



INTRODUCTION TO THE CODES OF LIVING WELL

David Choquehuanca Céspedes

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CODES OF
*Living Well***

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PREFACE

For a long time, we have lived in a world of impositions and repressions. Epistemologies, sciences, religions, cultures, languages, clothing, and values have been imposed upon us. For a long time, our leaders, identities, languages, cultures, religions, and ideologies have been repressed. Everything has been repressed.

Many have also freely and voluntarily renounced and continue to renounce their identities, own thoughts, and worldviews, becoming submissive and unconscious victims of foreign life models and interests.

The life horizon of ancestral and millenary cultures has been overshadowed and displaced over the past two centuries by the rise of a civilizational project of exponential domination, born from modern Western capitalist society, continuing the impositions and repressions of Western civilization over the world's indigenous peoples.

The greatest imposition of the last century is the myth of development for a better life, which only means well-being for a few and inequality, poverty, and violence for the majority.

Modern sciences have sought to legitimize and provide scientific rigor to this paradigm, placing human laws over the laws of Nature and imposing anthropocentrism on the world, turning Western human beings into gods (*Homo Deus*) and placing Nature and all other living beings of the planet at their service.

However, the indigenous peoples of Mother Earth, nourished by the energies of the Culture of Life, have resisted centuries of genocidal colonization, imperialism, and capitalism, aware that the Western capitalist and modern civilizational paradigm aims to exterminate the life horizon of ancestral and millenary cultures of both the North and South, in their ontological and epistemological components, as well as in their rituals, traditions and utopias.

Throughout these centuries of impositions and repressions, millenary wisdom has been de-totalized and de-energized, yet it has never been absorbed or annulled by the forces of modernity, capitalism, and Western modern science.

Indigenous peoples have their own ontology, epistemology, pedagogy, philosophy, method, and methodologies, all built upon the laws of Nature, which are cosmobiocentric and have never conformed to anthropocentric laws because they remain connected with Mother Earth and the Living Library of Nature.

Indigenous peoples are not interested in healing a Western civilizational project and a capitalist system detached from the laws of life. Nor are we interested in changing a system built on division, confrontation, the extermination of life manifestations, subjugation, the power of subjugation, greed, and money.

With the multiple crises of Western civilization, the life horizon of Living Well (*Vivir Bien* in Spanish) is being reborn, from the light of indigenous peoples. Ancestral and millenary sciences based on cosmo-knowledge are not only valid and relevant locally but also on a planetary and cosmic scale, making them capable of transcending beyond anthropocentric scientific thought.

The current global system, detached from the laws of life and deliberately violating the principle of complementarity between differences, is self-destructing and reaching its end.

The new world that we all need is the world that indigenous peoples have protected since ancient times. It is the world of those excluded and despised by modernity, the world of those who were reduced to a peripheral condition by imperial political centers that have mortgaged our humanity and Mother Earth's very life to the insatiable appetite of capital and the market.

The life project that indigenous peoples of ancestral and millenary cultures must immediately and urgently project is one that emerges from our roots and it is the life horizon of Living Well, *Suma Qamaña*, *Allin Kawsay*.

The Codes of Living Well have been protected for centuries by indigenous peoples and encapsulate the profound wisdom of our ancestors toward Living Well, emerging with their own codes of life articulated with the laws of Nature. We must begin decoding languages, monuments, handicrafts, textiles, festivals, rituals, technologies, and more to uncover the Codes of Living Well.

The Codes of Living Well are the guidelines, principles, and values that teach us the path of Living Well, drawn from the living wisdom of indigenous peoples as heirs to ancestral and millenary cultures. These are transmitted from

generation to generation and are projected to all peoples in both rural and urban contexts.

With the Political Awakening of indigenous peoples, the *Wiphala* is reborn as the codification of the rainbow. The rainbow belongs to no one; it belongs to everyone. Indigenous peoples have reclaimed the *Wiphala* to restore and energize their knowledge, sciences, and own thinking from ancestral and millenary wisdom. The *Wiphala*, as a life horizon, contains the Codes of Living Well, which in turn sustain the archetypes of ancestral wisdom to solve both ancient and new challenges of humanity.

In Bolivia, we are making visible the Codes of Living Well of ancestral and millenary cultures. Regardless of the language they are expressed in, they are the heritage of all people to live in balance, harmony, and complementarity with Mother Earth.

The Codes of Living Well are part of the heritage of all indigenous peoples who are heirs of ancestral and millenary cultures. Though expressed in many languages, they carry common messages. They are the driving force behind the Awakening of Consciousness towards the totalization and new energization of our peoples' wisdom.

The Codes of Living Well are the answer the world needs to address new challenges facing humanity and Mother Earth.

The structural solution to wars and global division of the multipolar world requires dialogue until consensus is reached, transcending the multipolar world into a world with zero polarities.

The structural solution to death-driven technologies and the tyranny of artificial intelligence requires placing life at the center, ensuring that everything is done with the purpose of reproducing life.

The structural solution to anthropocentric scientific thought that divides and polarizes requires acting from the totality of life, from the symbiotic connection between humans and Nature.

The structural solution to poverty and inequality in the world requires strengthening communal life for all living beings, both present and absent.

The structural solution to environmental degradation and pollution lies in recognizing that all living beings have consciousness and deserve respect.

The structural solution to materialism and consumerism, which devours everything that exists, requires understanding that everything is part of networks of material and spiritual energy.

The structural solution to domination, control, and the imposition of ideas, interests, and values requires understanding that everything in the world interacts as opposing but complementary critical forces.

It is necessary to begin making visible the Codes of Living Well across all continents, regions, and countries of the world to build an integrated and plural life horizon of Living Well from the deepest wisdom of indigenous peoples.

The truth will set us free to walk our own ancestral and millenary paths.

David Choquehuanca Céspedes
Vice President of the Plurinational State of Bolivia

1. CONTEXT

The Codes of Living Well refer to the articulation of the codes of life of Mother Earth and the nations and Indigenous peoples, as well as the Afro-Bolivian people. They encompass the premises, principles, and values that govern their lives and existence, guided by a culture of life and the general sense of nurturing the life of Mother Earth¹.

The process of decoding the Codes of Living Well, after more than 500 years of detotalization, is neither easy nor evident. On the contrary, it is a reflective process based on think-feeling (the conjunction of thought and feeling), which allows them to resurface and come to light once again.

While it is not possible to precisely define the Code of Living Well, however, from an initial approach, they can be understood as the demands of life captured in language, but also in symbols and signs expressed in rituals, textiles, ceramics, architectures, and others, which denote the worldview, wisdom, or life teachings of an ancestral and millenary nation, and are conceptual words that reflect a meaning with a holistic cosmobiocentric sense.

The nations and Indigenous peoples, in the face of attempts to destroy their codes of life through colonization, safeguarded and preserved them, which reproduce the laws of Nature, so they do not derive from an anthropocentric perspective but rather from a cosmobiocentric perspective for coexistence in balance, harmony, and complementarity between human beings with Nature in the totality of Mother Earth.

The ancestral and millenary cultures built a culture of life that manifests itself in their own worldviews and wisdoms, which in turn reflect the laws, powers, forces, and regularities of Nature, in a permanent dynamic between harmony/disharmony, balance/imbalance, polarity/complementarity, and working toward the creation of harmony, balance, and complementarity. The ancestral and millenary cultures created an energizing and totalizing way of thinking to nurture and reproduce life.

¹ Choquehuanca, D. (2022). *Geopolítica del Vivir Bien*. La Paz: Vice-Presidency of the Plurinational State of Bolivia.

The conquest brought the first external onslaughts against the worldviews and wisdoms of the ancestral and millenary cultures, triggering a crisis in the culture of life; a process in which indigenous nations and peoples safeguarded the legacy and wealth of their ancestors through their practices, expressions, manifestations, symbols, signs, language, and tangible and intangible assets, which are rightfully referred to as the codes of Living Well.

In the face of the de-totalization, de-structuring, and de-energization carried out by colonialism and capitalism in the wisdom of ancestral and millenary cultures, today and now, it is necessary to move forward in the decoding of the codes of life of the ancestral and millenary cultures, in order to restore the totalization of the culture of life, which is the life horizon of Living Well. Totality or totalization is understood as an analytical criterion that shows that a part in itself (separated from the whole) has no meaning, and where totality relates to all the interconnections that constitute system and structure, and where system and structure do not appear as closed entities, but rather as something that is always in the process of being constituted, in an uninterrupted dynamic of continuous renewal or in a co-determining circularity between the parts and the whole.

2. SOURCES OF THE TOTALIZATION AND DECODING OF THE CODES OF LIVING WELL

The wisdoms of the so-called worldviews of Indigenous Peoples are the result of a syncretism that has occurred in ancestral and millenary cultures since the very beginning of colonial processes. Many visions and perceptions of the relationships between human beings and Nature are mediated by other knowledge systems that have been superimposed on their own perspectives and understandings. This is why it is important to undertake the process of new totalization and decoding of the Codes of Living Well.

For this reason, totalization and coding must be carried out from a decolonizing perspective of a de-recolonizing and de-re-evangelizing nature, based on the lived experience of the totality of life in the Ayllus or communities of life. In the face of syncretism and the assimilation of modern values by ancestral and millenary cultures (for example, increased individualism and attachment to money), it is the process of totalization and decoding that will enable them to focus on substantive priorities and the right direction to advance on the path of Living Well.

The sources for advancing in totalization and decoding are nourished by oral history and the symbols and expressions of ancestral and millenary cultures.

By reading the wrinkles of the Grandmothers and Grandfathers, by decoding our ceremonial textiles and ceramics, by interpreting the messages of our ancestors in the stones, by engaging in dialogue with Mother Earth in our rituals and sacred sites, we reconstruct the knowledge and Codes of Living Well (Choquehuanca, 2017).

- Reading the wrinkles of the Grandmothers and Grandfathers. This expresses the recovery of all historical knowledge accumulated over centuries and transmitted orally from generation to generation.
- Awakening cosmo-knowledge (an expression meaning the knowledge of the cosmos) and think-feeling (an expression signifying the conjunction of thought and feeling).
- Recovering energetic centers and the natural multiverse.
- Recovering and engaging in dialogue with the Wakas (sacred places) and regaining lost energy.
- Returning to being Nature and thinking Earth.
- Recovering mantras and sacred songs (prayers for life).
- Living with the laws of Nature.

Expressions of the Codes of Living Well



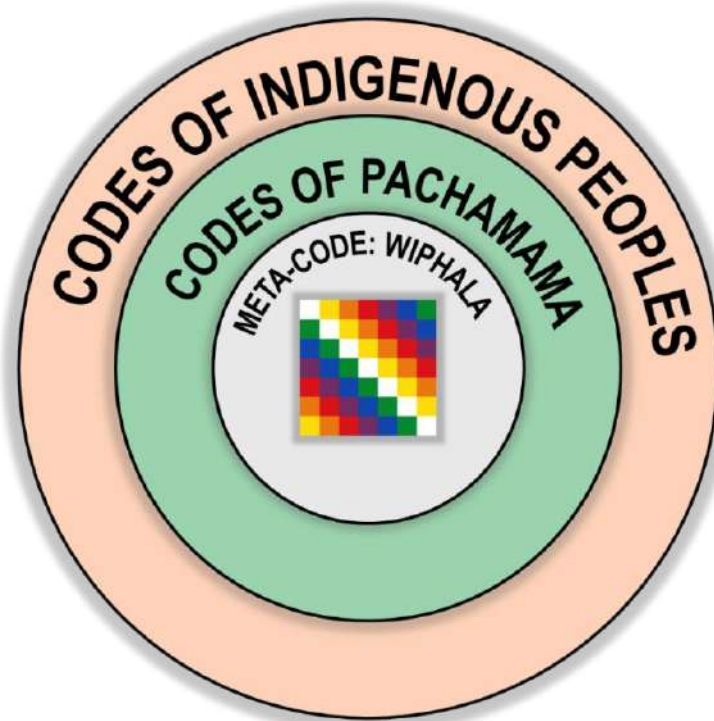
Source: Choquehuanca, D. (2017)

The cosmo-knowledge__chaos-knowledge__reality-knowledge and Wisdom of ancestral and millenary cultures were founded on the convibrations of the human being in unity with the Pacha, through all the intrasubjective and intersubjective potential that enabled the integral development of the ancestral Integral Human Being in their society and culture, with both qualitative and quantitative cosmo-knowlege__chaos-knowledge. This Being and Doing is what must be recovered through Auto-Pachakuti and collective Pachakuti.

3. CODES OF LIVING WELL

The Codes of Living Well are condensed and articulated in the Wiphala as a codification of the rainbow, which serves as the gateway to understanding the Wisdom of the Unified Total Reality and to building the ancient-new totalization for the integral restitution of the Culture of Life, which is the life horizon of Living Well.

Decoding the Codes of Living Well



Source: Choquehuanca, D. 2025. *Los Códigos del Vivir Bien*.

The totalization of the life horizon of Living Well is carried out through the decoding of the Codes of Living Well of THE Pachamama (Mother Earth), which are founded on the expression of the Laws of Nature.

On this basis, the restitution of the totality of Living Well is structured, which is not new insofar as it is part of the worldviews of ancestral and millenary cultures that have existed since time immemorial.

3.1 Meta-code of Living Well: The *Wiphala*

The structuring model of totalization is the rainbow, and the codification of the rainbow is the *Wiphala*, as a representation of the totality of Living Well; that is why it is said that the daughters and sons of Mother Earth are the warriors of the rainbow.

The *Wiphala* is a concept, a tangible and intangible object, and not just a symbol like a flag. The *Wiphala* is *Wiphala*, and the flag is a flag².

The Wiphala meta-code is a Universal Code, since it belongs to all societies of the culture of Life and of the Unity of the Integral Human Being with the Pacha or with the Unified Total Reality.

It is the time of the fulfillment of the prophecy of our Lakota brothers, who have preserved for hundreds of years the message of their ancestors, which says that when the world is on the edge of the abyss, when there is chaos in humanity, when there is crisis, from the South of the continent will emerge vigorous warriors of the rainbow, who will return harmony to the planet. It is the time of the prophecy of the Mayans, who predicted that the world would end at midnight on December 21, 2012, when the sun would receive a strong synchronizing ray from the center of the galaxy that would change its polarity and produce a gigantic radiant flare (Choquehuanca, 2017).

The Wiphala as a symbol is the interweaving of two rainbow projections that interweave and form the structure of the Wiphala, which demonstrates the power of complementarity (*kurmi*). In this context, there is a close articulation between the Wiphala and the Chakana, forming a Chakana-Wiphala figure.

The Chakana is the representation of a bridge (*chaka*) that crosses from one part of the Milky Way or River of Stars to the other part in the sky, marking the terrestrial South and the galactic South. Territorially it represents a structure of the complementarity of ecological floors forming a set of territorial levels (territorial archipelagos) that together form a Pata-pata Chakana (structure of several floors or platforms). It can be mentioned that the Wiphala and the Chakana are inseparable, because they constitute a symbolic unit represented in the stele of the double Chakana, each one with 25 squares. When both forms are joined, they originate a double Chakana structure that, broken down, forms the Wiphala of 49 squares (Zaiduni, 2021).

² Choquehuanca, G. (2003). *Origen y constitución de la Wiphala*. La Paz: Editorial Fund of the Members of Parliament.

Codification of the rainbow: the *Wiphala*



Source: Prepared by the author

The square shape of the *Wiphala* constitutes a material pattern, a social cultural model, and a social prototype of the totalization of the culture of life. It teaches that one is part of the whole and is equal to others who live within the framework of egalitarianism, similitude, or similarism, which differs from individualism and isolationism. In this way, the square is meant to be an instrument for affirming the Order of Equality and symbolizes egalitarianism through the similarity of the distance between its four equal sides. [...] The *Wiphala* is like a door that opens to all persons and peoples who respect *Pachamama* (Mother Earth); it closes and does not allow passage to those who attempt to destroy Nature. By opening and closing, it seeks to protect everything that exists in the Universe³.

³ *Ibid.*

Totalization requires a structuring model, which is why the rainbow is identified as the center of totalization, as it has seven (7) colors that represent the seven (7) laws, powers, forces, and regularities of Nature. The rainbow, therefore, represents the need to return to the cosmobiocentric totality of Living Well in balance and harmony with Mother Earth, challenging the anthropocentric totality of modern Western society.

Totalization from the laws, powers, forces, and regularities of Nature in the codification of the rainbow (*Wiphala*)

LAWS, POWERS, FORCES AND REGULARITIES OF NATURE	RAINBOW CODIGN (WIPHALA)						
The order of the cosmos and the natural world has a critical structure of complementary pairs of opposites							
Mother Earth and Nature are living beings with consciousness							
The energy of coexistence of life are the material and spiritual energy networks							
The organisation of communities for the nurturing of life systems							
The multiverse is an organic and harmonic whole							
Life is the meaning of everything, it is the beginning and the end							
The support of the whole is the dialogue between Nature, human society, and extra-human society							

Source: Prepared by the author

The *Wiphala* is the structuring concept of totality because it belongs to no one and to all peoples at the same time; it can be said that it is the unifying node of the peoples of the culture of life. The rainbow, being present in all places on the planet, is an inclusive totalizing meta-code of noble integration, brotherhood, and complementarity among all peoples, and it is a natural manifestation of the culture of life because it is born from Nature itself.

