



GUIDING PHILOSOPHY & GOVERNANCE MODEL
OF YRACEBURU EARTH WISDOM TRADITIONAL ECO-SPIRITUAL CHURCH
By Maria Yraceburu

Date 1st writing 1972

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2025 Council Posting

Read & Acknowledged by the Council – Initial and return please...

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First Story

As a kid growing up on the reservation in the White Mountains of Arizona, I spent a lot of time with my grandfather. He was a very traditional elder, or as I have come to learn, someone who lived by the ways of Earth given to us thousands of years ago. He did not live in a wickiup, but rarely did he shop in a store either, for community always saw to it that our diiyin lived in a way that his energies and intentions could always be focused on our spiritual health. He taught us through storytelling.

Many times, in the evening after school, he would talk about the way things used to be. I spent a lot of time learning the intricacies of tlish diyan cyclic ceremony and land guardianship work. Through all of this, the way of life interaction and relationships were stressed.

I think I was about 10 years old when I went to my first Council of Elders gathering at Havasu. The Elders challenged us... those in our 2nd Life Initiation... in our beliefs and resolve that summer. We learned the lesson of fragility and fear, power and resolve, when to stand and when to compromise.

Thousands of years ago we formed ourselves up. We did this so that we would be confident in our life choices and roles within our society. We were taught we were important, and given the choice to be all that we could be... So, we spent many days praying for the gaan... Mountain Spirits, to help us find and make ourselves devoted and supportive of life to the next 7 generations.

Enrollment #: [REDACTED]
 Apache Quantum: 1/2
Maria Yraceburu
 DOB: 11/4/1954
 Sex: F
 [REDACTED]
 [REDACTED]

Issue Date: 10/21/1996

Signature of Member: *Maria Yraceburu*

So, when we were trying to make ourselves... I remember where I have come from in my making. I have worked with others of broken homes and families. Those who have lost their way... they were not broken, only they had lost the map. I did my work in drug rehabilitation, sexual incest counseling, and then our spiritual tlish diyan ways. I do this, and follow these ways, because we can help others so they can learn to walk their path with knowing. This is the

reason that I have supported Yracébûrû EarthWisdom as an Elder of the tlish diyan since its inception.

*Maria Naylin iskinihi naakai ts'ilsoose ka'amaka Yracébûrû
 Tlish diyan Elder, Kanaka moali wahine guardian*

Introduction

Overview

Contemporary peoples are increasingly seeking out the teachings of Earth. Few, however, understand that included in our LifeWay practices are social, economic, and political arenas that are addressed with the same beliefs and understanding of energetic flow. Currently Yracébûrû EarthWisdom has been operating as a church since 2001, however, we formed up many years ago in 1972. Through the years, it has been increasingly important to protect these ways born from the land. We have been challenged to our right to do our ceremonies at our sacred sites, our sacred herbs and relationship to nature in many ways have been curtailed... and recognition, identity, and development of our services are all based within these ways of life. Since time immemorial the Yracébûrû family has provided services to community based on traditional *tlish diyân* teachings. The object here is to review and come to understand the governance structure and philosophy of Indigenous peoples.

Rationale

As a not-for-profit religious organization, Yracébûrû EarthWisdom is...

Committed to building on the strengths of Indigenous ways, to enable individuals to develop spiritually, emotionally, physically and mentally, so they may stand proudly as a community in support of one another and esonkñhsendehí... Changing Mother Earth.

Yracébûrû EarthWisdom was formally established in 2001. Since that time our growth has ebbed and flowed like the seasons. We are a volunteer organization with no employees. YEW is unique in that we offer programs based on traditional teachings of the Yracébûrû family. YEW administers teachings, outreach nature programs, spiritual circles and leadership opportunities. These programs focus on creating a connection... a relationship on a personal basis with the planet, so that we may utilize that relationship in beneficial co-creation unto the next 7 Generations and beyond. Sharing these guiding principles and values make YEW unique. We are about communicating the high-level vision and philosophy that permeates all the work of Yracébûrû EarthWisdom. The gift of YEW lies in the people, its traditional knowledge, vision and guiding principles.

Approach– SNAKE MEDICINE

Classical *tlish diyân* defines a specific path to evolution that is clear and unambiguous. This explanation is an introduction to the basic concepts and operation of a true spiritually traditional community, where individuals are encouraged to realize their path in life.

