



THE GOLDEN ROAD

For the Earth, for our Hearts, for The One

Life Transition Ceremonies · Sacred Practices · Medicine Teachings

Rites of Passage



Birthday Honoring

Annual — every solar return

Universal

Annual

Each solar return is a sacred moment of recognition. The birthday is not merely a social occasion but a ceremony of seeing — the community gathers to witness and celebrate the unique thread of life this individual weaves into the greater whole. The individual is honored not for their achievements but for the irreplaceable fact of their existence.

SACRED ELEMENTS

- **The honoring circle**

Those present speak aloud what they genuinely appreciate and see in the individual. Words of witness, not flattery.

- **Reflection of the year**

The individual shares what the year has taught them, what they are releasing, and what they are calling in.

- **Communal feast and celebration**

Food, music, and joy shared in the presence of those who love them. The individual is centered and fully received.



First Blood Ceremony

At first menstruation — the crossing into womanhood

Women

Coming of age

A woman does not need to search for a vision — she carries within her the living mystery of creation itself. At the time of her first blood, a young woman crosses the threshold from girlhood into womanhood. This moment is not a medical event but a sacred initiation: she has entered the lineage of women who carry the capacity to bring life into the world. The ceremony is held in the presence of the women of her community who receive her, honor her, and welcome her into the circle of womanhood.

SACRED ELEMENTS

- **Women's circle**

The ceremony is led by and held within a circle of women only. Elder women are present as witnesses and wisdom-keepers.

- **Red thread ceremony**

Each woman present ties a red thread around the young woman's wrist, speaking aloud one gift or truth she wishes to pass on. She enters womanhood already held.

- **Teaching of the mysteries**

Elder women share the sacred teachings of the feminine: the cycle, the moon, the body as oracle, the wisdom of creation that now lives in her.

- **Honoring of the body**

The young woman is anointed, adorned, and celebrated. Her body is named as sacred ground, not a source of shame.

Rites of Passage (continued)



The Vision Quest

Ages 15–17 — the crossing into manhood

Men

Coming of age

A young man must earn his passage. Between the ages of 15 and 17, he will be sent alone into a traditional vision quest: four days without food, without the comfort of community, in direct encounter with nature, himself, and the mystery of his own becoming. He goes out a boy; he returns a man. Upon return, he is received by the brotherhood of men who have walked the same road.

SACRED ELEMENTS

● The Sacred Fire

Before the young man departs and upon his return, the Sacred Fire is lit and tended without interruption. The fire is his tether to the world of the living while he walks in the liminal space of the quest — it holds the prayers of the men who remain, and its smoke carries those prayers to the spirit world on his behalf. When he returns, he is received at the fire. What he brings back is spoken first into the fire, before any other ears receive it.

● Preparation and sending ceremony

The men prepare the young man with teachings, prayer, and ritual blessing before he departs. He is sent with ceremony, not silence.

● Four-day solo fast in nature

Alone in the wilderness — no food, no distractions. The land is the teacher. The silence is the guide. Physical and psychological hardship is met and passed through.

● Return and reception by the brotherhood

Upon return, the men gather in circle to receive him at the Sacred Fire. He shares what he encountered and what he brings back.

● New name or medicine given

The elders may offer a new name, a symbol, or a teaching that marks the beginning of his self-discovery.



The Spirit Walker Ceremony

Age 21 — recognition of the bridge between worlds

Two Spirit

Genderqueer

Coming of age

Those who carry both the sacred feminine and sacred masculine within a single vessel are not in between — they are more. They stand at the crossroads of worlds and can see in all directions at once. At age 21, after the years of personal becoming, the full community gathers in ceremony to formally recognize, honor, and receive them in their wholeness. This is not a ceremony of tolerance. It is a ceremony of reverence. The spirit walker's perch between worlds confers a natural proximity to the spirit realms: a capacity for vision, mediation, healing, and transmission held in the highest reverence.

SACRED ELEMENTS

● The full community gathering

The only coming-of-age rite held before the entire community, because the spirit walker's gift belongs to everyone.

● Recognition by both elder circles

The elder women and elder men both rise to formally acknowledge the spirit walker, receiving them through both lineages simultaneously.

● The between-worlds vigil

A solo vigil at dusk at a threshold place in nature — a riverbank, forest edge, hillcrest — sitting consciously between day and night, listening for what the spirit world wishes to speak through them.

● Transmission and speaking

The following morning, the spirit walker shares what they received. The community listens as one receiving medicine.

● Bestowal of the spirit name

The elders bestow a sacred name honoring the specific quality of the individual's gift and their relationship to the spirit world.

● Anointing by both lineages

Both the women and men participate in the anointing and adornment, unified in one body.

Rites of Passage (continued)



The Gifting Ceremony

Age 33 or later — bringing gifts fully into community

Universal

Adulthood

At age 33 — or whenever an individual has sufficiently developed and clarified their gifts, calling, and place in the world — a ceremony marks their formal emergence from the years of personal development into the age of full community contribution. This is not a graduation but a commissioning. The individual has done the inner work; the community now witnesses and receives them in their fullness.

SACRED ELEMENTS

- **Declaration of gifts**

The individual speaks publicly of their gifts, their path, their values, and their intention. This is their vow of contribution to community.

- **Community witnessing**

Elders, mentors, and community members offer spoken acknowledgment of what they have witnessed in the individual's becoming.

- **Receiving of the mantle**

A symbolic bestowal of responsibility marking the shift from student to full participant.

- **Great feast and celebration**

One of the largest communal celebrations, second only to the solar festivals.



Divine Partnership Ceremony

When two souls choose to devote their lives to one another

Universal

Union

The Divine Partnership is a sacred covenant between two souls — witnessed by their people, blessed by the Earth, and governed by no state or institution. Two people choose each other freely and completely, not as a legal contract, but as a living vow of devotion, presence, and sacred companionship. Should a partnership dissolve, a Ceremony of Sacred Severance must be enacted — the cord is physically cut, vows returned to each individual, and both people released with dignity, gratitude, and blessing for what comes next.

SACRED ELEMENTS

- **Spoken vows of devotion**

Each partner speaks their own vows, freely composed from the truth of their heart. No prescribed words; only what is genuinely true.

- **Cord binding or handfasting**

A physical symbol of the energetic tie being woven between two souls, tied by the officiant or a beloved elder.

- **Witnessing by chosen circle**

Those present serve as sacred witnesses. Their presence makes the bond real in the community.

- **Earth offering and blessing**

An offering made to the Earth in gratitude for the love that has grown between these two people.