The *Wiphala*, represents:

- The (economic, social, political, legal, cultural) recognition of plurality and intercultural processes.
- The decolonization of knowledge and values (it values the worldviews, ideology, and own thinking of indigenous nations and peoples and the Afro-Bolivian people).
- The struggle against the culture of patriarchy, which values rationality and machismo while repressing the emotional, sentimental, and spiritual aspects of societies.
- The recognition of the rights of Mother Earth.
- The recognition of the rights of indigenous nations and peoples, and the Afro-Bolivian people.
- The deepening of the fundamental rights of the Bolivian people.
- The social community-based productive economic model to reduce social and economic gaps and inequalities.

The *Wiphala* also indicates actions in the form of conducts and behaviors that should be adopted, such as:

- Different rotating forms of work and various mutual and shared aid.
- Roles, duties, obligations, and functions that must be fulfilled in turns and shifts.
- Distribution, equitable and preventive exchange of various goods for egalitarian coexistence.
- Mandatory visits and concern for people, families, plants, animals, and things.

The *Wiphala* synthesizes the codes of life that have been protected for centuries by ancestral and millenary cultures to walk toward the horizon of Living Well. The *Wiphala* holds within it a set of codes and symbols⁴, and when used, it externalizes the different codes of Living Well that convey the vision of complementarity, balance, and harmony. It shows how to advance in the individual and collective *Pachakuti* in response to a world in chaos and disorder, recovering the perspective of totality and the codes of life that guide the life

⁴ *Ibid.*

horizon of Living Well, which reemerge in the Tenth *Pachakuti* as the new world order.

3.2 Pachamama (Mother Earth) Codes for Living Well

Since ancient times, Pachamama (Mother Earth) teaches us in her condition of mother how to Live Well in balance, harmony and complementarity among all living beings.

Secondly, decoding takes place through the understanding of the codes of *Pachamama*, which are revealed through the *Inalmama* (sacred coca leaf), which, as the firstborn of *Pachamama* (Mother Earth), speaks to us and teaches us the path of Living Well through the Akhulli cycle.

The sacred coca leaf (*Inalmama*) speaks to us as the firstborn daughter of Pachamama (Mother Earth), who, since ancestral times, has taught us in her maternal role how to Live Well in balance, harmony, and complementarity among all living beings.

Her voice is silenced by the noise and agitation driven by the Western civilizational paradigm, which commodifies, demonizes, and criminalizes the sacred coca leaf. However, in our country, her voice is heard loudly and clearly. *Inalmama* speaks to us:

"I am the sacred coca leaf, I am Inalmama.

I am the manifestation of life in perfect balance, I am millenary, and I am indestructible.

I have been life since the first age of the universe's existence. I am part of the origin of all beings in the universe. I am part of Nature, the ayllu, Mother Earth, and the cosmos.

I am conceived in the parity of the feminine and the masculine.

The scent of coca is the scent of the people from the heart of the land.

I transmit the principles of Nature's laws and am part of the natural and cosmic environment.

I am life itself—I am food, medicine, energy. I am the mother who nurtures, protects, and sustains my sons and daughters, the warriors of the rainbow.

I am the power and force of Nature, I am millenary strength and power, I am the organizer of life.

I am the communal memory of the peoples from remote times, and for my millenary wisdom, I am also called Awicha Coca.

*I am a being and a subject who coexists with all living beings, I am the bridge between humans and the *ajayus*, the spirits of the ancestors, and all divinities.*

I am the totality of life for all human beings—in joy and sorrow, in work and rest, in all cycles of life, family, and community.

*I am part of the rebellions and resistances of the indigenous peoples, I am *Wiñay Marka*, the eternal people.*

*My thought and feeling are expressed in the codified language of *Akhulli*, where the *Amawtas* and *Yatiris* have revealed my secrets and mysteries."*

Decolonized minds and hearts clearly hear this message from *Inalmama*, which is also the voice of *Pachamama* (Mother Earth) and *Willka Inti* (Father Sun).

Our ancestral grandmothers and grandfathers have dialogued with *Inalmama* since ancient times, passing down from generation to generation the codified language of Living Well that resides in the practice of *Akhulliku*.

Through *akhulli*, we reconstruct the codified language of *Inalmama*, where *Pachamama* shows us what Living Well is and helps us organize all life-centered codes. From this foundation, *Inalmama* is established as a living subject, guiding us back to the path of the Culture of Life. In her boundless generosity, our mother always leads us along the path of *Qhapaj Ñan*.

The decoding of *akhulli* awakens the voice, thought, feeling, and energy of *Inalmama*—as past, present, and future of Living Well projected in the communities of life. Those who live well are the ones who know how to practice *akhulli* properly, for *akhulli* teaches us how to Live Well.

Akhulli helps us enter a portal that connects us with Living Well by revealing the articulated totality of *Inalmama*'s Codes of Living Well. Each step in the practice of *akhulliku* grants us access to a code of *Pachamama*, which synthesizes the sacred wisdom of the coca leaf—wisdom also embodied in the ancestral grandmothers and grandfathers. These inseparable and interconnected

codes of life guide us along the path to achieving Living Well, encapsulating the entire language of life of *Pachamama* through all the Codes of Living Well inherited by indigenous peoples.

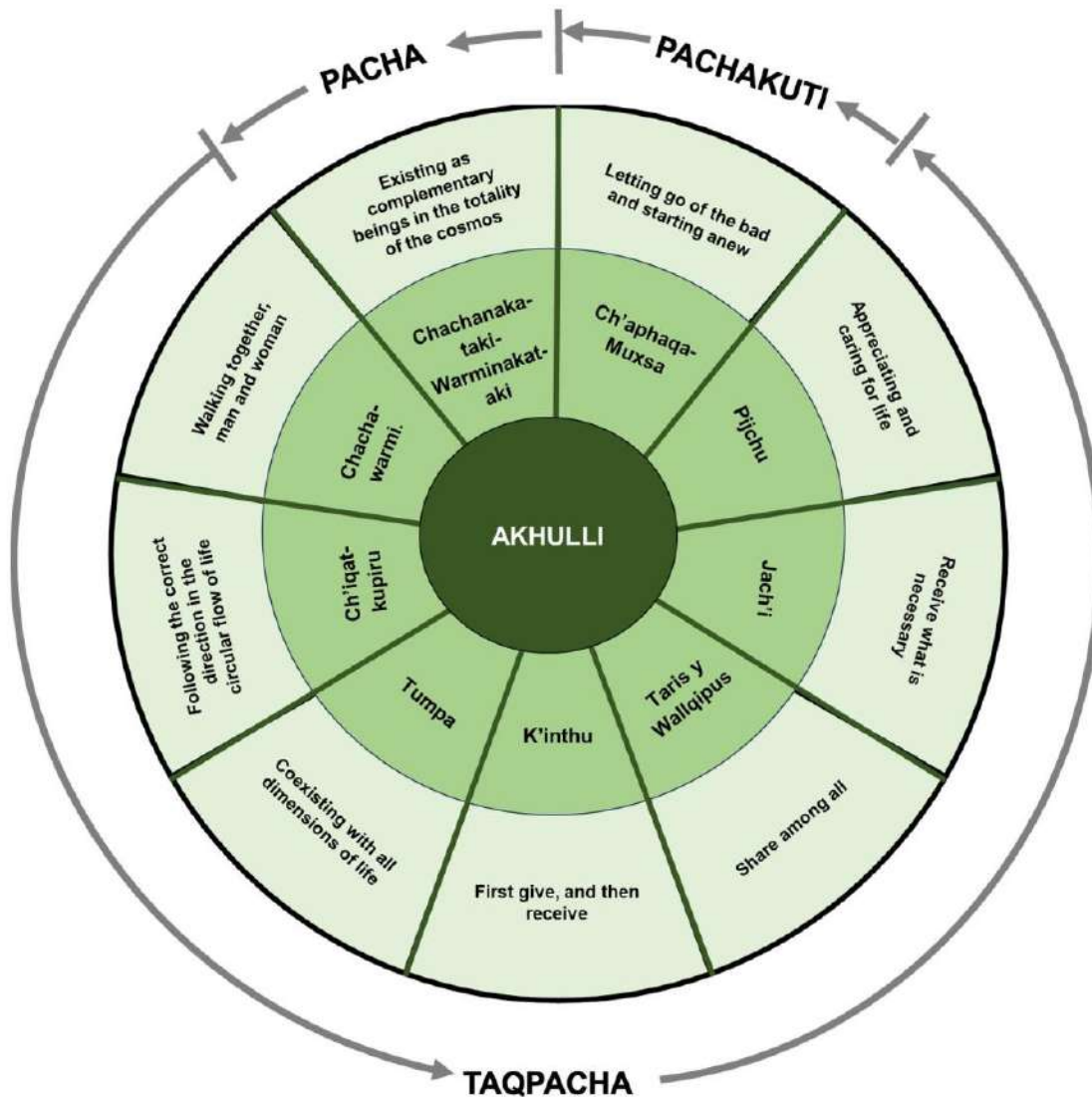
In *akhulliku*, the sacred coca leaf communicates directly with her sons and daughters, without intermediaries, and guides us like a generous, loving, and benevolent mother toward Living Well. From this practice, we engage in a transcendent dialogue that shapes our Life Horizon of Living Well, both in the intimacy of our individual and collective consciousness.

In *akhulliku*, we listen to the words and language of *Inalmama*, and in rituals and ceremonies, the *amawtas* and *yatiris* connect us with the most sacred mysteries of *Inalmama*. Through *akhulliku*, the sacred coca leaf awakens our consciousness toward Living Well.

As stated in the document "*Apreniendo Nuevos Protocolos: El Akhulli*"⁵, the coca leaf, which is part of the entire order of life, reveals the codes of *Inalmama* throughout the *akhulliku* cycle.

⁵ Book published by the Ministry of Foreign Affairs and the Plurinational Diplomatic Academy in 2009, within the framework of promoting coca in the Diplomacy of the Peoples. This document serves as the basis for this text, and the graphics included in this section have been taken from it.

Inalmama Codes of Living Well (sacred coca leaf)



Source: Prepared by the author

Thus, the decoding of the Life Codes of Pachamama is carried out through the Akhulli, which, as sacred codes of the coca leaf, guide and organize all the Codes of Living Well of the indigenous peoples.

The codes of the Inalmama manifested in the cycle of the Akhulli, are:

- Existing as complementary beings in the totality of the cosmos (Chachanakataki-Warminakataki Code).

- Walking together, man and woman (ChachaWarmi Code).
- Following the correct direction in the circular flow of life (Chachanakataki-Warminakataki Code).
- Coexisting with all dimensions of life (Tumpa Code).
- First give, and then receive (K'inthu Code).
- Sharing among all (Taris and Wallkipus Codes).
- Receiving what is necessary (Jach'I Code).
- Appreciating and caring for life (Pijchu Code).
- Letting go of the bad and starting anew (Ch'aphaqa-Muxsa Code).

As men and women of light, we must continue to explore how the Pachamama Codes of Living Well manifest in our cultures and in other Indigenous Peoples of the world.

3.3 Codes of Living Well of the Indigenous Peoples

Finally, the decoding of the Living Well Codes is carried out from the wisdom protected by the Indigenous Peoples as heirs of ancestral and millenary cultures.

Next, an articulation of the Codes of Living Well with the Codes of the Inalmama for Living Well is presented, recovering some codes of the 36 Nations of the Plurinational State of Bolivia, as an example of the recovery of codes that should occur in all ancestral and millenary cultures of the whole world.

Existing as complementary beings in the totality of the cosmos

A'mo' tsä'dye'. *Keeping balance.* It is understanding that everything has life and that everyone has the same right to live, no more, no less. (Mosetén)

Corisi. *To respect the life of the whole.* It is to consider that we are all as one and we walk together. (Canichana)

Monkóx. *Living together in balance.* It is organizing life in harmony, with identity, worldview, wisdom, solidarity, and hospitality. (Chiquitano)

Neti jaidya. *Living in unity with everything.* It is doing good without dividing anything, without harming Nature or anyone in the community. (Araona)

Yandereko. *Living in harmony.* It means being, thinking, feeling, and acting in a way that allows coexistence among all and with Nature, without causing harm. (Guaraní)

Walking together, man and woman

Iyambae. *To be a person without an owner.* It means being free, just like the wind, which is also free—it is the manifestation of rebellion. (Guaraní)

Lukuthiñi. *Living in complementarity.* It means living without competition, collaborating, and contributing from our differences. (Uru-Chipaya)

Pëtërüimi yaiko. *Walking together.* It means staying united on the path of life, helping each other, and giving good advice. (Tapiete)

Siricabo chahahuati. *Listening for life.* It is learning from the elders to organize life in the community. (Chácobo)

Vipikaucha. *Having respect for all.* It means not obstructing anyone in fulfilling their rights and responsibilities in life. (Mojeño Ignaciano)

Following the correct direction in the circular flow of life

Aruskipasipxañanakasakipunirakispawa. *Dialoguing always dialoguing to reach consensus.* It means living in balance with everything that exists as a whole, respecting differences. (Aymara)

Je'chu. *Always seeking the truth.* It means feeling, thinking, and acting for the good of all. (Mojeño Trinitario)

Muyu. *Knowing how to rotate life.* It means maintaining balance in life by doing everything at the right time and place. (Kallawaya)

Qhapaq Ñan. *Walking the path of life and noble integration.* It is recognizing the interdependence and reciprocity between all forms of life. (Quechua)

Qhawana. *Seeing beyond what our eyes see.* It is looking inward, seeing our hearts, and understanding our awareness of life's totality. (Quechua)

Coexisting with all dimensions of life

Mareache. *Knowing that everything has order.* It is respecting the natural continuity of life, where everything has its time and space to be.. (Cayubaba)

Vicach. *Recognizing that everyone's life is the same.* It is to be aware that everything has life and that none is above the other. (Baure)

Vimikatakaka. *Sharing for life.* It means ensuring that no one lacks anything in life and that Nature is not deprived of what it needs to sustain life. (Mojeño Ignaciano)

Betsakapaitu. *Listening to Nature to care for life.* It is understanding and comprehending Nature's signs for life. (Yaminawa)

Chishwëtë. *Being part of the tiger-people Nature. It means respecting and caring for everything that has life and spirit in Nature.* (Yuracaré)

First give, and then receive

Ayni. *Helping each other in complementarity.* It is solidarity among individuals and communities, expressed naturally without expecting anything in return. (Aymara)

Chinchonilelen. *Being for others.* It is coexisting without discriminating against anyone in the world we live in. (Movima)

Ginnikaklu. *Giving and receiving in balance.* It means sharing everything among everyone—not just material things, but also feelings. (Machineri)

Posoka. *We are all siblings.* It is living as one big family, where everything is shared among all.

Seque. *Living in freedom and brotherhood.* It means following the path of life where no people should oppress another. (Afroboliviano)

Sharing among all

Bobikixh. *Working in community with joy.* It is voluntary collective mutual aid with a festive character, benefiting everyone. (Chiquitano)

Chilchisich bat. *Giving thanks for abundance.* It means celebrating Nature's fertility and receiving its gifts for the well-being of all. (Leco)

Jiwasá. *Not to be individualistic, because it's not me, it's us.* It is walking together, united as one whole. (Aymara)

Kätidye' sikdye'. *Sowing and harvesting life.* It is doing things in the right measure, at the right time and place, to ensure a good life. (Chimán)

Kotareko. *Having what is necessary.* It is being aware that what Nature gives us has its time and limits. (Sirionó)

Receiving what is necessary

Ebianetia tani. *Preventing to live.* It means walking through life with awareness, without disrupting the order of Nature. (Tacana)

Ja shinahaina. *Being just and responsible in life.* It means acting with righteousness and truth, respecting the decisions made within the community life. (Pacawara)

Jjashahuabaquija'a. *To be a noble person.* It is the person without evil that helps the realization of life. (Esse Ejja)

Yekuaku. *Knowing how to restrain oneself.* It means understanding and accepting natural limits for the continuity of life. (Guarani)

Yuyay. *Having one's own thoughts.* It means possessing the strength of ideas, reflections, memories, and recollections to navigate the path of life. (Quechua)

Appreciating and caring for life

Eami. *Knowing that everything is life.* It is feeling like one big family in the home of all life systems. (Ayoreo)

Jallalla. *Rejoice for the life of all.* It is giving everything for life, celebrating life, and rejoicing in all the good it brings. (Aymara)

Mukadi. *Giving thanks for the wisdom of life.* It means being aware of what Nature provides for life. (Guarasu'we)

Narutaki eaniki. *Taking care of what gives us life.* It is recognizing and valuing the sources of life that Nature provides. (Cavineño)

Saya. *Living with joy.* It means feeling proud of our roots, as it is the necessary strength to live life while keeping sadness away. (Afroboliviano)

4. LIVING WELL CODES OF THE PLURINATIONAL STATE OF BOLIVIA

4.1 Codes of Living Well: Araona

1. ***Ajobi ponae.*** Work to be worthy. *It is dedicating all physical and spiritual energy to being part of and thriving within the community.*

It is to work together to dignify life in the community (Do-o di modoani). It is to provide us with all the natural, physical and spiritual energies to be part of and be well with each other. It is to collaborate with joy in the activities of the community (Olibai) coexisting with Nature, where the territory and life have a sense of existence. It is the manifestation of all energies to give continuity to life. It is to work with will (Atsawa) without being forced, without excuses, to work in community for the good of all. Therefore, we all must work to be worthy and deserve life in the territory and the community. If we are workers, we will have food to restore the life of all in the community. Ajobi ponae, equals to work to live in family and community. To work with dignity together with Nature. Work to mature life.

