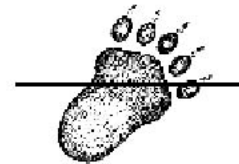




SACRED GROUND ACQUISITION VISION

When we enter sacred ritual, the implications are many, but the symbology always has deep spiritual meaning. Ritual is always performed with dignity, simplicity and deep reverence, signifying in effect: "We speak. We have taken within us the spirit of the Changing Mother, the spirit of the Eternal Flame, and the light of the Giver of All Life, to testify that we speak the truth. May all speak with the same spirit, and let All That Is bear witness to our council, that the Children of the Four Directions may be grateful always... *diiyin* Juan Ten Bears Yracébûrû



INTRODUCTION AND OVERVIEW

We seek relocation and initial operating funding for Yracébûrû EarthWisdom, a not-for-profit 501 (c) 3 religious organization,¹ in which the Native American spiritual tradition of the Yracébûrû Family is preserved, lived and passed along to benefit future generations in the United States and abroad. Yracébûrû EarthWisdom is organized in the form of a Native-American cooperative community. It welcomes all people, Native and non-Native, who are drawn together by the common purpose of celebrating our universal connection, basking in the energy of life affirming ritual, receiving guidance from Spirit, studying the principles of the ancient nature-based life philosophy of the Apache *tlish diyan*, receiving healing or counseling, and generally embracing the fine art of self and community nurturance, and of seeking wisdom in finding solutions to the physical, emotional, and spiritual issues confronting All Our Relations in these changing times.

Yracébûrû EarthWisdom provides people with an opportunity to participate in wisdom and traditions, utilizing the resources of extended family, and cross-cultural Traditional Elders as available². It provides people the opportunity to learn to function constructively with all aspects of life and nature and to share traditional life and spiritual practices that affirm life and future generations.

¹ Church NonProfit Letter Attachment 1

² As of this update in November 2024, many of our Elders' Council have transitioned. While our resources are still great, they are not what they once were, and every year the purity of the teachings becomes somewhat compromised by contemporary society.

Yracébûrû EarthWisdom benefits the Mother Earth by demonstrating powerful traditional ways of living in harmony with nature so that all can enjoy the blessings of the Mother Earth now and for our tomorrows. It benefits national and international cultures by sharing and imparting the ever-evolving living life philosophy of the Ancients so that they serve to assist in finding harmonious solutions. Our immediate needs are to obtain funds to:

- acquire a minimum 5-10 acre parcel of land which contains buildings suitable for initial shima residency as sacred Guardians entrusted with its health and spiritual maintenance;
- develop the parcel into the permanent space for ceremony and workshops;
- operate during the initial first two years, after which we expect the community to begin to be self-sustaining;
- assist operations during initial five years as we become self-sustaining

OUR GOALS IN THE CONTEXT OF WHAT WE ALL FACE

Yracébûrû EarthWisdom was founded by the many spiritual traditions that our family was during our inception. Our legal paperwork, filed in 2001, was signed by our Council, which consisted of two Hawaiian Kahuna, three Apache diiyin, and a Romani Chovani. We perpetuate and embody the Children of the Four Directions Coming Together as One.³

When we look around us, we find that now, more than ever, it is absolutely necessary for us to walk a path of integrity upon the good Earth Mother, guarantying a formidable future for generations yet to come. Open to all people of good will, Yracébûrû EarthWisdom is a unique concept. A traditionally structured community church, it's location will be a sanctuary for wildlife, a spiritual center, a place where healers and teachers of all walks of life can share their wisdom, a living piece of history, and a self-sustaining model of dynamic interchange between ecology and humanity.

In this time of great social and ecological changes, there is a need for a community space that demonstrates how to live in today's world, utilizing nature-based values. In this way we continue with the knowledge of the Sages of Ancient times, while making sure that future generations will still have a chance to walk in the beauty of the Mother Earth. We are a group of like-minded people, both Native and non-Native, creating a community space.