Evolution begins by understanding the philosophy of life as was taught by Grandfather Ten Bears, Apache *tlish diyân* holyman. It is here that "spirituality" must be clearly defined so that the goal of "evolution" is not confused. Without completely understanding the goal of spirituality, the process of evolution is akin to driving a car through dense fog. Once the goal is understood, evolution is obtained through applying *tlish diyân* principles in everyday

life. This is accomplished by training yourself in an array of disciplines designed for mental, physical and spiritual development.

How can the philosophy of *tlish diyen* help us in daily life?

First, what is the goal of life? Many look for some grand meaning, which still eludes us many thousands of years after the question was first posed. The goal of *tlish diyen* is simple... to help the individual live a happier and healthier life. Many people today are rather unhappy.

Why?

Because they have unrealistic expectations and desires of themselves, the people around them, and the world in general. *tlish diyen* philosophy teaches individuals how to...

1. connect through nature-based spiritualism.
2. approach living by focusing on how to incorporate spirituality into everyday life, not as a theory, but as a reality.
3. commit to prayer and spiritual growth, to study, and to healing of the world, and of self, through the learning and experience traditional spiritual philosophies, rituals, nature-based values; and
4. assist people, regardless of their background, in their quest for greater understanding of who they are and their relationship with Spirit. Understand the principles of nature.

By giving the individual, a clear understanding of the principles of, and the interrelationship between nature, society and the individual, individuals can then possess a clear picture of the world and their place within it. With this understanding, the individual has the tools with which to eliminate much of the confusion, which causes results in empowerment.

Now this does not mean that, with this understanding, life will be a bed of roses. But the process is eased as energetic flows are tapped, and the absurdity and chaos become more focused. *tlish diyen* gives you the tools to understand what is necessary for you to do to live a happier life.

tlish diyen spirituality connects an individual to All That Is. *tlish diyen* healing includes energetic connection through daily personal ceremony - time in silence.

History

The history of the Yracébûrû family is ich deep-rooted in cultural history, the land and the sacredness of Earth. Yracébûrû is a name known to many indigenous throughout the world... it means "Snake Heart." Historical evidence has shown that many in our family have perpetuated these ways. Yracébûrû has also been known to the teneh as a voice for Earth, medicine, ceremonies and other tribal works. For 13 generations we have been diiyin... HolyOnes. This is considered sacred service to our Mother, and functions as a United Song for many Voices.

Today we operate much as the tribal governance did 100... 1000 years ago. When I was entering college meetings of our council were a great dance of power that everyone participated in. All ages were heard, and all questions answered, in the search for appropriate direction for all. In response to this need, we built on the strengths of individuals, while providing service based on our traditional lifestyle in contemporary time.

Yracébûrû EarthWisdom is a not-for-profit, religious organization that was incorporated in 2001. In 1993, members of the Yracébûrû Family, Hawaiian *Kahuna Kumu* Kilipaka Ontai and *shida'a* Woody Sa'chi Baily recognized a need in the San Diego community for our earth-relevant knowledge and practices. This action was successful and with the encouragement of local tribal leadership and worldwide Elders. Since the establishment of Yracébûrû EarthWisdom has supported over 200 Community Service Projects, including sweat lodges at Waldon Drug Rehabilitation Residency for Teens in San Francisco, conferences on traditional healing for the University of San Diego, University of Santa Barbara, the University of New England and more. The programs we have offered have followed traditional life timelines, specifically developed to immerse non-Native People into this style of life. Through the years, these programs have included the spiritual, emotional, physical and mental aspects of a person's life, their family and our community. The growth and development of Yracébûrû EarthWisdom reflects Earth cycles. People who are involved with Yracébûrû EarthWisdom become part of the Yracébûrû extended family system.

The Social Order of the Apache¹: A reputation for generosity was a cardinal element of being considered for position. All individuals were expected to maintain their integrity and commitment to the People and the Earth. There was never any one pre-eminent leader. Each extended family was steered by its clan head, who was followed with the consensus of the family; government of a local group was by a council of the clan heads, of whom one was acknowledged the peacekeeper and head of council. At council meetings of local groups, the known leader more or less presided. Also important were the *diiyins*², whose role was as the spiritual guidance of Earth Mother and future generations.

The Problem of Native Leadership³: To attempt to explain to a non-Native the way of governance is to bring no understanding to light. We understand we all must agree, and yet often end our discussions with no agreements in place. But every person knows exactly that they have been part of the decision-making process that comes from respect, and that they will always be supported. Rarely are minutes taken because of the common ground of understanding to be found here.

