow for an immediate ability to use its energy. Instead, the connection develops inwardly and naturally over the course of the dieta’s evolution. This approach leaves the plant free to operate its connection process with its host as it chooses.

It relieves the immediate pressure placed on the plant by the shaman’s intervention to “teach” right away, allowing the process to follow the apprentice’s inner pace of development. In the traditional method, the connection formed by the plant is more natural.

On the spiritual level, the spirits of plants respond not only to requests expressed verbally, but also to deeper, often unconscious intentions behind our thoughts. When the connection is initiated directly by the plant, without the shaman’s intervention as in the traditional dieta, the plant aligns only with the apprentice’s intentions, making the experience more intimate. It becomes better attuned to the true needs of the soul and to the plant’s own will.

When the connection is initiated by a shaman the plant will also reflect the shaman’s personal intentions toward the apprentice when addressing the plant’s spirit on their behalf. This does not always perfectly match the inner relationship the apprentice’s spirit would wish to establish with the plant. The shaman’s own experience inevitably influences the direction of the plant’s teachings toward the apprentice. This can guide the process along a path shaped by the shaman’s personal journey rather than allowing the unique wisdom the apprentice’s spirit secretly seek to explore with the plant.

The difference between these two approaches is not drastic. While the traditional dieta offers a more individualized and intuitive path, it may leave certain aspects unexplored—especially for beginners, who may not yet know what to ask of a plant or which explorations to undertake along the path of learning shamanism. Without a structured framework, such as the one offered by the shaman in the contemporary setting, the risk in a traditional dieta is to drift toward personal learnings that may not provide the necessary foundations to progress straightforward toward mastery.

[CHUNK:0043]

[SECTION: Connecting to a master plant – Energetic foundation of a master plant dieta]

[OVERLAP]

### Energetic Foundation of a Master Plant Dieta

When ayahuasca is used within a contemporary dieta, She allows deep access into a person’s inner world to precisely place the plant’s energy. This spiritual action creates a stronger relationship with the spirit of the plant, instead of waiting—as in traditional dietas—for the plant to form the connection on its own.

This is achieved through a series of carefully chosen icaros—spiritual bridges—sung by the shaman to anchor deeper the link and amplify the bound. In the ayahuasca realm, words and intentions carry heightened power to shape energy, granting deeper access to any energetic dimension.

The expansive nature of ayahuasca enables navigation between multiple spiritual realms at once. Through it, shamans can embed a plant’s energies into deeper layers of the energetic body of a person. Once this initial connection is complete, the true learning phase begins.

The first icaro of connection is intended to summon the central spirit of the plant in a way that pleases it. The spirit owes nothing—it chooses to teach. If welcomed with praise icaros and its energy skillfully handled, the plant will agree to collaborate, bringing its medicinal allies, and opening the doors to its sacred temples—divine sources of vital energy and knowledge—for its host.

This spiritual connection follows a three-step technique:

1. **Invoke** the essence of the plant
2. **Center** it in the heart of the human energetic field
3. **Open** it by unfolding its energies throughout the apprentice’s spiritual field

Once these 3-connection steps is completed, the master shaman only will, for the remainder of the dieta, focus on energetic maintenance during the further ceremonies. In the following chapter we will explore the maintenance process essentially focusing on re-performing *“re-centering”* and *“re-opening”* of the plant’s energetic field within the apprentice’s body whenever necessary.

[CHUNK:0044]

[SECTION: Energetic management of a master plant dieta – Centering: the energetic calibration of the plant dieta energy]

[OVERLAP]

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[/OVERLAP]

**Chapter 7: MAINTAINING THE MASTER PLANT DIETA**

### **Centering:** The Energetic Calibration of the Dieta

Plants grow freely in the jungle, expanding in all directions according to their natural impulse for expansion. In the same way, their energies—even once implanted in the body—do not naturally develop in alignment with the human energetic configuration. Just as a wild plant can grow unpredictably, the energy of a master plant can spread irregularly, settle chaotically, or even become misaligned in our body during a dieta.

Throughout this spiritual process, our energetic field is in constant transformation, continuously reacting to the medicinal properties of the plant as well as to external influences. These ongoing interactions can disturb the plant’s anchoring. To correct this, the shaman uses the centering technique, generally repeated as often as necessary.

The master refines this centering multiple times during the dieta, combined with opening technique. When it comes to maintaining the connection with the plant, the shaman does not need to reinvite the spirit through the initial invocation icaro—since it has already been called.

In the Shipibo tradition, this continuous adjustment process of centering and opening is grouped into a single spiritual intervention called the “*realignment of the dieta”* (centering + opening). Re-alignment icaros are surprisingly simple yet essential —true energetic maintenance tools—that every apprentice must learn from the beginning in order to stabilize any imbalance in their dieta’s energetic structure when they feel it. This skill allows the apprentice to quickly realign on his own with the plant’s energy.

Misalignments can be triggered either by internal healing processes related to the plant’s energy or by energetic disturbances caused by unwanted external interactions. This realignment technique is invaluable when alone in the jungle, as it prevents remaining out of tune for too long while passively waiting for the next ceremony with the shaman.

Centering forms the first half of the *realignment* technique, called *-punte* in Shipibo. It is performed right after the regular purifications required by the apprentice during the dieta. Once each purification is completed, centering is practiced gathering the plant’s energy (-*kano*), which may have dispersed during these cleansings. This prevents the plant’s energy from remaining scattered outside the body—which would weaken the connection and its accessibility—by bringing it back inside, mainly into the heart, the mind, and the crown above the head. Centering readjusts the plant’s energy to the body’s vertical energetic axis (Earth–Universe), thereby optimizing the transmission channel again.

Any purification action during a dieta will create newly cleared spaces in the body, previously inaccessible to the plant. This recentering provides the opportunity to reposition the dieta more deeply into these newly freed spaces, forging an ever more intimate connection with the apprentice through successive readjustments.

Once the shaman confirms—through vision—that the plant’s energy is well (re)centered and stable, he then moves on to the second half of the process: **Opening**.

[CHUNK:0045]

[SECTION: Energetic management of a master plant dieta – Opening: energetic deployment of the dieta plant energy]

[OVERLAP]

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[/OVERLAP]

### Opening: Energetic Deployment of the Dieta

The Opening, called *-quepen* in Shipibo, always follows the centering and is often performed within the same icaro chant. It is a simple task that complements centering, in which the shaman extends the dieta’s centered energy throughout the apprentice’s aura for optimal resonance.

This opening technique is like an energetic art. It consists of projecting the plant’s energy—previously centered—outward from its central anchoring point in the spiritual body so that it radiates throughout the entire energetic field, including the one surrounding the physical body.

The aim is to make the plant’s energy accessible in a way that merges with the apprentice’s expanded consciousness—crown and aura. Once properly opened, the plant’s energy becomes more tangible and available for any spiritual or healing work undertaken by the apprentice. Above all, it allows for perceiving the plant’s teachings clearly.

The regular realignment with opening and centering in a contemporary dieta allows the apprentice to fully access the plant’s teachings in real time throughout the process. These regular energetic adjustments strengthen clarity and provide immediate access to a better real-time understanding of the dieta.

In a strictly traditional dieta, centering and opening are generally performed only once—at the very end of the process, during the closing phase. As a result, much of the plant’s wisdom remains “dormant” during the dieta, accessible only through dreams, until its full blossoming manifests during the post-dieta integration period.

[CHUNK:0046]

[SECTION: Energetic management of a master plant dieta – The role of ayahuasca in contemporary learning dietas – Part 1]

[OVERLAP]

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[/OVERLAP]

### The Role of Ayahuasca in Contemporary Learning Dietas

Strengthened by ayahuasca’s ability to access the structural depths of energy, the realignment of the connection in a contemporary dieta with ayahuasca refines the spiritual actions of alignment—allowing the plant’s virtues to extend into deeper layers of the apprentice’s spiritual body and fostering a more intimate union with the plant spirit each time better.

For the apprentice, these ceremonies are milestone moments, full of increasingly profound revelations unfolding about the plant’s teachings gathered throughout the previous time spent in dieta. Such visionary experiences are spectacular and especially beneficial for beginners. They reignite the motivation needed to endure the next period of time in isolation the dieta requires until the next ceremony.

The anticipation of upcoming ceremonies—full of visionary promise beyond what one can conceive—can lead apprentices to drink larger quantities of ayahuasca, hoping to better perceive the plant’s work within their dieta. While this may be appropriate in healing dietas, it is not advised to consume large amounts in a learning dieta. Ayahuasca deeply opens our energetic field, and since this field is already significantly expanded by the dieta process with the master plant, combining it with ayahuasca makes it highly receptive. But not only to the wisdom and the plant’s work, but also to outside influences.

Drinking too much carries risks in learning dietas—particularly the risk of energetic contamination from other participants undergoing deep healing processes. These individuals release large amounts of negative energy into the ceremonial space as the shaman purifies them. Such energies can easily infiltrate the sensitive energetic field of a learning dieta through ayahuasca expansiveness quality. This is why it is important not to drink too much ayahuasca during a learning dieta.

Even though the healing energy of a master plant is powerfully effective at extracting darkness within us, in a learning context it remains vulnerable to overly dense external influences. Once the plant’s essence is extracted from its trunk or leaves, its spirit no longer benefits from the natural protection of its physical shell: our body becomes its bark, our aura its atmosphere, and it can no longer draw strength from its roots. Its energy remains vulnerable as long as the dieta process is “open”.

Ideally, these ceremonies should take place in an intimate setting, alone with the master, or possibly with other apprentices also engaged in a learning dieta and who have already undergone through a significant personal purification phase. Such companions share a similar level of energetic purity and no longer release as much as heavy energies as in the early stages of healing.

[CHUNK:0047]

[SECTION: Energetic management of a master plant dieta – The role of ayahuasca in contemporary learning dietas – Part 2]

[OVERLAP]

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[/OVERLAP]

Healing dietas are designed for the plant to release large amounts of negative energy during ceremonies. These energies tend to overflow into the collective spiritual field of ayahuasca and can accidentally contaminate the environment of another participant whose learning dieta is wide open and highly receptive.

Furthermore, ayahuasca, with its purifying power, can indiscriminately purge both; the harmful ones and the beneficial energies of the dieta. It is best to limit participation in ayahuasca ceremonies during a learning dieta. This is why in healing dietas the master plant is consumed daily to recharge after the powerful purges generated by ayahuasca. In learning dietas, the master plant is drunk only once—at the initial connection for the purpose of creating a subtle connection.

These intense healing intentions are best reserved for after (or before) the learning dieta, once the process is well anchored and protected by the shaman at the end of the process—while during the dieta, a gentler ceremonial approach is preferred, aiming only to relieve the dieta’s connection from mild interferences that naturally arise during the process. Ayahuasca is, above all, a purifier—nicknamed “*la Purga”* by the Shipibo for this reason.

If one feels the need for more than one ayahuasca ceremony per week during a learning dieta, it often indicates that the body is not yet adequately prepared. In that case, a preparatory purification dieta—with daily ceremonies—would have been preferable to cleanse the system before undertaking a learning dieta.

Anyway, most apprentices are excited and might often enter the learning process a little too soon—unconsciously diving into knowledge while still in quite profound healing and often engaging in too intense a way. They then experience powerful purges and, without realizing it, end up losing precious learning energy because, in the end, they purge the dieta itself along with everything else.