This will be a place where those of the land can impart and share their ways. The community space will be a permanent residence for our *shimas* who hold these wisdoms as lineagekeepers born to teach us... those born separate from Earth, providing us a sanctuary where we can join our efforts and to obtain healing and peace within this lifetime. All who visit will learn how traditional values are relevant in these contemporary times, and how to instill these practices into everyday life, relieving the stress of chaos, and banishing the identity of victimization permanently.

The church community is patterned after the dream of the late Quero Apache Holyman, Ten Bears (186?-1973). Ten Bears' granddaughter, Maria Yraceburu and her family, have been key figures in founding and bringing their experience and Ten Bears' vision to

³ One of the 5th World Prophecies about healing Creator's Heart, which had been broken when we were set to the Four Directions to activate life and the magnetic grid in a series of migration patterns.

Yracébûrû EarthWisdom. All are convinced that community Sacred Ground is necessary, because while the time has come to heal all dysfunction and embrace the truth of coming together in the Power of One Combined Goal – Peace, the reality is often that the Guardians of Earth are turned away from their sacred places and ancestral ruins and denied access to perform the ceremonies that maintain the health of these places.

Through the years, organizations from the world over have invited the principal figures in Yracébûrû EarthWisdom to speak at their conferences and gatherings, so they have found, and will continue to be able to come and see for themselves how these powerful traditions can enrich all of life. We know that this wisdom and these tools of empowerment must be shared with other cultures for real healing of the Mother Earth and the Children of the Four Directions. We know that coming together to embrace that common goal is a way for all of us to once again possess respect and tolerance for each other. We also know that coming together is the only way in which many people, especially those who have become separated from the Mother Earth, will learn and gain the balance they so desperately seek in their lives.

We also know that what we learn in this endeavor must be made available to the world-at-large, so that the spirit of Yracébûrû EarthWisdom can extend well beyond the geographic confines of our physical location at any given moment in time. Our goals are to:

- preserve and practice the traditional knowledge of indigenous people, while evolving and integrating new situations that arise
- create a place where nature-based values can be taught by indigenous people to break through the stereotyping and misuse of traditional ways;
- help people to remember life affirming values so they have the opportunity to think, see and feel in new ways;
- be living examples on a daily basis on how to live with the Mother Earth, each other and ourselves in a respectful manner;
- create a place where people can learn how to be part of a cooperative circle framework community, which enables them to give strength to each other and accomplish group goals
- experience extended family, as it gives people a traditional social structure and a way of living in harmony with each other.
- listen to, learn and utilize the knowledge of our traditional indigenous elders;
- create a space where traditional healers can work alongside healers from other walks of life to share and learn from each other;
- have a community where individuals can not only learn about a traditional lifestyle but also live it, a community where they can see beyond the differences in each other and where they will be able to assess people by what is truly in their hearts;
- build a community to sponsor teachings with a strong foundation in Native earth culture and values;
- create a traditional council to oversee the daily building & operation of the community;

- utilize the knowledge of traditional people from the Four Directions that will advise the council on traditions, culture and spiritual ways;
- build a community using earth-friendly technology combined with traditional ways and values; work towards becoming self-sustaining as soon as reasonably possible;
- create a community free of any type of violence - mental or physical;
- have Sacred Grounds that will be free of drugs and alcohol;
- build a library to help preserve the knowledge and traditional values of indigenous peoples.

YRACÉBÛRÛ EARTHWISEDOM

Traditional peoples from several indigenous cultures have come together to support the vision of Yracébûrû EarthWisdom. Because of the natural abundance of the Earth Mother and the gracious attitudes of her people, it seems the right location for this vision will soon come to life. In asking the Creator for a blessing, we are to ways to share traditional wisdom for the benefit of the Mother Earth and all who walk upon her.

The community land will be a sanctuary for the wildlife that lives within or near it. It will be a place for learning in a new yet ancient way - a way that at one time was lived by all people on the Mother Earth. And it will be a place for teachers and healers from all walks of life to gather and share knowledge and wisdom under the guidance of traditional people.

