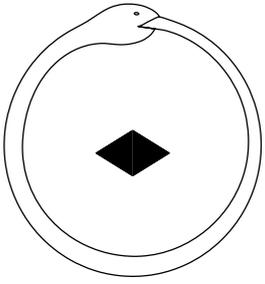


PYTUN JERA  
NIGHT BLOSSOM  
Carlos Papá



notebooks  
SELVAGEM



**PYTUN JERA,  
NIGHT BLOSSOM**

Carlos Papá

Talk presented in the *Céu* conversation circle during the *Selvagem - cycle of studies on life*, at the Theater of the Botanical Garden in Rio de Janeiro on November 14, 2019

I am here to express myself on how I understand what our world is like and our dwelling. We talked a lot about a great surprise, and I see this as a pumpkin which we name *Kuara pépé*, metaphorically considered as the asteroid.\*

I mean, how the world came about today, how are we, nature, water, earth, and we are part of an energy, all of us are part of an energy. But, we have two energies. In our bodies, amid us, there is an energy, for instance, “minus” and “plus”.

As incredible as it may seem, no intellectualized person has ever told me how the dark arose. And how this energy has arisen from the dark. Something that is explained in our community. We need the dark. Including now, for instance, we can see a little gap, a shadow, which is part of it; the dark is always with us. Including our inside.

And we have this habit of judging, or demoting, or even feeling, willing to feel what we are seeing. But we are not worried about feeling ourselves. Because we ourselves are in the dark, inside, there inside. So much so that speaking comes from the inside out. It comes from the dark which no one knows. How is that so? It is the breath! And it comes from the dark, throughout feeling, through expression, and whence comes this domain of touching the breath so that people hear and understand what you are saying.

We believe that the dark is responsible for the entire universe, including *Nhanderu*, Supreme God. Where did *Nhanderu*, our creator,

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\* We do not know until when (or how long) we will be here. Like an asteroid or a pumpkin that might break apart.

whom we admire so much, come from? Has also come from the dark. And that dark is responsible for creating the entire universe there is today. Including our body. Our body has water, earth and iron. And that is why we need this earth so much. We are a part of this earth. It is no use saying that the earth is not a territory. Amazingly, we are part of this earth, even trees.

That is why we say *xeyvara reté*. *Xeyvara* means “heaven”, or when I breathe. *Reté*, the body, that is earth. Therefore, I am earth, but I breathe, I depend upon this atmosphere, which I receive, from this energy. I need this to survive.

That is why the dark is so important to us, because it receives us when we want to rest, for instance, we go to sleep and the dark enfold us to rest. Or even in death. In death, we go back to the dark. And these energies keep searching for another host. And when they find another host, then everything is reborn again. And then we call it evolution. Evolving more and more each day. The man goes on saying “wow, that was it in the 60s, now in the 2019s it’s another”. Then we come back and back again, willing to discover something better.

And, as well, we don’t believe there is a devil. People say devil, she-devil, don’t they? We believe they are energies. In the body there is the “minus” and the “plus”. The ‘minus’ is calm, tranquil, when they go into a restaurant, people sit there, and stay quiet, experiencing, listening, feeling the taste, calmly. While the ‘plus’, eat and talk about several things... These things are energies, that we call *Anã*, which means “speedometer”. Fast people like this are people who cannot feel their insides and eat calmly.

Then we have a certain distress. What are we doing? Sometimes we ask: What am I really doing here on Earth? What is my role today? We are worried about the role, “I want to be such” or “I want to have such a job”, I want to have this, concerned with doing something. And that is when we forget about ourselves, what we came to do here, on the ground, on earth.

And as incredible as it may seem, we call *γγ*, “water”. And earth is *γγγ*, and tree, *γγγρά*. so, it means, water is liquid sustenance. It is a pillar of strength for the entire universe, but it is liquid and transparent, *Υvy*

is earth, which is dry, but it is the water's partner. *Yvyrá*, which is wood, means "future partner of the water". *Xeyvara reté* would be 'I am the future of the water's partner'. So it is all connected one to the other, nothing stands apart. And that is why my body is full of water and iron, which is blood. And the air which I need to breathe, the atmosphere produces and gives me back for free.

So, we believe that the dark is responsible for the entire universe. The dark is a strong energy. The dark is present at every moment. At bedtime, at the time of meeting with death, or even when we are trying to find ourselves. From the inside we cannot see ourselves because our eyes are limited. We do not have the capacity to see through the eye; we have already lost the notion of seeing in the dark. Or even of feeling the dark.

Our great sages, in our village, we call *Arandu*, which means "people who can feel their own shadow". The shadow is with us all the time. At bedtime, when at rest, when we meet death, the dark and the shadow are together. So, in turn, the day for us is the father of the universe. And the dark is the mother of the universe. And the mother is the mystery of the universe; the mother is stronger than the father, *Nhamandu*. *Nhamandu* is the father of the day. *Nhanderu* is *Nhamandu's* father.

So the dark is much stronger than the day. The dark is feminine energy. We consider women to be much stronger than men. Man has only physical strength, brute. But man is not capable of giving birth to a child. To the man, whatever little thing, it is an unbearable pain, he almost dies. But not the woman. She feels and supports the pain, including the first time when breastfeeding, it hurts. Women are people who know how to deal with pain, they suffer alone. When they act, no one holds back.

*Aguyjevete.*

## CARLOS PAPÁ

Carlos Papá Mirim is an indigenous leader and filmmaker of the Guaraní Mbya people. He has worked for more than 20 years with audiovisual productions, with the aim of strengthening and valuing the guaraní mbya culture by producing documentaries, films and cultural workshops for young people. He also is a spiritual leader in his community. He lives in the village of Rio Silveira, where he takes part in collective decisions and helps his community to find ways to live better. He is a counselor at the Instituto Maracá and a representative by the north coast of the state of São Paulo in the *Guarani Yvy rupa commission* (CGY)

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## TRANSLATION

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Educator, she has developed and participated in several projects in Brazil and other countries – but she has always been a teacher, mainly focused on teacher’s capacity building. She did a doctorate, does research, has academic, technical and didactic publications, is a consultant and an everlasting learner.

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