This happens frequently at the start of a learning dieta, and this normal, the master shaman knows how to handle it. But it often leads to uncomfortable periods of emptiness in the days following an excessive purge, while the plant’s diminished energy regenerates quietly—often without the apprentice understanding why they feel this way.

This is natural, as there is always a slight loss of dieta energy associated with any purification. It is not a serious problem, especially at the beginning during the transition from healing to learning. But starting a learning dieta too early can involve extra healing work during the learning phase, slowing the learning process. It’s fine, but it would have been faster to carry out a thorough healing dieta first. A well-timed transition between healing and learning leads to faster long-term spiritual development.

[CHUNK:0048]

[SECTION: Energetic management of a master plant dieta – transition from healing to learning]

[OVERLAP]

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[/OVERLAP]

### From Healing to Learning

A key moment inevitably arrives when the process must evolve: moving from healing to learning. This shift should be discussed with the master if one truly wishes to learn. In truth, the plant itself will naturally transform a healing dieta into a learning dieta if we spend too much time healing in its presence. In the spiritual realm, the path of patience is always the fastest. The transition from healing to learning lies in our intentional commitment and the way we conduct the dieta. But still, we can ask for it when we feel ready.

The line between healing and learning can sometimes be subtle, and it is up to us to sense when this transition begins. It often manifests through discreet signs — such as lesser purges, the desire to participate in fewer ceremonies, to follow stricter restrictions, or to isolate more deeply. These are natural indicators that the dieta is ready to evolve into a learning phase.

A strict traditional dieta removes these inconveniences we can find in contemporary dietas by completely excluding ayahuasca ceremonies. However, without the landmarks or stimulation offered by these ceremonies, the process can sometimes feel bland — even unbearably long and mentally too challenging.

Maintaining a traditional dieta is strict. It is quite an extreme commitment for a beginner: it requires total silence, no speaking, and complete solitude over long periods. Deprived of the small “ceremonial boost” provided by ayahuasca in contemporary dietas, many find the process too difficult, and some abandon it along the way. And for many, it was ayahuasca itself that called them this path.

Thus, the contemporary dieta is a relevant adaptation of the traditional dieta for Westerners. Integrating ayahuasca ceremonies is a legitimate step, as they help initiate learning while allowing space to purify residual energies that have not been fully addressed during previous healing dietas — often due to lack of time or resources to stay longer in Peru. However, we must remain vigilant in a contemporary dieta not to undo the dieta in progress. It is no coincidence that the strict traditional dieta continues to be preserved by Shipibo masters.

The contemporary dieta is, in fact, an evolved version of the traditional dieta. It was recently introduced by contemporary Shipibo masters. The financial stream demands of modern life required them to continue spiritually cleansing their patients while dieting at the same time. They come to fully master the art of protecting the energy of an open dieta. This way, they were able to continue performing healing works to sustain their revenues. Through this adaptation, they realized they could also protect an open dieta of an apprentice, allowing them to practice ayahuasca at the same time — albeit still in a non-professional capacity.

The advantage of this contemporary approach strengthens the commitment of Westerners and truly helps them endure long periods of demanding isolation. However, it must be closely supervised by the master shaman, because new apprentices have not yet learned to properly protect themselves energetically. This is a skill at the Onaya level — acquired only at the end of the dieta, or gradually throughout the process.

[CHUNK:0049]

[SECTION: Master plant dieta problems – Contaminations – Protecting the purity of the energy of the plant dieta]

[OVERLAP]

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[/OVERLAP]

**Chapter 8: PLANT DIETA DISRUPTIONS**  
Section 1: Contamination  
Protecting the Sacred Field

Contamination in a dieta can occur when we spend too much time in energetically “charged” environments—such as cities—or through overly frequent and prolonged time in ceremony. Even when physical isolation is maintained, contamination often arises if we share ceremonies with individuals engaged in powerful healing dietas—especially if someone nearby is purging deeply.

To minimize such interference, some contemporary shamans offer their apprentices a semi-strict approach. Once an apprentice has completed a certain period in their learning dieta (generally after the initial purification phase, about one month), they may be invited to participate in ceremonies without drinking ayahuasca, solely to realign their connection with the plant. This allows the apprentice to avoid the excessive opening caused by ayahuasca and the heightened vulnerability to others’ energies during these ceremonial adjustments.

Given the heightened sensitivity induced by the dieta, the apprentice will naturally absorb a subtle imprint from the residual effects of ayahuasca present in the ceremonial atmosphere—emanating from other participants. When the shaman, empowered by ayahuasca, sings for their apprentice, the energetic force transmitted through the icaro is often sufficient to realign the dieta. This no-ayahuasca method is generally reserved for apprentices who have already undergone a significant period of inner purification—marking the transition from the healing phase to that of full learning.

After receiving this icaro, the apprentice must leave the *maloka* (ceremonial house) and return to their isolation. If they choose to remain longer, it is essential not to fall asleep during the ceremony, as dreams can act as wide-open portals to external energies. In a learning dieta, it is crucial to avoid spending the entire night in the ceremonial space, which is a healing environment through which many negative energies linger.

[CHUNK:0050]

[SECTION: Master plant dieta problems – Contaminations – staying connected to the energy of the plant dieta – Part 1]

[OVERLAP]

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[/OVERLAP]

### Staying Aligned in a Learning Dieta

When a learning dieta becomes contaminated, it can lead to destabilizing experiences—such as feeling disconnected from oneself, or the emergence of thoughts and emotions that do not seem to belong to us. After a few weeks in dieta, our sensitivity deepens considerably, and outside energies can create a degree of confusion. When these intrusions occur, they disrupt our alignment with the plant’s energy, particularly on a mental level. Fortunately, these minor imbalances are often resolved through the blowing of mapacho smoke over the body and around the aura—a very practical technique for expelling them.

This teaches us how clean negative emotions but still, isolation is essential to prevent such disturbances during the dieta. In very deep learning dietas—especially when apprentices commit for several months—their sensitivity can become so refined that they begin to receive visions without drinking ayahuasca. They may even stop distinguishing between waking and dreaming states. In these states of extreme energetic openness, we realize that simply being near others can trigger an energetic transfer—often unconscious, yet instantaneous. Thus, at that level maintaining isolation becomes not just beneficial, but necessary.

In cases of contamination, returning to the pure energetic field of the isolation hut (*tambo* in Shipibo) allows the master plant’s medicinal properties to resume their work on body and mind. In the silence of isolation, the plant naturally corrects these imbalances. In stillness, it continues its ongoing purification work and generally eliminates the most common forms of contamination, allowing the learning curve to recalibrate itself.

In learning dietas, it is common to participate in only one ceremony per week, as it often takes several days for the effects of ayahuasca to give way again to the more subtle guidance of the plant. Spacing ceremonies also helps prevent the plant’s energy from being prematurely depleted by ayahuasca’s strong purges, which tend to cleanse everything. These intervals give the plant time to refine energetic details and bring us back to the frequency needed to receive its teachings and energies.

If one participates in ceremonies more than once a week during a learning dieta, there is a risk of not allowing the plant enough time to readjust to the spiritual frequency required to receive its teachings. Constant ceremonial exposure can lead to an accumulation of negative energies released by other participants, thereby weakening our connection to the plant’s spirit.

Sometimes, even the regular energetic cleansing performed by the shaman during ceremonies is no longer enough to offset the negative influences often absorbed in that same ceremony. This continuous exposure cycle can result in an overload of contamination—disrupting sleep quality, concentration, inner peace, and other aspects of well-being.

When apprentices attend too many ceremonies during a learning dieta, they may become overwhelmed. In response, they might be tempted to attend even more ceremonies in the hope of purging these disturbances. However, this reaction often stems from confusion—they fail to realize that the overload is caused by overexposure, not by a lack of personal purification.

A common pattern is the mistaken belief that more ceremonies will lead to better purification. This belief can trigger a self-perpetuating cycle that is difficult to break without awareness. Shamans often struggle to help Westerners grasp this dynamic. If the apprentice insists on attending more ceremonies, they risk increasing their confusion and turning their process into a futile quest for purification—of disturbances that are, in fact, generated by the ceremonies themselves.

[CHUNK:0051]

[SECTION: Master plant dieta problems – Contaminations – staying connected to the energy of the plant dieta – Part 2]

[OVERLAP]

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[/OVERLAP]

In extreme cases, attending too many ceremonies—or spending more time in the city than in isolation—can result in a complete loss of connection with the plant. The learning dieta can then become a receptacle for accumulated negative energies, instead of a channel for integrating the plant’s benefits. This disconnection can lead to the assimilation of false beliefs, altering a person’s thought patterns and steering them onto a misguided spiritual path.

Sometimes, a person may drift down this path of confusion. This can be corrected. In such cases, shamans often say things like, “I too made mistakes in my dietas that I had to repair,” or, “Once I rebalanced things, I realized I had become a maestro.”

These stories carry valuable wisdom—but this is precisely the path we try to prevent Westerners from having to walk. Many shamans received free support and guidance from their community to help restore their imbalanced dieta. In contrast, a Westerner trying to solve this kind of problem alone—usually back in their home country, far from the cultural context that could help—may face complications they are not equipped to handle.

The danger lies in the fact that the effects of contamination—whether from too many ceremonies or social interactions—are not immediately noticeable. The consequences of such energetic disturbances emerge gradually, blending with our own unresolved personal energies. This can cloud our discernment about the true source of the trouble, leading us to mistakenly believe we are undergoing a personal healing process—when in reality it is external interference that has mixed with our healing work.

However, by understanding this dynamic, if we consciously choose to resist the temptation of frequent ceremonies or trips to the city, our energetic field will gradually return to a more stable state. As clarity returns, outside contaminations cease, allowing the plant time to work.

By returning to this refined state of consciousness in isolation—centered and focused—we can once again perceive what lies behind the veil of energies and recognize their origin. It is therefore essential to maintain this energetic vigilance as consistently as possible throughout the dieta—in order to keep precise control over the process.

These experiences can offer deep teachings about the dynamics between positive and negative energies when they interfere with our dieta and have been corrected. However, they can considerably slow down our learning curve, especially when they take time to be identified and properly addressed.

Even though such experiences are often part of the contemporary dieta and may feel like part of our spiritual journey during the process, they do not, strictly speaking, constitute learning in the traditional sense of Shipibo shamanic knowledge. In their tradition, learning means receiving the knowledge of energies directly connected to the plant. Managing energetic disturbances is a matter of practice—which is best learned after the dieta.

Overcoming these mistakes can bring a sense of empowerment, but we must remain vigilant not to fall into the trap of believing this alone constitutes plant learning. There is a delicate line beyond which too much interference can become irreversible—resulting not only in the loss of the current dieta but also in the deterioration of all previous dietas if we have done others before. All previous dietas are interlinked with the one in progress.

[CHUNK:0052]

[SECTION: Master plant dieta problems – Contaminations – The dangers of a plant dieta]

[OVERLAP]

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[/OVERLAP]

### The Invisible Crossroads of the Dieta

The most serious situation can arise when the purity of the learning process has been neglected to a point of no return—a threshold where the negative energies present within the dieta’s body surpass the benevolent forces of the plant. This often happens when one participates in too many ceremonies during learning, and especially when beginning to heal others before completing one’s own dieta. Such actions can severely damage the energy of the plant being dieted, as guests release significant amounts of energy—especially when they receive a song.