The Physical Relocation

Our current vision centers upon the acquisition of a 2-5 acre partially-wooded parcel with live water, space for a camp, barn, and area for the Church Horses to live, as well as an existing house for the *shimas*.

The plan will involve the transference of the current barn, transport of the horses, and relocation of the *shimas*.

Several small seasonal dwellings (traditional tipis seasonal use) will also be relocated, and assessment of adding more will take place.

An additional shower and toilet facility utilizing composting toilets will be constructed for the use of participants of various ceremonial and teaching camps.

A vegetable garden will be established, as well as the planting of several varieties of fruit trees, and a traditional medicinal herb garden.

Outdoor public gathering spaces will include an outdoor cooking area, labyrinth, medicine wheel, and garden will round out the Ceremonial Grounds.

Agriculture: Once the community is operational, we plan to grow most of the food our programs will need to feed its participants. Utilizing traditional organic growing techniques, the garden will provide root vegetables during the entire year and green vegetables, herbs and fruit during the seasonal growing time. The garden will provide a constant harvest of Mother Earth's abundance.

Establishing beehives will provide abundant honey.

Ceremonies: Traditional ceremonies will be a central feature of life at Yracébûrû EarthWisdom. All ceremonies will be open to all peoples. We feel that it is important share

to our traditions among all who approach us in a good way and who are respectful of the fact that traditional people of the community are the teachers of the ancient ways. We know that there are many paths to but one common destination.

Social: Social interaction among all Yracébûrû EarthWisdom participants will be woven into the lifestyle. We welcome anyone who comes in a respectful manner to learn the traditional ways of life. The community will be designed to encourage informal discussion and interaction. Everyone will be working together to accomplish the tasks necessary to operate the Community Church and will get to know each other in the course of life activities.

The heart of individuals is what will be looked at. Racism of any form will not be tolerated. Recreational drugs and alcohol will not be permitted. Violence, and abuse of any kind, will not be tolerated.

Healing: Our Sacred Grounds will be a place where indigenous healers will be able to utilize their gifts and share knowledge with others. This will help us to build a bridge between the traditional and modern worlds of medicine.

Focused Seminars, Retreats and Workshops: Yracébûrû EarthWisdom plans to promote and coordinate single and multiple day ceremonies and workshops which focus upon topics which concern reconnecting with nature, aligning human and planetary magnetics, preserving and improving the conditions of Mother Earth, and healing Humanity's Soul. For more information on our Programs please visit our webpage.⁴ Participants will be encouraged to attend and experience our traditional ways for the duration of these events.

Traditions and Oral History Archives: We intend to collect and preserve traditional information our Elders have imparted to us and which other traditionals and participants see fit to share. Information will be collected in writings and in audio and video collections, and will be made accessible to those, including scholars, who come to us in a good way and under certain limitations.

Communications: Indeed, communication with the "outside world" about the vision and progress of Yracébûrû EarthWisdom is essential to our purposes. We plan to communicate robustly in the following media:

- **Website:** In existence, our website is a pillar of our communication system. We utilize a webmaster to update and refresh our site with useful and up-to-date information on a monthly basis. The website features articles, calendar of events, and bios on our actively involved teachers.
- **E-mail:** Hand-in-glove with our website, we actively cultivate an e-mail list, so that we may further link ourselves to those who support us and believe in our common goal of peace worldwide. E-mail is nearly instantaneous, avoids costly print and layout expenses, and eliminates postage expense. Our current mailing list of approximately 925+ is growing daily.
- **Newsletter:** Since the death of Ten Bears in 1973, Maria Yraceburu has published and distributed a regular New and Full Moon newsletter. Her experience through the years, has been that the newsletter is a unifying feature in our ceremonial efforts

⁴ <https://www.yraceburu.org>

and communications which has expanded our continuing community, and the source of significant insight to those who believed in our combined destiny.