Rites of Passage (continued)



The Croning Ceremony

At menopause — ages 50–70 — the threshold of the Crone

Women

Elder transition

Menopause is not a loss — it is a coronation. When a woman's blood ceases, the wisdom she has carried through a lifetime of moons is retained, deepened, and concentrated within her. She enters the age of the Crone — the Wise Woman, the Elder. The Croning Ceremony receives the woman into the most powerful phase of her life: the age of wisdom, freedom, and fully embodied personal power.

SACRED ELEMENTS

- **Women's council of recognition**

The women of the community, especially those already croned, formally receive the woman into elderhood. She is crowned — literally or symbolically.

- **Releasing of the maiden and mother**

The phases now completed are honored and consciously released.

- **Speaking of her wisdom**

The woman names out loud what she has learned. Her wisdom is received by those gathered as a gift to the lineage.

- **Bestowal of the elder role**

She is formally recognized as a wisdom-keeper. Younger women witness that power does not diminish with age — it deepens.



The Saging Ceremony

Around age 60 — the transition into elder and wisdom keeper

Men

Elder transition

As a man moves into his sixties, the season of active brotherhood begins to transform. The Sage Ceremony marks this transition from the brotherhood of equals into the honored role of elder and wisdom keeper. His greatest gift to the community is now not what he can do but what he knows.

SACRED ELEMENTS

- **Brotherhood honoring**

The men with whom he has walked through life honor what he has given and who he has been. The stories of his life are spoken aloud.

- **Passing of the teaching role**

He formally accepts the mantle of elder: guide, council leader, and holder of accumulated experience.

- **Sharing of core teaching**

The man offers one central teaching from his life to be received by younger men as a living transmission.

- **Communal fire and feast**

His passage from brotherhood into wisdom-keeping is witnessed by every generation.

Rites of Passage (continued)



Death & Dying Ceremony

At the passing of a community member

Universal

Community

Death is not the opposite of life — it is part of it. In this lineage, the death of a community member is not a private medical event managed by strangers, but a sacred communal rite that belongs to those who loved the person who has died. The community gathers to prepare the body, hold vigil, grieve together, and release the soul with the same reverence with which a newborn is welcomed into the world. Death is the last great ceremony of a life, and it deserves to be treated as such.

SACRED ELEMENTS

● Preparation of the body

Where possible and culturally appropriate, the body is washed, anointed with oils, and prepared by those who loved the person — not by strangers. This is an act of profound love and service. The body is treated as sacred throughout. Hands that have touched and been touched are honored one final time.

● The death vigil

The community gathers around the body and keeps vigil — one night or more, depending on the person and their wishes. Stories are told. Songs are sung. Tears and laughter are equally welcome. No one leaves the dying or the dead alone until the soul has fully departed and the body been committed to the Earth.

● The Sacred Fire of passing

A fire is lit at the moment of death or as soon thereafter as possible, and tended continuously until the body is buried, cremated, or committed to the Earth. The fire is the tether between the departing soul and the spirit world — it lights the path and carries the prayers of the living to the one who has gone.

● Communal grief and speaking

Those gathered speak to the dead as if they can hear — because in this lineage, we believe they can. Each person present is given the space to speak what was left unsaid, to offer gratitude, to apologize if needed, and to say goodbye in their own words.

● Committing to the Earth

The burial or cremation is attended by community. No one goes into the Earth or the fire unwitnessed. What is spoken at the grave or the pyre is the final ceremony. The Earth receives one of her own.

● Grief tending and ongoing support

The death ceremony does not end at the grave. The community remains in active support of the bereaved for an extended period. Meals, presence, practical help, and ceremonial check-ins mark the weeks and months of grief that follow.

Rites of Passage (continued)



Passage of Grief Ceremony

When grief arises — personal, relational, or communal

Universal

Community

Grief is not a private disorder. It is a sacred passage — one that belongs not to the individual alone but to the whole body of the community. In this lineage, when one person carries unprocessed grief, it is understood that others in the community likely carry their own unprocessed grief as well. The Passage of Grief Ceremony is a deliberate, held space in which one person's grief becomes the door through which the whole community walks. The one who calls the ceremony does not grieve alone. They grieve on behalf of everyone — and everyone grieves on behalf of them. This ceremony is distinct from the Death & Dying Ceremony: it is not tied to a death, though death may be one of its sources. It may be called in response to any significant loss — a relationship ended, a life chapter closed, a dream released, a home left behind, a miscarriage, a community rupture, an illness, an identity outgrown. Grief needs no justification. If it is real, it belongs in ceremony.

SACRED ELEMENTS

● The calling of the ceremony

The one who is carrying grief names it — to themselves first, then to a trusted elder or council keeper, then to their chosen circle. They ask: will you come and grieve with me? The invitation is the first act of courage. Community members who receive the call are invited not only to support the grief-holder but to arrive with their own unprocessed grief. Nothing needs to be performed. The container holds whatever arrives.

● Preparation of the space

The ceremony space is arranged with care: low lighting, candles or a Sacred Fire, a center object that represents what is being grieved or what has been lost. Participants bring their own objects of grief if they wish — photographs, letters, stones, items of the lost person or chapter — and these are placed at the center, creating a communal altar of loss.

● The Sacred Fire of grief

Where possible, a Sacred Fire is lit and tended throughout the ceremony. The fire receives what the words cannot carry. Offerings — written grief on paper, dried herbs, locks of hair, objects ready to be released — are given to the fire as they arise. The fire keeper tends the flame in silence, witnessing everything without judgment.

● The opening of the grief

The ceremony opens with the one who called it speaking the grief aloud, as fully and honestly as they are able. No polishing. No composure required. The community receives what is spoken not with advice or comfort but with full, quiet presence. Witnessing is the primary medicine here — being seen in grief, without being fixed.

● The communal grief round

The talking piece is passed. Each person present is invited to speak any grief they carry — not to hijack the ceremony but to add their voice to the communal river of loss that flows through the gathering. Grief recognizes grief. The person who called the ceremony often finds their own grief deepened and then released when they witness others grieving alongside them.

● Lamentation and the body

Space is explicitly made for non-verbal grief — for crying, for keening, for sitting in silence, for moving the body. The ceremony does not rush through grief toward resolution. It makes a home for grief to fully express itself. A drum may be played softly. Voices may rise. Silence may descend. All of it is medicine.

● Carrying and release

Near the ceremony's close, the one who called it names what they are ready to carry forward and what they are ready to release. These are not decisions forced by the container — they arise naturally from the grief that has moved through the body in the preceding hours. What cannot yet be released is honored as still needing time. Grief moves at its own pace. The ceremony does not demand completion.

● Closing and tending

The ceremony closes with the community surrounding the grief-holder in a standing circle — hands on shoulders, backs, hands held — and breathing together. The grief has been witnessed. The person is not alone with it. The community acknowledges that they carry it together now, and commits to continued presence in the days that follow. The fire is honored. A simple meal is shared. The return to ordinary life is made gently.