Too much negative interference during a dieta can distort, or even corrupt, the plant’s energy within us, to the point where its spiritual chemistry transforms into something toxic. Although rare, these extreme cases of prolonged or excessive contamination can degenerate into states leading down a path of corruption—sometimes even awakening the desire to become a sorcerer (*brujo*).

Once again, such cases are rare—but they are reported in Shipibo communities. This has also happened to a few apprentices who have begun singing for others during their dieta without knowing how to protect themselves energetically. It is essential to approach the learning path with humility and caution, respecting each step of the process scrupulously—especially regarding energetic protection. One must remember that overexposure without protection can harm the dieta. It can be repaired—but only up to a certain point, which is going to be explained in the next section. On the other hand, if one consumes pork or engages in sexual activity, the dieta’s energy will inevitably be destroyed.

Practicing isolation—even for a few hours each day—and retreating each evening, while using spiritual protection shields (*arkanas*, in Shipibo), which will also be explained, become indispensable when dieting in the city or outside traditional jungle environments.

These urban settings, strongly discouraged for beginners, present major challenges due to prolonged exposure to undesirable energies. Although protective measures may appear invisible, they are essential—and neglecting them, especially during a learning dieta outside the jungle, can cause real damage to the dieta. This is why it is crucial to strictly follow dieta rules and remain under the guidance of experienced master shamans throughout the process.

There is a deeper reality to be revealed—especially with master trees—as they often embody within themselves both gateways to luminous realms and others to shadow worlds. Even when the dieta’s restrictions are followed to the letter and isolation is maintained, an extra layer of precaution is necessary with trees.

Trees transmit powerful spiritual knowledge, but by a dual nature: they teach both light and shadow. Dieting a tree can confront powerful and seductive negative spirits that inhabit their world.

This is why tree dietas are reserved for apprentices who already have prior experience with a master plant—where negative energetic disturbances are easier to handle, even if they can already be challenging. These foundational plant dietas prepare the apprentice for the intensity and complexity of future work with trees.

[CHUNK:0053]

[SECTION: Master plant dieta problems – Contaminations – The specificities of a tree dieta]

[OVERLAP]

### Trees as Teachers

Trees teach a great deal, but they require a solid spiritual foundation for one’s spirit to withstand their intense energies. With trees, it is imperative to make an explicit request to receive only the beneficial medicine and teachings from their spirit. Without such a request, they teach indiscriminately—offering both light and shadow. Approaching the powerful negative forces of master trees without sufficient experience can be overwhelming. Those who have not yet developed the discipline imposed by dieta restrictions and the mental clarity required to contain such spiritual forces risk being overtaken.

In contrast, plants provide a more foundational, general teaching experience. They are a more accessible introduction to the first encounters with spiritual realities and enough for the path toward the state of *Onaya*. They teach essential lessons for managing and purifying common energies—a necessary preparation before entering the realms of the trees. Trees embody a much more advanced form of knowledge; they carry a constellation of infinitely more powerful spirits.

If a shaman proposes beginning directly with a tree dieta without prior experience with plants (which can happen if they sense the person is ready), it is wise to take time for reflection or to have a detailed conversation about the implications. Most of mistakes witnessed have been made by newcomers wanting to start with trees. Indigenous shamans don’t like confrontations. If we insist on a tree they might give it.

Introducing a tree dieta—especially for the first dieta—must be approached with genuine maturity. Beginning with plants is already a profound undertaking. Dieta restrictions may appear easy to follow on the surface, even too simple. But trees are never so, for they can confront us with forces that no plant can match. The saying “If you want to see the light, you must first see the shadow” takes on its full meaning with them.

In the traditional shamanic practices of indigenous communities, shamans are immersed in their spiritual heritage. All are, in some way, descendants of shamanic lineages, and many have been raised in the *maloka* (ceremonial house) since childhood. They have often grown up surrounded by relatives in dieta or have participated in ceremonies from a very young age.

This shapes—sometimes unconsciously—their spiritual culture. Many have learned through direct experience, falling asleep in the *maloka* as children, lulled by chants and stories from their grandparents about the different ways to conduct a dieta. They already know what one might encounter with a given plant or tree, and how to navigate each stage. They are aware of all the possible mistakes and their consequences. As a result, they do not always translate the full extent of preparation needed for a complete novice—especially one from a very different cultural background.

When a shaman suggests starting a dieta with a tree, it is often because they perceive a potential for healing ailments that plants alone might not address. However, for learning purposes, this remains rare. Too often, shamans assume that what worked for their people will work just as well for outsiders.

Even if they are often right, they do not always grasp the specific challenges faced by those new to this path—especially a Westerner, far removed from these practices. This can create a gap between the shaman’s expectations and the actual level of rigor the apprentice will need to endure once exposed to the intense spiritual stresses of working with trees.

Elder shamans—despite their immense wisdom—sometimes also forget the challenges they themselves faced at the start of their journey, often begun nearly half a century ago. Their deep immersion in traditional practices can lead them to underestimate the difficulties a newcomer from the modern world will face with powerful plants.

These masters, though well-intentioned and often dedicated to correcting their apprentices’ mistakes, do not always clearly explain the consequences of breaking dieta rules, as these rules are deeply woven into the fabric of their culture. This is why it is important to have open and honest conversations about the learning dieta process, to clearly understand its rules, limits, and the implications of any deviation.

[CHUNK:0054]

[SECTION: Master plant dieta problems – Damages of the plant dieta energy]

[OVERLAP]

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[/OVERLAP]

## Section 2: Damages

Some mistakes related to dieta restrictions can be corrected easily, while others prove far more difficult to repair. In extreme cases, these disturbances can even impact our health—especially when working with trees. This underscores the importance of fully understanding these restrictions and the necessity of following them with absolute rigor when dieting with trees. A single deviation can sometimes lead to serious consequences, causing energetic imbalances, contamination, or even spiritual harm. It is essential to be aware of this to adapt the seriousness in consequence.

[CHUNK:0055]

[SECTION: Master plant dieta problems – Damages of the plant dieta energy – healing plant dietas]

[OVERLAP]

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[/OVERLAP]

### The Consequences of Damage in Healing Dietas

In traditional shamanic centers, around 80% of participants begin their first dieta as complete novices, having perhaps completed only one, two, or at most three healing dietas in their life. For most, this is not a long-term learning path; they do not choose to engage deeply in plant mastery. It is primarily a journey of healing and spiritual discovery.

At the start of our quest, we are still immersed in our emotions and have not yet learned to distinguish our internal struggles from the challenges of the external world. At this stage, beginners are unfamiliar with energetic dynamics and do not fully perceive how much these outside energies can influence their dieta process.

Common sources of negative energy during a dieta include environmental pollution, densely populated urban areas, and exposure to barbecue smoke or public spaces. The accumulation of these external energies can subtly affect the course of the dieta. It is therefore advisable to avoid city trips or crowded places as much as possible.

Negative energies encountered during the dieta—often called *maya niwue* (“bad airs”)—are well managed within a healing dieta under the maestro’s guidance. Such disturbances are not insurmountable and are corrected in the next ceremony through a few purification songs or with the use of tobacco. However, this creates additional work for the shaman, who must cleanse the dieta on top of the healing process already underway. While maestros are generally compassionate and willing to help, repeated mistakes can discourage them from investing as deeply, as this costs time and energy they could devote to other healing work.

For those participating in a two-week retreat, the negative influence of the urban environment may not be immediately noticeable. However, certain mistakes—particularly those related to diet or sexuality—can require the entirety of the retreat just to be corrected. In such cases, the time spent repairing the disturbance can undo the initial progress of the dieta and lead us to mistakenly believe we are purging our personal history, when in reality we are simply clearing external energies and repairing a dieta imbalance.

That said, in most healing dietas, people are mindful of the contraindications, and these disturbances remain minor—even naturally part of the process. The dieta can handle small amounts of them, and ayahuasca itself manages most mild turbulence from “bad airs” without direct intervention from the shaman. Nevertheless, maestros recognize that repeated mistakes can affect the process and often recommend that guests go to town no more than once a week to minimize energetic impacts.

[CHUNK:0056]

[SECTION: Master plant dieta problems – Damages of the plant dieta energy – learning plant dietas – Part 1]

[OVERLAP]

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### The Impact of Damage in Learning Dietas

Exposure to negative energies becomes a far greater challenge during a learning dieta, where participants are far more sensitive than in a healing dieta. This is precisely why isolation is stricter in this context. Disturbance rarely comes directly from the outside world, as apprentices are generally aware of this dynamic and take their isolation seriously. However, frequent trips to town without prior energetic protection from the maestro, or excessive interaction with other participants engaged in their own healing process—whether in common spaces or during ceremonies—can have consequences.

Healing dieta participants may go to town and return charged with urban energies (*maya niwe*), which ayahuasca will naturally purge in their next ceremony. Yet, often unaware of their energetic field, such guests in a healing process may seek contact with an apprentice or, for instance, handle an object belonging to them. This is why, in very strict traditional dietas, even cutlery is avoided—people eat with their fingers—because energy permeates everything and can sometimes persist even after washing.

The repercussions of contamination generally appear two or three days after exposure, as a subtle energetic shock—a faint feeling that “something is not right.” While a master plant can usually readjust in less than a week, a dieta with a more sensitive master tree can be longer.

In the case of sexual activity or pork consumption during a master plant dieta, the consequences are irreversible. The energy will be severely damaged. Such transgressions are considered grave violations of the dieta’s spiritual rules and can profoundly disrupt the plant’s energetic alchemy. This level of disturbance—especially when involving sexual energy, directly linked to our vital force and capable of transferring another person’s energies—can cause deep psychological and spiritual disruptions during a dieta. Participants may experience severe disorientation, even feeling as though they have become the other person. These episodes are often behind the most troubling or traumatic ayahuasca experiences reported in the media—usually because the individuals concerned did not take the dieta restrictions seriously. There is almost no other factor—apart from sorcery—that can cause such imbalances.

The central problem with these violations—particularly those involving sex and meat—is that the introduced energies are incompatible with the dieta’s purity. Spiritually, this is experienced as a rupture of energy (-*cross*, according to the Shipibo). It is like a shockwave that displaces the plant’s energy in the dieter’s energetic body, creating “voids” through which negative energies can enter our spiritual world. This is a serious situation, perceived by the plant’s master spirit as a betrayal of its pure essence. We risk losing its goodwill and support if such mistakes are made. It is vital to remember that the dieta’s spiritual symbiosis is sacred. Since we are working with the plant’s soul within us, we must be extremely careful about what we expose it to.

Throughout the dieta, the plant’s spirit can be deeply wounded by negative energies. Its energetic essence reacts instinctively when exposed to harmful energies for her by attempting to retreat from the area of the body where there energies were introduced. This reaction may manifest as a contraction of the plant’s energy, creating chaos in our own energies. These are the consequences when a plant spirit seeks refuge in a safer space within the body. This defense reflex greatly disrupts the energetic field in symbiosis with the plant.

This is especially true with trees, whose spiritual energies are powerful. Their roots extend toward the lower worlds while their branches reach into the divine spheres. A stressed response from a tree can invert its world within us. This often creates unwanted connections to the lower worlds, potentially drawing malevolent entities.

This plant reaction is known in the Shipibo tradition as a “broken dieta”. Restoring a broken dieta is particularly complex in a learning context, as the master shaman must negotiate forgiveness with the plant’s master spirit to regain its favor. The problem must be addressed on site, and often the entire dieta must be restarted from scratch—because the plant’s spirit no longer wishes to remain.