¹ James Haley, 1981

² Ones Who Call the Miracles

³ Vine Deloria Jr, 1969

Yracébûrû EarthWisdom Philosophy

To understand the values and beliefs that guide Yracébûrû EarthWisdom requires one appreciate the teachings of the *tlish diyân* Medicine Wheel. Natural laws and 'good relationship' inform Yracébûrû EarthWisdom's philosophy.

The Medicine Wheel

Although each Indigenous nation has its own way of things, many things overlap. One teaching that is common to most Native Americans is that of the Medicine Wheel and teachings of the directions. We have four primary directions, and four secondary directions, for a total of eight, and like a compass, with a Medicine Wheel we have a directional guide for navigation, a time piece and a portal of life.

Our upbringing in *tlish diyân* had stories and ceremonies around the Sacred Laws of the Universe and our role in this EarthWalk. The ways we speak come from the teachings of the direction. To honor these teachings is essentially to have an awareness and connection with the Sacred Parents and All Our Relations. The teachings of the directions provide the values, beliefs and characteristics of our work.

The Medicine Wheel is utilized for various purposes, including ceremonial, astronomical, and symbolic teachings. There are ancient Medicine Wheels still evident that date back thousands of years. One of the uses of the Medicine Wheel is to assist us in understanding Earth philosophy and beliefs.

The teachings of the Medicine Wheel encompass the values and beliefs of Yracébûrû EarthWisdom. The physical structure of the *tlish diyân* Medicine Wheel is a good representation of the community and governance structure of this church.

Lik'il nzhoo (good relationship)

At Yracébûrû EarthWisdom there is the awareness for balance within the self as well as in relationship to others.

At Yracébûrû EarthWisdom there is the understanding of the need to reflect on Earth Values and how these beliefs affect all of us.

This understanding and the realization that this reflective practice is severely lacking in many contemporary societies, motivates us at Yracébûrû EarthWisdom to look at the things missing in western approaches, and stand strong in the teachings of the Medicine Wheel, and articulate the values and beliefs of Yracébûrû EarthWisdom through Relationship Based Practice and the Natural Laws. *Lik'il nzhoo* (good relationship), or Relationship Based Practice is a philosophy which allows community members to achieve balance between their own values as well as their values concerning others. *Lik'il nzhoo* is the Apache phrase for a good relationship and can also refer to having a partnership, being in unity, or living in harmony with each other. The community is the support container for humanness, spirituality, passion, and reflection that nurtures balance and creates an

environment where we can be *Lik'il nzhoo* with each other as well as to come along side and support others.

Nnee 'at'éé'ihí (being humane)

When examining contemporary social practices, the first observation that I made when I came off the reservation, was, and is, how inhuman the system and interaction is. There seems to be this misconception that to somehow be strong somehow means that you cannot be humane, that you cannot connect to others in a humane way. The people who we have served at Yracébûrû EarthWisdom have stated that their experience has been different in that they felt relevant and not judged, no one put them down. When talking more about it, humane was the word that kept coming up – they were treated humanely. One of the teachings that Uncle Woody often spoke of was that the one thing that connected everyone on this planet was that were all humane beings. At one level we are all the same. There are many other things that make us different, but it is the same-same that is the truth of life on planet Earth. This understanding made us realize that in this service, sometimes we must draw out the humaneness; to naturally share with each other and build connections that are so important to lasting relationships. At Yracébûrû EarthWisdom we are known for our extended family system of support and care.

At Yracébûrû EarthWisdom, humanity is really important – it leads into the words of humility and gratitude. It leads us to a place of being able to talk about our values and our beliefs which is often how we get to know each other and why we come together to create a safe and strong container for motivator of positive healing.

With a focus on humaneness, real relationships are developed where we have *Lik'il nzhoo* and we can come along side and support others in a healthy way.

The other aspect of *Nnee 'at'éé'ihí* is knowing what our personal truth is. In our service it is important to know our truth, and the truth of others, are both relevant. This about being strong within us and being able to be truthful without fear of being less than, or more than – this is about us being humane.

Storytelling... our Talking Circles... are important aspects of who we are, where healing and teaching come through the interaction of story. What we need to learn is often the wisdom that comes from the words, although another listener will likely draw a different high point from the same story. Grandfather Slim Coyote Montoya, one of the best storytellers of the tlish diyan, told me that our words are sacred... *deh saad beh...* and we shoot them like little arrows of love into the hearts of others to open them to the possibilities that abound. We accept and respect the wisdom of all, and learn from the stories shared.