Rites of Passage (continued)



Ceremony of Reconciliation

When relationship or community has been fractured

Universal

Community

Every community will, at some point, experience rupture — a broken relationship, a spoken harm, a betrayal of trust, a conflict that has calcified into estrangement. The Ceremony of Reconciliation is not conflict resolution in the secular sense. It is a sacred container held by a third-party elder or wisdom keeper in which those who have caused or received harm are given the space to speak truth, offer accountability, and move — if genuine repair is possible — toward restoration. It does not demand reconciliation where reconciliation is not safe or real. It demands honesty.

SACRED ELEMENTS

- **Appointment of a neutral elder**

The ceremony is convened and facilitated by an elder or wisdom keeper who has no stake in the outcome — someone trusted by all parties but aligned with none. This person is the keeper of the space, not the judge of its contents.

- **Opening the container**

The ceremony opens with the Sacred Fire, smoke clearing, and a shared acknowledgment that what is spoken here is spoken in truth. Each participant agrees before entering that they will speak honestly and listen without interruption when it is not their turn.

- **Speaking the harm**

Each party is given uninterrupted time to speak what happened from their perspective — what was done, what was felt, what was lost. The elder ensures each voice is fully heard. There is no debate during this phase. Only listening.

- **Accountability and acknowledgment**

Each party is then invited to speak what they can genuinely take responsibility for. Not what they are forced to say, but what is true. Forced accountability is not accountability — it is performance. The elder holds space for what is real.

- **The question of repair**

The elder invites each party to name what repair, if any, looks like for them. Sometimes repair means a path forward together. Sometimes it means a dignified and honest ending. Both are valid outcomes of this ceremony. What is not valid is unresolved ambiguity that continues to harm.

- **Closing the container**

The ceremony closes with a shared acknowledgment of what has been moved. Whatever has been agreed — repair, separation, or continued work — is spoken aloud and witnessed. The fire is honored. What needed to be seen has been seen.

Rites of Passage (continued)



Home Blessing Ceremony

When entering a new home or sacred space

Universal

Community

A home is not merely a building. It is a container for a life — for sleep and waking, for grief and laughter, for solitude and intimacy, for the invisible architecture of daily existence. Before a person or family settles into a new home, this lineage asks that the space be prepared ceremonially: that the energy of all who came before be honored and released, that the spirits of the place be acknowledged and welcomed into relationship, and that the new inhabitants declare their intention for the life they wish to live within these walls.

SACRED ELEMENTS

● Acknowledging what came before

The ceremony opens by speaking aloud an acknowledgment of all who have lived in this space before — their joys, their hardships, their living and their dying. Nothing that happened in this space is invisible. It is honored and consciously released, making space for what is new.

● Smoke clearing

The home is walked room by room with sacred smoke — cedar, sage, palo santo, or another plant ally appropriate to the person's lineage and tradition. The smoke clears stagnant or unresolved energy and signals to the spirit world that a new relationship with this space is beginning.

● Blessing of the threshold

The main entrance — the threshold between the outer world and the inner sanctuary — is blessed with oil, water, or sacred earth. The threshold is the guardian of the home. It is anointed with prayer and intention: what is welcome here, and what is not.

● Walking and naming the rooms

Each room of the home is visited in turn. In each space, the inhabitants speak aloud what they intend for that room — what energy, what purpose, what quality of being they wish to cultivate there. The bedroom is blessed for rest and intimacy. The kitchen for nourishment. The hearth or gathering space for community and warmth.

● Planting the blessing

A small offering is buried or placed at the heart of the home — under a threshold, in a garden, at a central point — as a prayer for the life that will unfold within this space. Seeds, herbs, a written intention, or a stone from a meaningful place all serve this purpose.

● First fire and first meal

The ceremony closes with the first fire lit in the home and the first shared meal eaten within it. These are not casual acts — they are the first living moments of the home's new chapter. They are witnessed and celebrated.

Rites of Passage (continued)



Planting & Harvest Ceremony

At the turning of the growing seasons — Aries and Virgo

Universal

Seasonal

Two moments in the agricultural year hold particular ceremonial significance in this lineage: the planting at the opening of Aries — the first month, when seeds go into the Earth — and the harvest in Virgo, when what has grown is gathered in with gratitude. These ceremonies are not merely practical acknowledgments of the agricultural cycle; they are the community's most intimate and ongoing relationship with the Earth as provider, teacher, and sacred partner. They are smaller and more local than the solar festivals — belonging to individual households, gardens, and neighborhoods rather than the whole community.

SACRED ELEMENTS

- **Planting ceremony — blessing of the seeds**

Before seeds go into the Earth, they are gathered together and blessed — held in the hands of those who will plant them, breathed upon, sung to, and spoken to. Each seed is named as a prayer. What are we growing this year, literally and metaphorically? The garden is a mirror of the inner life of those who tend it.

- **Planting ceremony — the first furrow**

The first seed or seedling of the season is planted with ceremony: a prayer spoken, an offering of water made to the Earth before the planting begins, and a moment of genuine gratitude to the soil that will do the invisible work of transformation. The Earth is asked permission before the first seed goes in.

- **Tending as practice**

Between planting and harvest, the act of tending — watering, weeding, observing, responding — is itself understood as ceremony in miniature. Each visit to the garden is a visit to the living relationship between the human and the Earth. Presence and attention are the primary offerings.

- **Harvest ceremony — first fruits offering**

The first fruits, vegetables, or grains of the harvest are not eaten immediately. They are offered first — to the Earth, to the ancestors, to the community, to the sacred fire. What the Earth gives is given back before it is received. This is the oldest prayer in the human repertoire.

- **Harvest ceremony — the communal table**

The harvest is shared. Whatever has been grown is brought to a communal table — neighbors, chosen family, the wider circle — and eaten together with spoken gratitude for the season's labor and the Earth's generosity. No one who is hungry eats alone at harvest time.

- **Composting and return**

At the close of the harvest season, what is not eaten — the stalks, the roots, the spent plants — is returned to the Earth through composting. This act of return is itself a ceremony: the acknowledgment that nothing is wasted, that what the Earth gives becomes the ground for what the Earth will give again.

The Wheel of the Moon



The Full Moon Ceremony

Monthly — at the peak of the lunar cycle

"The moon at her fullness. Illumination, completion, and the height of feminine power."

Lunar ceremony

SIGNIFICANCE

The full moon is the peak of the lunar cycle — the moment when the moon receives the maximum light of the Sun and reflects it back to the Earth in full. In the Solara lineage, the full moon is understood as a time of illumination in every sense: what has been hidden comes to light, what has been building reaches its peak, and what has been seeded in the new moon arrives at its moment of fullest expression. The full moon amplifies everything — emotion, energy, intention, and the capacity for both creation and release. It is the natural moment for gratitude, celebration, and the conscious completion of cycles.