An experienced shaman can correct the situation—but not without difficulty—by renewing the dieta commitment from zero with the plant. However, much of the dieta’s benefits will be lost. If the remaining time on site is limited—as is often the case for those returning to their home country—it becomes essential to plan another stay as soon as possible to drink the plant again with a clear intention to repair the dieta’s energy. Otherwise, one may feel overwhelmed or lose control of their own energetic field.

[CHUNK:0057]

[SECTION: Master plant dieta problems – Damages of the plant dieta energy – learning plant dietas – Part 2]

[OVERLAP]

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[/OVERLAP]

The psychic shock after consuming meat—especially pork—or, worse, after sexual activity, is profound. The nature and intensity of symptoms vary depending on the plant and the type of transgression, but disruptive effects are often observed: mild depression, heaviness, intrusive thoughts, or a persistent sense of darkness as the plant’s guiding light disconnects.

The mind becomes confused, thoughts hard to focus, sometimes accompanied by nightmarish visions during sleep. In such cases, it is crucial not to drink ayahuasca in ceremony, as its power could worsen the imbalance. One must patiently await the shaman’s intervention.

In these situations, isolation becomes the only valuable remedy. The first step is to identify the source of the energy that shocked the dieta. Even after a few restless nights and nightmares in the days that follow, isolation generally allows the nature of the imbalance to surface. By returning seriously to strict isolation (and not to ceremony), the mistake often becomes clearer within a few days through intuitions or dreams sent by the plant. These clues are essential to share with the shaman so that they can intervene more quickly.

A good master shaman will often detect the origin of the imbalance in the next ceremony—even if nothing is said. But it remains important to speak up, just in case. They will assess the situation and implement ways to remedy it. However, be aware: some masters are severe and may choose not to resolve the problem as quickly as they could, to “teach a lesson” to ensure the apprentice does not repeat the mistake. When a plant spirit becomes angry at a student, it can also become angry at their maestro.

There is only one way to fully resolve this type of imbalance with pork and sex. Any competent shaman will know how to stabilize the situation enough for one to feel “better.” Once the issue is stabilized, the dieta is often heavily damaged. These disturbances are too heavy to be fully be cleansed by icaros alone, and beginning a new dieta remains the fastest path to full energetic restoration.

[CHUNK:0058]

[SECTION: Master plant dieta problems – Damages of the plant dieta energy – Shamanic diagnosis of dieta damages]

[OVERLAP]

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### Shamanic Diagnosis of Dieta Ruptures

Shipibo shamans identify two main types of spiritual side effects resulting from breaking dieta restrictions: the *“broken dieta”* and the *“crossed dieta.”*

A dieta is considered *broken* when the energy of the plant’s corpus has been fractured into several distinct parts—as if cut with scissors or shattered like glass inside the body. There is a technique to fuse these energy fragments back together, but the challenge lies in the fact that these pieces are often separated within the spiritual body by the destabilizing energies that infiltrated during the breach.

Sometimes, the smallest energetic fragment can even leave the body entirely, remaining in the exact geographic location where the energetic shock occurred. The shaman knows how to call this energy back. This can be done remotely with ayahuasca, but it requires a more advanced process—one that demands sincere attention and true dedication from the master to undertake.

When a dieta is described as *crossed*, it means that—even though the plant’s energy hasn’t been shattered—it has undergone such a defensive distortion that it has folded in on itself. The plant spirit, confronted with threatening energies, reacts by curling and twisting its energy inward in a protective reflex.

Like any medicinal remedy, the challenge with plants lies in their dual nature: they are sources of healing and knowledge but can also become carriers of dark energies if the dieta is not respected. Plants are at the origin of creation, and they surpass humans in most domains—except one: they impose no notion of good or evil. A plant will act in one direction or the other depending on how we care for the energy of our dieta. This aspect of plant medicine is little known in the West and is particularly pronounced with master trees. Understanding in depth what it means to violate dieta restrictions is essential to adapt the correct approach toward these ancestral practices.

In conclusion, shamans who defend the strict practices of traditional dieta, compared to contemporary approaches, hold an advantage: these rigorous methods are designed to minimize all possible risks of error during the dieta.

Traditional dietas are meticulously structured to preserve the practitioner’s energetic integrity and ensure as pure an approach as possible to spiritual work with master plants. In such traditional dietas, participants do not take part in ayahuasca ceremonies for this reason, have no contact with the outside world, and verbal communication may even be withheld—except for exchanges with the master shaman.

[CHUNK:0059]

[SECTION: The icaros chants]

## **Chapter 9: THE ICARO SONGS**

Icaros are the shaman’s primary tool. They are sung prayers—spiritual melodies originating from the realms of the plants, heard in dreams or during ceremonies when the apprenticeship dieta is properly conducted. These melodies are the keys to accessing the spiritual worlds of the plants, attentively listened to by their guardian spirit.

They are also the sound vibrations to which the master plant has placed in us. By expressing them with our voice, we can attune ourselves to its energetic frequency. They resonate across spiritual dimensions, infusing our words with the spiritual power of the plant with which they are merged, capable of acting upon the invisible reality.

Through the spiritual awareness the plant has awakened in us, we become able to create these icaro songs in relation to the visions perceived—visions understandable to the plant—so that it can influence the energies of the spiritual world to co-create new desired realities. In other words, the plant aligns with our intentions and words, adding its own “magic.”

In this section, we will explore the fundamental icaros used by Shipibo shamans—those essential to know for anyone wishing to walk the shamanic path alongside the sacred plants.

[CHUNK:0060]

[SECTION: The icaros chants – Centering and opening: Invoking the power of the plant spirit’s energy]

[OVERLAP]

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### Alignment Icaros — Invoking the Power of the Dieted Plant

Once sufficient time has been accumulated in the dieta—generally after about a month—we will have gathered enough medicinal energy from the master plant within us for our icaros to begin having a real spiritual effect. This marks a significant milestone in our shamanic journey. The energy cultivated during the dieta infuses our songs with the spiritual force needed for our intentions to manifest into reality.

Once we have learned the basic lyrics related to the alignment technique (centering and opening, described earlier), we can established a basis spiritual stability and a strong connection with our master plant, enabling us to effectively channel its energies.

Centering and opening songs are the two simplest icaros to chant to realign with our energy, but they are essential before performing any healing work when invoking the plants: they allow us to align perfectly with them and outer energy field of Ayahuasca. This alignment ensures we are energetically “anchored” to ourselves in the spiritual world. In short, being centered allows us to fully receive the plant’s support so that its energy is connected to our songs.

Often, at the beginning of a ceremony—when the space is saturated with intense energies—the first centering icaros we sing may not be enough to establish the desired connection with our master plant as we had during the dieta. This is usually due to the weight of the negative energies present in the atmosphere under Ayahuasca’s influence. They settle on our spiritual field and block the unfolding of the plant’s energy in us, even with the help of our songs.

In such cases, it is necessary to alternate between phases of centering (and opening) and phases of purification. Each attempt at cleansing—even if imperceptible at first—always releases a little more of the burden of energies around us. It’s not immediately visible. But his allows better alignment after each subsequent centering, which in turn gives more strength for the next purification. By persisting in this alternation of centering/opening and purification from the beginning of the ceremonies, we can quickly and exponentially reach a sufficient level of alignment to begin opening visions—enough to start doing effective spiritual healing work on our guests.

Once alignment is achieved, it unites the visions and songs of our plants with our being, while expanding its space (opening) so that the light of our dieta extends around us, allowing us to access the filters of its visions in the world of Ayahuasca. This is an essential preliminary step before any serious healing work in ceremony with master plants. The more we are aligned with the plant’s energy, the clearer our visions and intuitions will be—and the more aligned, powerful, and therefore effective the songs carried by the dieted plants will become.

With experience, and through the feedback of the master shaman—by observing our energetic practice technique during ceremonies—he will gradually entrust us with more advanced concepts to integrate into our icaro repertoire and when to use them. This will allow us to refine our work with greater efficiency at each new ceremony. It is strongly recommended to remain at the center for a few additional weeks after completing one’s dieta, to practice handling the energy of the master plant with our shaman and receive their invaluable corrections on the effectiveness of our technique before working solo.

[CHUNK:0061]

[SECTION: The icaros chants – Protection: Invoking the power of the plant spirit’s protection]

[OVERLAP]

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[/OVERLAP]

## Protection Icaros — The Spiritual Guardians of Our Inner Temple

As we have seen, once we have established a solid foundation through an alignment chant with our master plant, we become capable of carrying out effective spiritual work. However, before going further, an another essential preparatory step in the Ayahuasca universe must be devoted to another fundamental aspect: the **protection**.

In the realm of shamanic work, spiritual protection preserves the integrity of our energy field—especially against external negative energies. Shipibo shamans mainly focus on two forms of spiritual protection: ***armors*** and ***arkanas***.

[CHUNK:0062]

[SECTION: The icaros chants – Protection – spiritual arkanas protections – Part 1]

[OVERLAP]

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**Arkanas**

Arkanas are protective invocations designed to strengthen our spiritual defenses against specific types of energies. They serve to establish solid boundaries and prevent certain forms of negative energy from affecting us. They are essential for maintaining the purity of the dieta. Unlike spiritual armor, which offers general protection, arkanas focus all their protective force on very specific kinds of negative energy to repeal, allowing other energy flows to move freely.

Like any spiritual protection composed of energy, arkanas (as well as armors) naturally weaken over time as they absorb repeated energetic assaults. They must be reapplied from time to time. What makes an arkana particularly useful is the concentration of all its protective energy on a precise target, allowing for more lasting protection. They are especially effective in safeguarding the energy of the dieta against the forms of interference to which it is most vulnerable.

For this reason, arkanas are vital at the end of a dieta, just before reintegrating into daily life. They should be placed on the energetic body of the dieta before any consumption of regular food or any sexual activity. This allows the plant’s energy to remain intact and protected as we return to our human activities.

Due to their targeted nature, arkanas do not protect the entirety of the dieta’s energy field, which allows the plant’s teaching and energy transmission to continue circulating without interruption. Certain exceptions are therefore possible while dieting with arkanas — for example, eating a pinch of salt if necessary to strengthen the body during long dietas — without compromising the dieta’s integrity.

Although arkana techniques are slightly more elaborated than those of spiritual armor to apply— since they require that a specific energetic defense be “configured” through our icaros rather than simply covering the whole body as with an armor — they remain quite simple to activate. However, their role is crucial, and the stakes are too high to be taken lightly. If the arkana is not properly set, it will not protect. It is essential to articulate our arkana icaro clearly.

Fortunately, arkanas require less active maintenance than armors because they do not respond to all energies at once and therefore do not “wear out” quickly. They can last for years if not exposed to energetic confrontations during ceremonies. They thus deteriorate much more slowly than armors which dissipate in just a few weeks.

[CHUNK:0063]

[SECTION: The icaros chants – Protection – spiritual arkanas protections – part 2]

[OVERLAP]

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[/OVERLAP]

**Protections with Arkanas**  
From a practical perspective, arkanas work like specialized guardians, capable of repelling a very specific type of negative energy. They are particularly effective in familiar energetic environments where the shaman knows the prevailing influences well.

For example, if a dieta is carried out near the ocean and there is concern about the influence of salt in the air, an arkana can be invoked to protect the plant’s energetic field from the saline energy that could compromise the dieta. Some experienced shamans, using this technique, even allow themselves to consume a small amount of salt during the dieta, or when they need to go out while dieting. The arkana provides targeted and reliable protection suited to the environment.