2. ***Iyodabai.*** Respect the lives of all. *It means living in harmony with Nature and the cosmos, recognizing one another as brothers and sisters.*

It means that respect is the basis for living in harmony with the cosmos, with the members of the community and with the spirits of Nature. To live with respect to all and to the whole, sharing life among all (Jajeteati). Iyodabai means that respect for life must be in balance with all other lives, only in this way can a community of life be constituted in peace and tranquility. We must respect the elders, because they are the reserve of knowledge and the living history of the nation (Alidyaso) that is why we must respect them and help them in everything. We must respect the authorities and leaders of the community (Eataniowe) because they are elected for their capacity, wisdom and leadership, to guide the people, working for the benefit of all. We must respect Nature, because it feeds us and gives us life. Iyodabai is to live well with everyone, in harmony with Nature, being brothers and sisters among all.

3. *Jajeteatí.* Sharing for life. *It is everything done with the intention of helping each other in the community so that everyone thrives.*

Jajeteatí is when we share in order to live, when we produce our food we do it to share among all, that is why when we harvest a product we do it as a family to share among the whole community. To share, we have respect and care for Nature and with its permission, we organize the family and the community to help each other (Atsawa) we organize everything we do, respecting and taking care of everything that gives us life. The Jajeteatí is not to be alone, it is to provide the physical and spiritual energy to be part and be well in the community among all (Ajobi ponae).

4. *Mimikana pi-iboetama.* To make what is ours last. *It means safeguarding our history, language, customs, and traditions.*

It is to live as a people, being ourselves, with our traditions, with our customs and culture. It is to respect life (Iyodabai) and breathe life as we are. Therefore, we must preserve what makes us a people, cultivating our history, sowing our language. To take care of what makes us a people, because we must remain in time. With Mimikana pi-iboetama, we take care of our activities of fishing, hunting; house building and our way of making food; our knowledge, our way of living in community and with Nature. All that has to live in time. With Mimikana pi-iboetama, we are all obliged to cultivate our traditions, history and language, from grandparents to children are responsible so that we live as a people and that our language does not die and that it lasts in our generations. In the family and in the community the language must be present every day, because language is identity, culture, way of life, it is to maintain the nation in time.

5. *Neti jaidya.* Living in unity with everything. *It is doing good without dividing anything, without harming Nature or anyone in the community.*

It is to live in communion with everything and everyone, without altering the order of Nature, of material and spiritual life. It is to live doing good, without harming anyone in the community. It is to respect the life of all, not to cause chaos, disorder in the community, because confrontation brings problems that divide the family and the community. *Neti jaidya* is to live with the virtue of

truth (*Sipatini pipoa*), without causing evil, for a reciprocal harmony in life with Nature. Therefore, in the community, whoever causes evil, whoever threatens, whoever harms, is punished. With *Neti jaidya*, the community of life is manifested, the person of good, the person who lives with the spirits of Nature and his fellows, the person who lives in harmony with life and the balances of Nature.

6. *Olibai*. Collaborate with happiness. *It is guiding life with will and commitment to the community, expecting nothing in return.*

It is building happiness in the community, accompanying the life of all. It is to give one's life for the other, for the good of the community. It is to give in life so that we all may endure, as a people and as a nation (*Mimikana pi-iboetama*). It is to help each other with joy, with freedom, without pressure from anyone or anything. With *Olibai*, we should all be collaborative in life, we should all collaborate in everything we can, without expecting anything in return. It is voluntary collaboration, without pressure, without obligations. It is not I collaborate with you, because you collaborated with me. It is to collaborate with will, with happiness. *Olibai* is to collaborate so that everyone is happy in the community. With *Olibai*, unity is maintained and the life of all is respected and the bonds of affection and brotherhood of the community in life are strengthened.

7. *Sipatini pipoa*. To do with certainty. *It is being aware of who we are and of the consequences, living truthfully.*

It is to walk through life being aware of oneself, it is to walk with the truth. To live without altering reality, is to do and say with measure, that is why we must do knowing with absolute certainty what we are. It is not to act on the basis of probabilities. It is to act with certainty and with a responsible conscience of the consequences. False things do not help the harmonious life in the community, they generate reactions and consequences that alter the peaceful coexistence in the life of all (*Dipanoshi pipoa*). Hence, when we do and live with falsehoods, there is sadness in our lives, therefore, the family and communities are divided. With *Sipatin pipoa*, we should live with the truth, watching over life in unity with all (*Neti jaidya*) without causing harm to others, without generating mistrust, without destroying life in the community. *Sipatini pipoa* is to live with

clarity, according to reality, with what is seen and what is felt. It is to live without lies and without appearances. If we do it with certainty, in our territory everything is harmony, we can live many months isolated eating wild fruits and united among all.

4.2 Codes of Living Well: Aymara

- 8. *Ajayu.*** To find oneself in balance. *It is the spiritual energy, both individual and collective, that allows living in harmony with all.*

It is the spirit, the soul, the energy, and the vibrational waves possessed by human beings, animals, plants, and even mountains. Ajayu also refers to the process of finding oneself to achieve balance.

- 9. *Akhulli.*** See life in its entirety. *It is the meeting and dialogue of ajayus with Pachamama, in reciprocity with the cosmos.*

It is the diplomacy and ethical behavior of the originary peoples. It is the encounter of man as ajayu with the whole Pacha, space and time of the cyclical and reciprocal world. It is the space of encounter with the deepest of the spirits of the jaqi ajayunaka, to dialogue with the totality of the Pacha as the space of the world. It is also the protocol of the relationship between all the beings of Nature. It is the reciprocity between people and the cosmos.

- 10. *Amuyu.*** To have one's own rebellious ideology. *It is realizing that thoughts and ideas are the consciousness of our experiences and lived realities.*

It is the memory of our experiences. It is the awareness of our ideology, of our intellectual capacity and the realization of our thinking abilities.

- 11. *Aruskipasipxañanakasakipunirakispawa.*** Dialoguing always dialoguing to reach consensus. *It means living in balance with everything that exists as a whole, respecting differences.*

It is "to always know how to communicate and always dialogue" in order to complement each other: to reach consensus and live in balance with all that

exists, which is the totality. It expresses the need for dialogue among all, respecting differences.

12. *Ayllu*. Organizing as a system of life. *It is complementarity and balance in communal life.*

It is the system of organization of the community of life. It is the representation of the principles of complementarity and balance in community life; it reflects the community access to ecosystems, the representation of authorities based on rotation (muyu), celebrations and everything that constitutes community life in balance with Pachamama.

13. *Ayni*. Helping each other in complementarity. *It is solidarity among individuals and communities, expressed naturally without expecting anything in return.*

It is one of the main institutions of the communities of life related to mutual aid, collaboration and retribution. It is the living expression of solidarity among people and communities, when they require support, which is given in a natural way, without expectation of reward. It is understood that retribution will also come naturally in similar situations.

14. *Aynuqa*. Taking care of fertility and life cycles. *It is protecting life through ancestral wisdom, where everything has its own time and space.*

It is the fertility of the land (Pachamama) selected and/or destined for common cultivation, where the rotation and cyclicity of cultivars in agriculture and livestock is embodied. Aynuqa is a system of crop rotation, an ancestral wisdom that takes care of the rights of the mother, allowing in the resting space the recovery of soil fertility through the interaction of microorganisms that exist in the soil, also this type of ancestral practice allows to experiment the genetic management of the seed.

15. *Chachawarmi*. Complementing each other in balance in the unity of man and woman. *It is complementing each other in balance within the unity of man and woman. It is parity within diversity and totality, to live in harmony.*

It is not only the male-female relationship in a mechanical way; it is the essence of complementarity in cosmogonic diversity and wholeness. It expresses the complementarity between men and women living in harmony. In ancestral wisdom, everything has its complement, because everything is life in balance.

16. Chajwa. To seek balance in conflict. *It is the meeting of opposites in every contradictory situation, to restore life.*

It is the path traced to reach the Living Well, which is the path to reestablish life, which is not linear, but cyclical and spiral. Circularity, rotation, is the implementation of amuyu, of yuyay. For this reason, in the communities of life, governments are based on codes such as the muyu or muytha, which is the circularity or rotation of the thaki to exercise authority. Everything circulates as life flows.

17. Ch'alla. Always ask permission and thank. *It is beginning everything with the consent of Pachamama and our ancestors.*

It is the space for dialogue with the ajayus; it is done with a table prepared in tari with coca (inala mama) and wine at the beginning of each activity to ask permission to the Pachamama.

18. Ch'axchu. Doing and thinking as a community. *It is living as an integrated community, thinking and helping one another to ensure collective well-being.*

It is the call to integrity, to coexistence to strengthen the unity of the ajayus, to avoid the degradation of Pachamama. It provides the system of living in harmony and helping each other mutually.

19. Chiqa thakhi. To act righteously for what is right. *It is being aware of justice to sustain balance in life.*

It is the path of truth. It is to act in an upright, correct way, without deviating from the path, the only path, because truth and uprightness are one and the same.

It is to know how to respect what is right. It is the ascertainment of the restored equilibrium, a state of things that declares its restitution.

20. Chuymampi. Acting always from the think-feeling. *It is feeling everything from within, nurturing life through emotions.*

It is "everything with the heart", it is to think, say and act with the heart. This is similar to the Guaraní concept of pua añemongeta, which means to pronounce the word from the heart.

21. Illa, Ispalla. Renewing life from fertility creating abundance. *It is the physical and spiritual strength needed for fertility and well-being.*

It is the renewal of life, it is the seed that represents the ch'ama and qama (physical and spiritual strength) needed to live interconnected with all living beings. It is the genesis, renewal and permanent revitalization of life, it is the joy of rebirth, fertility and abundance.

22. Iwxa. Listen to the recommendations of grandmothers and grandfathers. *It is reflecting on and understanding communal coexistence through the wisdom of our ancestors.*

It is the recommendations, advice or good wishes shared by grandparents and elders to avoid deviations along the way. Therefore, it is also knowing how to listen, reflect and take into account the advice, which is to understand the coexistence in community. An Iwxa recovers the depth of the amuyu, of the human sense of walking the right path, of the principles and values of the community of life.

23. Jach'a sikhü. Dialogue with Nature in harmony with the rhythms of life. *It is harmonious coexistence and complementarity with Pachamama.*

It is the ancient wind instrument of Aymara origin, made from natural bamboo canes, played during the time of masculinity (juyhipacha) to unite families and generations. The instrument's measurements are characterized by sank'a (adult person), maxt'as (young person), and ch'ulis (children). This music represents territoriality, the complementarity of ayllus, and dialogue with Pachamama

(Mother Earth). Sikhu originates from sikt'a, which means conversation with Nature as an expression of gratitude for production and harvests for well living.

24. Jallalla. Rejoice for the life of all. *It is giving everything for life, celebrating life, and rejoicing in all the good it brings.*

It is 'all for life', meaning that all the actions we perform are directed and in function by life and for life. Jallalla is to celebrate life, because we are the messengers of the culture of life.

25. Jaqi. To be an integral person in complete balance. *It is the essence of humanity in the care and nurturing of life, ensuring internal and external balance.*

It means assuming responsibilities to preserve the balances in their environment and outside it; it is the realization as a person in the duality of man/woman, which is realized in community life.

26. Jiwasa. Not to be individualistic, because it's not me, it's us. *It is walking together, united as one whole.*

It means "it's not me, it's us". It is the reencounter with the ayllu and the communal energy. It is the natural extinction of egocentrism and anthropocentrism. We refer to all living beings and ancestors, who must walk together and united as a collective 'we'.

27. Jucha t'aqaña. To walk towards conciliation from the heart. *It is knowing how to respect what is just, to foster harmony and balance.*

It is the path of conciliation. It is the means to return to balance in community of life. It is to know how to respect what is fair; it is the space for legislation, dialogue, listening and return to social welfare. It is to have principle and value of relationship with the products to generate harmony and balance. It is the return to have peace in life. To recommend and speak from the heart. To recognize and become aware in order to return to peace.

28.K'umara. To be a healthy person. *It is physical, emotional, mental, spiritual, and social well-being, allowing growth in all aspects of life.*

It is the healthy and clean person in its entirety, in the nurturing of life, water, mountains, snow, rivers. One is not K'umara when one pollutes the rivers, damages the mountains, destroys the forests. Living Well is nourished by what is healthy, clean.

29.Larama. Being a rebel warrior with wisdom. *It is the complementarity of renewing ideas with the wisdom of our ancestors.*

It is rebellion with wisdom. It entails the complementarity of youthful rebelliousness, of renovating and revolutionary ideas with the wisdom of the elders, of the ancestors, nourishing rebellious minds and hearts with wisdom.

30.Mallku. To guide life with wisdom through the correct path of the cycles of life. *It is safeguarding balance and harmony in the journey of the community.*

It is the maximum authority that takes care of the balance of a community. It is the leader elected by sara, muyu and thakhi that represents the two partialities aransaya and urinsaya. The mallku symbolically represents the condor that flies very high.

31.Masi. Being similar and different from complementarity. *It is reviving the thought of life in community, complementing each other with respect.*

It is the recognition of a being similar to our own, with the same physiognomy characteristics, and that allows us to approach the dialogue much more friendly; that is to say, they complement each other in the conversations or they can also propose or outline some objectives for the benefit of their context.

32.Muythapiña – Muythapi. Know how to convene to meet. *It is self-convening and gathering to reach a consensus for the common good of all, both present and absent.*

It is the action that allows people to come together to carry out or agree on important issues for the common benefit. The highest authority orders the chaski to go communicate or notify from house to house of a meeting, meeting, event or for an emergency.

33. *Muyu.* Walk in balance. *It is the flow of life's balance, where everyone has equal opportunities in equity.*

It is the path of balance in life, it is providing equal opportunities to the jiwasa-us, equality for all, justice so that there is peace. It is a productive life without resistance and germinating in life more easily.

34. *Pachakuti.* Return to the balance of the order of life. *It is the turning of time and space, the transition from chaos to order.*

It is the return to the equilibrium of the cosmos, the overturning of time and space. It is the passage from chaos to order in the cosmos. It is the return to the complementarity of the fundamental energies that reproduce life. It means the reestablishment of balance with Mother Earth. It is the transition from the multiple crises of civilization to a life horizon in harmony, balance and complementarity; it is the transition from the culture of death to the culture of life.

35. *Panaka Pachakuti.* To be sisters and brothers of change. *It is the transformation toward true communities of life, fostering harmonious coexistence among all.*

It is the struggle to return to equilibrium, at the head of the children of the new Pachakuti, who are brothers and sisters fighting for the transformation not only for us, but for all, on the path (thaki) of Living Well. It is related to the organization of territories for their transformation into true communities of life, for a harmonious coexistence, to rebuild the great Abya Yala or mature land of eternal youth.

36. *Parawina.* To value life and the energies of all. *It is following the path of life's coexistence with unity and cohesion with the whole.*

It is the path of coexistence of community life. A living expression of the principle of complementarity of Tata Mallkunaka, Mama Mallkunaka, saphinaka and subjects of the Pachamama. This action allows to vivify the respect and valuation of life, to live in abundance, harmony, complementarity, reciprocity, cyclicity and balance. In these actions the energies of the qama are expanded, for the union and cohesion of the families with the whole of the Pacha, to live well. It is the recognition and valuation of the other as a social and spiritual subject of the community. The crops, rivers, mountains, rains, springs, frost, are sovereignly important subjects for the community, productive, political and social life of the community.

37. Phina. Bringing life to maturity while respecting the natural processes of existence. *It is protecting and respecting the rights of Mother Earth to safeguard the balance of life.*

It is the balance and harmony between the jaqi being with Ispalla Mama in the feeding of the being. For the Aymara ispalla mama is the source of food and the transformation to the other products of a system that comes from our ancestors in the conservation of food in particular the potato that is stored in the phina, which is done in a stable area of the plot, to ensure good maturation and care of the ispalla with aromatic herbs. Subsequently, the selection is made according to the pacha in its dimension of being.

38. Pillu. Living with a sense of gratitude. *It is recognizing with deep feeling everything received in complementarity to generate balance in life.*

It is the manifestation of gratitude for what has been received. It is the feeling that a person experiences when appreciating a favor or benefit that someone has granted him/her. When feeling gratitude, the person wishes to reciprocate the mentioned favor in some way to realize with the same intercession. It is the complementarity to generate the balance of living well, all beings living on the planet complement each other. In the communities, the child complements with the grandfather, the man with the woman, etc.

39. Pirwa. Conserving and caring for life. *It is maintaining what is necessary to strengthen life for all at all times.*

It is the production reserve to strengthen life in harmony with each other in order to survive in times of low production.

40. *Qamasa.* To have energy and courage to forge the common good. *It is fortifying the spirit that fills the core of life with strength and courage for the common good.*

It is that inner force of life that fills the human being with energy to overcome problems, risks, fears, obstacles or adversities. It is the language of the spirit, of wisdom and courage to return to balance for the common good. We are qamasa, people with energy, courageous beings capable of living in balance and harmony.