SACRED PRACTICES

● Gathering at moonrise

The ceremony begins at the moment the full moon rises above the horizon. The community gathers outdoors — if possible in a place where the moon is directly visible — and opens the ceremony with a collective acknowledgment of her arrival. Silence is held as she rises. She is greeted.

● The Sacred Fire

A fire is lit at the center of the gathering as the moon rises, and is tended throughout the ceremony. The fire and the moon hold the space together — fire as the solar principle, moon as the lunar — two great lights honoring one another across the sky. Prayers are spoken into the fire on behalf of all that is being completed and released.

● Circle of illumination

Participants are invited to speak aloud what has come to light for them in this lunar cycle — what has been revealed, completed, or brought to culmination. The full moon holds a mirror to the community; this practice uses that mirror consciously and collectively.

● Release ceremony

The full moon is the optimal time for conscious release. What is no longer serving — habits, relationships, grief, old stories, held resentments — is written, spoken, or symbolically offered to the fire. What is released at the full moon is truly released. The community bears witness.

● Moonbathing and communion

Time is given for individuals to sit or lie in direct moonlight — bodies open, eyes closed — in silent communion with the moon's light. This is not passive. It is a direct energetic exchange between the individual and the lunar body. Receiving is as sacred as giving.

● Closing with gratitude

The ceremony closes with a circle of gratitude — for the month completed, for what has been given and received, and for the light that will now begin to wane. The fire is honored and allowed to complete its own cycle.

The Wheel of the Moon — continued



The New Moon Ceremony

Monthly — at the dark of the lunar cycle

"The moon in darkness. Stillness, seeding, and the threshold of new beginning."

Lunar ceremony

SIGNIFICANCE

The new moon is the dark point of the lunar cycle — the moon invisible, the sky deepened, the inner world made more present by the absence of her light. In the Solara lineage, the new moon is not a void but a womb: the most fertile moment of the cycle, the time when the unseen has maximum power and new intentions take their deepest root. What is seeded in darkness grows with the waxing light. The new moon ceremony is a ceremony of beginnings — quiet, intentional, interior. It does not shout. It whispers. And what it whispers into the dark becomes the seed that the full moon will illuminate.

SACRED PRACTICES

● The hour of darkness

The new moon ceremony begins in as much darkness as can be created — no fire at the opening, minimal artificial light, candles only at most. The community sits together in the dark for a period of silence. This is not uncomfortable silence but sacred silence: the silence of potential, of the unborn, of the moment before form.

● Inner inventory

Each participant is invited to reflect inwardly on the lunar cycle just completed. What grew? What did not? What reached fullness? What was released? The new moon is the moment of integration before the next cycle begins. Journaling, silent reflection, or shared inquiry may be used.

● Intention seeding

Each person names — inwardly or aloud — one seed they are planting in this new cycle. Not a goal or a to-do list item, but a living intention: a quality they wish to cultivate, a direction they wish to move, a prayer they are sending into the fertile dark. These intentions are spoken into a candle flame lit for this purpose, symbolizing the spark of the new cycle.

● Lighting of the New Flame

At the midpoint of the ceremony, a single candle or small fire is lit — the first light of the new cycle. This lighting is ceremonial and deliberate: it marks the turning from dark to growing light. The community watches it ignite together. The new cycle has begun.

● Nourishment and rest

The new moon ceremony closes with quiet nourishment — simple food, warm drink — and an early end. The new moon is a time of replenishment before the outward energy of the waxing cycle begins. Sleep on the night of the new moon is considered sacred sleep: the most fertile dreaming of the cycle. Go to bed early. Dream deeply.

The Wheel of the Moon — continued



Solar Eclipse Ceremony

Rare — at the conjunction of Sun and Moon

"Day becomes night. The Sun crowned by the Moon. A tear in ordinary time."

Lunar ceremony

SIGNIFICANCE

A solar eclipse is one of the most profound astronomical events a human being can witness. The moon passes directly between the Earth and the Sun, casting her shadow across the face of the Sun and turning day — briefly — into a quality of darkness that exists at no other moment. Stars become visible. Animals fall silent. The temperature drops. The ordinary world pauses. In the Solara lineage, a solar eclipse is treated as a tear in ordinary time: a window between worlds that opens briefly and closes again, carrying an extraordinary capacity for transformation, revelation, and the seeding of intentions that will unfold over years, not months. Solar eclipses arrive in pairs or series along eclipse paths. Their effects are felt for months before and after totality. They are not to be taken lightly, and they are not to be wasted in distraction.

SACRED PRACTICES

● The sacred pause

Everything stops during totality. No ceremony is conducted during totality itself — the eclipse is the ceremony. Participants face the sun (with appropriate eye protection in all phases except totality), stand or sit in silence, and receive what the moment brings. Totality lasts between seconds and a few minutes. This window is treated as the most sacred pause of the year.

● Pre-eclipse intention vigil

The night before a solar eclipse, the community holds a vigil. The eclipse is a solar event of enormous power: intentions seeded in this window carry extraordinary momentum. Each person spends time in prayer, journaling, or contemplation identifying the deepest transformation they are calling in. These intentions are sealed — written and folded, not shared — to be opened six months later at the corresponding lunar eclipse.

● The shadow path

For those within the path of totality, the experience of the moon's shadow racing across the landscape — visible as a wall of darkness moving at thousands of miles per hour — is a physical encounter with the scale of the cosmos. Community members are encouraged to stand in the open, turn to face the approaching shadow, and receive it fully with eyes open.

● Eclipse fire and prayer

A Sacred Fire is lit before first contact and kept burning through the duration of the eclipse. Prayers for community, for the Earth, and for the great turning that the eclipse represents are offered continuously. The fire keeper does not look away from the fire during totality — their job is to hold the fire steady while the world goes strange.

● Integration and rest

The day of a solar eclipse is not a day for normal activity. After the ceremony, the community rests, journals, and allows the energies to settle. Many practitioners report vivid dreams, sudden clarity, emotional releases, or unexpected encounters in the days following a solar eclipse. These are honored as part of the ceremony's continuation.

The Wheel of the Moon — continued



Lunar Eclipse Ceremony

Rare — when the Earth's shadow falls upon the Moon

"The blood moon rises. The Earth stands between Sun and Moon. Ancestral revelation."

Lunar ceremony

SIGNIFICANCE

A lunar eclipse occurs when the Earth passes between the Sun and the Moon, casting the Earth's shadow across the lunar face. At full shadow, the moon turns blood red — not dark, but lit by the refracted light of every sunrise and sunset on Earth simultaneously. She glows with the light of all the world's thresholds at once. In the Solara lineage, the lunar eclipse is an ancestral ceremony: the blood moon reveals what is hidden in the depths, what has been carried in lineage across generations, and what is ready to be seen, named, and healed. It is a ceremony of shadow work — not fearful, but courageous. The moon in the Earth's shadow is the moon in the underworld, and what she illuminates there is medicine.