Arkanas are highly versatile. They can be applied against any type of energy. During the dieta, their main role is to repel contaminated airs coming from outside — especially those linked to meat or sex. For example, if a shaman needs to go to the market to buy fish or tobacco for patients, they can use an arkana to protect themselves from the smell of grilled meat in the air, if one were to consume meat by mistake once, the arkana would preserve the plant’s energetic integrity. However, this does not mean that eating meat daily would be acceptable — in dieta, one can lose the connection to the plant’s energy even if it is protected.

It is only at the end of the dieta that the full spectrum of the arkana is activated, once the plant’s energy has been “stored” and sealed in our sacred bodily temple, protected by the arkana. At that point, it becomes possible to gradually reintroduce foods into our diet without compromising the integrity of the plant’s energy, because we are no longer seeking direct daily connection with the plant.

It is in ceremonies that we will want again to seek that connection — which is why we must realign our energy at the beginning of each ceremony with our dieta. This is due to the interferences of a normal diet. The dieta itself is not damaged inside the body; thanks to the arkanas, but our body carries the energetic imprints of our human lifestyle habits, which we must clear to reconnect well to the plant’s dieta energy for ceremonial work. This is largely the purpose of the realignment technique with centering and opening.

Placing the arkana is a mandatory step at the end of the dieta process. It is a key moment to ensure that the plant’s energies we carry remain pure and protected from outside influences. Forgetting the arkana after a dieta will make lose the entire dieta. Upon returning to daily life, it is also recommended to renew these protections from time to time — especially before powerful healing sessions. This maintains the effectiveness of the arkana’s protective field.

The shaman’s fundamental responsibility is to ensure that the apprentice understands the proper use of arkanas. By transmitting these protective icaros, the shaman teaches the essential safeguards to preserve the energetic integrity of the dieta independently. This transmission is vital — not only to maintain the purity of the process, but also to ensure the apprentice’s long-term energetic safety. It enables the practitioner to continue their path without depending entirely on their maestro.

All experienced shamans know the arkana technique, but not all choose to teach it. Some refuse to take responsibility for passing on this knowledge, believing that the dieta should always be maintained in the presence of a master, as a poorly placed arkana could damage the dieta. This philosophy remains widespread in the teaching of dietas within the modern Shipibo community.

When a master teaches the arkana to an apprentice, it is an act of respect — a sign of trust and acknowledgment. It means that the shaman considers the student ready for spiritual autonomy with the plants.

[CHUNK:0064]

[SECTION: The icaros chants – Protection – spiritual armors protection]

[OVERLAP]

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[/OVERLAP]

**Armors**

These consist of placing a protective energetic layer over our body that acts as a shield. They help us resist the infiltration of negative energies by forming a spiritual barrier that protects our spiritual body during intense ceremonies. These armors are invoked through specific icaros that can be requested from one’s maestro.

However, armors are not recommended during a dieta, because by their very nature they also tend to slow the expulsion of negative energies that are inside the body and must be released. They can also limit the amount of beneficial energy that the master plant wishes to transmit.

For this reason, spiritual armors are reserved for post-dieta use. There is another form of protection better suited to the dieta state — and more traditional: **the arkana**.

**Protections with Armor**  
Just before entering into spiritual work during ceremony, it is wise to add an another layer of protection by placing a spiritual armor over the arkanas.

While arkanas act with precision, spiritual armor functions as a general shield — particularly to repel unpredictable forms of negative energy or those not specifically addressed by the arkanas. They create an additional protective layer covering the entire physical and energetic field against all other types of energy.

These armors often appear in ayahuasca visions in striking, symbolic forms: some as a full angelic suit of armor — helmet, gloves, boots; others as ancestral ceremonial attire, adorned with living and moving Shipibo patterns, animated like a spiritual code. Sometimes hats, necklaces, or ornaments also appear, each with a style unique to the plant we have dieted. Many shamans invoke these protections at the beginning of each ceremony.

Within the Shipibo community, two major schools of thought coexist regarding spiritual protection: shamans following contemporary dieta practices often rely more heavily on spiritual armor, seen as versatile, general protections that are easy to activate and effective in varied, unpredictable ceremonial environments, reserving the use of arkanas for the protection of dietas alone.

By contrast, shamans committed to strict and traditional protocols rarely use armor. They rely exclusively on arkanas, meticulously programmed to repel each specific type of negative energy. Operating in well-known energetic landscapes, they master the variables and know how to fine-tune their arkanas with great precision.

[CHUNK:0065]

[SECTION: The icaros chants – Power – Harvesting spiritual strength]

[OVERLAP]

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[/OVERLAP]

Icaros of Strength – Spiritual Power  
Another fundamental pillar of shamanic practice is the energetic reinforcement (*kushi*) of our spiritual strength. In the invisible realms, energy is not only malleable — it is also quantifiable.

A shaman’s ability to circulate, sustain, and contain powerful energies depends directly on the energetic strength of their intentions, accumulated over time through plant dietas. The frequency, depth, and devotion with which dietas are practiced develop our spiritual power and our capacity to manage increasingly intense energetic flows.

Without this evolved spiritual strength, we would be unable to handle or redirect high-density energies. The dieta not only opens our being to the incorporation of these forces — it also fortifies our energetic structure in synergy with the connected plants, making our spiritual (and physical) body stronger capable of supporting the more demanding forces of shamanic work.

Beyond the strength received through dieta, we can also benefit from direct reinforcement transmitted from the spiritual world — even without actively carrying the energy of a master plant. This is particularly true with the spirit of Ayahuasca, which holds an immense reservoir of energetic power in its realm. It is possible to draw from this energy during ceremonies and receive its strength freely.

Asking Ayahuasca for continuous reinforcement of our energies during ceremony is a valuable practice for maintaining and increasing our overall spiritual power. By strengthening ourselves regularly, we reduce the need to draw from our own reserves — or from those of the master plant — which can become depleted with prolonged work. Receiving strength from Ayahuasca thus expands our energetic capacity and can even reduce the frequency of dietas required.

[CHUNK:0066]

[SECTION: The icaros chants – the three basis icaros to know]

[OVERLAP]

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[/OVERLAP]

With these three fundamental pillars —

* **Alignmen**t (centering and opening)
* **Protection** (armor and arkanas)
* **Reinforcement**

we are truly ready to navigate the energetic realms with stability and to work spiritually safely to purify spaces and people.

**Reading the Signs: The Energetic Fauna and the Language of Nature**  
Working energetically with plants also teaches us to read Nature’s subtle signs. Each class of energy has its own spiritual “fauna,” which influences our physical dimension — the movement of animals, the rustling of leaves in the trees, and every element around us.

All life and animated forces respond to the energetic fields of dietas — we live at the very heart of the vibratory fabric of Mother Nature, the Creator, who animates all forms of life. Over time, we begin to recognize the natural forces behind certain elements that respond to the magical energy of our plant, until we can perceive and identify their subtle movements in the physical world.

This understanding becomes so refined that it is possible to sense certain events in advance, even without drinking Ayahuasca, simply by observing the rhythms of nature — and by recognizing the spiritual forces flowing through them, which we can call upon with our songs.

[CHUNK:0067]

[SECTION: The icaros chants – Spiritual adversaries and Divine connections]

[OVERLAP]

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[/OVERLAP]

Other Icaros **Spiritual Adversaries & Divine Connections**

But this path is never without its complexities. Certain energies — born of sorcery or malevolent sources — are very real. They pose more difficult challenges than ordinary energies.

These forces are not merely reactive: they are often built with intelligence, specifically designed to resist extraction attempts. They can alter our perception and even influence external elements in their favor — the wind, animals, the climate — manipulating them to their advantage.

The authors of such spells can even retaliate when their black magic is disturbed — especially if they also use Ayahuasca, which grants spiritual ubiquity. This strengthens their energetic hold and complicates purification work.

Dealing with them requires a seriously trained shaman, generally one who has apprenticed with the trees, a master in the spiritual arts of defense, able to read, cleanse, and neutralize their effects. Some icaros carry secret functions, connected to hidden plants or advanced spiritual dimensions, designed for these more demanding spiritual works. These songs are safeguarded within certain Shipibo family lineages, passed on only to the most trusted apprentices.

At the heart of shamanism reside sacred invocations, kept out of sight, reserved for masters who have earned the keys to the invisible realms. Reaching this level of awakening demands great resilience, unwavering devotion, and dedicated learning under the guidance of these elders.

[CHUNK:0068]

[SECTION: The Shamans – Shamans are beings of light]

[OVERLAP]

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[/OVERLAP]

**Chapter 10: THE SHAMANS**Shamans of Light

Shamans are spiritual warriors in a sense. They know how to hold their mind steady and sustain their light in the darkest spiritual realms, able to contain these energies while upholding the light of the plants they carry within them.

They are never alone. Shamans know how to call upon powerful spiritual allies from the sacred realms, even within the darkest dimensions. They walk with respect and reverence alongside the spirits of the master plants, having earned their trust through years of apprenticeship and rigorous practice at their side. Such mastery truly requires immense courage and humility in the most demanding spiritual contexts.

Their spiritual work is intense: shamans sweat; their bodies may tremble under the force of the energetic currents they channel. They are not intimidated by negative spirits that especially try to destabilize them. They become servants of the plant kingdom, entrusted by the plants with their secrets — the art of working in communion with the Divine.

According to Shipibo legends, shamans who dedicate their lives to liberating people spiritually will one day dwell in the luminous realms of the trees, living in constant connection with the celestial worlds…

[CHUNK:0069]

[SECTION: The Shamans – Shamans are bridge builder with spiritual realms]

[OVERLAP]

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[/OVERLAP]

### Bridge Builders: Seeing Through the Eyes of the Other

The role of the shaman as a channel for sacred medicines involves a profound sense of duty and unwavering integrity. They could be described as enlightened beings, aware of certain hidden secrets of creation, endowed with formidable spiritual power. Shamans are powerful figures who must master their art with love.

They are not necessarily priests or ascended masters — perhaps their ancestors were (the renowned *murayas*), but most contemporary shamans have not reached that level for several generations, as they themselves acknowledge.

Although highly respected as spiritual healers and interdimensional explorers, shamans are not infallible. Even if they operate on a more advanced spiritual level than most people, they too face personal struggles and encounter spiritual limits, like any human being.

Shipibo shamans live in a cultural context deeply marked by historical injustices — notably colonialism, which sought to brutally suppress their practices and ancestral knowledge. This colonial legacy has left deep scars over several generations, causing frustration among some shamans. Colonial efforts aimed to eradicate their knowledge, labeling them as superstitious or primitive.

Even today, echoes of this contempt persist. The rejection and ridicule of their spiritual traditions have nurtured a lingering sense of injustice in their relationship with Western culture.

Modern global economic dynamics have only deepened this imbalance. The exploitation of the Global South’s natural resources — such as the precious exotic wood of the master tree of Shipibo shamanic teachings, the Chihuahuaco (Ebony), exported massively and often illegally right before their eyes and now nearing extinction; or the exploitation of the rubber tree’s latex in the Iquitos region in the 1800s, which fueled Peru’s industrial growth while enriching foreign multinationals at their expense; as well as oil extraction from the Amazon, which pollutes their rivers — are just a few examples that have reinforced this sense of injustice and inequity.

