

Lakota Inipi/Sacred Stone People Ceremony
Personal Responsibility & Etiquette Agreement

*Please read, sign and return the bottom portion of this page if you plan on attending the Inipi ceremony.

The Lakota Inipi ceremony is a sacred purification/prayer ceremony... giving each of us an opportunity to focus on intentions for our lives and our planet. We gather and pray in connection with Spirit in sacred space, within a community. It is here, within the Womb of the Earth Mother, that we will connect with Spirit on whatever level is available to each of us.

The ceremony begins in the morning at 9am. We are in ceremony from the time we gather to dedicate the Grand-Fathers (stones) with intentions/prayers and build the fire. 1½ - 2 hours later, we will enter and begin the ceremony. The Inipi is often over (approximately) by 5:00pm. If you have not attended a traditional Lakota Inipi ceremony, please feel free to ask questions. We are all here to share and learn together.

We ask that you observe some basic etiquette when participating.

- When you arrive, please present your tobacco offerings to the Water Pourer and the Fire Keeper. (There is more written below on this topic).
- Women: In this Lakota tradition, it's respected that when a woman is on her Moon (menses) she is already in her own ceremony and is asked to honor her time and to not join in the Inipi ceremony while on her Moon. Please feel free to contact us if you have any questions or concerns regarding this request.
- The Fire is respected as a Sacred Spirit, therefore please do not throw anything into it.

Entering Inipi:

- Women go into the Inipi first unless you have been instructed other wise.
- When entering the Inipi go down on your hands and knees and bow and say "Mitakuye Oyasin" (mi-ta-koo-i-ya-sin) or "All my relations" as you crawl into and out of the Inipi. We crawl in to humble ourselves, to remind ourselves that we are all related. Crawl in a clockwise manner entering in to the left, then be seated closely next to the person ahead of you, sitting tightly together to make room for all who need to come in.
- In the beginning of each round, when the stones come in, it's a time to be fully present, to honor and focus on the grandfathers and all the directions.
- The door will open 4 times, signifying the end of each round.
- The Inipi represents our Earth Mother. When we crawl out at the end of the ceremony it is like a rebirth. The nature of the ceremony is to get hot and sweat and pray. The space is tightly filled with people all praying together. If the heat is too much for you, you can ask Spirit to help you and or cover your head with a towel or go down close to the Earth where it is cooler. The Inipi is truly kind and loving in nature.
- If you feel the heat is too much for you at any time, you may request that the door be opened, by saying "Mitakuye Oyasin, open the door please". Please be mindful to not interrupt any one speaking, praying or singing. Do not just try to get out, as you or someone else could get hurt or burned.
- When the 4th door is opened and you've been invited to leave, just continue clockwise out the door, bow and say "Mitakuye Oyasin" and go to your left with the altar and the fire on your right, completing the circle.
- We will be instructing you as we go through the ceremony.

What to bring:

Offering: It is requested that each person bring an offering of tobacco for the Water Pourer and the Fire Keeper. This offering can be a pouch of tobacco or a prayer tie. Please use organic tobacco. We request that this tradition be honored. This is to begin the circle of energy between you and the Spirit Keepers of the Inipi and to honor the Water Pourer and Fire Keepers for their sacrifices.

Prayer Ties: bring enough tobacco and red cloth for your 7 or more prayer ties (100% cotton, approximately 1 Sq. ft. can make 7 or more prayer ties).

Water: please bring at least, 1 gallon jug of water per person and drinking mug to eliminate all the small bottles. Be mindful to hydrate well with water in the few days prior to the lodge (about 1/2 your total body weight in ounces of water daily). You'll want to be drinking before going into the lodge. We will offer you water in between rounds.

2 towels: 1- to sit on in the lodge if you want and 1- to dry off with. Use a towel or blanket to sit or lay around on the ground while waiting for stones to heat. In colder weather, you may want to bring something to sit on that lifts you off the ground.

Outdoor Clothing: Appropriate clothing and other items to keep you comfortable outdoors for the day – depending on weather. The Inipi will be held, rain, snow or shine.

Instrument: You are welcome to bring a drum into the Inipi. We often have extras if you don't have your own.

Lodge wear: Clothing is a must in this tradition. Women wear a long dress with their shoulders covered or long skirt or a long sarong and a short sleeved tee shirt. Men wear shorts, light pants, long sarong or towel.