SACRED PRACTICES

● Ancestral altar

Before the eclipse begins, an altar is created with photographs, objects, and offerings belonging to those who have died — in this life, in remembered lineage, and in the unremembered lineage that lives in the body. The lunar eclipse is the strongest ancestral contact point in the calendar. The ancestors are invited to be present.

● Blood moon vigil

The community gathers outdoors from the beginning of the eclipse and remains through totality. During the blood moon phase, silence is held. Participants gaze at the red moon directly — no protection needed, as the moon's light is safe to look at directly — and receive whatever ancestral material, emotion, or vision arises. This is not directed. It is open.

● Shadow council

In the hour before totality, the community convenes a shadow council: a structured circle in which each person names one thing they have been carrying that they did not choose — an inherited pattern, a family wound, a lineage burden — and offers it consciously to the eclipse. The blood moon receives these offerings. What is named in the shadow council does not have to be carried further.

● The Sacred Fire of the ancestors

A fire burns through the entirety of the lunar eclipse, tended in the names of the ancestors. Offerings of tobacco, cedar, sage, or other sacred plants are made continuously. The fire keeper speaks the names of the dead — those they knew, and those they did not — into the fire throughout the eclipse. This is the most direct ancestral ceremony in the lineage.

● Sealing of intentions from the solar eclipse

If a solar eclipse preceded this lunar eclipse in the same pair or series, this is the moment to open the sealed intentions written six months prior. They are read aloud — first to oneself, then, if moved, to the community — and what has grown from those seeds in the intervening months is named and honored.

● Closing and return

As the moon emerges from the Earth's shadow and her ordinary light returns, the community marks the return with a shared meal. Returning to the body — to warmth, food, and the company of the living — after the depth of a lunar eclipse ceremony is its own sacred act. The ancestors have been honored. The living return to their lives carrying something that was not there before.

Medicine Teachings — Introduction

Sacred plant and psychedelic medicines have been used in ceremonial contexts for healing, initiation, vision, and communion with the spirit world across thousands of years and dozens of cultures. This lineage recognizes and honors the role that medicine ceremonies can play in the spiritual lives of its practitioners. What follows is a framework for approaching these medicines with the discernment, humility, and reverence they deserve. Not all medicines carry the same requirements. All of them, without exception, require the presence of an experienced and grounded holder.

REQUIREMENTS FOR ALL MEDICINE HOLDERS IN THIS LINEAGE

- **Age of 33 or older.**

No person should attempt to hold medicine space for others before reaching the Gifting Ceremony threshold of full adult maturity.

- **Significant personal ceremony experience.**

A medicine holder must have spent substantial time as a participant learning from wisdom keepers. Years of sitting in ceremony, not hours.

- **Formal training under an experienced holder.**

Even for medicines requiring no indigenous lineage authorization, every holder must complete genuine apprenticeship. Attempting to hold without this is not courage — it is negligence.

- **A stable and developed spiritual practice.**

The holder's equanimity, capacity to hold difficult states, and discernment are the most important safety mechanisms in any ceremony.

- **Knowledge of contraindications, safety, and integration.**

Every holder bears responsibility for participants before, during, and after ceremony. Integration is not optional — it is where the healing actually lands.

ECOLOGICAL RESPONSIBILITY AND ENDANGERED MEDICINES

Several medicines listed below are placing genuine and measurable pressure on the species, ecosystems, and habitats from which they are drawn. Growing global demand for ceremonial use — however sincere — is outpacing the capacity of certain plants, amphibians, and ecosystems to sustain extraction. As practitioners in a lineage that holds the Earth as sacred, we bear direct responsibility for this. Before seeking any of these medicines, ask honestly: is this medicine under pressure? Is there a responsible sourcing path? Is there a synthetic or cultivated alternative?

Bufo — Sonoran Desert toad at risk

Peyote — critically overharvested

Ayahuasca vine — habitat pressure

Kambo — giant monkey frog under pressure

Iboga — endangered in native range

Lineage-Bound Medicines



Peyote — Grandfather Medicine

Lophophora williamsii · Cactus · Great Plains & northern Mexico

Lineage required

Ecological concern

Peyote is among the most ancient and sacred medicines of the Americas, used ceremonially for at least 5,000 years. It is not merely a psychedelic compound; it is Grandfather, a living spiritual being with specific protocols, songs, prayers, and ceremonial structures transmitted across generations. The all-night ceremony around the sacred fire, the water drum, the staff and fan — these are not optional additions. They are the ceremony.

LINEAGE REQUIREMENT

Peyote ceremony must be facilitated by a roadman or ceremonial leader authorized within the Native American Church or a recognized indigenous peyote-carrying tradition. This ceremony cannot be borrowed or approximated by an outside facilitator regardless of their experience with other medicines.

ECOLOGICAL CONCERN — CRITICAL

Peyote is severely overharvested in its native range. Wild populations are under critical pressure from the increase in non-indigenous ceremonial use globally. Many traditional communities are experiencing scarcity. Demand far exceeds responsible supply.



Ayahuasca — Vine of the Soul

Banisteriopsis caapi + *Psychotria viridis* · Amazonia

Lineage required

Ecological concern

Ayahuasca is a sacred medicine brew used across hundreds of indigenous cultures of South and Central America. The ceremony is conducted in darkness accompanied by the icaros — healing songs that are the primary instrument of the curandero's work. The songs are not background music. They are medicine. They guide the experience.

LINEAGE REQUIREMENT

Must be held by a curandero, vegetalista, or trained facilitator who has undergone formal apprenticeship within a Shipibo, Shipibo-Conibo, or other recognized Amazonian healing lineage. The dieta, the icaros, and the capacity to navigate difficult experiences are not teachable in a weekend training. Years of genuine apprenticeship are the minimum standard.

ECOLOGICAL CONCERN

Global demand has created pressure on vine populations and has in some regions disrupted traditional communities. Seek ceremonies thoughtfully and support cultivated sourcing.



Huachuma — San Pedro

Echinopsis pachanoi · Columnar cactus · Andes & South America

Lineage required

Huachuma has been used ceremonially for over 3,500 years in Andean cultures. It is a solar medicine: its ceremony traditionally unfolds during the day, in nature, under the open sky. Where ayahuasca tends toward interior descent, huachuma opens the heart and expands the field of perception — a medicine of communion, of presence, of the sacred in the visible world.