This intensive exploitation continues to sustain cultural and economic disparities, leaving many shamans and indigenous communities feeling that their traditions and resources are undervalued. Many still see themselves today as silent victims of Western standards within the framework of international trade.

In this context, a certain distance may sometimes be felt at first between Peruvian shamans and foreigners. While their calls for respect and financial support are entirely legitimate, it is essential to approach the relationship with shamans with an awareness of the historical burdens they carry.

Their struggle for recognition and fair treatment stirs deep wounds in their collective memory and silently influences our relationships with them.

[CHUNK:0070]

[SECTION: The Shamans – Shamans are businessmen]

[OVERLAP]

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[/OVERLAP]

### Spiritual Commerce

Many Westerners believe they naturally possess the qualities to become a shaman, sometimes feeling entitled to receive this spiritual knowledge — especially because they pay.

But this perception often hides a deep misunderstanding. Even if we are aware of our good intentions, we have not yet proven ourselves in the spiritual worlds. Our understanding of our own capacities in this realm remains rudimentary, and we often lack clarity about the true nature of the challenges involved in maintaining the light with the plants in the invisible world.

Shamans, however, know that forces exist in these worlds. A master shaman has not only faced many of their own demons but also those of their patients. Teaching or guiding someone means taking on spiritual responsibility for that person. This also means facing the cultural consequences we carry spiritually in our Western societies — often without being aware of them. Shamans support us silently, carrying the weight of our collective spiritual shadow that we project onto them.

Supporting a shaman is not simply an act of goodwill or South–North solidarity. It is not because we pay that we will receive sacred wisdom in return. Like any human being, shamans aspire to some form of prosperity and recognition — the kind they see portrayed in global media. They are not immune to desires or frustrations linked to their socio-economic reality. Many hope to secure a future for their families and communities that is no less comfortable or dignified than what Western societies reflect.

We only receive what the shaman deems right to transmit. Behind the scenes, master shamans discuss their apprentices among themselves — evaluating when and to whom their knowledge can be entrusted. They never share everything at once, but progressively, according to the dietas and the progress they observe.

This reveals a truth often ignored: the depth of the teachings received also depends on the value the shaman places on their own transmission — and on our attitude. Even though the wisdom of the plants is priceless, it is never transmitted automatically. The financial dimension strongly influences the quality of spiritual support, especially in communities living on the edge of extreme poverty. This dynamic illustrates the subtle dance between matter and spirit in our exchanges with them.

[CHUNK:0071]

[SECTION: The Shamans – Shamans’ fees]

[OVERLAP]

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[/OVERLAP]

### About the Shaman’s Fees

Most Shipibo shamans do not appreciate having their rates negotiated. Even when the intention is sincere, bargaining is often perceived as a lack of respect. And even if a shaman accepts a discount, it may still be taken as an offense — rarely expressed out loud. For them, working with a foreigner carries a genuine spiritual risk: the risk of seeing their sacred knowledge carried away.

A lack of familiarity with our Western social codes — which have evolved since colonial times — often deepens misunderstandings between Indigenous communities and outsiders. Many Indigenous peoples view Westerners as naturally wealthy, living in abundance and lavish comfort. This perception, shaped by the media, makes it difficult for them to believe that our financial difficulties are real or valid.

Added to this is a great pride in their knowledge — often considered their only true wealth. For them, this knowledge is a treasure to protect, transmitted sparingly, sometimes even with mistrust. Their occasional refusal to share certain teachings (such as access to specific spiritual worlds) may seem unfair from a Western perspective — but it is above all a cultural survival instinct, in response to a world that has too often scorned their heritage and exploited their hospitality for centuries.

Many Westerners are unaware of this subtle dynamic. It might never occur to us that our master shaman has deliberately withheld certain teachings — especially after bonds have been formed through healing and shared ceremonial challenges. Yet this does happen. It is not uncommon to see apprentices stagnating with the same shaman without learning to sing.

The real reason: they have not been given the icaros — at least the essential ones — those technical songs accompanied by their instructions for use, particularly the arkanas. For many shamans, these icaros are the sacred heritage of their ancestors, and it is not unusual to meet maestros who believe the apprentice should rely on them until they discover their own songs, just as their elders once did, having themselves received nothing for free.

As spiritually generous as they may be in sharing the light and energy of plants from other realms, they do not always hand over all the keys to those realms. And if we take offense, a friendship with a shaman can deteriorate. Their commitment to their own spiritual path takes precedence over ours, as they often see us as spiritually immature or ignorant — just as we sometimes judge them as “primitive” through the lens of Western academic superiority.

From their perspective, Western knowledge was never given to them freely — so why should they offer theirs without restraint? On this path, it may happen that one day we must change masters, even if a deep friendship has been formed — in the shaman’s own words. It is the path itself — and not the relationship, however precious — that will lead us toward mastery.

[CHUNK:0072]

[SECTION: The Shamans – Shamans of light and sorcerers of darkness]

[OVERLAP]

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[/OVERLAP]

### The Dual Nature of Shamanism: Light and Shadow

Another important aspect to note about the shamanic community in South America is that it is not free of sorcerers — practitioners capable of manipulating energies for harmful purposes. Some act out of malice. Often, their actions are motivated by jealousy — particularly toward other shamans who have gained spiritual or economic success from the rise of the ayahuasca retreat industry, affording Western-style lifestyles that do not go unnoticed in these communities. They also covet the tourists of Iquitos seeking enlightenment.

Of course, the majority of shamans are authentic and benevolent. However, there are less honorable individuals who are not as rare as one might hope. They often gravitate toward cities frequented by spiritual seekers — where hearts are most vulnerable, immersed in a somewhat overly “New Age” consciousness, as many of us are at the beginning of our journey.

These energetic manipulators act like invisible surgeons — able to cut into our dieta energies, our light, or even our life force if we enter ceremony with them. They divert the magical power of ayahuasca for selfish ends. Often avoiding the rigor of dieta-based training, they let themselves be seduced by the darker forces that ayahuasca can sometimes reveal. Aligned with malevolent spirits, they direct their power with destructive intent, coveting the energetic essence of others.

They can implant false beliefs, provoke emotional disturbances, or even invoke harmful entities to torment someone. Their dark arts can even steal an individual’s luck, disrupt, disorient, or divert someone from their spiritual path. Most sorcerers are relatively visible and easy to spot during the first ceremonies — some reveal themselves outright during the first conversations. They may offer city-based ceremonies on the same night, promising miracles for a few easy dollars.

But there are more sophisticated practitioners, far more insidious. They master subtle and deceptive techniques, using ayahuasca to weaken our discernment, manipulate us into trusting them, and mask their true nature — sometimes even undetectable to experienced shamans at a first ceremony. Some even enjoy public recognition, having perfected the illusion of their projected personality, hiding their darkness behind an affable attitude, and performing counterfeit icaros devoid of spiritual power. Caution is therefore essential. Seeking shamans or centers recommended by trustworthy personal contacts is a wise choice.

There also exists a curious type of shaman who is so archaic in their way of thinking that they work on both sides. This means they are capable of both healing and harming. Once immersed in the spiritual field of shamanism, we discover that benevolent spirits do not necessarily prevent someone from using their help to heal — even if that same shaman engages in darker practices in parallel.

Thus, a shaman may treat their patients with care and integrity, while harming other shamans. This duality remains quite present in the world of ayahuasca shamanism in Peru today.

We must walk this path with discernment.

[CHUNK:0073]

[SECTION: Conclusion – Warning]

[OVERLAP]

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[/OVERLAP]

# **CONCLUSION**

A path of spiritual wisdom — particularly that of shamanism — must be approached with great care in choosing a guide. It is vital to research thoroughly the person to whom we entrust our spiritual health, just as we would when selecting a surgeon for a delicate operation.

A dieta should never be undertaken lightly — especially a learning dieta with trees. It is a lifelong commitment, as it involves an organic fusion with the living energy of a plant that we have invited to dwell within us. It is our responsibility to care for its essence, maintaining a way of life that honors it if we wish the bond to remain active.

Certain external energies that affect the plant will also affect us, and some energies that reach us will disturb the plant. It is therefore essential to regularly purify these interferences if we wish to preserve a strong bond with our plant ally. This requires the same attention we would give to our own health.

To walk effectively on the shamanic path with master plants, it is essential to dieta periodically — at least every two years, even briefly. This helps clear accumulated energies from past ceremonies, often overlooked, or from lifestyle habits not sufficiently aligned with the plant, and re-engages our connection with our host. While not mandatory for healing dietas, undertaking one every two years represents good spiritual hygiene.

Those who aspire to a true apprenticeship with master plants must understand that the dieta demands active vigilance. Faced with intense spiritual challenges, we must sing the appropriate icaros to purify our bond with the plant. This path, followed with integrity, opens access to divine wisdom — similar to that of the ascended masters in biblical and Buddhist traditions, capable of “miraculous healings.” Such wisdom allows us to understand the meaning of creation and repair spiritual dissonance. But we must commit to a life more aligned with the aims of the plants, which are ultimately for our own good.

The best way to approach this path — especially when immersing ourselves in spiritual traditions — begins with pure intention. This intention must be clearly expressed and directed toward the Source of all creation, whether through prayer, speech, or thought. It requires trust in the power of our songs or intentions — and the courage to reframe them when necessary.

Trust, love, and gratitude, combined with active discernment in the face of this path’s duality, are all we truly need. Ayahuasca and other sacred medicines — such as Bufo Alvarius, Peyote, and many others — carry a deep calling to guide humanity.

May the Creator bless your path and send you His messengers of Light.  
**Ben Noah**

[CHUNK:0074]

[SECTION: Dieta restrictions for master plant dieta]

**APPENDIX**RESTRICTIONS FOR MASTER PLANT DIETA

Before undertaking any dieta with a master plant — whether dedicated to healing or to learning — it is essential to clearly understand the restrictions. These restrictions consist of a set of rules including specific dietary prohibitions as well as certain activities that could interfere with the dieta process.

Just as one would avoid certain foods before a surgical operation, we must preserve the delicate balance of the plant’s work by scrupulously respecting these prescriptions — otherwise, we risk damaging the dieta.

The level of rigor varies depending on the plant and the type of dieta. Master trees require more discipline than others, and healing dietas are generally more flexible. Some plants are more tolerant, with fewer strict rules, but when in doubt, it is always best to follow the standard guidelines.

These restrictions should begin about one week before starting the dieta and continue for at least two weeks after its completion. This preparation and integration phase allows both body and mind to align with the plant’s energy beforehand, and facilitates its anchoring once the dieta is over.

Even if the restrictions are less severe outside the dieta itself, they remain important and should be respected.

[CHUNK:0075]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions]

[OVERLAP]

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[/OVERLAP]

## Section 1: General Restrictions

### Detailed Dietary Restrictions and Explanations

[CHUNK:0076]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions - Sugar]

**Salt**

Salt forms the foundation of dietary restrictions in a master plant dieta. In ayahuasca visions, salt often appears as a white, dry, crystalline energy. It acts as a barrier between the essence of the plant and the aqueous cellular field of our body.

Salt has an energetic power — it is even used by shamans spiritually in their chants for certain spiritual cleansings — but it interferes with the depth of connection required with a master plant. Consuming salt during a learning dieta slows down the transmission of the plant’s teachings.