Light snacks: If you need food before the Inipi, please bring what you need. Please eat lightly or fast the morning of the Inipi ceremony. Some people get nauseous while inside in the heat, if they haven't digested enough before going in. Once the ceremony starts it's a time of fasting.

Suggested Donation: There will be a bowl or hat for donations to help pay for the blankets, wood, laundering, tarps, etc. We are asking for a suggested donation of \$30.00 per person. Please, if you can't donate this amount, anything will do...we don't want money to be a deterrent in any way from anyone partaking in the ceremony.

Pot Luck dinner:

*Bob, Michele, Karen and Tommy are requesting that everyone please bring their own plate, bowl, cup and utensils. Please bring a dish of food for the potluck dinner (enough to feed about five people). This is an offering to each other and to the Spirits (a feast to honor and feed the Spirits that have gathered for us).

****Please be mindful to take all your belongings with you when you leave, including: clothes, instruments, dishes, etc. and especially your recyclables. We thank you so much.***

****We ask that you abstain from alcohol and recreational drugs for at least 24 to 48 hours prior to coming into the Inipi ceremony (48 hours is better)... This is an offer of respect to Spirit and the ceremony. This will help us be more open to clearer Spirit communication.***

*****We often have a waiting list. We ask that if you're on the list for a particular date and you discover you can't make it, please contact us ASAP, so we can offer the opportunity to someone else who's waiting. We have a limit of 30 people per ceremony.***

I, _____, in consideration for taking part in the Inipi Ceremonies @ 82 Shady side dr. in Concord, Ma., do state that by signing below, I have read this entire passage from top to bottom, that I understand and agree to all that is being asked of me herein.

- It is my responsibility to notify the Inipi leader before the Inipi ceremony begins of any health issues or restrictions that I may have that could be of concern for my health & wellbeing.
- I will respect the private nature of each person's sharing's in and during the ceremonies. What is said in the Inipi is left in the Inipi.
- I agree to take full responsibility for my actions, health and wellbeing before, during and after the Inipi ceremonies. I am fully responsible for any reactions I may have before, during and after the Inipi ceremonies.
- I hold harmless Tommy Priester, Karen Maguire, Bob Bergwall and Michele Laura or any one else that has come to these ceremonies. I do not hold anyone legally responsible in any way for my health, wellbeing or my personal experience resultant from the Inipi ceremonies.
- I understand that being part of these ceremonies does not give me rights to or permission to use these traditions except during these ceremonies. It is understood that this lineage of the Lakota Inipi has been passed down and needs to be passed directly to a person who wishes to receive these teachings by someone that has been given permission to pass on these traditions by a Lakota Elder or teacher.

Participants signature

Date

*To sign this form, cut and paste it into a new email, sign and date it and send it back to: <mailto:tommy@hmithpy.com> We are grateful to share in this sacred ceremony with you. Mitakuye Oyasin

The Inipi Water Pourer's are Tommy Priester and Karen Maguire.

Tommy is a clinical herbalist, wellness counselor and Shamanic practitioner, he teaches for the Boston School of Herbal Studies. In the past 20 years, he has had the privilege of learning from Seminole, Abanaki, Cherokee, Ojibwa, Lakota and Cree elders. His primary teachers are the late Don Cardinal from seven sisters Manitoba Canada, Albert Tait who is a Cree elder of the Norway House Cree Reservation in Manitoba, Canada and Basil Braveheart and Jeannie Kerrigan of the Lakota tradition. Tommy has been leading lodges and sacred circles since 1999. He has also studied core shamanism with John Ford and Michael Harner, Dana Roberts and Tibetan shamanism with Larry Peters.

To contact Tommy - 339-223-0647

Karen is an acupuncturist, massage therapist, reiki master and energy worker who has practiced Native American ways since 1989. She works with the Basil Braveheart and Jeannie Kerrigan of the Lakota tradition, Don Cardinal of seven sisters Manitoba Canada of the Cree/Ojibwa, Karl Slick of Sunbears lineage and Wallace Black Elk of the Lakota. She has been leading lodge ceremonies since 1995. To contact Karen - 781-863-9565

The Keepers of the land:

Michele Laura and Bob Bergwall

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