41. *Q'apha.* Achieving abundance from the nurturing of life. *It is unfolding energies with wisdom in the nurturing of life while caring for Pachamama.*

It is the agility and expression of the energy of life. It is doing things to seek abundance. It is a person with quality and integrity, full of wisdom and responsibility in the care and upbringing of life. The q'apha is to know how to move towards the qama. It expresses the relationship of strength and intelligence towards the path of life (the one who works finds abundance).

42. *Qhantatayita.* Walking with the light of life. *It is achieving clarity in life by integrating the light of the sun and the light of the moon.*

The inhabitants of the ancient Tiawanaku, organized and oriented their cosmovision and perception of the world, life and death, which contains four orientations; the world above, the world below, the sunrise, the sunset, the sundown. We could say it is the code of totality. It means light, clarity, dawn. It is the integrity of morning light and evening light. It is the light of life. From the Aymara language the true meaning of this word JACH'A QHANA (which could be translated as the great light) means looking at the Constellation of the Southern Cross, known as the CHAKANA. It could be translated as "light of the dawn illuminate me". It is also the name referred to the stone block of the archaeological site of Tiwanaku.

43. Qullqa. To store and redistribute for the enjoyment of abundance among all. *It is looking back to ensure what is yet to come, always thinking of the well-being of all.*

It is taking preventive measures aimed at ensuring food and shelter during difficult times related to natural imbalances, such as droughts, floods, extreme frosts. It is taking into account past natural imbalances (looking back) in order to prevent what is coming (looking ahead). It is related to the organizational capacity of living communities in the storage of vital goods for a redistribution thinking of all.

44. Saphi. To value our roots and our ancestors. *It is valuing who we are, rooted in the wisdom of our ancestors.*

It is the recovery of our cultural roots. It is the valuation of what we are, of what we bring and carry from our ancestors who have been dominated by colonialism.

45. Sarawi. Follow the path of life. *It is the existential journey, seeing the past, present, and future as part of the path walked and the path yet to be walked.*

It is to advance along the path of life, the noble path of integration, of complementarity. It is the path of the heart and of truth. It is not only a physical path of transit, but a spiritual path and a cosmic-biocentric, cyclical and spiraling life horizon.

46. Sayaña. Sowing life. *It is safeguarding the source of life's seed reproduction for the procreation and sustenance of all.*

It is the mother uywiri that procreates the life of the Ispalla Mama. It is to stand with energy. It is the site of living and is the genesis of the uywiri, mother breeder of life. It is life in the territory since sayaña is the beginning, the beginning of life. It is the seed of the jaqiña being, to later conform the ayllu and the marka, in the reproduction of that jaqi that is made for the living of a family, where the sustenance of the language and culture is developed. In sayaña there is a jakaña home, uywanaka animals and land to grow food.

47. Tama. Respect all living beings as one big family. *It is understanding that everything has life, that we are all equal, and no one should feel superior.*

It is the great family. It is the complementary relationship between all that has life, Mother Earth and the cosmos. It is a brotherhood between all those who inhabit the cosmos in balance and complementarity. All living beings belong to one big family.

48. Taqpacha. Being from the whole and in the totality. *It is living in harmony and balance within the totality of the cosmos and the wholeness of Mother Earth.*

It is the totality or the whole, and represents life in harmony and balance in the totality of the cosmos and in the totality of our Mother Earth. It is everything we perceive and what we cannot perceive, although it coexists with us. Everything we feel, do and think is part of multiple relationships with other experiences with which we coexist, co-think and co-make. That is why everything has to flow in balance and be part of the harmony of the cosmos; it establishes that everything is interconnected and coexists in harmony with the totality.

49. Taripaña. Know how to fulfill. *It is restoring balance by correcting harm to the common good through the fulfillment of just consequences.*

It is to solve the problems to return to balance. It is to return to harmony in the community. In the communities they have to walk under the principles and values, for them justice is very important, if someone in the community does not comply with the work or functions is punished.

50. Tarka. Calling water for life. *It is celebrating the presence of water, the source of all existence.*

It is the space of harmonious coexistence with Mother Earth in the time of jallupacha. The tarqueada is the expression of energies to call the rain and in spiritual acts where thanks are given to the uywiris and illas of agricultural production and livestock.

51. Thixsi. Knowing how to recreate life. *It is ensuring the continuity of material and spiritual life, with sustenance in fair measure and reciprocity for all.*

In the Aymara culture, when a young man and a young lady get married, the parents of both families and the members of the community must provide with the necessary things for them to initiate their life as a family without suffering. Therefore, the family and the community give them the following goods: animals (alpacas, llamas, sheep, cat, dog and others), clothes (hat, shawl, poncho, shirt, covers, cloth and others) also, pots, sacks, materials for weaving in loom and to weave bed, ground paper, materials for the construction of house (sticks thresholds, straw brava prepared, shovel to prepare the mud and others). In this way the solidarity and reciprocity is promoted, so that the new couple is integrated with simplicity and strength within the community. This way of living together in complementarity is still practiced today.

52. Tumpa. To remember everyone as similar and different. *It is the feeling that arises in the heart and mind, seeing others as oneself.*

It is to remember everyone, the Pachamama, the sun father, the mountains, the deceased, the orphans, or something very dear. It is a feeling that is born repeatedly in the heart of the jaqi, who sees his fellow man as if he were himself. It represents the cyclical and dynamic time of life, which consists not only in asking and receiving, but also in giving and thanking.

53. Tupu. To walk with measure and respect from being, thinking and acting. *It is finding balance and harmony in life, respecting all living beings.*

It is to walk with measure and respect, with respect for our mothers, grandparents, children, our sisters, to walk with respect for the rain, the bees, our mountains, to walk with respect for the frost, the hail, the rivers, including all beings, not only human beings. It means walking with respect for the sovereignty of our peoples.

54. Turka. To make the energies flow for the cyclicity of life. *It is valuing the union of everyone's efforts in complementarity to sustain life.*

It is the millenary principle of integration of the energies of ch'ama and qama. It is to give, receive and exchange products according to the needs of the jaqi (man and woman). It is very frequent the activity in society where two or more people make fair trade and exchanges of goods, products and services.

55. Tutiña. Giving and valuing what we have received. *It is passing on to new generations everything achieved and received for the sustainability of life.*

It is the balanced transfer of goods, products, livestock and tools from the parents of newlyweds in life in favor of their sons and daughters (jaqi = man and woman) after having celebrated the marriage to generate balance when entering the tama (set of families of the community) practiced for thousands of years by the Aymara people.

56. Uywiri. Caring for the lives of all. *It is nurturing and sustaining the life of all, living in community.*

It is the benefactor, the person who assumes the protection, the caretaker of life, to take care of the life of all and of biodiversity. We are breeders and protectors.

57. Waq'a. To renew energies for life. *It is knowing how to ask and receive for and through harmonious coexistence in reciprocity.*

It is the uywiri that provides energy and allows people to thank Pachamama for good production, good animal husbandry and living well with the whole society. It is the symbol of representation of reciprocity, that is to say that it relates the human being with Mother Earth and the cosmos.

58. Wara. Recognize authority. *It is respecting the faculties of leading, guiding, advising, and sanctioning in accordance with the laws of Nature.*

It is a symbol of command that generates respect. It allows governance between people, society and the subjects of Nature without favoring anyone.

59. Watusiña. Defending the life horizon. *It is caring for and ensuring the generations of life, without forgetting anyone from the past, in the present, and for the future.*

It is sowing life for life. People sow life from one generation to another. It is a symbol of being empathetic and always remembering each other, between families, even more if they are sick or need moral or economic support, also the authorities visit the newlyweds to see how they are as good people (that is when the family is with problems either as a couple or intrafamily violence). Also, the tumpasiña, is performed in activities such as in parties and celebrations within the community, the ayllu and the marka.

60. Willka. To be men and women of light without fear of darkness or clarity. *It is feeling, thinking, and acting with energy and illumination from the heart, with transparency.*

It is a renewing energy, of life, of dreams, of desires, of a new time, of hope that contributes to our life. The energies of the willka radiate day and night, for that reason the productions and sowings grow in order to have a good harvest. As long as the sun shines without anything around it, it is a sign of good omen, but if the willka is presented with a rainbow-like circle, it is a sign that the sun is sick, and this will mean that other rituals should be performed to promote its healing with offerings.

61. Yanaqasiña. To ask with respect. *It is having hopes born from feeling, inspired by awareness, for the well-being of all.*

It is the expression of the heart to affirm fulfillment for abundance. It is the manifestation of faith, consciousness with the longings, joys and hopes of reality. It is the presence of hints, it is when we dream for a future that comes true, and they are scenes inspired by the energy of consciousness, which are usually accompanied by many details so you can recognize it when it starts to happen, or in your case, you can change things.

4.3 Codes of Living Well: Ayoreo

62.Cucherane. Consider everyone as one big family. *It is recognizing one another as part of the same root from the ancestors.*

It is the big family that comes from the ancestors, in the Cucherane we treat each other with respect, kindness and affection, even if we do not know each other. In the big family we recognize each other, we take care of each other and we help each other. If an Ayoreo is kind, cheerful and helpful, another family can give him their surname, as a sign of appreciation and respect.

63.Dakasuté. Driving the good of all. *It is being willing to help and guide the community with wisdom, courage, and strength.*

He is the one who is most concerned that everyone has, that the group lacks nothing, he is the one who can guide with wisdom, courage and strength. He is the one in charge of taking care of the big family and showing the way, he had to decide if we stayed in one place or if we had to move.

64.Eami. Knowing that everything is life. *It is feeling like one big family in the home of all life systems.*

It is to meet the great family in the home of all living beings. Nature is our home and refuge. All beings are like people, animals were like people. Asojna was a bird that the ancestors considered it as a God, there was a date that they praised the bird. The Asonja with its song indicates the end of the forbidden time (puyac), of the sad mountain, and the beginning of a new era without forbidden things, time of crops and happy mountain.

65.Guiguijan piagode. To go on the path of freedom. *It is returning to the origin, listening to ancestral wisdom to find security in life.*

It is to know the way to seek freedom and meet with the great family. It is to transmit the ancestral wisdom to guide the life of the family and to be safe and calm. In ancient times, the nation showed a constellation in the sky to all children so that they would know the way back to the family, in case of getting lost or being kidnapped by a Koñon (foreigner).

66.Picaniatigui. Helping each other. *It is offering support and sharing among community members so that no one lacks anything.*

It is to worry about everyone, that no one lacks anything, it is to ask if you need and find support in the community. It is to give and share with everyone what they need and to support each other so that we are all well. In the community we always know who lacks food and we all give to them so that they have something to eat and do not go hungry during the day.

4.4 Codes of Living Well: Baure

67. Choclatasowok. See what is good for life. *It is following the path of raising people of goodwill.*

To see what is good for life is to value and preserve the inherited wisdom to continue raising people with values, aware of the care of life, honest, balanced, i.e. good people. The upbringing of good people is the upbringing of both body and soul. It is important to see the food for our body and for our soul. For both it is necessary to see what Nature has given us as food for life. It is important to take care of life and to recognize it in all beings, to recognize in them the history, the knowledge and the wisdom of living together in harmony as a whole.

68. Jokon. Knowing that Nature is life. *It is protecting and caring for the infinite source of life for all.*

Nature provides everything necessary for life for everyone. The land, rivers and lakes give us food, the forests give us air, peace and tranquility. Nature makes sure that we continue with a good life. In the communities we learned to coexist among ourselves and with Nature and all that it gives us without destroying it. It is important to create awareness that she is alive and that, just as she keeps us alive, we must also take care of her, respect her and love her. To know her times without tiring her, without taking her animals or her forests, without burning her or polluting her. We must understand that if we deny the life of Nature, we are denying our own life

69. Ka'anonev. Understanding Nature's signals. It is knowing how to listen and understand messages to live in balance.

It is important to observe Nature, see the animals, the trees, contemplate the river and spend time with them in order to understand them and what they tell us. In the past, grandparents used to communicate with Nature, which manifested itself to them through rain, lightning, fire, animals, forests, and they listened and felt part of it, part of a whole. It is important that everyone recovers the connection and communication with the whole, as this is the only way to heal and return to balance.

70.Nerik. Knowing that every action has its now and here. *It is recognizing that everything we do is true and just when it is in its proper time and space.*

All the actions we do are good, just and true only when they are done in time and space. When we sow at the wrong time and in a place that is not propitious, the harvest is not good. When it is harvested at the wrong time and from the wrong tree, the fruit is useless. In the natural one sees and learns the perfection of time and space, when to sow, when to harvest, when to rest and let rest, and where to do each thing. What we learn from the natural applies to everything in our life, it applies to the individual, the family, the community and our work. We have to know how to do and stop doing according to time and place. There is a stage in our lives to grow and learn and another to do. Knowing when and where is important to be able to live in harmony among all of us and to be able to respect the times and places of the forests, water, fire and life in general so that we can all continue to live without affecting the lives of others.

71.Nipavi. Knowing how to give and receive. *It is acknowledging what one needs and what others need for the protection of life.*

It is important to recognize that we all need both the material and the spiritual to live well. Just as we need food, clothing, a home, health, water, we also need to be at peace, to live in harmony, to have good thoughts and feelings. But not only people need all that, but also everything that has life. The trees, the animals, the earth and the water need their home and food and to be in peace and harmony. When we say that we have to know how to give and receive, it means that we have to understand what life as a whole needs so that we can also receive. It is impossible to imagine a world that only wants to receive for life without giving life in return. We cannot receive clean air or clean water or food

if we pollute or take from Nature more than is due and unfairly. It is a natural law that in order for us to receive we must know how to give.

72. *Niveyap to naroni.* To have balance between the material and the spiritual. *It is living in harmony with what is seen and what is unseen.*

The material and the spiritual function together, they are not separate because when there is division nothing is in harmony. It is important to understand that life is composed of what we can see and what we cannot see, both outside and inside ourselves. For that it is important to reflect on what we are, on our thoughts, feelings, what we do and what we have. To live in harmony and in a dignified and integral way, it is important to have what we need, such as health, food, culture, knowledge, home, family and community, but all this in balance with what we are, with our values and our customs of good people. It is also important to reflect and to be able to maintain that harmony between the material and spiritual with all the life that surrounds us, that is to say, to maintain the material and spiritual integrity of the forests, the lands and waters clean and cared for.

73. *Tirin.* Living from our culture. *It is thinking and acting from the wisdom and integrity passed down from generation to generation.*

To live from our culture is to know and apply in our experiences all the wisdom left to us by our ancestors, our grandfathers and grandmothers. It is to respect the coexistence of our home, understanding our home and the cosmos as a whole. It is to dialogue with the stars, with Nature and with everything that has life. It is to realize the dependence that exists between each living being to be able to continue on our paths and it is to have the wisdom to know when and where to do and when to let be. It is to respect the true knowledge of how to live together in harmony that has been inherited from generation to generation and that constitutes a feeling of respect and love for the life of all.

74. *Vivekpoekow.* Ordering life. *It is organizing the time of individual, family, and community life as one single life.*

It is to have clarity about how and when everything should be done. There is a time and an order for each activity (Nerik) and this leads to the certainty that

everything that is done has an end, an objective. Nothing should be done ahead of time, and this is the wisdom of Nature. One observes and learns that life itself does everything in its perfect time. The seeds germinate only when it has the perfect conditions, always in its time and space. When one's own life is organized, it impacts the life of the family and the community, because we are all connected. Everything one does has an effect on the other, from there also comes the awareness that one does not do only for one but for all and in doing so must do it with order.

75. *Viveyapaw viti'*. To secure life. *It is having enough to live without endangering the lives of others.*

It is to recognize that Nature, like everything else in the universe, produces and lives in its own time. It is to respect these production times and take what is necessary to be able to live well. Each of our actions has an effect on the whole, if we take more than we need then it affects the life of others. If we take more from the rivers, from the land or from the forests with the purpose of accumulating we take from others what is needed to live and we exist in injustice and imbalance. Not only do we take away from people the ability to live well, but we also take away from animals, forests and we tire the whole of life. It is important to think about the impact we can have on all forms of life when we carry out our life activities, it is important to be able to live without harming and putting at risk the lives of others.

76. *Waskop*. Helping each other. *It is living in community for the well-being of all, without thinking about individual benefits.*

It is to know that since we are all interconnected, everything that is done at an individual level has a collective effect, that by helping we will also receive help. In this sense, we must do and help thinking about the welfare of all before personal benefits, because when the community as a whole is well then all the life that composes it is well. The community is composed by the life of all, of the people, of the forests and of the cosmos in general. And it must be understood that, if one acts selfishly and harms some life, all of us, being connected, will be harmed. If some pollute the waters or the soils, the life of the animals and also the life of the communities is damaged. That is why the help

between brothers and sisters of life to maintain the natural processes, is a collective work where the continuity of all is ensured.

4.5 Codes of Living Well: Canichana

77. *Achkunlí chijalá.* To know how to guide the community. *It is taking responsibility for organizing and leading community life in reciprocity.*

To know how to guide the community one must become a leader. A leader means to be a person of integrity, a just person who reflects, dialogues, seeks the truth in his heart, in his thoughts and in his actions. Within and outside the community he fulfills three main aspects: *yani lunk kaira* (don't be lazy), *yani lunk karit* (don't be a liar), and *yani lunk thata* (don't be a thief). Based on these aspects, the other values complement each other, forming a loyal, intelligent, responsible and hardworking person for the common good. The community is guided by the path of reciprocity and complementarity, where ancestral knowledge and wisdom are maintained and promoted. It is a person who listens and dialogues reaching consensus and maintaining the peace of the people.