Salt is, in fact, reintroduced immediately after the dieta to seal the process. While it does not harm a healing dieta if consumed in small amounts, it still slows the process, especially with tree dietas. Forgetting to consume salt after a dieta can lead to a spontaneous prolongation of the process. Conversely, removing salt too early during the pre-dieta phase can prematurely open our energetic field.

It is essential to maintain salt in the preparatory diet before the dieta and to resume it immediately afterward, especially when traveling.

[CHUNK:0077]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions - Sugar]

**Sugar**

Sugar amplifies and intensifies spiritual experiences, particularly those induced by ayahuasca. It can accelerate the medicine’s effects and increase their intensity, which is why some shamans deliberately add sugar to certain ayahuasca preparations.

However, in the context of a master plant dieta, sugar is avoided. Its consumption can disrupt the process by making the experience excessively intense — often leading to agitation, discomfort, or vomiting. Sugar destabilizes communication with teacher plants. It can also generate internal heat during the dieta or cause heavy, chaotic visions that are difficult to navigate mentally.

During the pre-dieta phase, consuming natural sugar in normal quantities helps maintain strength and prevents unnecessary weakness before the journey. After the dieta, it should only be reintroduced in small amounts during the integration phase.

[CHUNK:0078]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions - Oil]

**Oils**

Oils are strictly limited in master plant dietas due to their disruptive interaction with plant energies. Since plants are primarily aqueous in nature, oil does not mix at all with their essence.

Excessive oil in the body creates a form of energetic insulation, establishing a barrier that prevents or weakens the plant’s subtle union with our system. This can result in spiritual heaviness, loss of clarity, or diminished energetic strength.

In healing dietas, small amounts of oil — like with salt — may be tolerated to help the body adapt more smoothly. But even then, excessive oil can erase or block the plant’s therapeutic effect. Heavy oils must be completely avoided; industrial or fried oils are particularly problematic.

If oil must be used, it should be light, filtered, and neutral — such as grape seed oil. Olive oil, for example, though often recommended, can cause energetic distortions in visions, often leaving a dense green hue that alters clarity. In learning dietas, especially with master trees, oil must be completely avoided.

Its consumption can cause strong disturbances: dizziness, disorientation, or a drifting sensation — like floating on the ocean. Visions may become chaotic, hard to control, and nearly impossible to anchor until the oil is eliminated from the system. Master trees require a pure, open channel to transmit their knowledge, and oil seriously compromises this subtlety.

[CHUNK:0079]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Canned foods]

**Canned Foods**

Canned foods are avoided in master plant dietas due to preservation methods. Preservatives halt the natural maturation of food — cutting off the life force that allows life to thrive. This process is mirrored within us during the dieta: consuming such foods prevents the plant’s living energy from fully unfolding in the body.

In learning dietas, especially with powerful plants, canned goods are strictly forbidden. Their consumption can almost “kill” the plant’s living presence.

Moreover, these products, stored for months or even years, may carry residual energetic imprints from their storage environment, further complicating the energetic clarity required to channel the plant. Only fresh, “vibrant” foods should be consumed during the dieta, allowing the plant’s energy to harmonize with the body’s living forces.

[CHUNK:0080]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Frozen foods]

**Frozen Foods**

Frozen foods — including those kept at very low temperatures or consumed as iced drinks — are incompatible. The main issue comes from the temperature difference, which disrupts the integration of the plant’s energy, meant to align naturally with the Earth’s temperature.

When cold substances enter the body, they can shock the plant’s energy, causing a sudden disconnection and shifting the plant’s anchoring in the body.

In the preparation phase, frozen products may not cause major disturbances, but they should still be avoided. Their effect becomes more problematic during the dieta itself, and especially afterward, when the plant’s energy is still integrating.

For those coming out of a learning dieta, even after thawing, the energetic imprint of cold persists in the food and can affect a subtle dieta. It is particularly important to avoid cold foods and drinks in the weeks following. The plant’s energy remains highly sensitive to interference, and cold can disrupt this final integration phase.

It is therefore recommended to consume foods at room temperature throughout the dieta and beyond, following the integration schedule provided by the master shaman.

[CHUNK:0081]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Overripe foods]

**Overripe Foods**

Overripe foods, especially those that begin to ferment quickly, should be avoided during a master plant dieta. While fresh fruits and vegetables are essential to maintain vitality and support the body in certain powerful physical healing processes, once food passes its optimal ripeness, its energetic quality begins to degrade.

Overripe products ferment in the stomach before digestion begins, disrupting the subtle and refined fragrance the plant’s spirit seeks to instill within us. The energetic essence of a master plant carries a spiritual olfactory signature, and any internal odor can interfere with this subtle and delicate olfactory harmonization.

Even naturally sweet fruits — such as papaya, coconut, or other tropical varieties — can cause issues, even when fresh.

Banned fruits in most learning dietas include almost all varieties, though bananas and apples are usually accepted, with a little pineapple and watermelon in healing dietas.

[CHUNK:0082]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Acidic products]

**Acidic Products**

All citrus fruits, such as lemon, and vinegar should be avoided due to their very high acid concentration.

[CHUNK:0083]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Dairy products]

**Dairy Products**

Even though some fresh, white dairy products are relatively compatible with ayahuasca alone — and may be consumed during the week of preparation before a plant dieta — all dairy products must be avoided during the dieta due to their high potential for fermentation in the stomach. They are strictly prohibited throughout the process and for a few days afterward.

[CHUNK:0084]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Spices]

**Spices**

Spices are entirely excluded during a master plant dieta due to their strong aromatic charge, which can interfere with the plant’s subtle work. Many spices are themselves powerful medicinal plants, and their energetic presence can conflict with the more delicate or specific nature of the plant being dieted.

Introducing spices during a dieta — especially strong ones like black pepper or chili — can significantly slow down or disrupt the process. Their vivid and assertive energy risks overshadowing the gentler influence of the master plant, creating internal energetic conflict.

Spices can also alter the plant’s subtle chemistry in the body, blocking or clouding the clarity of its teachings. Pungent ingredients, such as chili peppers, are particularly problematic: their intensity can “burn” or disrupt the plant’s energetic field, leading to agitation, discomfort, or spiritual disconnection.

Even small amounts of mild spices before the dieta may not cause major trouble, but their use during and immediately after is harmful. To preserve the purity and effectiveness of the process, food should remain almost bland, gentle, and energetically alkaline.

[CHUNK:0085]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Meat]

**Meat**

A master plant dieta generally allows only fresh fish and chicken while strictly forbidding red meat. The spirits of large animals — such as cows, pigs, or even alligators (consumed in the Amazon) — are too powerful and risk overwhelming the inner space reserved for the plant’s energy.

Traditionally, small animals like game and birds were consumed during the dieta, but only by those who had hunted them themselves (generally the master shaman, who would share his spiritual energy with his guests during ceremonies). In modern practice — especially for Westerners unfamiliar with the spiritual codes of hunting — it is customary to avoid all red animal meat.

Even among fish, not all are allowed. Only vegetarian fish — feeding on plants or plankton — are considered acceptable, such as boquechico and paiche in the Amazon, along with a few others. Their variety is strictly limited. Carnivorous or aggressive fish, which survive by hunting, bring a vibration of combativeness or rage into the dieta. Their energetic imprint can conflict with the peaceful teachings of the plant and disturb the calm of the experience.

Another important reason to avoid red meat is its high blood content. Blood carries not only oxygen but also negative toxins that the kidneys are meant to filter. The presence of blood in red meat can severely contaminate the plant’s energy, alter its chemistry, and compromise the entire dieta process.

Among all meats, pork is the most problematic — not only because of its blood content, but also due to the animal’s indiscriminate eating habits, which accumulate numerous impurities. Its energetic signature entirely sullies the work of the dieta. Eating pork during a dieta can severely damage the plant’s presence, leading to a complete collapse of the process.

Many religious and spiritual traditions forbid pork or red meat containing blood for this reason, stressing the importance of consuming animals drained of their blood — often for reasons now forgotten. This was a respectful spiritual ritual toward the animal’s spirit, whose head would be turned toward the sky at that moment (to receive the Sun’s light in its eyes), thus spiritually purifying its flesh.

In a modern context, eating out during a dieta requires extreme vigilance — not only in ingredient selection but also to ensure that foods have not been mixed or stored in kitchens with incompatible animal products, sometimes cooked on shared grills.

[CHUNK:0086]

[SECTION: Dieta restrictions for master plant dieta – Dietary restrictions – Blood]

**Blood**

Blood carries an intense spiritual charge due to its direct connection with life force. Ancient shamanic traditions advise menstruating individuals not to participate in ceremonies during their cycle.

The energy of blood can penetrate the energetic field in the amplified open state induced by ayahuasca.

The vibrational force of blood is so spiritually powerful that it can interrupt visions during ceremony, as well as those of people nearby, disturbing not only the individual’s process but also the energetic field of other participants present in the ceremonial space.

[CHUNK:0087]

[SECTION: Dieta restrictions for master plant dieta – Activity restrictions – Sexual activity]

## Activity Restrictions

**Sexual Activity**  
All sexual activity is strictly prohibited during a master plant dieta. Engaging in sexual relations introduces the full energetic imprint of another being into our energy field, which can completely destabilize the integrity of the process. The energetic contamination from such an exchange can be so deep that the continuity of the dieta becomes irreversibly compromised.

For these reasons, complete sexual abstinence is required for the entire duration of the dieta — not only physical abstinence, but also the absence of any erotic stimulation, fantasies, or mental manifestations of sexual desire.

[CHUNK:0088]

[SECTION: Dieta restrictions for master plant dieta – Activity restrictions – Fragrancies]

**Soap, Toothpaste, and Perfumes**  
It is strongly recommended to wash as little as possible with industrial soaps, shampoos, and toothpastes. While natural products are preferable — especially for toothpaste — their fragrance content is often energetically potent, and the cleansing power of modern shampoos can strip away the fine layer of plant energy we carry, which is also very active on the skin.

Rinsing with fresh water is the true tradition. However, it has been found that using neutral, fragrance-free glycerin-based soaps — such as hypoallergenic baby soaps — is acceptable (including for hair, but as infrequently as possible), avoiding scrubbing too hard on the rest of the body, especially for those undertaking flower bath dietas (baño de florecimiento) to accumulate their fragrance in the aura, as well as for poultices and plant steam baths too strong to ingest.

This is particularly necessary in learning dietas, especially with master trees, where one also refrains from cutting nails or hair during the process.

[CHUNK:0089]

[SECTION: Dieta restrictions for master plant dieta – Activity restrictions – Heat]

**Sun, Heat, and Fire**  
During a dieta, the master plant’s energy radiates in the aura, forming a subtle energetic cocoon. Excessive exposure to sources of heat — such as open fire, saunas, or intense sun — can literally burn or dry out this energy.

Maintaining a cool, shaded environment helps preserve the subtlety and purity of the plant’s energetic work.

[CHUNK:0090]

[SECTION: Dieta restrictions for master plant dieta – Activity restrictions – Sea]

**Sea**  
Swimming in the sea is strongly discouraged during a dieta, as well as throughout the entire integration period that follows. Due to its high salt content, seawater acts like a spiritual shower: it will completely remove the plant’s energetic aura surrounding us.

This precaution is particularly important after a learning dieta, as the plant’s integration continues for several weeks.

On the other hand, in some healing dietas it may be recommended to refresh oneself in a clean, crystalline river, since fresh water contains no salt. However, even rivers may not be suitable during a learning dieta, when plant energies are more sensitive.