LINEAGE REQUIREMENT

Properly held within the Andean curanderismo tradition by mesa carriers trained in the ceremonial technology of the mesa, the staffs, and the healing practices of the Andean shamanic lineages. A facilitator without genuine training in an Andean lineage is working without the map that makes the medicine navigable at its deepest levels.

Lineage-Bound Medicines (continued)



Kambo — Frog Medicine

Phyllomedusa bicolor secretion · Amazon · Purification

Lineage required

Ecological concern

Kambo is the secretion of the giant monkey frog of the Amazon basin, used by the Matsés, Katukina, and other Amazonian peoples as powerful physical purification. Burned into the skin through small points, it induces an intense purging physiological response. It is not a classic psychedelic; its effects are primarily physical. But it is a powerful and demanding medicine that carries genuine risk if misapplied.

LINEAGE REQUIREMENT

Any practitioner must have extensive personal experience, formal training under an established carrier, and thorough knowledge of contraindications — which are significant. Kambo has caused fatalities in untrained hands.

ECOLOGICAL CONCERN

Growing global demand is beginning to create collection pressure on the giant monkey frog in some regions. Ensure your practitioner sources kambo from sustainable, non-harmful collection — the frogs must never be harmed in the process.



Iboga and Ibogaine

Tabernanthe iboga · Central & West Africa · Bwiti tradition

Lineage required

Ecological concern

Iboga is a sacred root bark from Central and West Africa, used within the Bwiti tradition as the centerpiece of initiation ceremonies lasting multiple days. It is among the most demanding, complex, and pharmacologically active of all plant medicines — producing extended visionary states lasting 12–24 hours, with a physiological profile requiring careful medical screening. Outside of Africa, iboga and ibogaine have gained attention for interrupting addiction, particularly opiate dependency.

LINEAGE REQUIREMENT

Working with iboga in ceremonial context is most responsibly done with or under guidance of a Bwiti-trained nganga. Any facilitator must have deep personal experience, comprehensive understanding of its cardiac contraindications and drug interactions (iboga carries genuine cardiac risk), and formal training. This medicine has caused deaths in uninformed hands.

ECOLOGICAL CONCERN

Tabernanthe iboga is increasingly endangered in its native range in Central Africa. The root bark takes 7–10 years to reach ceremonial potency. Support sustainably cultivated sources only.

Lineage-Bound Medicines (continued)



Vilca / Yopo — *Anadenanthera*

Anadenanthera peregrina & *colubrina* · South America · Inhalant snuff

Lineage required

Vilca and Yopo are seeds ground and prepared as a potent inhalant snuff containing bufotenin, DMT, and 5-MeO-DMT. They represent some of the oldest documented psychedelic ceremonial use in the Americas — archaeological evidence dates their use back thousands of years. The experience is short and extremely intense: a full visionary state of 15–30 minutes. They are traditionally administered by a shaman and accompanied by specific songs, prayers, and healing protocols.

LINEAGE REQUIREMENT

Vilca and Yopo carry specific ceremonial protocols held by Andean and Amazonian lineages. The preparation of the snuff requires knowledge passed through apprenticeship. Approach only through facilitators with genuine training in the relevant South American ceremonial traditions.



Jurema Preta — *Mimosa hostilis*

Mimosa tenuiflora · Root bark DMT brew · Northeast Brazil · Jurema tradition

Lineage required

Jurema Preta is the root bark of *Mimosa tenuiflora*, used in the Jurema ceremonial tradition of northeastern Brazil by the Kariri, Pankararu, Tuxá, and other indigenous peoples. In the Jurema tradition it is consumed as a ritual drink in all-night ceremonies of song, prayer, and ancestral communion. The Jurema spirit is understood as a distinct spiritual entity, and the tradition has its own complex cosmology, priesthood, and ceremonial calendar.

LINEAGE REQUIREMENT

The Jurema tradition is a living, intact indigenous ceremonial lineage held by specific peoples of northeastern Brazil. Ceremonial use without guidance from someone properly trained within it disregards the spiritual and ceremonial context that makes the medicine what it is.

Widely Distributed Medicines



Psilocybin Mushrooms

Psilocybe spp. & related genera · Global distribution

Training recommended

No lineage required

Psilocybin mushrooms have been used in sacred context across nearly every inhabited continent. While the most documented ceremonial lineages include the Mazatec tradition of Oaxaca, mushrooms have been a human companion for so long and across so many cultures that no single tradition holds authority over their use. They are a gift of the Earth to all her people. This does not mean they require no preparation or care. A holder must have deep personal familiarity, training with experienced facilitators, and the capacity to hold difficult psychological terrain.

TRAINING GUIDANCE

While no specific indigenous lineage authorization is required, holders should have trained with carriers of this medicine and bring genuine ceremony experience, psychological literacy, and the humility that comes from having sat in many ceremonies before ever considering holding one.



Cannabis and Common Plant Medicines

Cannabis · Tobacco · Rapé · Sananga · Kava · Kratom · and others

Training recommended

No lineage required

Cannabis, mapacho, rapé, sananga, kava, and kratom have all been used in sacred or ceremonial context globally and across diverse traditions. Their distribution is too ancient and widespread for any single lineage to hold exclusive authority over their use. Kava from Polynesia and Melanesia carries its own cultural significance and protocols. All may be incorporated into this lineage's practice with care and respect for their origins.

NOTE ON RAPÉ, SANANGA, AND MAPACHO

Rapé, sananga, and mapacho originate within specific Amazonian traditions and carry their own protocols. Within ceremonial contexts, they deserve the same respect as any other medicine. Rapé and sananga should be introduced gently, with full explanation and consent, for participants unfamiliar with them.



Amanita Muscaria — Fly Agaric

Amanita muscaria · Muscimol mushroom · Circumpolar & Siberian traditions

Training recommended

Preparation critical

Amanita muscaria is one of the oldest entheogenic mushrooms known, used by Siberian shamans and across circumpolar cultures. Its active compounds are muscimol and ibotenic acid — entirely different from psilocybin — and its effects are sedative, dissociative, and oneiric rather than classically psychedelic. Critically, ibotenic acid present in unprocessed Amanita is toxic and must be converted to muscimol through careful preparation — typically slow dehydration at low temperature. Improper preparation can cause nausea, delirium, and physical harm.

PREPARATION AND SAFETY — CRITICAL

Amanita muscaria requires specific preparation to be safe and effective. Anyone working with this medicine must understand the conversion process from ibotenic acid to muscimol. The experience is unlike psilocybin and requires its own facilitation knowledge.