- Publications, pamphlets, books, video and documentary material and articles: Maria Yraceburu is a traditional storyteller, healer and teacher, whose works share portions of the *tlish diyen* traditional ways which she imparts to the public at large. This is done under the guidance of clan elders so that the information shared will be done with their blessings. Additional information concerning Yracébûrû EarthWisdom is generated in house for distribution to the general public.

Sharing Resources: The elders and leaders of Yracébûrû EarthWisdom are called upon often to travel the world and share their wisdom at international conferences and meetings. As part of the Yracébûrû EarthWisdom program, they offer their wisdom and knowledge for the benefit of groups, business and corporations which reach out to them for assistance in developing and improving relationships that reconnect humanity with the Mother Earth and All Our Relations. We promote the availability of these wisdom resources as part of our perpetual effort to assist the world in restoring balance and harmony to natural things.

THE LAND

Finding the right location is so much at the center of things that we are constantly searching for the land on which our dreams will be planted and generate. We know that if we can find land that is both historically significant and holds future promise, that Ten Bears' vision will shortly manifest.

For more than a year we have studied possibilities to financially secure this vision, searched for property that will satisfy our specifications, both materially and, as importantly, spiritually.

Location: This is open to wherever Spirit would have us.

Nature: Ideally water would flow year-round upon the property. The grounds would be accessible off a highway, within 90 minutes of the local international airport. There would be trees. The weather would be temperate, with a growing season of approximately nine months. Springs on the property would be a plus that could provide water for irrigation (ownership of ground water rites), would be ideal, along with a deep well to provide abundant drinking water.

Zoning Disposition: The parcel would need to be zoned in a "livestalk" category for the horses to be able to reside onsite. Our legal advisors advise us that our planned uses qualify within that zoning category so that no variances or rezoning would be needed as a private ranch. This means that we would be able to move in and begin operating nearly immediately.

Facilities: Ideally, a former ranch, house with acreage, or something similar in nature would be ideal. The minimum need upon acquisition would be a residential facility for the *shimas*, and adequate space for barn & horses, sacred ceremonial grounds, and minimal camping. We suspect between 2-5 acres.

IMMEDIATE TASKS FOR WHICH GRANTS AND CONTRIBUTIONS ARE NEEDED

Acquire the Land: Our goal is to raise between 500 and 750 thousand dollars for a significant down payment on property dollars as soon as a feasible location is identified. We hope to arrange conventional financing for the balance of what is not raised through donations. If we are unsuccessful in raising funds to acquire acreage, everyone who pledges or contributes funds earmarked for the land acquisition will be given the opportunity to cancel. Otherwise, the pledges or contributions will be held in trust and applied to a subsequent land acquisition.

Relocate: According to our research, to relocate from San Diego to Nevada City area, as an example of possible areas, would run approximately \$30,000. This includes breakdown and transport of barn, transport of horses, and relocation of other ranch and shima possessions for the house and maintenance of land.

Improve the Land: After we acquire the land, we would possibly need to conduct some initial improvements that will involve repairing existing structures, planning and laying out the common grounds - including sanitation facilities, cultivating gardens, barn and horse paddock, and ceremonial grounds and tipis.

Most of our labor is volunteered. However, materials and professional services must be covered by contributions. These needs will be based on what is already in existence upon the property acquired.

First Year Operations: The first year of operations will include operating expenses the *shimas*. It will also involve extraordinary fluctuations as volunteer labor groups come in to assist in the improvement process. The first year will also require provisions and sustenance for our participants, and volunteers without being able to count on the produce we intend to raise to sustain ourselves in subsequent operating years.

Sustaining Operations During First Five-Year Cycle: For the reasons discussed in the following section, we are convinced that growing participation in the community church and developing support from voluntary individual contributions will reduce our need for grants to cover operating expenses during the first five years. Based upon the experience of those of us who have worked in other retreat facilities and programs, as well as tribal lifestyle as part of a lineage upbringing, we are confident that our frugal ways, coupled with voluntary contributions from friends of Yracébûrû EarthWisdom, and from those who participate in programs of varying duration, will enable us to reduce that need to zero by the fifth year of operation, if not before. However, we anticipate that the transition will be gradual. We are therefore requesting declining annual grants for operating expenses during the first several years.

