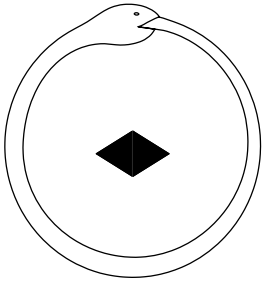


PYTUN JERA, NIGHT BLOSSOM

Carlos Papá



notebooks.  
SELVAGEM



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NIGHT BLOSSOM**

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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 and our dwelling are like. A big surprise, it is said, but I see it as the pumpkin which we call *Kuara pépé*, metaphorically considered an asteroid. [We do not know until when we will be here. Like an asteroid or a pumpkin that may break apart.]

I mean, how the world appears today, how we are, nature, water, earth... We are part of an energy, all of us are part of an energy. However, there are two kinds of energy. In our bodies, here amongst us, there is for instance 'negative' and 'positive' energy.

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

And we have this obsession of judging, or diminishing, or even feeling, wanting to feel what we are seeing. But we are not worried about feeling ourselves. Because we ourselves are in the dark, internally, inside of us. It is no coincidence that speech comes from the inside out. It comes from the darkness which no one knows. How does that come about? It is the breath! And it comes from the darkness, through feeling, expression, and that is where the ability of playing the breath comes from, so that people hear and understand what you are saying.

We believe that the darkness is responsible for the entire universe, including *Nhanderu*, Allfather. Where did *Nhanderu*, our creator, whom we admire so much, come from? He also came from the darkness.

And this darkness is responsible for creating the entire universe there is today, including our body. Our body contains 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 no territory. Amazingly, we are part of this earth, even of the trees.

That is why we say *xeɣvara reté*. *Xeɣvara* means 'heaven', or 'when I breathe', *reté*, the body, that is the earth. Therefore, I am earth, but I breathe, I depend upon this atmosphere, this energy, which I receive. I need this to survive.

That is why the darkness is so important to us, because it receives us when we want to rest; for instance, we go to sleep and the darkness receives us to rest. Or even in death. In death, we go back to the darkness. And then, these energies start searching for another host. And when they find another host, then everything is reborn again. That is what we call evolution. Evolving more and more each day. People say "wow, it was like that in the 60s, now in 2019 it's different". So we come back and back again, wanting to discover something better.

Also, we do not believe that the devil exists. People talk about the devil, don't they? We believe they are energies. In the body there is the 'negative' and the 'positive'. The 'negative' is calm, tranquil, when they enter a restaurant, they sit down there, and stay quiet, tasting, listening, perceiving the taste, calmly. The 'positive' though, keep eating and talking about several things... These things are energies, which we call *Anã*, which means 'speedometer'. Fast people like this are people who cannot feel their insides and eat calmly.

So there is a certain distress. What are we doing? Sometimes we ask: what am I really doing here on Earth? What is my function today? We are worried about the function, "I want to be such and such" or "I want to have such and such a job", "I want to have this", concerned about doing something. And that is where we forget about ourselves, what we came to do here, on the ground, on earth.

And as incredible as it may sound, we call 'water' *γγ*. And earth is *γγγ*, and tree, *γγγρά*. So that means that water is liquid sustenance. It is a pillar of the entire universe, but it is liquid and transparent. *Υγγ* is earth, which is dry, but it is the water's partner. *Υγγρά*, which is wood, means

“future partner of the water”. *Xeyvara reté* would be “I am the future of the water’s partner”. So everything is connected to the other, nothing is separate. 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 the air and gives it to me for free.

So, we believe that the darkness is responsible for the entire universe. The darkness is a very strong energy. The darkness is present at every moment. When we go to sleep, when we meet death, or even when we are trying to find ourselves. We cannot see ourselves from the inside. Because our eyes are limited. We do not have the capacity to see by means of the eye; we have already lost the notion of seeing in the dark. Or even of feeling the darkness.

Our great sages we call *Arandu* in our village, which means ‘people who can feel their own shadow’. The shadow is with us all the time. When we go to sleep, when at rest, when we meet death, the darkness and the shadow are together. So, in turn, the day is the father of the universe for us. And the darkness 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. The man, for whatever trifle: an unbearable pain, he almost dies. But not the woman. She feels and bears 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 can hold them back.

*Aguyjevete.*

## CARLOS PAPÁ

Carlos Papá Mirim is an indigenous leader and filmmaker of the Guarani Mbya people. He has worked for more than 20 years with audiovisual productions, with the aim of strengthening and valuing the Guarani 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 seeks to help his community to find ways to live better. He is a counsellor at the Instituto Maracá and a representative for the north coast of the state São Paulo in the Guarani Yvy Rupa Commission (CGY).

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More information at [selvagemciclo.com.br](http://selvagemciclo.com.br)

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Educator and translator; hiker, birder, beekeeper and storyteller, who loves reading and art - living in a small food forest close to a stream in the Piracicaba River Watershed. Honouring and acknowledging the Guarani and Kaingang, the traditional custodians of the area.

**MARINA MATHEUS**

Marina is a dance maker, researching and practicing conversation between dance, literature, anthropology, philosophy and yoga. Born in Petropolis, raised in Santos, living in Joanópolis nowadays. Marina collaborates with the collective Carolina Bianchi Y Cara de Cavalo as a performer and dramaturgist. Alongside Joana Ferraz, the artist coordinates the dance creation platform and publishing house Acampamento. Marina also coordinates the English translation group of the Selvagem study cycle.