Nohwiyi'siziini (spirituality)

Spirituality – is how we have chosen to live our lives, and these choices do effect other – as we respect our truth.

The Medicine Wheel principles we live by reflect all aspects of living. We see spirituality as a living life belief system; we also see the importance of Earth Relationship in healing. It's not sole about indigenous culture and practices, but incorporating these practices and teachings into daily life, and the way we live in the world. It's important to encourage people to define spirituality for themselves and find ways to encourage they live it. Looking at how people live life, the disconnect or the connect, is part of our work. Spirituality is not included in most contemporary lives. "Experience is what proves the validity of Spirituality. Practice is what makes it real." – Jeremy Strikes the Enemy Yracébûrû. Our belief is that we don't have to all believe the same thing, but we do have to find a common ground of understanding.

Bil dagónchil (passion/motivation)

Passion motivates us... it is the energy that makes all things doable – it is the emotional aspect of self that is set in motion at the moment of birth. Idealism makes all things possible.

Through our passion we creation relationships... we listen... we are heard... we see... we are seen. Our passion at Yracébûrû EarthWisdom has produced 50+ years of changing lives in community.

Tú'e'lzaahi (reflection)

We explore energies, align, and discover why so we may move forward.

Grandfather Ten Bears taught that Mythology demonstrates how humanity's soul fractured in its original wounding. In turn, Indigenous Prophecies, bring to light, the signs to reflect on that we are healing and evolving forward. We talk, we share, we ask questions and find answers. We have *dasha'*... a belief for no apparent reason... and we find things resolved in our sacred actions.

Gos'aaní diyí (Sacred Laws)

12 Sacred Laws of Universal Order portray holistic connection of Earth-Human Resonance Vortexes that stimulates the spiritual, physical, emotional and mental facets of a human life. There is continuous energy exchange through these vortexes where new growth and healing are addressed.

Il'ijóóní (love)

When humility and confidence unite... love results.

This statement speaks to the understanding that we all interact, we all have influence and are influenced by All Our Relations. It also speaks to the *dasha'* we have, knowing that when we trust, we are supported by All Our Relations, we have everything we need.

Being strong in these two realizations allows us to love fully, completely, without reservations. This is a teaching that is reflected in our All Have Voice at Council. Our principles build a healthy sense of value, demonstrating to generations, that life in harmonic flow with the cycles of Earth, Life Rites, Cyclic Ceremonies, Pilgrimages, all are a fluid foundation for mental health and self-esteem.

Na'chi (honesty)

Na'chi is our word for the feathered staff at ceremony. It is also our word for honesty, integrity, and an aspect necessary for *k'é*.

The Chiefs and Council Chairs, Guardians of Life, all must demonstrate this, for among our community... a leader is only a leader, as the people CHOOSE TO FOLLOW.

Anyone who did not abide by this principle was shortly voted out of their office by the Clan Mothers, who served as a review board for all life actions within the Tribe.

Litáh (sharing)

We help one another. We learned this from the Animals who are our Ancestors and our Children. To share is to have. We are not acknowledged here for making a lot of money, but we are known for how we plan and make funds stretch to accomplish a great deal. We are also known for ability to rally the community to assist when necessary. Yracébûrû EarthWisdom has done great things through its Community Service Projects since 1993.

Nalwodí (dedication/strength)

Strength of character and stability. We have been doing this many years. There have been many supporters with opinions, and many naysayers with opinions. Our belief in what we do and who we have never wavered. We continue to stand strong and perpetuate the lineage teachings given to us to share, from our Ancestors.



Evolution begins with philosophy.

The Arrowhead worn by members of the Yracébûrû family is a *tlish diyân* reminder of the Protection Truth and Integrity allow for.

Evolution addresses the natural human desire for guidance and understanding in the ways that the world operates. This search for counsel often includes a quest for developing so called, "spirituality". Unfortunately, in today's culture, the term "spirituality" is used liberally without a concrete definition. This often clouds the clarity of concepts as one pursues a noble quest. All spiritual philosophies carry the same underlying foundation... that of love as the ultimate healing energy.