BECOMING SELF-SUSTAINING

Based in part upon our experience with retreat facilities, we expect Yracébûrû EarthWisdom to become self-sustaining within the first five years of operation, if not before. However, we cannot base this upon a conventional business model, because the Traditional value system imposes significant constraints.

Because of the breadth of what we consider sacred, this extends to any activity which

involves the healing of Mother Earth, our tuitions and fees are minimal in revue aspects, with one third of all proceeds going back into Community Service Projects. In effect, we cannot outrageously charge people for visiting and participating in Yracébûrû EarthWisdom. We cannot turn anyone away that truly wishes to participate in the ceremonies, which we present. Several scholarship opportunities have been created to help in the event this situation occurs.

We do accept [contributions](#). Our experience has been that most who join with us contribute freely to our endeavor. Maria's experience with the newsletter has been that voluntary contributions are made by a handful of Community Guardians, which have continuously covered expenses beyond programming.

While we are thankful for grant moneys we receive from foundations and organizations, and while we are confident that in accomplishing our goals, we are providing services which satisfy eleemosynary purposes, we do not want to plan on such funding over the long term.

Our plan to become self-sustaining is based on the following elements:

- **Reduced Expenses: Labor and Agriculture:** We are planning to live frugally and to produce most of what we need, through our own labor and the caring assistance of the Mother Earth. Our agricultural activity will produce most of our root vegetables, our herbs, our fruit, and three seasons of our green and fresh vegetables. Volunteers will perform construction labor and maintenance. To the extent possible, we shall forage for wood fuel in the area without cutting live trees. The internet will enable us to reduce print expenses and postage substantially. We expect that over the first three years, most of the friends and supporters of Yracébûrû EarthWisdom shall receive promotional material and monthly newsletters via the web and internet.
- **Past and anticipated revenue from predictable private contracts** - two thirds of the Yracébûrû Family's private incomes are earmarked as an annual grant gift for Yracébûrû EarthWisdom.
- **Voluntary individual contributions⁵:** Once we are back up and running full steam, we expect to receive regular contributions from supporters and friends of Yracébûrû EarthWisdom. This will include not only individuals but also organizations. New participants in Yracébûrû EarthWisdom events will add to the number of continuing contributors. Our active website and the internet presence enables us to remain in close contact and to encourage contributions. Our website enables us to transmit our newsletter and to accumulate additional entries to our e-mailing list. It also provides a medium for continued sharing and connection.
- **Tuition from camps/pilgrimages, workshops, and ceremony**
- **In-kind contributions:** Our website is an active posting place from which we will be able to solicit donations of specific items, for which contributors will be able to claim appropriate tax deductions.
- **Business contributions:** We expect that businesses will make significant contributions to Yracébûrû EarthWisdom

⁵ Minor disruption to online flow of church income and presence is expected.

ASSESSMENT

Our dream is that the example of Yracébûrû EarthWisdom has a continuing positive effect upon the national and world soul and upon the relations and understanding between Indigenous People and non-indigenous who participate with us. We have not discovered the means to measure these improvements. We have always had an impact upon the local energy by demonstrating ways in which a group of people can live without negative impact. We expect to have a positive impact upon those who come to the land we relocate to, from all over the world and experience healing in their lives. Our assessment criteria is the lives we have supported in change and healing. We report annually on all activities. Our books, leadership structures and legal paperwork are all stored at Guide Star Charity, providing for our transparency within the United States.

SUMMARY AND CONCLUSION

The ability to manifest this continuing dream is coming into being, as outlined above. We seek grants to enable us to acquire land to relocate to, improve it, and operate it over the next five years. We immediately seek grants totaling as much as 500 thousand dollars to acquire the land. We also welcome contributions in lesser amounts to our general operating funds. The Sacred Parents' blessings will come in part from the contributions of those who believe in what we have set out to accomplish.