78. *Auxar sililaná col-ejá.* To be a good person. *It is coexisting and living together with a spirit of solidarity.*

It means to be in solidarity with life, being this one of the highest values and necessary to guarantee the existence of all. It is to think and act with the heart, assuming a commitment of protection and respect towards all living beings. It is to work for life in a responsible and fair way, seeking the communal well-being, it is to be foresighted, taking care of the life of the beings that will come after us and ensuring that they also have a dignified life. To be a good person is also to raise generations of good people, people who think with the heart and inherit and apply the knowledge of coexistence and coexistence with life in harmony.

79. *Chojlé yierere.* To take care of Nature. *It is living in community in harmony with Nature.*

Nature means everything, it is our root and we are part of it, we live with it, we respect it and we thank it for being the source of life for all. To coexist with

Nature is to know that no one owns it, it is not negotiated, sold or exploited. It is to know that she feels and thinks and is the protector of the life of all. We all need and depend on her. If its rivers are polluted, if its forests are exploited or its lands are exhausted, everything is over, because we all depend on it, its fruits, its animals, its water and the air we breathe, always in balance between human beings and Nature. To take care of her means to know how to give her what she needs when she needs it, to let her rest, to respect her times and cycles and to take what is necessary to live well and let other forms of life also live well. It is to live with reciprocity, complementarity and in harmony with Nature.

80. *Chunkai*. Taking care of the cycles of life. *It is living with respect and gratitude for the continuous reproduction of life.*

It is understood that in Nature everything is cyclical, everything returns to the beginning and the cycle begins again. These cycles maintain the reproduction and continuity of life. When there are cuts or the cycle is destabilized, life is interrupted, and as everything in turn is connected, when one life disappears it puts at risk the life of others. Natural cycles are understood as the flow that exists in the earth, in water, in Nature and in community life in general. These cycles have their times, there is a time to sow certain species of plants, a time for harvesting, a certain time to cultivate in a single space of land and then move to another so that the time of rest begins. It is very important to respect and be grateful for these cycles, to recognize them, and to know when it is time to do and when it is time to let rest so that life itself can regain strength and continue to reproduce more life for all.

81. *Dako'e se*. Conserving water for life. *It is protecting what sustains the life of all living beings.*

It is known that water is the liquid that keeps us alive, but beyond that, it is to know that water itself has life, has a conscience, feels and is a creative and life-creating force. To take care of water is not only to take care of its consumption, but also to know how to talk to it, to know when it needs to be protected and cared for. To care for water is not to contaminate it, not to kill its life and ours with it. It is to take care of its essence and purity, to take care of its fish, its plants and its path. It moves freely and marks the route where it will continue to breed life, so we should not hold it back or divert it from its course.

82. *Katishi yakoji.* Living together. *It is knowing that we are all one community and walking together with joy and strength for life.*

Community life is a big family made up of the forms of life that surround it. The big family is composed by people and also by forests, animals, rivers, stars, rain and winds. We are all part of a whole and we all move together; we all walk together on the path of life with joy in our hearts. It is important to realize that joy is a state that has strength and moves life in an absolute whole. Collective joy is necessary to drive a life as a community.

83. *Maptá dako'e.* To help without conditions. *It is giving to others without expecting anything in return.*

It is to know that solidarity among all forms of life is a guiding principle to live in harmony and community, so that the help comes from the heart and from the recognition that we are all equal and we can see ourselves even in the smallest forms of life. In this sense, we help without conditions, giving without expecting anything in return because we walk the path of life knowing that we are not alone and that the help we give is also given to us, without the need to wait for it. The feeling of solidarity and help, improves with the ability to communicate, relate and live harmoniously with what surrounds us, under values of respect and equity, and at the same time contributing to the good life of all, understanding that if others are living well, I can also live well as part of a collective whole.

84. *Nichele sohelé.* Always thinking in the welfare of all. *It is caring for and watching over the great family, sharing what Nature provides for life.*

It is to live in a state of fraternity and brotherhood, where each person knows what the other needs. It is knowing that everything flows and that a balance is maintained between exchange and receiving in proportion to what one gives. The flow of exchange is not only in the community, but also in everything. In the totality of life. This is expressed in a natural way, it is seen in Nature, when one takes care of the earth and sows with balance, the earth does not give in return the food that is necessary to keep us healthy. The animals also give their work, because they disperse seeds for the regeneration of the forests and receive

from these in turn food and become the home of all. We must all give the ideal conditions for life to be maintained and in turn we are sure that we will also receive the same conditions to continue living.

85. *Porthura chajasi*. Perpetuating ancestral knowledge. *It is preserving and applying the wisdom of the ancestors.*

The traditional wisdom of the originary people was formed through the relationship and coexistence between people and Nature. The knowledge is based on their own way of interpreting dreams, curing diseases with traditional medicine, interpreting signs that Nature gives us, through the song of birds, the position of the stars, plants, the same environment that surrounds us, where everything has life, forests, rivers, lagoons, lakes, streams, curichis, where everything is sacred and that somehow give a sign of something that shows the care of life. It is important to continue passing on all the knowledge of coexisting and living in harmony with life, protecting the language, beliefs, practices, natural laws, codes of life, clothing and values that were given by our ancestors from generation to generation and that endure through time.

86. *Sohelé taná chix*. Knowing that we all need each other. *It is being aware that one's life depends on the lives of others.*

It is to understand that there is a connection between everything that has life, that each life is just a small fraction of a much larger source. We are all made of the same thing, both physically and spiritually. We all have thoughts and feelings, and we must understand that the different forms of life, such as trees, earth, water, we all feel and think, we are all alive. We all need air, we all need food, we all need sun, we all need rain, we all need the natural life cycles to follow their course in the creation of life. Thus, we must be aware that all life, no matter how small and different it may be, is as important as ours, we all express ourselves and we must learn to communicate, because we all depend on others to live.

87. *Sulupagué serjé*. Thanking Nature. *It is recognizing what Nature provides for the sustenance and continuity of life.*

Nature is considered our home, she is the creator of life for all. It creates oxygen, water, wind, food and sustenance for all. It is important to recognize that Nature

is the creator of all forms of life and that it maintains cycles that are necessary to sustain life on the planet. We must recognize ourselves in it, recognize ourselves and find ourselves in the forests, in the rivers, in the earth. To be grateful for the physical and spiritual nourishment that we receive every day thanks to her. In return we must take care of its integrity, take care of its totality, understand that everything in it is interconnected, and that, if one part of it is destroyed, everything will begin to collapse. If we want to maintain life as we know it, it is important to respect, thank and take care of everything in Nature.

4.6 Codes of Living Well: Cavineño

88. *Ike renasuu.* Knowing how to be. *It is existing within the totality of life with a sense of belonging.*

It is the affirmation of existence and relevance within the totality of life as a nation and a people. To exist as a people, we must be ourselves, affirming our roots, our ancestral customs and traditions, our symbols and representations, and our language to remain present and keep our community alive over time. It is to take care of what makes us a people, because it is the affirmation of pertinence that gives us life (Narutaki eaniki). To "be" implies to have a sense of existence, and this sense is found in belonging, that is, to know that we are children of Nature, that we belong to a people, to a nation that lives as a whole with cultural roots, of which we have to feel proud and take our identity to practical life. To know how to be means to be authentic, to be free, to know where we come from and to know what our horizon is. The Ike renasuu is life with integrity, is the harmonious and reciprocal relationship with Nature and the cosmos, is life according to the balance of time and the living customs and traditions of the community.

89. *Kasadati.* Knowing how to share. *It is coexisting in community for life in harmony and balance.*

It is the coexistence in community, where the effort to produce the fruits is communal, where the spiritual energy flows among all for a life in harmony and in balance with the whole. With Kasadati, everything belongs to everyone in the community, like the territory, where we live happily, no one owns anything, we all share what Nature and the Cosmos give us. Kasadati implies that everyone

must share the energies for the life of the community, where everyone takes care of each other (Nekanarutira). Our grandmothers and grandfathers taught us that everything belongs to everyone, that no one should be selfish, that we should think of everyone, that is why we should live sharing everything among all, because we are all brothers and sisters, because we are sons and daughters of Nature and the cosmos. Kasadati, sharing what we have with others, the more we give, the better everything will be in life, because we are taking care of each other, without reproaching and without expecting something in return, that is knowing how-to live-in community.

90. Katsawatitaki. Helping each other at all times. *It is sharing life among all, steering away from individualism toward a communal way of life.*

It is the fact of interrelating with the other, diverting individualism and living life in community among all. It is to direct the life of the community, helping each other at all times, without seeing the time, the risk and the difficult moments of life. Helping the other, the brother, means helping oneself and the community, it is to live with happiness and rejoicing for others (Pureama jukwe). With Katsawatitaki we all do good to others for a life in harmony and peace in the community of life. With Katsawatitaki we should all live as brothers, helping each other so that we do well, so that there are greater personal, family and communal benefits, is to give help at all times, so that community life is manifested in prosperous and difficult times. To help at all times, is to live listening and practicing the principles and values that our elders and ancestors (Nekamuibatira) have bequeathed to us. Katsawatitaki, giving help and putting oneself in the place of the brother, without expecting anything in return, is to live in brotherhood doing good in life.

91. Narutaki eaniki. Taking care of what gives us life. *It is recognizing and valuing the sources of life that Nature provides.*

It is to live together recognizing and respecting the sources of life that Nature gives us. We must not destroy Nature, we must respect the animals, the rivers and all the components of Nature, because in them are the spirits and energies for life. Narutaki eaniki, is to take care of the source of life, the home of all living beings, is to live in balance with Nature, where life flows in its bosom, therefore, it is a duty, it is an obligation of the community to care for and protect

what gives life to all living beings. Narutaki eaniki, is to live respecting the balances and laws of Nature and the cosmos, taking into account that life flows from a reciprocal interaction between human beings, Nature and the cosmos; just as Nature gives to all living beings what they need to subsist, they must give back to Nature, respecting and caring for everything that is in it, because they are givers of life.

92.Nekamuibatira. Respecting and listening to our elders. *It is knowing the experience and wisdom necessary for life.*

It is respecting our elders, such as the elders of the community, because they hold the experience and wisdom to guide us on the path of life. They are the guardians of communal wisdom, the living history of the people. It is the elders who educate the new generations, correct disobedience, and establish values and norms for communal coexistence. Nekamuibatira means always being attentive to the guidance of our elders, because only they have access to sacred knowledge, they are the ones who communicate with Nature and understand the mysteries of life. They can warn us of dangers and protect us throughout life. Through nekamuibatira, we must be obedient to our elders (Yukeneri jukwe) to endure as a nation, as a people, for it is through their wisdom and knowledge that we find direction and live together as one family. Nekamuibatira is the respect for the experience of our elders, gained through their coexistence with Nature and the spirits of animals, rivers, and lakes. They preserve a wealth of wisdom for a healthy life, a life in harmony with all and with Nature.

93.Nekanarutira. Taking care of each other for life. *It is preserving life in community with the identity inherited from our ancestors.*

It is to maintain the energy of community life, according to the norms and values inherited from our ancestors. It is to take care of Nature as we take care of ourselves so that we feed ourselves, understanding that we are all sons and daughters of Nature, that is why we respect the air, fire and water. It is to live helping Nature so that all life in it has everything for its regeneration. To live with Nekanarutira is to know that life is everything. To live with Nekanarutira is to put life first, letting everything follow its natural course, because we know that we are part of it, because we share everything with it, we do not destroy it, we only take out what we need to live. With Nekanarutira we help each other

so that life flows (Katsawatitaki). Nekanarutira is to make life last in time, it is to give a sense of communion to our existence. It is to live taking care of each other, guiding us to the path of life being responsible with the whole.

94. Pureama jukwe. To rejoice for others. *It is fostering well-being for all without disrupting harmony among everyone.*

It is to think of everyone's life and to do what is right for everyone. It is to live in harmony among all, without altering the course of life. It is to be subject to the norms and values of the community, to live in balance with Nature in order to be twinned among all. Pureama jukwe is to be joyful among all. It is life without envy, without selfishness or individualism, on the contrary, it is to rejoice for the life of others, for life in community. To live being selfish and individualistic is to alter the harmony of life in the community, it is to truncate the path of good, it is to destroy the good, it is not to think about life. With Pureama jukwe we should think and rejoice for the well-being of our brother, knowing that with his example he will be able to help the happiness of all in the community. Pureama jukwe is to be people of quality, to be integral people. It is to contribute to the welfare of the community to continue existing in the totality of life (Ike renasuu).

95. Yukeneri jukwe. To be obedient in life. *It is walking with awareness, reflecting inwardly on oneself.*

It is to listen to oneself in order to correct oneself in life. But it is also knowing how to listen carefully and put into practice the wisdom and advice of grandmothers and grandfathers, mothers and fathers, older brothers and sisters and the authorities. It is living with Nekamuibatira in the community. With Yukeneri jukwe we must all live with the values instilled by our elders, walk with the guidance of our sages and leaders. The Yukeneri jukwe, is the duty of respect and obedience to the wise men and women of the community, because they are the living history of the people, they are the open book of life, they have experienced successes and failures along the way and with their advice we must conduct ourselves in life with freedom. The Yukeneri jukwe is to know that successful people and villages are those who have been respectful and obedient to their values, rules and customs. It is discipline, constant respect in life that is the source of prosperity and we must follow that example in life.

Yukeneri jukwe, is the inner reflection on the acts of life, keeping in mind the advice of our sages, to be well with everyone in life.

96. Yunerike kwatsabiji. Communicating the truth. *It is having the wisdom to act justly within the totality of life given by Nature.*

It is to do and say what is right, without altering the order of life, maintaining balance with Nature. It is to work for a just coexistence between all members of the community and the cosmos. We say not to alter the cycles of Nature, because if we do not live with justice and truth in the community, everything will be in disorder, suffering and chaos. If the time of Nature will not be respected this will bring difficult periods for the community. Yunerike kwatsabiji is to live with wisdom, it is to walk the path of truth. Therefore, we should not lie in the community, we should not lie to Nature. Doing with justice in the totality of life will make us live happily among all. The Yunerike kwatsabiji, is to work for a just and harmonious society and community, with principles and values for the good of all and of the whole. The Yunerike kwatsabiji, is the principle of wisdom, the rector of the coexistence between the community and Nature, is to manifest life with the truth, to take care of each other (Nekanarutira).

4.7 Codes of Living Well: Cayubaba

97. Chenyae'ame. Knowing that we are all alike. *It is recognizing that we are all beings with consciousness and respecting differences.*

Life is composed of very different forms in size and shape, we see it in trees, fish, birds, bees etc., and these differences are perfect because each life has an important function in the life of others and in the continuation of life as a whole. The Cayubaba recognizes itself in each life and we are aware that life is life and that none is more important or above the other. We recognize that we all have conscience and we treat each other with respect, dignity and value the different functions that each one of us fulfill, building ourselves based on agreements, as a community of life and in harmony.

98. Diro'mitido. Clean for life. *It is living in community without causing harm to humans or Nature.*

It means to purify it, to remove the impurities that are caused when it is seen as an object of use, without thinking that it is the procreator of life, including our own. It means knowing and being able to live in harmony, taking care that our actions do not harm it or the rest of life. It is to live thinking of our brothers and sisters and the benefit for all, seeking life in community, collaborating and sharing what we have with everyone. *Diro'mitido* is to seek to live well, in the right way, leaving aside individualism and selfishness. We must cleanse our thoughts and strip ourselves of knowledge that breaks the ties with the source of life. We must be able to stay connected in eternal dialogue with all living beings. In the Cayubaba, traditional spiritual rites are performed to cleanse our soul and cleanse Mother Earth of any impurities that have tainted her.

99. *Ka'yuvava*. To value the wisdom of the grandfather. *It is living while listening to experience in order to move forward with clarity.*

It is an ancient heritage passed from generation to generation by grandfathers and grandmothers, it is part of the spiritual life, identity, culture and practices that allow us to live together in community and with everything that has life. The knowledge transmitted by the grandparents has maintained the forests and rivers, where each animal and each plant has its home. All this wisdom has been built and stored based on communication and reciprocity with Nature for thousands of years, where they have learned to take without exploiting, caring and conserving, even designing strategies to make cultural and social decisions to build a community in harmony. This is knowledge that must be heard by all in order to move forward with clarity. It is the basis for returning to harmony in community and with Nature as brothers and sisters of life.

100. *Maitine*. Knowing how to communicate. *It is knowing how to engage in dialogue by understanding and helping others understand the expressions of Nature.*

Communication is not only verbal, but also corporal, spiritual and emotional and that is why dance represents an essential way of communication not only among the people of the community but also a way to connect with the entire cosmos through movement that relates us to the natural movement of the cycles of life. Through dance we express feelings and emotions and with this we move

and stir the same energy with which Nature moves, and it is a way to express gratitude for the abundance and recognition of all forms of life.