Widely Distributed Medicines (continued)



DMT — N,N-Dimethyltryptamine

Synthetic or plant-extracted · 'The spirit molecule' · Globally sourced

Training recommended

No lineage required

N,N-DMT is an endogenous psychedelic compound found in the human body and in hundreds of plant species globally. When inhaled, it produces one of the most intense and brief psychedelic experiences known — complete dissolution of ordinary reality, encounter with non-human intelligences, and geometric visions — lasting 10–20 minutes. When taken orally with an MAOI (as in ayahuasca), effects are extended significantly. Because DMT is ubiquitous in nature and produced by the human body itself, no single lineage holds authority over it.

TRAINING GUIDANCE

The intensity and brevity of the experience make skilled holding essential. The combination of DMT with MAOIs (changa or oral DMT) carries significant pharmacological considerations and must not be attempted without thorough pharmacological understanding.



Salvia Divinorum — Ska Maria Pastora

Salvia divinorum · Mazatec tradition · Oaxaca, Mexico

Lineage strongly recommended

Use with great care

Salvia divinorum — known to the Mazatec people as Ska Maria Pastora — is a sage used in traditional Mazatec healing and divinatory ceremonies, typically consumed as a chewed quid or fresh leaf tea in quiet, darkened settings. The Mazatec work with salvia as a gentle, feminine, divinatory medicine. Smoked concentrated extracts produce one of the most disorienting and alien psychedelic experiences possible, lasting only minutes but of extreme intensity. The recreational use of smoked high-extract salvia bears almost no relationship to the traditional ceremonial context.

LINEAGE STRONGLY RECOMMENDED

Working with salvia in ceremonial context is most authentically done with guidance from or training within the Mazatec tradition. If approached outside that lineage, the traditional form — fresh leaf or chewed quid in a quiet, intentional setting — is far preferable to concentrated smoked extracts.



Mescaline — Synthetic and Cactus-Derived

Synthetic mescaline · Trichocereus cacti · Alternative to peyote

Training recommended

No lineage required (synthetic)

Mescaline is the primary psychoactive alkaloid in peyote, huachuma, and several other cacti. Synthetic mescaline offers access to the mescaline experience without the ecological and cultural concerns surrounding peyote or the lineage requirement that huachuma carries. For practitioners who wish to work with the mescaline experience responsibly, synthetic mescaline is a legitimate and ecologically responsible alternative. It is a long experience — 10–14 hours — requiring a well-constructed ceremonial container and an experienced holder.

TRAINING GUIDANCE

Mescaline's long duration and deeply somatic quality require holders with specific experience. The nausea common in the opening hours must be prepared for and supported. Train with experienced mescaline holders and accumulate significant personal experience before holding for others.

Contemporary Medicines



LSD — Lysergic Acid Diethylamide

Semi-synthetic · Discovered 1938 (Albert Hofmann) · 8–12 hour duration

Training required

No lineage required

LSD was synthesized by Albert Hofmann in 1938 and has no traditional indigenous ceremonial lineage. Its effects — a full serotonergic psychedelic experience lasting 8–12 hours — can be among the most expansive, beautiful, and demanding of any compound in this list. Contemporary ceremonial frameworks for LSD have been developed through the lineage of psychedelic therapy and underground ceremonial practice that emerged from the 1960s onwards. Those lineages, while new, are real and carry genuine transmission.

TRAINING GUIDANCE

Holders must have extensive personal experience, training in psychedelic facilitation, and the capacity to hold a participant through 8–12 hours of potentially very challenging terrain. LSD's long duration makes the quality of the held space and the relationship between holder and participant especially important.



MDMA

Empathogen · Synthesized 1912 · Therapeutic and ceremonial use

Training required

No lineage required

MDMA is an empathogen-entactogen that produces states of profound emotional openness, heart expansion, and reduced fear — making it particularly valuable in therapeutic contexts for trauma processing and in ceremonial contexts for deepening communal connection. It is not primarily a visionary medicine; it is a heart medicine. Its physiological considerations — cardiovascular load, temperature regulation, hydration, and the importance of integration — are significant and must be thoroughly understood by any holder.

TRAINING GUIDANCE

MDMA holding requires specific knowledge of its physiological profile, contraindications (particularly cardiac and SSRI interactions), and integration needs. In group ceremonial contexts, the empathogenic quality can generate significant interpersonal dynamics that require experienced facilitation to hold with skill.



Ketamine

Dissociative anesthetic · Therapeutic & ceremonial contexts

Training required

No lineage required

Ketamine is a dissociative anesthetic that at sub-anesthetic doses produces altered states ranging from mild perceptual shift to full ego dissolution. It is currently the only psychedelic legally used in therapeutic contexts in many countries and has a growing evidence base for treatment-resistant depression. In ceremonial contexts it is used for its capacity to dissolve the ordinary sense of self. Its short duration (45–90 minutes) makes it well-suited to ceremonial formats.

TRAINING GUIDANCE

Ketamine's dissociative nature means participants may need physical grounding support during and after the experience. Holders must understand dosing, routes of administration, contraindications, and re-grounding protocols. Formal ketamine-assisted therapy training programs exist and are recommended.

Contemporary Medicines (continued)



Bufo — 5-MeO-DMT

Incilius alvarius secretion or synthetic equivalent · Sonoran Desert

Training required

Ecological concern — use synthetic

5-MeO-DMT is one of the most powerful psychedelic compounds known, producing complete ego dissolution lasting 15–45 minutes. It occurs naturally in the secretion of the Sonoran Desert toad. Its ceremonial use does not originate within a formalized indigenous lineage with established protocols in the way that peyote or ayahuasca do. Because of its extraordinary intensity, it requires exceptionally experienced and grounded holding. Experiences can be overwhelming and even traumatic without proper support.

ECOLOGICAL CONCERN — STRONGLY USE SYNTHETIC

The Sonoran Desert toad is under increasing pressure from extraction for ceremonial use. Synthetic 5-MeO-DMT is molecularly identical and produces the same effects. This lineage strongly encourages the use of synthetic 5-MeO-DMT as the default.

TRAINING GUIDANCE

Holders must have extensive personal experience with 5-MeO-DMT specifically and training under established carriers. The re-entry phase requires skilled support. Participants must be screened carefully; the intensity is contraindicated for many individuals.



2C-B and the 2C Family

Phenethylamines · Synthesized by Alexander Shulgin · 1970s–1980s

Training required

No lineage required

The 2C family — most prominently 2C-B — were synthesized by Alexander Shulgin in the 1970s and 1980s. 2C-B in particular has found a place in ceremonial and therapeutic contexts, combining visionary and empathogenic qualities at lower doses with stronger psychedelic effects at higher doses. Duration is typically 4–6 hours. As wholly synthetic compounds with no traditional lineage, they are contemporary medicines whose ceremonial protocols are being developed by practitioners in the present generation.

TRAINING GUIDANCE

The 2C compounds vary considerably in profile, potency, and duration. Holders must have deep personal familiarity with the specific compound being worked with and formal psychedelic facilitation training.