Yracébûrû EarthWisdom's dedication to the practical application of *tlish diyân* means that it is tolerant of all spiritual philosophies - especially in

a core issue like defining the objective of a spiritual search. Therefore, we define "spirituality" as follows:

- The ability to embrace potential, understand limitations and walk life's path with hope and integrity.

diyî

diyî is the Spiritual Energy of the Universe from which the world was created. It exists in all living things. The source of *diyî* has a cosmic origin and is elusive and mysterious, but its manifestations are real and can be practically applied in such *tlish diyân* disciplines as Rites of Passage and Healing. From the religious aspect, individuals create a link to the source of *diyî* or Medicine Power by using connection with the Ancestors and the Spirit Guides in spiritual procedures and ceremonies. These connections bring individuals closer to All That Is to help them clarify and straighten their path. The effect of this spiritual connection makes the individual mentally stronger, less confused and able to heal issues of the past with a clear understanding of the Sacredness of Life. The stronger the connection between the individual and All That Is, which is All Our Relations, the clearer the picture of the world and the person's place in it.

"Our elders said that we must teach those who do not know. We've got to all come together as one people. We were told to go out and start teaching because, as our elders put it, 'Not one person should turn around and say to us, 'No one told us.'"

–Alinta Fire Woman, Aboriginal Elder

Yracébûrû EarthWisdom Governance

Traditional Governance

Governance in a traditional indigenous way begins with the values and beliefs that ground us and lead us forward on the Path of Beauty. After understanding these guiding principles, we use them as a framework, and the next aspect is to be aware of how they give our community strength.

Yracébûrû EarthWisdom's leadership structure can be demonstrated in our *tutuskyá* – traditional medicine wheel design.

The concept is based on *tutuskyá*, the extended family system, and outlines the various components of this system and how each must function together for a successful environment.

báiyáni

are the Elders whose great wisdom we integrate into all life. The *báiyáni* are the directions, the foundational threads of our Wheel of Life. The *báiyáni* are the WisdomKeepers of Time who have provided the continuance, allowing us to grow and change. As it has been in the past, so it is today, the *báiyáni* are emissaries of the Ancestors cheering us on in our return to Earth.

yánádaaltihí

are our Council. The *yánádaaltihí* is our first circle which shapes our community forum, providing a safe container for all who come to see us. The *yánádaaltihí* bring strength, nurturing and connection between Spirit and Earth. *yánádaaltihí* are community members who protect and perpetuate the love and stability of our work.

Leadership is very different in traditional EarthWays than in contemporary western society. *Yánádaaltihí* speaks to walking ahead... a person who puts this way of life a priority and has vision or foresight. It is someone who is recognized by others and placed in the position of expressing united thought on behalf of the many.

The primary mission of the Council is to contribute to the sustainable development of our spiritual community by decide the most important aspects of the Church, such as finances, that the offerings of community members are meaningful, inspiring, healing and cooperative in nature, as provided within the traditional structure of Yracébûrû EarthWisdom's teachings, and by the *diiyin*.

shimas

are Maria and Linda Yracébûrû... our Clan Mothers. These two womyn work together and coordinate daily life from the Ranch in Ramona. They are Holy Auntys, our church heart. In every traditional family there are Clan Mothers of grounded connection to the ways of Earth Mother. The shimas align us in the flow of life with the planet. The shimas bring new opportunities to light within the community, developing programs and maintaining the

Ranch, as well as servicing as healing consultants to provide optimum space of the health of community members. The shimas have also stood for years as emissaries to other traditional spiritual ways around the world, as well as integrated guardians, protecting these Ways.

dáilzhish

are the SpiralDancers who implement and study our ways of life. They are the stone steps in the Wheel, the element that revolves around all within the community. The *dáilzhish* produces the levels of spiritual work for our Circles and Ceremonies in the *nzhoogo natsikees* (*Wise Counsels*), *goch'tall'edotal* (curing magicians), *godiyihgo nagoldi'e* (those who tell of holiness, and *'ágodzaahi* (*storytellers*).

gótah

are the community we serve in the center of our circle. The *gótah* are held within the calm of the Hub of *tutuskyá*. They are community members, the extended family, all those who benefit from our various offerings, our Church Community. The Hub is the origin of *il'jooni'ni...* the Way of Love for life.

akicita

are the guardians-donors-sponsors, who provide support for our work. They are the playing field, which nourishes life in the *gótah* allowing all to grow and nurture ourselves, and future generations. The generosity of partner organizations augment the life of Yracébûrû EarthWisdom.