101. Mareache. Knowing that everything has order. *It is respecting the natural continuity of life, where everything has its time and space to be.*

In the relationship with Nature, one finds the reflection of our own being. When one dialogues and observes Nature and its cycles, one understands that there is an order that guides life in its totality. From how the stars move to how the trees grow, everything is ordered in harmony. Knowing that everything has order means approaching the truth that we all must fulfill with responsibility the functions that we have thinking that we are only a part of a whole. We must be in tune with the rhythms of time and space in order to be and live without destroying the lives of others, without disturbing the harmony of communal coexistence.

102. Pai'chu Ara. To be thankful for life. *It is understanding that Nature holds wisdom and receiving its teachings for life with gratitude.*

Nature existed long before us and has seen us be born and grow, has seen us learn to walk and take our first breath. She has prepared all the conditions for all of us to live in her. Through millions of years, Nature has been home to many lives, and in her wisdom she has kept in perfect balance all her cycles functioning so that life continues to procreate. The rains, the winds, thunder, lightning, the stars work in synchrony to create and maintain our home in ideal conditions so that all living beings have their space and their time. How everything works and how to maintain it is something that Nature itself shows and teaches us so that together we can continue to maintain the cycles without altering them. It is essential for the continuity of life that we are in communication with Nature, to listen to it and continue learning from it, to learn when to sow, when to harvest, when to hunt and fish and how much to take from it. Pai'chu Ara, is to be grateful for the care and life teachings that Nature gives us so that we can continue living without altering our home and our conditions that allow us to follow the material and spiritual path in harmony with everyone.

103. Pañiañi. Knowing how to feed oneself. *It is nourishing the body, mind, and soul to achieve a holistic life of well-being.*

It means that the way we eat not only affects the health of our body, but also our mental and spiritual health. Native peoples have a deep ancestral knowledge about plants and animals that has been learned based on communication with Nature. Pañiani is to understand that nourishment is not only feeding the body but also strengthening the whole being. For example, we take some food also has a spiritual meaning. Each food has a special relationship with the community and with Nature. By feeding ourselves we connect with the earth and remember our ancestors. Even the way food is prepared and shared is important, because in sharing, we share love and solidarity. We must nourish the body and spirit in a conscious and balanced way, caring, respecting and thanking Nature in order to achieve an integral life with wellbeing for all.

104. *Pere'ria.* Living in joy. *It is journeying through life with gratitude, celebrating what we have.*

It is the way of living in which we seek to be in a state of joy, gratitude and celebration. Community living is based on a deep understanding that we are all interconnected and part of a larger cycle of life, so when food is harvested or obtained from the forests, this is shared as a symbol of gratitude for what Nature gives, showing respect and valuing plants, animals and everything that allows us to live. We celebrate the abundance in which we live, so we live with joy for being part of life. In addition, we also live remembering and honoring the ancestors and the wisdom collected over the years, so every celebration and memories are with joy, celebrating with music, food, laughter and sharing the abundance of life with all those who are part of the community, showing brotherhood and happiness recognizing that we are a fundamental part of our identity and culture, celebrating and strengthening the ties that unite us all.

105. *Veramo.* Respecting Nature. *It is understanding that everything has life and must be cared for so that we may all continue to coexist.*

The principle of life of the Cayubaba is to respect Nature. It is to understand and recognize that all of us, plants, animals, rivers, land, mountains are alive, and we feel, think, dream and must take care and be taken care of. Each part of Nature has its spirit and possesses wisdom and knowledge. Respect is based on being able to listen to it and understand it, to ask permission to take food,

medicines or materials needed for our homes without destroying or exhausting it. By asking permission, we recognize it as our source of life and care for it, ensuring its life and our own.

106. Yaria'mae. To have what is needed. *It is living in balance with oneself, with everyone, and among all.*

It is the manifestation of our bekeha, oriented to living well. It means to live in balance between the material and the spiritual in continuous exchange of all energy. Yaria'mae, is to have what is needed, but not only looking at oneself, but also ensuring that we all have what we need. In the community it is important that each member of the community, whether person, plant or animal has what it needs and it is everyone's job to provide the conditions for life to follow its path in balance without suffering needs, with the understanding that I'm able to live well if others are living well, since we are all connected, we depend on each other and live in the same space and time.

107. Yemei'dokaha. To walk well. *It is moving forward in search of truth to achieve coexistence in harmony with all.*

It is to think, feel, do and move in a just and correct way. When one walks well, one seeks truth and wisdom in everything one does in order to live in harmony with others. To seek the truth, it is important to listen, to take into account values and teachings of the community. To walk well also means to take care of life and seek balance with Nature, respecting the earth, rivers, animals and plants. In this walk, in a straight way, without deviations, we are aware of how our actions can affect the path of all, so we must walk well seeking the good of all in harmonious coexistence.

4.8Codes of Living Well: Chácobo

108. Chahahuahaina. Respect our ancestors. *It is to dialogue, to communicate with our ancestors, it is to ask their permission for life to go well.*

It means respecting our deceased, not doing actions that disturb their rest. It means taking care of them so that they may be at peace in the afterlife. Because

we assume that death is not the end of our existence, since in it lies the germ of another life. For us, death is not a punishment, that is why we believe in them, as we believe in the spirit of plants, animals, rivers, lakes and enchantments. Chahahuahaina is to love, respect and care for our ancestors, just as we love and respect Nature. For that reason, we ask permission to do well in life. It is to coexist with his spirit (Jía Racabëquití) keeping him alive in the community with the memory of his actions, that is why we are forbidden to mistreat him, it is rather to dialogue, communicate and celebrate his departure. It is to take his life as an example, talking about his good deeds for the good of the community. It is not to judge them since it is the spirit of Caco, the only one who will see for him, according to the works he has done in life.

109. *Jatiroa noiquinao.* *Caring for life together. It is protecting life from the root, from conception, which is everyone's responsibility.*

It is to protect life from the root, from conception, recognizing the new life as part of the people. Preserving life is a responsibility that we all assume, because it is the root of everything, it is the root of the family, of the community, it is the root of everything that surrounds us, of everything that exists, without life there is nothing. To preserve and take care of life, not only of people, because not only humans live, but it is to take care of the life of all beings that exist, to take care of the life of animals, of plants, it is to take care of the life of Nature which is the source of everything, it is to take care of Nature because it is Nature that gives us life (Noquinia Tixo). It is to care for and preserve the life of all on equal terms. Jatiroa Noiquinao is to preserve the generating sources of life, the mother to give continuity to the offspring; to Nature, which is the source of prolongation of all life. It is to take care of life in its totality.

110. *Jía racabëquití.* *Living with everyone in harmony. It is to know how to live with Nature, with the community, it is to live among all.*

It is to live without aggression, without harming our fellow men, without hurting plants and animals. To live as part of the community, as part of Nature, to live protecting the community and Nature. It is to live with everything that surrounds us. Jía Racabëquití is not only living with the beings of this world, but also learning to live with our spirits, with our brothers and sisters who have already departed to the afterlife. It is the harmonious relationship between

Nature, the person, and the spiritual life. It is to live taking care of one's own life and that of all. It is to be related in correspondence to the life of Nature, it is to live among all manifestations of life.

111. *Nobanano huashino.* Protecting what is ours. *It is being ourselves without fear, from our ancestral identity.*

It is to protect what is ours, our identity, what we are, it is to protect our language, our history and our culture that is found in the diverse expressions and activities that we carry out as a community. It is to take care of our form of organization, our ways of working, our symbols that represent us to others. It is to be us; it is to expose ourselves as we are to the world. Nobanano Huashino, is to live looking at the life of our ancestors, to learn to live like our grandparents, to respect the wise in life (Siricabo Chahahuati) because in them is the values of respect and care of the history of our people. To protect what is ours is to manifest what we are without fear. Nobanano Huashino, is to be strongly rooted in our territory claiming it because in it, life is what we are.

112. *Ranihaina.* Sharing life. *It is living together in peace, without envy, in community with Nature, with joy, to nurture life.*

It is to share with joy what we have, what Nature has given us, it is to share everything and at all times. With Ranihaina, we rejoice in life, it is to celebrate with the community, it is to live in happiness together with Nature. The Ranihaina is to live in peace, without envy and selfishness, it is to live sharing in community and in all the actions that we perform for the good of all, as in the work, the party and the village assemblies. The Ranihaina is the expression of solidarity, it is to thank the community and the people when they do good. It is to participate and share in the activities of the village, teaching and practicing unity and fraternity with everyone.

113. *Shinatí cahëhaina.* To lead life with wisdom. *It is living with integrity and honesty along the path of life, without selfishness or malice.*

It is the person who has wisdom and is prepared for life, it is the person of integrity, it is the healthy person. We must be Shinatí cahëhaina, to conduct ourselves on the path of life. To be detached from selfishness, not to live to

satisfy our own interests, not to live for our own benefit. With shinatí cahēhaina, is the person who watches over the happiness of all life, (Jatiroa Noiquinao) is the one who leads the community on the path of life. He is the person who guides and teaches with values of unity and reciprocity. That is why we must choose a Shinatí cahēhaina from the community so that he/she can guide us on the path of good for the whole nation. To be Shinatí cahēhaina, we must be stripped of all the evils and vices that are in the world, we must follow the path of righteousness and honesty.

114. *Siricabo chahahuati.* Listening for life. *It is learning from the elders to organize life in the community.*

It means respecting the wise to learn by listening to their messages, learning from them the knowledge and life experiences they have accumulated over time. Because our elders are the wise ones who appropriate the spirit of plants, animals and rivers to heal, to cure and to have the knowledge they have. To be wise is to engage with Nature and the gods, because of that not everyone can be wise, hence we must respect our elders, because they are people with wisdom (Shinatí cahēhaina). It is to accept the path that they point out to us because they are the source of authority and wisdom. Siricabo Chahahuati, is to respect the wise, because in them lives the collective memory, the history of the people, in them is the knowledge of the community, the solution to the problems and the care of life. They are the ones who help to organize life in the community

115. *Yonocoqui noa.* Working as a family. *It means working together as a whole, preserving and caring for life.*

It means to work in family and community, it is to be always in company, not to do things without the help of our brothers and sisters, it is to be with others in community, it is not possible to work alone. To work with measure, with limitations and with respect to achieve what is necessary in life, preserving and caring for the life of Nature (Jatiroa Noiquinao). Yonocoqui Noa, is to relate with the whole to carry out our activities, it is a relationship of life, of exchange of knowledge and experiences to live in community with unity and solidarity for the good of all. Yonocoqui Noa, is to be in community to know how to gather, to know how to hunt, to know how to domesticate, to know how to sow, it is to be concerned about life. With Yonocoqui Noa, the family is the center of

the work where each member knows the role, the responsibility to assume, it is to reaffirm the unity that strengthens the family and the community. It is to transmit the experiences accumulated over time.

4.9 Codes of Living Well: Chimán

116. *Baba/Jäyeta.* Living with wisdom. *It is following guidance and teachings to live a good life while walking with integrity.*

It means that we must rely on the knowledge of our grandparents and follow their teachings to live in balance. It is to act consciously, respecting Nature and living in harmony with it. For example, there are different medicinal plants that our grandparents have used and that we still use to cure diseases. This wisdom has been transmitted by Nature itself to our grandparents and our grandparents have passed it on to us from generation to generation. The same happens with the way we sow, we rotate the soil, we know which trees to take fruit from and which trees should not be touched because they are seedbeds, we learned to respect the animals because they carry seeds so that the forest continues to regenerate. All this knowledge leads us to live in harmony with everything around us. We work being careful not to harm because we know that we all depend on others, and we must guarantee a life with integrity for all living beings. To live with wisdom is to follow the teachings and guidance of our ancestors, respecting Nature and living in balance with it. It is to live in harmony with all living beings, prioritizing the life of all and of our children.

117. *Dyij tukdye'.* Living as equals. *It is sharing with everyone, receiving and giving with goodwill.*

It is to recognize first of all that all living beings are made of the same thing and therefore we are alike and we must live as brothers and sisters, have respect, empathy and compassion for all beings that have life, regardless of shape or size in order to live in community and without conflict. To live as equals means to be able to listen to each other and to be aware of the needs that each one has and to be able to share what we have because we trust each other, we trust the community and Nature, because we know that we will also receive when there is a need. In the community, when we fish or hunt we share what Nature gives us with the community. We share with the people and we all get together as one

big family (Jäm' bä'ja'). When we hunt or fish, we also share with the animals, because we also leave so that the animals have what they need. All of the above is done with good will, with the certainty that it is necessary to share and help in order to live in harmony and continue living together.

118. Jäm' bä'ja'. Walking through life in community. *It is living with courage and respect for Nature, sharing among all as one big family.*

The community is composed of the life of all, of the water, of the forest, of the rivers, of the streams and of the land, where we are all similar Dyij tukdye' and where we live together as part of one big family. To live in community is the desire to build so that the great life continues its path with wisdom without putting at risk the dignified life. It means to live leaving aside selfishness, valuing and practicing the trust where we all give and receive what we need. This means that we cannot think only in ourselves, in our personal benefit, but that we must think for the good of all and dialogue among all. Decisions that affect the whole community must be discussed among all of us and a consensus must be reached. It is to coexist with Nature, as part of the community, respecting the land, the rivers, the animals and the plants. That is why when the plants grow and are harvested, the area is left to rest and planted in another place, allowing the forest to recover and the plants to grow again. It is about living in community, in harmony with Nature, valuing and respecting what Nature gives us.

119. Kätidye' sikdye'. Sowing and harvesting life. *It is doing things in the right measure, at the right time and place, to ensure a good life.*

It is to have a correct vision of the relationship between people and Nature, to understand how Nature works and to learn from it. In the community, we know that the earth itself has life, has its soul, its guardians and that we owe it a lot of respect. We are aware that we cannot simply take the animals or the fruits, that everything has its due time and place as well as a fair measure that allows us to have what we need without destroying for others. That is why Nature tells us when it is time for each activity and where. The sowing of food is practiced taking care not to harm Nature, respecting its times and cycles, we know at what time of the year we can sow and we also know in which places it should be done. Sowing at the wrong time or in places that are not conducive at that time,

leads to a bad harvest and damage the land. In addition, we harvest in its measure, because we know that the earth gives us, but it also has its measure, since it also gets tired and needs its time of rest. The same thing happens with hunting and fishing, we ask for permission and we take them with a measure without destroying the animals and we also know when and where. Everything has its order and guarantees a good life for all when we ensure the welfare of all.

120. *Ma'jodye' ñibe'yedyes.* Rejoicing in life. *It is living in harmony not only with people but with everything that has life.*

It is a state of plenitude and communication with Nature, it is living in harmony and recognizing the importance of each living being. For example, trees, for us they are our brothers, with whom we must live in balance because they are valuable members of the community, without trees we cannot achieve the welfare of all. The same happens with animals, which are not seen as pets or objects of consumption, but we recognize them as brothers and sisters who have great importance in the cycle of life and in the balance of Nature. To rejoice in life is to live in harmony with all forms of life. It is to recognize and value the interdependence that exists between human beings, animals, plants and all living beings. It is to care for and respect Nature, understanding that our life is infinitely connected to it.

121. *Ñuchitidye'.* Helping one another. *It is being supportive in life, accompanying each other at all times and places.*

It is to help each other, to live helping each other and supporting each other at any time and place, ensuring that no one lacks anything. No one is completely alone, as we all depend on each other and are connected in the journey of life. By living in community, we reaffirm the need that each one has for the other and how important is the role that each one of us has, so we must all live helping each other in every moment of life. Everyone in the community has to take care of each other, which means that if someone in the community is sick, we all have to support him or her to get well, or when a family runs out of food, we all have to share. This principle is also applied in other areas of community life, such as culture, where grandfathers and grandmothers share their wisdom and

knowledge with the younger ones, teaching them the true way of living with life.

122. Shipa. Calling abundance. *It is the spiritual energy that manifests what is needed in the material world.*

It is to know that our feelings and emotions are energies strong enough that they manifest themselves in the material. That is why we live in a positive state, both in thoughts and emotions so that we always have what we need. It is accepted and understood that spiritual energy is a reality that influences the material, which means that the tangible world is only the result of the spiritual. This does not mean that abundance materializes without effort, just by invoking the spiritual world, but that our spiritual energy is used and converted into our actions to attract the opportunities and resources necessary to have what we need or desire in our lives. So, in the community we practice a state of happiness, gratitude, compassion and understanding in brotherhood with life so that our actions materialize in the abundance that Nature provides to sustain life itself.

123. Wa'tākdye'. Acting with justice. *It is recognizing what is right and wrong without favoring any cause.*

It is seeing and doing what is fair and just in all situations, without favoring one person over another. In the communities of the Nation, there is Indigenous justice, which is recognized in the Political Constitution of the State. Our justice is different from ordinary justice in that we seek the truth in community. Justice is imparted with all members of the community, and the goal is to reach a consensus where everyone feels and believes that justice has been served, ensuring harmony remains intact, without resentment or the sense that wrongdoing has gone unaddressed. Justice is sought and applied not to impose punishment on a brother or sister or to benefit someone but to maintain balance between the harmed party and the one who caused the harm. It is a law that everything must be in balance for the well-being of the community.