[CHUNK:0091]

[SECTION: Dieta restrictions for master plant dieta – Special restrictions – Traditional strict dieta context]

## Section 2: Special Restrictions

**Strict Diet Context**  
When undertaking a learning dieta — especially with a master tree — it is essential to follow stricter dietary restrictions, even more so in a traditional dieta than in a modern learning dieta.

This often means consuming only fish and green plantains — an extremely simplified diet designed to establish the purest possible connection with the tree’s energy. Such a level of restriction is necessary to allow the subtle spirit to fully integrate and optimally express itself through the body and the energetic field.

For certain intermediate master plants, the dieta can be slightly more flexible. Foods such as rice, potatoes, quinoa, kiwicha, oats, or chicken may sometimes be permitted — preferably only chicken breast.

It may also be acceptable on occasion to have chicken soup with a few boiled vegetables, a handful of nuts, a small salad, or a few slices of apple or banana — but this always depends on the plant and the shaman’s instructions, and should never be attempted alone in a learning dieta.

The addition of these foods must be closely supervised by someone experienced in learning dietas. Consuming them too often or in excessive amounts risks disrupting the process — especially with powerful plants or master trees.

[CHUNK:0092]

[SECTION: Dieta restrictions for master plant dieta – Special restrictions – Physical and mental discipline]

**Physical and Mental Discipline**  
A master plant dieta also requires avoiding any violent activity or anything that could generate aggression, as well as refraining from cultivating negative emotional or mental states that could interfere with the plant’s purity of consciousness.

It is essential to avoid all conflict, accidents, or injuries during the dieta.  
Such events cause energetic shocks that can break the connection with the plant. In case of an emergency — such as a medical visit after an accident or a dental emergency — it is important to prepare energetically in advance.

Before leaving isolation, it is always recommended to request a protective chant, an *icaro arkana*, from the shaman to safeguard the dieta’s energy during the outing. Public spaces — especially medical facilities — often carry dense and chaotic energies (notably linked to other people’s blood), which can contaminate or weaken the plant’s energy field. The arkana protection helps minimize this impact and preserve the connection until returning to isolation.

[CHUNK:0093]

[SECTION: Dieta restrictions for master plant dieta – Special restrictions – Emotional integrity]

**Emotional Integrity and Relationship Boundaries**  
Avoiding conflict during a learning dieta also means avoiding tense or emotionally charged conversations. Exchanges — particularly those involving unresolved dynamics — can introduce disruptive energies linked to personal emotional processing.

This is especially true when interacting remotely with loved ones or family members. Sharing details of the dieta or one’s inner discoveries — especially with those directly involved in our healing — is not always beneficial.

Creating a calm, stable, and neutral mental space supports the plant’s work. Personal issues are already strongly activated during the process — it is unnecessary to create new ones in such a sensitive state. It is better to address them after the dieta, when conversations can be received with greater clarity and maturity, once the energetic field is closed and consolidated.

[CHUNK:0094]

[SECTION: Dieta restrictions for master plant dieta – Special restrictions – Books and media]

**Books and Media**  
It is strongly discouraged to consume any non-spiritual media during a learning dieta, especially news content: internet, newspapers, books (including this one in the context of a strict traditional dieta), violent films or shows, and certainly not horror or terror movies.

Internet use should be reduced to the strict minimum, reserved only for brief and essential communications (for example, reassuring a loved one). This may be tolerated in a healing dieta, but must be strictly limited in a learning dieta.

[CHUNK:0095]

[SECTION: Dieta restrictions for master plant dieta – Medical contraindications – Drugs, Alcohol and medication]

### Contraindications

**Drugs, Alcohol, and Medications**  
Alcohol and recreational drugs can seriously disrupt the dieta process. Certain pharmaceutical treatments — such as antidepressants, anxiolytics, beta-blockers, and sleeping pills — are of particular concern. These substances are often synthesized from compounds as potent as the master plants themselves and can create undesirable interactions. Their active ingredients directly interfere with the plant energies we receive, especially at the level of the nervous system, the brain, and thought processes.

Such interference can trigger energetic conflicts, alter the plant’s subtle chemistry in the body, and cause psychological or physiological reactions. It is therefore essential to avoid all non-vital substances during the dieta. This includes medications for epilepsy or schizophrenia, which — if they cannot be stopped three months before (minimum one month) — should be addressed without ayahuasca, using only gentle master plants.

That said, certain mild or vital treatments — such as light painkillers, hormone therapy, or insulin — are fully acceptable. However, it is imperative to consult both a qualified physician before taking ayahuasca under medical treatment, in order to guarantee compatibility. This step is never optional: it is a matter of health and safety.

[CHUNK:0096]

[SECTION: Dieta restrictions for master plant dieta – Medical contraindications – Heart conditions]

**Heart Conditions**  
Ayahuasca can sometimes provoke intense emotional surges accompanied by an increased heart rate, which may be difficult to tolerate for someone with a fragile heart or prone to cardiac episodes. For these reasons, ayahuasca consumption is often discouraged in such cases, as it could overstimulate an already weakened heart beyond its capacity and unintentionally trigger a crisis (or amplify schizophrenic patterns).

However, this restriction is not an absolute truth. In group ceremonies, it is difficult for facilitators to adjust the dose precisely or provide highly personalized attention. But with a qualified guide and individualized follow-up, ayahuasca in small amounts can help with such conditions — provided there is good supervision. A cardiac stress test is essential before drinking ayahuasca in these situations.

That said, people with heart conditions can still participate in ceremonies and benefit from the shaman’s healing work with master plants without consuming ayahuasca. This does not prevent effective treatment — it will simply be slower. Once progress is confirmed, ayahuasca might then be considered.

[CHUNK:0097]

[SECTION: Dieta restrictions for master plant dieta – travel essentials – Local illness and first aid kit]

## Section 3: Travel Essentials

**Local Illnesses & Basic First Aid Kit**

It is advisable to bring a small, basic first aid kit containing bandages, scissors, cotton, alcohol, as well as some painkillers and anti-inflammatory medication. This can be useful for minor cuts or knocks you might get while alone in your hut.

There is generally no need to get vaccinated for yellow fever. In over ten years of continuous life in the Amazon jungle, there has not been a single recorded case among the thousands of visitors passing through the centers. Rare cases of malaria (perhaps three in ten years) have been noted, but the yellow fever vaccine — released in 2021 — is still relatively new and has not completed the full ten-year Phase 3 trial on populations. This trial began in 2009 but was interrupted in 2014 without explanation (similar to the Covid vaccine’s fast-tracked process). It reduces the already rare risk of infection by only 30–40%, and up to 70% with a booster.

Malaria, however, is more common, with a few cases each year. Almost everyone living in the Amazon has had it at least once in their life; it is considered as normal there as chickenpox is in Europe or the U.S. It resembles a severe flu and, if untreated, can lead to complications — just like Western illnesses. The best treatment in the world for malaria is actually found in Peru, where medical professionals are highly experienced and better equipped than in Western countries (Peru is also well-known for high-quality precision eye surgery, attracting many U.S. patients).

In Peru, every village and indigenous community has access to effective malaria treatments, which are better dosed than in the West. There is no need to travel — tests and treatments are brought directly by vehicle, even deep into the jungle, and they are free. Recovery happens locally, and treatment is continued for one to two weeks after returning home.

In the West, lack of knowledge has created unnecessary fear, leading to the promotion of heavy, costly preventive medication taken before, during, and after the trip — which loses effectiveness if even one dose is missed. These doses are often at the maximum safe level, which Peruvian specialists themselves say is excessive. Moreover, preventive treatment is not a true immunity; it does not prevent contraction of the illness upon exposure. Many visitors have reported notable discomfort from such treatment, sometimes preventing them from enjoying activities like the famous Inca Trail to Machu Picchu. Most regretted taking it and would not repeat it on their next trip.

This is an opinion and should not replace the advice of a qualified health professional or personal medical choice.

[CHUNK:0098]

[SECTION: Dieta restrictions for master plant dieta – travel essentials – Clothing]

**Clothing**

Essential items for a retreat include:

A waterproof suitcase (it rains often and heavily, even in the heat)

Rain jacket (K-way)

Mini umbrella

A hooded fleece or zip-up sweatshirt

Socks

Loose, comfortable sport pants

A water bottleTwo flashlights, at least one headlamp with spare batteries (models with color filters are especially useful in ceremonies)

Optional: natural mosquito repellent

Flip-flops or sandals

Plastic zip bags to protect items from humidity (which can reach 100% under the canopy, quickly molding clothes, electronics, and other items)

Notebook and pen (dreams, intuitions, and visions fade quickly)

Rechargeable battery pack for electronics (electricity is not always available in some indigenous communities)

A small portable speaker for spiritual music during a healing dieta (not for learning dietas)

Some cash for buying crafts from shamans or local transportation

[CHUNK:0099]

[SECTION: Dieta restrictions for master plant dieta – travel essentials – Travel and transportation]

**Travel & Transportation**

You can reach Peru by air, sea, or land.

For international flights, Peruvian airline LAN — considered one of the best in the world — serves Lima and also offers domestic flights (Lima–Iquitos/Pucallpa) for around USD 200 round-trip. It shares the domestic market with STAR, a smaller airline with fares almost half the price. Other companies operating in these areas are mostly charter services.

Typical international round-trip fares to Lima range from USD 800–1,000 from the U.S. (depending on departure city) and EUR 1,000–1,200 from Europe. While it may be tempting to book domestic flights separately to save money, it is strongly advised against.

Lost luggage is more common than one might expect. If a bag is misplaced, it is usually delivered to your final destination within two to three days. However, if your domestic flight is booked separately, the bag will be sent to Lima rather than Iquitos or Pucallpa — potentially requiring someone to travel to Lima to retrieve it at extra cost. Booking your flights in one ticket ensures bags are forwarded directly to your final retreat location.

If budget allows, consider purchasing an “open” or at least flexible return ticket. This is useful for dietas, whose length may vary, or if you simply wish to extend your stay.

[CHUNK:0100]

[SECTION: Dieta restrictions for master plant dieta – travel essentials – Visa]

**Visa**

Tourist visas for Peru officially last 3 months for U.S. residents and 2×3 months for Europeans (you must exit and spend a night in a border town before re-entering). Overstays are not serious, but expect to pay an approximate fine of USD 10 per day. For extended dietas, it is recommended to connect with trusted local “fixers” who can arrange matters with the relevant administrative authorities.

[CHUNK:0101]

[SECTION: Advertisement and acquiring this full knowledge in book]

# **Postface**

I recommend reading this book before beginning the dieta, especially in the case of a traditional learning dieta. The wisdom of the plants should emerge from within. You may take notes beforehand, but avoid reading during the dieta if possible, as this could disrupt the subtle transmissions from the plants and interfere with their message. During a healing dieta, reading is generally acceptable if it remains positive.

The teachings shared here are the fruit of personal experiences gathered from around twenty families of Peruvian Shipibo shamans. I cannot guarantee that all shamans work in the same way, but it does appear so.

Some concepts in this writing have been simplified, summarized, or adapted to remain accessible. This method does not replace the guidance of an experienced master shaman and is not sufficient to undertake a master plant dieta alone, but it can be an excellent complement.

What is shared here was not taken — it was received with support, and deeply honored over years of service, through leading two NGOs in favor of this shamanic culture and through numerous meaningful offerings made to the Shipibo community.

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