Attachment 1 COUNCIL RELATED INFORMATION

Council Responsibilities

1 - Advisory –

The principal responsibility of the Council is to act as an advisory capacity on the life of the community. In this role, the Council becomes the voice of the Church community based on global needs. San Diego serves as our base of operations, but and as a role model for communities in developing. It is the Council's responsibility to gather input and feedback from the community and then advise, help and work with the Church, particularly the Council Chair about scheduling, event planning and other matters as needed.

- The Council serves as in an advisory capacity to the Council Chair and *diiyin*. The Council helps to evaluate the community's sustainable life, offering member feedback and feedback received from other community members.
- The Council advises, helps, and works together in the planning of major events and in evaluations of community classes, workshops, and healing services.

2 – Working –

The second responsibility of the Council is to work cooperation, receiving reports from committees and organizing protocols deemed necessary to fulfilling its mission.

- The Council gathers input and feedback from community members on the offerings
- The Council receives reports from other committees and councils and Lodge Circles
- The Council may initiate and organize activities appropriate to its mission.
- The Council should communicate appropriately and timely feedback to all community members.
- The Council supports the sustainability of the Church land base and works together in Guardian of Sacred Ground, the space of our events & more.

STRUCTURE

The Council is accountable to the *diiyin* and the Council Chair.

The Council Chair is the Keeper of Circle, the one who ensures all of the functions of Council run smoothly. He/She makes sure all information is gathered and presented in a timely, understandable fashion. The Council Chair sets the tempo of the meetings. He/She is the person who decides the order of agenda flow, time keeping Circle Discussion and maintaining protocol, but most importantly keeps the Spirit Alive. The purpose of the Council Chair is to get the council passionate about what we do and moving by keeping us all on track.

The Council and the Council Chair review applications for new membership with the combined approval of the Council and *diiyin*. Every effort should be made to ensure that the Council members represent the diversity of the church community.

The Council meetings are held on the Third Monday of each month at 9:00 a.m. on ZOOM.

The Council members are alternative thinkers. They are teachers, healers and organizers of alternative thought from the community who make important planning decisions in the spirit of this traditional community system.

The Council members are global members who choose to be part of the greater Alliance afforded by the Church.

The Council Chair is appointed by the *diiyin* of the Church, and the FireKeeper is trained through our tradition.

COMMITMENT

Preparation for and regular attendance of meetings is expected. Council members are asked to participate for as the good service in Circle processions forward. *A Leader is a Leader as long as the Community chooses to follow.* We recognize life happens and sometimes we go separate ways. As long as we stay within integrity we discuss and make plans to move forward when someone steps down or can no longer fulfill their role within Council. Monthly tithing to the Church is suggested in membership for use in promotional expenses of the Church. This tithing is tax deductible and promotes constant flow of financial sustainability.

Attachment 2

COUNCIL MEETING STRUCTURE

The Council Chair let's everyone know that a Meeting is coming and to gather at a specific date, time and location. An Agenda for the meeting is sent at this time from pre-requested information submitted to be included.

Meeting Protocols

- Sitting of the Members... Smudge - processional 4 x walk around circle – Mothers with Children under the age of 12 sit in the south, Women & girls over 12 sit in the West, Elders over 63 sit in the north, Men and boys over 12 sit in the East.
- Constitution is Read (Attachment #3)
- Lighting the HeartFire & Declaration
- Directions Song
- Call to review Old Business – any updates, questions & answers, if no more questions call for the vote.^{4 5}
- Introduction of New Business – questions & answers, table for research if necessary & bring back to meeting when ready.⁶
- Set date for next meeting.⁷
- Chant to Make All Things Holy
- Closing 1st Prayer of Life

General Info utilized in meeting

- The meeting is, generally, conducted according to Native American Talking Stick protocol.
- Items and community development Staff begins with a presentation of the facts and analysis. The members will ask questions if clarification is needed. The Council Chair will then open the floor and allow public an opportunity make a statement, then, those in favor and those opposed will be given an opportunity to comment. After all opinions are heard, the discussion will be closed, and the Council will discuss the project and cast its vote. In most cases, a vote of the majority of all members is required to make a decision. If it is deemed necessary for more information to be relayed, the Item will be tabled until the next meeting, or as soon as the information is available.

⁴ Everyone – all membership has a vote, not just those gathered. Written votes are taken from those in the outback by the Caller going out after the meeting and gathering the votes. Four days after meeting a decision is made. Voting order is the order of south-north (blue spirit road), east-west (red human road)

⁵ The diiyin does not have voting privileges but has the Voice of Earth & tlish diyan protocols, which are considered in all things.

⁶ New agenda items must be to Head of Council by 10 days prior to Meeting to be included for introductory discussions.