124. Yikdye' tsũñ. Value our own thinking. *It is learning ancestral knowledge based on Nature to gain certainty in life.*

The certainty of what is going to happen comes from our ancestors' knowledge about the natural cycles. This wisdom has been formed thousands of years ago by coexisting with Nature, observing its cycles and understanding the natural signs. Nature in her infinite wisdom knows how to conserve the life that she has generated and raised, she knows what each life that conforms her needs. Its cycles are so precise and exact that it is important to be able to coexist without causing disturbances. Our communities have learned to coexist and to obtain what is necessary without causing damage to what generates life, and this knowledge has been passed from generation to generation. We know how to work the land without exhausting it, we know what medicines are useful for each illness, we know how to hunt and fish always respecting the guardians of the forest and rivers. We have learned the calendar of life that tells us when to do each action and in balance with the natural systems. All this knowledge is something very important to be able to make good decisions and continue living in harmony, and gives us the certainty that, if we follow all this wisdom, we can continue to maintain a balance with our environment.

4.10 Codes of Living Well: Chiquitano

125. *Besiborikxh.* Asking for permission. *It is respecting one another and respecting Nature.*

It is to live a correct life, asking permission to use what is necessary, to live without excesses in harmonious coexistence with Nature. Chepekakax (balance) is shown with reciprocity with life and respect towards the owners of the forest. Do not hunt or collect more than what is necessary to live and should be grateful for all that is received.

126. *Bobikixh.* Working in community with joy. *It is voluntary collective mutual aid with a festive character, benefiting everyone.*

It is the festive organization of collective work that aims to achieve the efficiency of the work force for the satisfaction of human needs and the conservation of a healthy environment in a process of Basaborikixh (learning by doing); it implies community control to coexist with Anaunkux (respect and measure) not only among people but also with Nature. It is working in community with joy; it is a norm to take care of the Asiborikixh (big house of

life). It is usually applied in the construction of public works and emergency care to ensure community welfare, but it is also applied to help family units in specific jobs such as housing construction or harvesting corn, cotton or other agricultural product. It is better known as minga, it is the reciprocal, voluntary work that no one feels forced to participate, it reinforces the bonds of solidarity between the families of the community. It is applied to help in specific jobs such as house construction, harvesting of agricultural products and others.

127. Ipiakaxatoe. To have one's own wisdom. *It is acquiring the knowledge and wisdom of the ancestors, passed down for life.*

It is to know how to do from one's own knowledge in order to live according to the knowledge of the nation. The Iñuma/nakari and kiasi/napae (grandfather and grandmother) are the ones in charge of transmitting the nation's own wisdom that guide the journey and the upbringing of the nation's own life, they are authorities who know the way and guide. It is to know the life in the bush that requires Numasamukuatoe (ability and skill) in different areas, it requires understanding the knowledge and knowledge to use the materials of the context to build póx (house), to make crafts, musical instruments, medicine and art according to their own thinking and without harming Nature.

128. Kuasirikixatoe. Valuing life. *It is prioritizing life above all else and caring for each other to ensure its continuity.*

It is to value, love and prefer life before all things because it is sacred and more important than the material. Decisions and choices should be to protect life as the center of everything with arukux, Champi bixhukux (courage), Nikusiupu (strength) and Nisurata (commitment) among all as a community.

129. Kutakikixh. Ensuring balance. *It is being a pair as one, complementing each other to form a whole in life.*

It is to be a pair to ensure the balance and functionality of life, it is to complement each other to constitute a whole. It is built on the basis of Tusiratax (affection), Tusikixh (understanding) and Anaunkux (respect), allowing the balance of life in the Takibaitux (family) and in the community.

130. Monkóx. Living together in balance. *It is organizing life in harmony, with identity, worldview, wisdom, solidarity, and hospitality.*

It is being native, belonging to a place, being connected and proud of one's own way of thinking and doing as part of Nature. Nosibóriki (our experience) is the set of ancestral knowledge and experiences in community and reciprocity. It is to have a close relationship and coexistence with Nature and Tupeku Siborikixh (around life) through (soonixh) music, (nubatax) medicine, (aibixh) clothing, (basapatakax) food, (tokokox) dance, (enaxikia) crafts, and (mokokotoxatoe) own beliefs.

131. Nitiempoxatoe. Knowing that everything has its time and place. *It is living in harmony with the cycle of life.*

It is to know that everything in life has its place and time for harmony. The cycle of life turns and continues independently of particular desires. The music accompanies with its own rhythm of the Chiquitano (monkox) in different moments and according to the festivity according to the place. The nation has various musical instruments that are used at a particular time and place, according to the date and type of (pukinunkux) festivity. As well as the activities of (bakibakax) hunting, (ankax) fishing, honey collection and others, everything must be done in a culturally organized manner according to the time.

132. Nityakirukuxatoe. Knowing that everything has a natural limit. *It is living without excess and practicing self-restraint to protect life.*

It is the ability to accept the conditions of Nature, its gifts, limits and prohibitions. It is (Ankikixh na asamunuxia) asking permission and (asusiukux) receiving Nenaxhi Niunx (the wealth of the bush) with gratitude. The bush is alive and decides what it gives or what it takes away, so we owe it Anaunkux (respect) and Manaunkukutux (tolerance).

133. Posoka. We are all siblings. *It is living as one big family, where everything is shared among all.*

It is to treat everyone as brothers and sisters of a big family, where everyone shares everything to live and protect life. It is to receive the visitor and welcome

him in the community. It shows the hospitality of the chiquitano with everyone, it is to receive and give what you have with gratitude and affection.

134. *Simoniaborikixh.* Renewing life. *It is expressing gratitude for life and continuing the journey in balance.*

It is to return to a new life; it is to be able to continue the path of life with joy and illusion on the basis of what has been learned. It is to stop and rest in order to move forward. Every morning, we start with Meankax (chanting and praying) in family to thank and ask that it goes well, that there is good energy and joy during the day.

135. *Sukiununux.* Celebrate the life of all. *It is living with joy, unity, and brotherhood among everyone.*

It is the manifestation of pukinunkux (joy), unity and brotherhood of all with all. Sukiununux, brings together the whole big family to rejoice and celebrate with the (tokokox) big wheel dance with tusiratax (affection) and anaunkux (respect).

4.11 Codes of Living Well: Ese Ejja

136. *Ba'ecajji quiapame.* Living with respect among all. *It means living by respecting the life of everything that exists in Nature, preserving life, and helping others to live.*

It is the manifestation of pukinunkux (joy), unity and brotherhood of all with all. Sukiununux, brings together the whole big family to rejoice and celebrate with the (tokokox) big wheel dance with tusiratax (affection) and anaunkux (respect).

137. *Baneimajje acapoquijji.* Knowing how to choose the path. *It means seeking the truth in life and being righteous in everything.*

It is about being aware of what we want, taking the right path, the ejiojji, in life. It means having knowledge, ebá, of all aspects of life. This will help us choose the right authority, the leader of the community who will work for the good of

all. It also means knowing how to choose our partner, our friends, the people we relate to, our home, the territory, and the community where we want to live. Baneimajje acapoquijji means choosing life, eba'ejji. Baneimajje acapoquijji is choosing to walk the right way, choosing the path of kindness, happiness, and abundance. It is choosing the path of unity, to stand together in the face of life's adversities (Ojeepocajji). It is knowing how to choose, babakakani, the path of the present and the future of life.

138. E'aiojayojja ba'ecajji. Living following the example of our ancestors. *It is to look at the life of our ancestors as an example to dignify life.*

E'aiojayojja ba'ecajji, is to be aware of the life of our ancestors, of the etiikiana, to keep in mind in our life the advice, the messages of the elders, of the etiinojinoji in order not to make mistakes on the way. Let us be guided by example. E'aiojayojja ba'ecajji, is to walk and live with respect (Ba'ecajji quiapame) to the values and principles of the community, which have been transmitted from past generations. It is to dig into the memory of the elders, to find experiences and knowledge that dignify life. E'aiojayojja ba'ecajji is to assume the responsibility of being an example of life for the new generations. It is to look back, where people lived in happiness, where dancing, dancing and eating was to gather in community, where living, eba'e, was a celebration.

139. Ejjanahuequi. To protect life. *It is to know how to choose the path of life, it is not to let the life of any living being die.*

With Ejjanahuequi, we must protect the life of all, the life of plants, the life of animals, protect the life of the community and of Nature. Ejjanahuequi, is to choose life, to be always to take care of the life of the whole, if we want to live, we cannot be in the way of destruction, of death, of the end of life, it is not to let die the life of someone or something. Ejjanahuequi, is not to kill, not to negotiate the place where we live, because Nature is the beginning of life, from it we eat, from it we drink, from it we acquire our strength, in it we find the spirits that take care of us. Protect all that surrounds us, for a peaceful life. With Ejjanahuequi we are saying that everything has life, that plants and animals have their own spirit, their own behaviors, their own manifestations, that is why we must protect the life of everything.

140. Jjajaahuanaquicajji. Be careful. *It is knowing that everything has its limit, it is not rushing to move forward in life.*

It is knowing that everything has its limit, it is not rushing to move forward in life. It means to act in life with attention and concern so that everything goes well. To reflect carefully in order to have good thoughts and be well in life. The Jjajaahuanaquicajji, is to be cautious in life, is to know that everything has its limit, is not to hurry, is to advance with care to go far. The Jjajaahuanaquicajji is to know how to behave in life (Quiapame pocajji), to choose the place where to walk, to know when to do things, since everything has a space and a time. It is to know how to dialogue with Nature to understand its manifestations, its messages, for example, there are animals that are bad omens, that announce bad things for the family and the community. There are behaviors that one must assume after a task, after an action, understanding and being responsible for the consequences that it can bring if we do not limit ourselves, if we do not know how to be cautious and careful in life.

141. Jjashahuabaquija'a. To be a noble person. *It is the person without evil that helps the realization of life.*

With Jjashahuabaquija'a, we must be noble, honorable and good faith people. It is the person who lives by example (E'aiojayojja ba'ecajji), is the one who helps and contributes to the realization of life. Jjashahuabaquija'a, is the person who lives with respect (Ba'ecajji quiapame), who has the knowledge to lead by example in the community. The Jjashahuabaquija'a, is to have respect, is to be brave, is to be a supportive person in everything. Jjashahuabaquija'a is the person who cultivates life. It is the person who has the ability to lead and guide the community on the path of life, of truth.

142. Ojeepocajji. Walking together. *It means helping one another, leaving no one behind, and walking together along the path of life.*

With Ojeepocajji we must all be together in the activities of life. Not to take different paths in spite of the dangers that life presents. To walk without separating, to be united. Ojee pocajji is not only to be united in the activities of the community, in the abode of men, it also implies accompanying the person

in the spiritual life, in the spiritual world. To walk together, jiojioani ojje, in all dimensions of life. Ojee pocajji to be united in life, to walk carefully (Jjajaahuanaquicajji), to learn from the life of the etiikiana, of the ancients, who walked from one place to another, back and forth united, being noble people (Jjashahuabaquija'a) to help the realization of life.

143. *Quiapame pocajji.* To know how to behave in life. *It is to know the energy of Nature to be well in life.*

It is to have the knowledge, the ebá, of the order and principles of the cosmos. With Quiapame pocajji, we must all live respecting the order of Nature. Quiapame pocajji is to act thinking, to know the behaviors and manifestations of Nature so that we can do well. To have a life, an eba ejji, calm. We must know that in this world we must do things well, look with respect to the person, act with respect to Nature (Ba'ecajji quiapame). Quiapame pocajji, is to be well in life, to transcend to the spiritual world, to the world of the dead, to the kweyhana. Not to be a mean or miserable person, to learn from the life of our ancestors, from the etiikiana, to value life.

4.12 Codes of Living Well: Guaraní

144. *Arakuaa.* Living with wisdom. *It means walking through life to become a whole person and live in community.*

It is the wisdom of our sages; it is the way to reflect and recommend for the integral formation of the person. It is the main task of the Arakuaiya reta (sages) as the ones in charge of maintaining the ancestral practices, norms and values, they are the ones who have the skills and authority to call attention to the material and spiritual realm. The Arakuaiya reta, are the ones who help through their thoughtful advice that they impart and thus help to avoid major problems in the society of the Guaraní culture.

145. *Areteguasú.* Rejoicing in life. *It means being grateful for life and sharing with everyone, fostering the renewal of life.*

It is the big party, the great day of the encounter, it is what is really prepared when the time comes, it is the reunion with the ancestors, the celebration to give

thanks for life and the way to share and rejoice among all. Everything that is done in the Areteguasú, represents the soul through the masks, it is sacred and true, it shows abundance and allows to share, talk, redistribute and thank Mother Earth, while rejoicing for life.

146. *Avati.* Organizing life. *It is the pursuit of balance in life, which defines and marks the cycle of existence.*

It is considered the fundamental pillar of food and initiates the framework of coexistence in the family and in the community, it is the sustenance of life through food. The Guaraní society is a corn culture, around this crop revolves its social life and even its prestige and political power, it is its gold. It is the source and support of life, it defines and marks the cycle of our existence because it organizes life in time and space, it defines the roles of complementarity for life, expressed in the union of spirit and matter, women represent the spirit and men the matter. Avati (corn) is a sacred element that from its harvest, production and consumption is linked to central rituals of the culture. The woman is in charge of selecting the corn and from childhood she is taught the different varieties. When the harvest arrives, the woman feels proud of the corn and carries the harvest as a sign of her ability to choose well the corn for planting.

147. *Iya.* Respect the spirit of Nature. *It means understanding that everything has life with spirit, showing respect, and asking Nature for permission.*

For the Guaraní culture, everything in Nature has an Iya spirit (owner), which exists harmoniously to protect, share, and teach all those who choose to follow the perfect path. Life is a constant journey between the world above and the world below, where the Iyareta make their presence felt to unite what is above with what is below. Therefore, we are conscious people of life, we have much respect for what is not seen and we communicate with the spiritual beings of Nature. Mother Earth is the giver of life, so we have to know how-to live-in harmony, respecting her; because if Mother Earth gets sick, we also get sick.

148. *Iyambae.* To be a person without an owner. *It means being free, just like the wind, which is also free—it is the manifestation of rebellion.*

It is to be free and live without ties or borders and should be understood within the framework of self-determination, self-government and territoriality, which is the establishment of political decisions on the use and management (administration) of natural resources in a sustainable manner through full freedom without compromising the development of the future generation with full sovereignty. On the other hand, in the organizational sphere, the *Iyambae* is an essential feature for the Guaraní political organization, understood as the existence of authority without coercive and stable power, which cannot allow the existence of social division. This principle means, for the Guaraní Nation, to live in full independence, without slavery or any kind of servitude.

149. *Mborerekua.* Helping and sharing with everyone. *It is mutual solidarity among community members, giving and receiving without creating obligations of repayment.*

It is understood in complementarity with abundance, equality, equity and brotherhood; as well as solidarity and generosity towards others. It is the mutual solidarity among the members of a community, giving and receiving without creating obligations of restitution. On the other hand, this solidarity must be framed in the establishment of mutual work and equitable retribution (in its social, cultural and economic scope) and from which, the nation will be strengthened and consolidated.

150. *Mboroaiu.* Living with moderation. *It means having internal harmony to coexist in community and with Nature.*

Originated in the social unity, as the effective love made action with the purest feeling of the Guaraní heart or fellowship and feeling towards the neighbor. It is to have internal harmony to coexist in community and with Nature, it is the love to live with respect and measure to preserve life. *Mboroaiu* is the love for others represented by *Yopareko* (solidarity) and *Yopoeipi* (reciprocity) among all as one big family. It is to feel love for Mother Earth and coexistence among all beings, it is to help the conservation of life.

151. *Motirö.* Working in community. *It means learning and teaching together, sharing the effort.*

It is the custom of collective work and is done mainly for the benefit of the community. It usually begins with a formal oral invitation to attend. The Motirö is carried out in a festive atmosphere where there is no lack of jokes and witticisms and of course a good meal. The food is prepared by the woman owner of the house in the company and collaboration of the other women of the community. The Guarani does not want to work alone, he likes to invite and be invited. The agricultural work done in Motirö are: forest clearing, intense harvests, also when other works of construction of houses, cleaning of gaps and erection of fences are made.

152. *Tekoipi reta.* Recognizing our origin. *It means being aware of our existence as part of Nature.*

It is the close relationship with Mother Earth as a whole and in all the essential aspects of the Guarani culture that together with others make up the primitive and ancestral culture. In the recognition of our Guarani essence, we find poetry, music, philosophy and praxis. To enter into this knowledge with the permission of our Iya reta, is to make possible the encounter with our ancestors for the enjoyment and use of new generations.

153. *Yandereko.* Living in harmony. *It means being, thinking, feeling, and acting in a way that allows coexistence among all and with Nature, without causing harm.*

It is the way we see everything; it is what we are with each other and with Nature as part of a harmonious life. It is the way of living life; it is the most beautiful thing about us. Our Yandereko maintains the mutual coexistence and the social, cultural and economic integration of the nation. This respect is in accordance with our cosmovision in the following aspects: political-organizational, form of government, way of thinking, way of seeing reality, way of constructing a vision as a people, original authority, etc. There are no above or below, we look where the sun rises, there is only forward and backward. Life is cyclical and we are always in the present and we look ahead. On the other hand, this principle, which today forms the structuralism of the Guarani world, is found in the Arakúa, which is transmitted through the Ñemboe or Arakúa (learning process)

and by the Arakuá iya ireta (owners of wisdom) so that future generations will always keep it in mind, as the basis of this society.