Respected Practices of Turtle Island

A NOTE ON LINEAGE, ORIGIN, AND RIGHT RELATIONSHIP

The ceremonies described in this section — the Vision Quest, the Sun Dance, the Moon Dance, and the Sweat Lodge — are not inventions of this lineage. They are living sacred technologies that have been carried, refined, and transmitted across generations by specific indigenous peoples, most prominently the Lakota, Crow, Cheyenne, and other nations of the Great Plains of Turtle Island, as well as by numerous Central and South American indigenous peoples in the case of the Temazcal tradition.

These ceremonies belong to those lineages. They carry protocols, songs, prayers, and spiritual laws that are not written down and cannot be learned from a book. They exist in the bodies and memories of the wisdom keepers who have been initiated into them across lifetimes of devotion. To approach these ceremonies outside of that transmission — or to attempt to lead them without proper authorization from within those traditions — is to hollow them out and risk genuine spiritual harm to the participants.

This lineage welcomes and honors these practices as profound gifts that any sincere spiritual community may be invited into. But the invitation must come from within the originating tradition itself, through a wisdom keeper who is properly authorized to facilitate them. Seek out and compensate those teachers fairly. Approach with humility, not ownership. These ceremonies are not yours to take — they are yours to be received into, if you earn that trust.

THE SACRED FIRE — OUR TETHER TO SPIRIT

The Sacred Fire is the living heart of ceremony. In each of these Turtle Island practices — the Vision Quest, the Sun Dance, the Moon Dance, and the Sweat Lodge — the fire is not decoration, not comfort, and not utility. It is a being. It is our primary tether to the spirit world throughout the duration of every ceremony in which it is present.

The fire is tended without interruption from the moment of lighting to the moment of closing. It is the altar at the center of all that unfolds. It receives our prayers, holds our intentions, transforms what we offer, and carries our voices to the spirit realms. The fire keeper — the person entrusted with tending the Sacred Fire — holds one of the most sacred roles in any ceremony. They do not sleep. They do not leave. They are the anchor between the physical world and what moves through the ceremony.

When we sit with the Sacred Fire, we are not sitting alone. We are in the presence of every ancestor who has sat before a fire in prayer since the beginning of human time. The fire is the oldest temple. In this lineage, we treat every ceremony fire with the reverence of a living sacred being — because that is precisely what it is.

ORIGINATING LINEAGES REPRESENTED IN THIS SECTION:

Lakota

Crow

Cheyenne

Arapaho

Oglala Sioux

Plains nations

Aztec / Mexica

Maya

Central American indigenous peoples

South American indigenous peoples

Respected Practices of Turtle Island



Vision Quest — Hanbleceyapi

4-day dry fast · Solo · All genders · Origin: Lakota and Plains nations

Lineage required

The Vision Quest — Hanbleceyapi, 'crying for a vision' — is a ceremonial solo fast of four days and four nights without food or water, held in a sacred outdoor space, typically within a small prayer circle. The quester does not sleep, does not eat, does not drink. They pray continuously and remain open to whatever vision, message, or encounter the spirit world chooses to bring. Within this lineage, the Vision Quest may be undertaken as a deepening practice at any stage of adult life — not only as a coming-of-age rite.

LINEAGE REQUIREMENT

Hanbleceyapi originates within Lakota and broader Plains nation ceremonial tradition. The proper protocols — preparation, pipe ceremony, prayer circle structure, and integration ceremony — must be transmitted and overseen by a wisdom keeper authorized within that tradition. Do not attempt to facilitate or attend a Vision Quest led by someone without this authorization.



Sun Dance — Wiwanyag Wachipi

4-day dry fast · Dancing all day · All genders · Origin: Lakota and Plains nations

Lineage required

The Sun Dance — 'they dance gazing at the Sun' — is among the most sacred ceremonies of the Plains nations. Participants commit to four days of continuous dancing from sunrise to sunset without food or water, gazing toward the Sun around a central sacred tree. The Sun Dance is not undertaken lightly. It is a sacrifice: a gift of the body and will to the Creator on behalf of the community. Dancers do not dance only for themselves — they dance for their people, for healing, for the world. Within this lineage, participation in a Sun Dance is considered one of the deepest possible acts of devotion available to a practitioner. It is open to all genders.

LINEAGE REQUIREMENT

The Sun Dance is a central ceremonial pillar of Lakota, Cheyenne, Crow, and other Plains nations' sacred life. Its songs, protocols, the role of the intercessor, the structure of the arbor and the sacred tree are specific and held by authorized ceremonial leaders. A Sun Dance must only be led by a properly authorized Sun Dance chief from within one of these living traditions.



Moon Dance

4-day liquid fast · Dancing under the full moon · Women and womb-carriers only

Lineage required

Women & womb-carriers

The Moon Dance is the feminine counterpart to the Sun Dance — a four-day ceremonial fast held under the full moon, open to women and all individuals who carry a womb. Participants fast from solid food but sustain themselves with liquids, dancing through the nights under the moon's light in prayer and devotion. Where the Sun Dance calls the body toward blazing solar sacrifice, the Moon Dance draws the dancer into the cool, interior, cyclical wisdom of the lunar feminine. It is a ceremony of deep listening, of the body as a vessel of the sacred, of the community of women dancing as one organism in devotion.

LINEAGE REQUIREMENT

The Moon Dance, in its various forms, is held within indigenous traditions of the Americas. It must be facilitated by a woman elder or ceremonial leader authorized within the lineage from which the particular form of the ceremony originates.

Respected Practices of Turtle Island (continued)



Sweat Lodge — Inipi / Temazcal

Purification ceremony · All genders · Origin: Plains nations & Mesoamerican peoples

Lineage required

The Sweat Lodge — Inipi ('to live again') in Lakota tradition, and Temazcal among the Aztec, Maya, and other Mesoamerican peoples — is one of the most widespread and ancient purification ceremonies in the Americas. Participants enter a low dome structure built over a pit of heated stones. Water poured over the stones generates intense steam and heat. Multiple rounds are completed, each accompanied by prayer, song, and the invocation of the four directions. Participants emerge physically cleansed, emotionally released, and spiritually renewed — reborn from the womb of the Earth. Within this lineage, the sweat lodge is available as a regular purification practice and may be integrated into the rhythm of seasonal ceremonies and community life.

LINEAGE REQUIREMENT

The Inipi ceremony is governed by specific protocols transmitted through pipe carriers and ceremony leaders of the Lakota and Plains nations. The Temazcal tradition is held by Aztec, Maya, and other Central and South American lineages, each with their own specific protocols. Work only with a facilitator who has been properly trained and authorized within one of these living lineages. The physical intensity of these ceremonies also makes experienced facilitation a matter of safety, not only spiritual integrity.