⁷ YEW Council Meets the 3rd Monday of the Month at 9 am pacific

Attachment 3
YRACEBURU EARTHWISDOM CONSTITUTION
Read prior to Council Meetings for Longer than Anyone Can Remember...

We have been gifted with the sacred purpose of evolution. We have agreed to assist others, like ourselves, in support of the compassion of humanity. The thickness of our skin shall be seven spans – which is to say that we shall be filled with peace and goodwill and our minds filled with a yearning for the welfare of the whole.

With endless patience we shall carry out our journeys, and our firmness shall be tempered with tenderness for humanity. Neither anger nor fury shall lodge in our minds, and all our worlds and actions shall be marked with calm deliberation.

In all our deliberations, in our efforts, in our conscious acts, self-interest shall be cast into oblivion. We will not cast away the warnings of others, if they should chide us for any transgression of woundedness we may demonstrate, but return to the way of Sacred Laws, which heal.

We will look and listen for the welfare of humanity and have in view not only the present, but also the coming generations, even those whose faces are yet beneath the surface of the Earth – the unborn of the future.

We shall open each gathering by greeting each other as Relations and expressing our gratitude for each other. And we shall offer thanks to Changing Mother where all dwell...

To the streams of water, the pools, the springs, and the lakes; to the corn and the fruits...

To the medicinal herbs and the grasses, to the forest trees for their support, to the animals that sever as our confirmers and who offer us companionship in our cycles since the beginning of time...

To the Winds of Change; to the ThunderBeings; and Grandfather Sun, the mighty Warrior; and to Grandmother Moon, the all nurturing force...

To the Messengers of Guzhugjua, all things balanced and in harmony – the Source that gives all things purpose – health, life and spirit.

Then shall we declare Life as a Ceremony – a Ceremony our Council celebrates as we open...

LEADERSHIP, ORDINATION & SPIRALDANCING LIFE

SpiralDancing Life Traditional Apprenticeship is our primary work, providing training/ordination levels within Yraceburu EarthWisdom.

These levels provide the Leadership of our Community Ceremonial Circles & Training Lodges.

That being said, once a SpiralDancer is accepted into the Apprenticeship community, training does begin in earnest. There are stages of training as well as dimensions of leadership at each level. The levels are fleshed out below; the dimensions which the SpiralDancers must work are summarized as:

- Through the tlish diyan Medicine Wheel, human spiritual growth and healing is the foundation that we build upon, in which the other dimensions can be received and lived.
- Through spiritual maturation, the SpiralDancer learns to bring everything from the other dimensions into their relationship with the Sacred Parents.
- Through psychological healing they come to a deeper understanding of the truths of eco-spirituality and cyclic energies, enriching their relationship with Earth Mother, their understanding of themselves, and their responsibility of service to others.
- Through SpiralDance training they learn how to express the other three penseh - levels of study, which are the overall goal of the Ordination process through Yraceburu EarthWisdom.

It is through the integration of all four penseh that the SpiralDancer comes to the affective maturity and freedom needed for Circle/Church service.

The stages of training and leadership are as follows:

1st Guardian of the Dream & Rainbow Warrior Stages: or preparatory 1st Penseh stage. It aims to provide SpiralDancers the foundation they need for a new way of life by developing habits of prayer, study, community family, trust and appropriate co-creation to training as EarthLife Counselors.

FIRST PENSEH Break out of growing responsibilities during our circles & ceremonies... hands on training...

stones 1-4 - 1st Guardians of the Dream -

- maintain altar - making of *offerings*, construction of a personal altar and self-maintenance work with it
- in person ceremonies - grounds prep - clean up debris, resurrect structures when needed
- attendance in ceremonies - our initiations
- in person ceremonies - sit with Elders, help and receive oral teachings

stones 4-8 - Rainbow Warriors -

- in addition to personal altar work; build & maintain a community medicine wheel
 - new and full moon offerings to all altars & the land
- ceremonies - service work -
- this breaks out into in person ceremony, so can include kitchen duties and more. online ceremonies, helping to spread the word for optimum attendance
 - in person ceremony - assist in facepainting, learning symbology and metaphor found in story foundation of ceremony.

After this 1st penseh may work as EarthLife Counselors - certification/ordination through church. This is private counseling/divination work mostly. Some rites of passage may be conducted. Circle - only Kiva Healing Lodge.

As their teachers, we are looking for

- comprehension & completion of assignments
- how they connect with both sides of the veil
- engaging to find a common ground of understanding in all communications
- their unique and innate talents and perspectives (this helps us guide them into their personal teachings that are covered in oral settings)
- Earth Bundle & inner child reunion

Keeper of Life & Soul Catcher Stages: a systematic and rigorous training that has at its core the goal of growing in an intimate relationship with Earth Mother through a practice of prayer, journey, ritual, group ceremony, healing techniques, as well as development in the understanding of integrity. The study of stonework, crystal gridding, herbs, and more occur during this stage, resulting in EarthHealers when completed.

2ND PENSEH Break out of growing responsibilities during our circles & ceremonies... hands on training...

stones 9-12 - Keeper of Life

- all of the above - we add, we never take away
- begins guardianship training/service work to Soul Catchers

stones 13-16 - Soul Catcher

- all of the above - we add, we never take away
- more indepth counseling & mentoring - working with three prior levels of students
- Dream Catching/Whispering into the Soul – Calling others & putting the word out about what we do
- beginning circle facilitation planning - if entering 3rd penseh what circle will they be creating. Circle facilitation hands on training - they belong in EarthCeremony, Moon Lodge - a lot of this has been given in written, now time to tweak with oral teachings & guidance

After this 2nd penseh may work as EarthHealers - certification/ordination through church. Divination and counseling work continue; Rites of passage - at this point all but Vision Quest and Coming Out; Circles - Moon Lodge, Sun Lodge, Elders Lodge, Butterfly Lodge - no EarthCeremony yet.

As their teachers we are looking for

- all of the above
- how they see & sense energetic distortions
- comprehension of the atmospheric bodies & kyong system of humans and earth
- reading the signs of nature
- enthusiasm & commitment when working with community

WisdomKeeper & Spirit Woman/Man Stages: in which the SpiralDancer models their live into a Group Ceremony, as they prepare more immediately for Circle Leadership. It will include deeper contemplation of, and a more intimate and personal relationship, with the aim of producing a greater priestly identity and spirituality. As they mold themselves more to the empowered Priesthood, they grow in self-offering proper to the care of community. The study of lineage connection to Earth occurs during this stage, producing our EarthPriests

3RD PENSEH Break out of growing responsibilities during our circles & ceremonies... hands on training...

stones 17-21 WisdomKeeper/Elder

- Help facilitate study plans with Clan Guardians to mentor Soul Catchers.
- Hands on with 1st Guardians of the Dream
- Guardian and assist Spirit Person as Ceremonial 2nd (smudges, facepaints, etc during in person ceremony)
- online or in person, Creation of protection dome for ritual... also onsite general security when necessary

stones 22-24 - Spirit Woman/Man

- Mentor Soul Catchers on *ya'odishiyo & in'ch indii*
- Medicine Bowl work consistency
- Stage personal life / lineage story group ceremony & move more responsibly into working regular circle through YEW that expands their area of interest - personal teachings 1:1 come more into focus

After this 3rd penseh may work as EarthPriest - certification/ordination through church. This is private counseling/divination work expanded. All rites of passage may be conducted. Circle - all circles + EarthCeremony - 9 out of 24 of cycles, scheduled according to codex tracking.

As their teachers we are looking for

- all of the above
- shapeshifting - linear -> circular/cyclic -> spiraling
- overlapping & split vision - dancing back and forth between the dream and daily realities & how they are used

Tracker & Storyteller Stages: allows an EarthPriest to enter into the teaching of SpiralDancing, living principles of Yraceburu EarthWisdom in daily life, incorporating the entirety of the training they have received since their Blessing & Naming. It is no longer a stage of discernment or of determining suitability for practice (which have happened at earlier stages), or of acquiring new skills (though that will surely happen); rather it is about the SpiralDancer's readiness to assume the duties of an EarthLife Teacher once ordained an EarthLife Priest, which occurs at the completion of the WisdomKeeper/Spirit Person stage.

HUB - 4th Penseh Break out of growing responsibilities during our circles & ceremonies... hands on training...

- Storytelling - Mythological relevance
- Mentoring & over seeing all Penseh in their stone work
- Regular Thursday Night Co-Dreaming Practice
- Clan Division (diad) Leadership/Guardian/Mentor within the apprenticeship
- Orienting all in traditional lifestyle in contemporary time
- create, revise, and translate teachings with Maria

They may work as EarthTeachers - certification/ordination through church. May establish regional/local presence of the church in their area.

national/international