154. Yekuaku. Knowing how to restrain oneself. *It means understanding and accepting natural limits for the continuity of life.*

It is to abstain and avoid doing, it is to allow oneself to rest and regenerate in order to continue on the path, knowing how to accept the natural limits of life, because there are things that one cannot have, even if one desires or wants them. To take care of life we must know how to forbid ourselves, everything has a natural limit. Besides, in every change there are "rest times" necessary to preserve life. To prohibit oneself from something is necessary to follow the path of life, it is necessary to rest in order to re-energize oneself.

155. Yeyora. Freeing oneself to be who we truly are. *It means having one's own thoughts and reclaiming our essence.*

Understood as the symbol of survival and struggle of the Guarani Nation, it is to free ourselves to live without barriers or borders; thus, this principle is fully related to the Iyambae, for the establishment of a territorial space as Ivi maraei (land without evil). Yeyora is to free ourselves to be ourselves, it is to return to be with our own thought and to recover our essence. It is to free ourselves from slavery, from other people's thoughts, it is the freedom to think, to be and feel as Guarani.

156. Yomboete. Walking with respect among all. *It means coexisting with our ancestors and with all material and spiritual existence.*

It is the respect to the ancestors and to our Yandereko (way of being), it is the affection among all. It speaks of one towards all existence, teaching and learning. In the Guarani society, it refers to the relationship of respect between one and the other, which is applied both internally and in the environment. Understood, within the framework of mutual coexistence and integration, as respect, consideration and veneration towards those who compose life. All this must be based on honesty in a transparent way to allow a dignified life. Yomboete is to educate and correct to live well, it is born in the family and is

demonstrated in the collective coexistence in the big family and with Mother Earth. The Yomboete speaks of you, it shows what you really are.

157. Yopoepi. Taking care of one another in life. *It means ensuring that everyone and everything is well, as one single family.*

It is living together as one family, where we support and care for each other, we are not strangers because we share the same space and time. It is manifested in the respect for the values of coexistence, exchange of products between people without expecting anything in return, but also this value takes into account Nature when respecting the Iya reta (owners of Nature). It comes from Mboroaia, understood in the framework of social unity, mutual coexistence, solidarity, honesty and reciprocity. It is also the detachment or passing from hand to hand of material goods for the good or benefit of the co-inhabitants of the same place; in other words, it is the common usufruct of the goods obtained by one or several families or the community or the organization in favor of all. This principle is an important value, without which it cannot be considered Tëtara and will not be if it does not practice the Yopoepi. This action of reciprocity, goes according to the possibilities of each one or each family, even if it is only to offer the Mboupa (visitor) a place to spend the night.

4.13 Codes of Living Well: Guarasu'we

158. Jori jori. Rejoicing in life. *It means sharing with others, walking the path together to live well.*

Joy is enough for everyone; it is contagious and shared. The tserori (joyful, happy) is shown by sharing food and drink with the whole community every day. To be and to be happy, tserori, se-r-ori-yera is the way to be thankful for life and for all that we can share all and among all equally, it is the way to walk the path to live well among all. The Guarasu'we people celebrate, every June 24, the community celebrates life in a big way and offers the best they have to the whole community and visitors from other communities. All the preparations for the feast are done together, in a united way they prepare a common pot (dee), chicha (köwi), rice bread, (arui) fish (wakary) and other bush meats.

159. Mukadi. Giving thanks for the wisdom of life. *It means being aware of what Nature provides for life.*

It is the essence of the nation. Nature gives us everything we need to live, food, clothing, house and more; but it is hard for Mother Earth to generate life, that is why we must take care and make good use of everything she gives us and not waste it. Nothing is lost, it is to be conscious with life and not to consume if it is not needed and to take good advantage of everything that Nature gives us. The Guarasu'we people collect the asai (dudi) and make refreshment from the fruit for the family and the community, they use the palms for the roof of their house and the branches are used as a broom for cleaning, the stick of the asai (dudi,) is used for fencing the houses, so nothing is lost, everything is valued. The life of the bari, bira, ibira is sacred, everything that surrounds us in Nature has life and has, (spirit of the forest) múwo spirit and that is why we must take care of it, love it and protect it.

160. Oromuma dane. Working together. *It means building life in brotherhood to ensure everyone's well-being.*

Work is joy, it is the way to be joyful and a time of sharing and building among all the brothers and sisters. The dane tserori allows each brother and sister to work for the good of the whole community, so that no one lacks anything. The Guarasu'we people shared the work among all, a group of women was in charge of preparing the dough for the rice bread and let it rest, in the early morning of the next day, another group of women was in charge of baking the rice bread and serving breakfast to the community; then, a group of men went hunting and others worked the chaco. At the end of the day, they shared food and chicha, everyone worked and had equally, no one lacked because everyone worked for everyone. Tubisa daneyi edo (united) we are stronger and we can work with joy, one cannot do all the work needed to live well.

4.14 Codes of Living Well: Guarayu

161. Mba'e mo'a. Understanding Nature. *It means knowing how to listen to and comprehend Nature, as everything needed to live comes from it.*

It is to always be attentive to the times of planting, harvesting, gathering, hunting, fishing, etc. and to notice any change. For example: 1) the path of the viper shows where there is water, 2) you should not sleep heavily because you have to be alert and go outside to see if there is something out of the ordinary, 3) when the earth is frightened by falling trees in the bush, this indicates that something bad may happen and you should be alert and 4) you should always have your canoes ready because you may need them to save yourself from the water. By understanding Nature, you know how to take care of it and you know what is going to happen to take care of your family and community.

162. *Ndiyai va'e.* Being free, without an owner. *It means living in peace and tranquility, belonging to no one and submitting to no one.*

We are a nation of Ndiyai va'e and autonomous, who do not need to subjugate others or accumulate things to be well because the Vi'aretesa (joy) of men and women comes from Nature that gives them everything and from the existence of a supreme being (the grandfather) who does not enslave. In the past, they used to run away to the bush and the karai (white people) called them lazy because they believed that they ran away not to work, when really what they did not want was not to lose their freedom. There is no word "dominion" or "slave", because they have never been slaves and they have faced the karai, to make their freedom respected.

163. *Oyemondugwe va'e.* Complementing each other for life. *It means uniting in our differences, complementing each other to improve life's tasks.*

We need each and every being to live well in community. In the housework, the activities are complementary, the man brings the food and the woman cooks it, both do their part, they help each other to eat in the family. In the Guarayu Nation, corn represents Yande Ramoi (Grandfather) and yucca represents the Yari (Grandmother), both are complementary to make kaviï (chicha), that is why chicha is a sacred drink and is drunk in the tokai (sacred place). Neither the yucca nor the corn should be wasted and in the chaco it must be kept clean, if it is wasted it will no longer have a good harvest and may disappear. Chicha is an important and basic drink for the Guarayu people.

164. *Porandusa iyar upe.* Knowing how to ask permission from the owner. *It means showing gratitude and respect for what is received from Nature to live together.*

One must ask permission before hunting, fishing, or engaging in any activity in Nature. Not just anything can be requested—only what is necessary to live—and nothing should be wasted (Ndayamombukai). For example, corn is sacred because it represents the creator of the world (the grandfather) and must not be wasted. Similarly, cassava represents the woman (the grandmother). When harvested or pulled from the ground, everything must be gathered, leaving nothing behind, as leaving even the smallest piece may result in no yield in the next planting. Before going hunting, permission must be asked from the guardian of the forest; otherwise, the hunter may become lost. The same applies to overhunting or overfishing—if one abuses these activities, they may go mad. Only what is necessary for survival should be taken.

165. *Teko piasu.* Knowing that everything renews. *It means understanding that life repeats or returns each time; it does not end, nor is it unique.*

Life is constantly renewed for all of Nature and for the human being. The Teko Piasu for the Guarayu Nation is repeated every year, on June 24, with the appearance of the constellation called "Piangi" (major bear) at 4:00 am. The Piangi represents the creator of the world as a child, so it is the day of renewal of life with new energy and new strength. In the early morning and with applause, the Piangi is asked for strength and courage, to remove laziness and that children grow up healthy and strong. Every June 24, life begins again, the Iai (river) looks beautiful, that night is the coldest because it is full of energy and to be infected with that energy they must bathe in the river. The whole community goes to the river at dawn, to be infected by the positive energy for life.

166. *Teko raper.* Knowing how to transition into the new life. *It means continuing to live in this life and beyond what is known.*

It is the path one walks in life, a path that must be followed with joy and knowledge to reach the creator Yande Ramoi (grandfather), the supreme being

of the world. The journey of life has everything—gifts and obstacles that must be overcome to achieve Torivetesa (happiness). Fulfilling a good life can be difficult. That is why the Guarayu man must know how to use a bow and play music to advance and overcome difficulties. The journey begins in this life and continues into the next. The goal is to reach happiness with the grandfather, but while following life's rules: Ñepitiviisa (mutual aid), Yemboyoyasa (unity), Poromboeteisa (mutual respect), Porandusa (permission), and living in Teko vi'asa (joyful life). The people's memory tells that when a person dies, their soul must choose between two paths—one easy and one difficult. The Guarayu chooses the difficult path, full of obstacles. First, they must cross the river by speaking to the alligator. The person must jump onto the alligator's back and play music—if they know how to play, they can continue with the alligator to the other side. On their journey, they face many obstacles before reaching the grandfather, who offers them beautiful women for their happiness.

167. *Teko vi'asa.* Living with joy. *It means living in brotherhood and harmony with all living beings.*

It is to carry out all the activities of the day with joy and energy, without boredom. Joy is expressed from the greeting, we must always greet cheerful, because the greeting is an expression of brotherhood and respect for life. Teko vi'asa, during work is shown when everyone counts and laughs, when teaching and learning with enthusiasm and with a positive mind so that everything goes well and there is good production. In the family, during the meetings, joy is always expressed, to show that they slept well and woke up well. In the Guarayu world, one must always be cheerful to keep a young spirit.

168. *Yamongere'i.* Encouraging to move forward. *It means walking together, ensuring no one is left behind or alone.*

It is to worry about the other or the brother, to take care of him and help him to follow the path together with everyone, it is not to leave anyone alone and not to let him give up. It is to encourage each other to continue together. The community is built among all and can only be maintained if there is unity and Yamongere'i. In the bush, when someone is tired, we talk to them, we tell them that we are close by or we wait for them so as not to leave them alone, we encourage them to stay together. It is good to accompany each other and work

together happily, helping each other to carry the load, to cross the river, to look for him when he gets lost, no one is left in the bush, he is found.

169. Yande Arakwa. Thinking for ourselves. *It means living from our roots as a community of all living beings.*

We live according to our Yande Arakwa, we believe that everything in Nature has life and there is a superior owner. No one owns the land, there is no individual property, the land encompasses everything that exists Oime va'e ivi arve (what exists on earth) and is the work of a supreme creator (grandfather) therefore; the land belongs to all beings such as people, water, animals, plants, etc. That is why we must ask permission from the owner to have what is necessary for life. The arakwaviyar, (wise men and women) are important for the Yande Arakwa knowledge (our way of thinking) we should listen to them, respect them and pay them Poromboyeroyasa (obedience) because they are the advisors of life and they are in charge of transmitting our way of being. The wise men and women taught through stories and legends; for example, when hunting the *anta*, the person who hunts should not eat alone, but should share with the whole family and the community, after eating, the bones should be buried because it is a sacred animal.

170. Yekwakusa. Caring for life. *It means nurturing the lives of all living beings as one great family.*

Life is sacred and everyone must protect it, all things in Nature have soul and life, so everything is cared for and Yaisusa (respected) as another brother. In the Guarayu people, during the gestation period, both the mother and the father must take certain cares to take care of the development of the new life. The mother should not eat fish (palometa) because it can cause harm to the baby, should only eat small fish and should not look at the moon during the eclipse; and the man should stop hunting animals, should not mistreat the snake and should not eat meat with fat such as pork and others. The children cannot look at the eclipse of the moon, because the eclipse is a man fighting with the tiger and in that fight the man can bleed and that can affect the eyes of the children. During the eclipse one should cover the chicha, water and others so that it is not ruined, neither should one go hunting because the animals are fiercer, to take care of life one must know how to understand Nature. Currently, not everyone

cares for life, there is an invasion of development to produce and sell, there are things that are criminal and that will do irreversible damage to Nature. We must be more cautious; we should not sow for the sake of sowing at the cost of the destruction of the ivi (land). Now that the world is in danger, we must look back to the roots to find answers to life.

171. Yemboyoyasa. Being united. *It means living in community, sharing so that everyone is well.*

It is to stay together and live in community, if there is no unity there is no community. One must be together to go hunting big animals, to have a harvest and to build a house because one cannot do it alone. To be united is also yamongere'i (to encourage the other) and not to abandon him. For example, in the hunt not everyone hunts, so those who have hunted give to those who have not hunted anything, so that everyone has meat to eat with their family. It is more than just sharing; it is making sure that everyone is well. Individualism causes poverty, the community makes sure that everyone is well, that everyone has what they need to live, that is why without unity there is no community. For unity it is important to have a leader who leads and helps and maintains unity; the leader must be one, there cannot be two or three because that destroys and divides unity.

4.15 Codes of Living Well: Itonama

172. Guaroyane. Protecting the soul. *It means defending life itself from the immaterial, through dialogue with the whole.*

The culture, the language, the teachings must be protected, because if we lose the memory of what we are, we lose our soul, which is the essence of what we are. Our spirit is manifested through our culture, it is the heart, it is the center, it is our Guaroyane, it is the pillar of our people. It is so essential to our true being, that through our soul our bond with all forms of life is preserved, the recognition of the similarity between beings is preserved. The Guaroyane is represented by a saurian, ancient as our culture, strong, wise, brave when it defends. He helps life. He is the one who protects the lakes, without him, the lakes dry up and all the life that inhabited them dies.

173. Ochocosno. Listening to Nature. *It means acting with order, at the right time and place, without disrupting Nature's life.*

The dialogue between man and Nature is a practice that allows us to relate, to understand, to connect with our origin. The Itonama grandfathers and grandmothers listened to the signs and read what Nature was telling them, they advised them when it was time to do things, when it was going to rain, when there would be a drought. But for this there is the need to know how to establish a relationship with Nature. When you know her and observe her, communication with her begins, and when you listen to her, she speaks to you, shows you, gives you signals and shows you when to do what, and in what order so that we do not lack food, she gives us what we all need and she has her production times. Understanding the order, time and place is important to be able to continue living together without altering or destroying the same cycles that allow us to continue with life.

174. Sijni'que. Not to forget what is ours. *It means remembering who we are, where we come from, and with whom we share life.*

It is what is ours, it is our culture, our blood and our soul. It is what makes us a people of the culture of life. We have been formed with the wisdom of Nature, we live with our brothers and sisters, forests, animals, water, earth, and stars as equals and we have cultivated the knowledge to be able to continue living together in harmony. We do not forget what we are, we are beings of light and we come from a whole. We are bearers of true millenary knowledge to live in harmony among beings of life, taking care of the integrity of the cycles of Nature for all.

175. Uguayo. Understanding the time of life. *It means knowing that in life, everything returns, nothing is lost, it is eternal.*

It is understood that there is a flow of life, that it returns and nothing is lost, based on the understanding that everything in Nature is connected and in constant and eternal movement. But, although everything is renewed and returns, it must also be understood that renewal and return has a time. In the community, we have an understanding of time, for example, if someone is sick you can take medicine from the bark of a tree by wounding it, and if somebody

needs more medicine, it is possibly to get it from another tree because it cannot take it from something that has not yet healed and needs time to return. Another example is the way the land is worked. It is worked in certain seasons, little is cleared in years, because it is understood that everything has its time, and that when we work, we leave wounds in Nature, in its plants, in its forests, in its trees, and one has to give it time to heal, we have to respect it and be grateful for its wounds by giving life to the rest of us. We must ensure that everything follows its flow of life, that it returns, that it is not lost and is eternal, we must learn to respect the time of life so that we continue to have what we need.

176. Yucaje na. Sharing energy among all. *It means driving life forward with one's own material and spiritual strength, in complementarity with others.*

All life is composed of pure energy, forests, trees, animals, water, stars, everything, but everything has energy. This is the energy that drives everybody at every day to walk together on the path of life. This life-giving energy that is in everyone flows among us, and we must let it continue to flow, nourishing and renewing us. In the forests this knowledge is seen as one of the natural cycles. When we are born and feed, we are taking energy from the fruits or animals to continue living, and when we die, we must also return the energy back to the earth, so that it continues to produce more life for the rest. If this cycle of energy is interrupted, we also lose the energy necessary for others to continue living. Yucaje na, means to share the energy among all, understanding that to the extent that we have it we must also take care of it, distribute it, and in the end also give it back.

4.16 Codes of Living Well: Joaquiniano

177. Riatmala. Recognizing that life has immaterial energy. *It means knowing that everything has a soul that is eternally renewed.*

It is to know of the existence of the spiritual that is intertwined with the material and is in reality the pure and eternal essence of life that is constantly renewing, learning and growing. It is the conscious part of our being, the true part of what makes us light and what will never enter into denial with integrity. Everything in Nature, rivers, trees, animals have their own soul, which are also guides and

protectors from whom permission is asked before hunting or fishing. That is why everything in Nature is sacred, because inside every living being there is a soul and it deserves love, respect and care.

178. *Sorotchi.* Walking the path of life. *It means knowing how to live in community across all manifestations of life.*

The most just and true way of life is that of the community where we live together with all our brothers and sisters. We live together in a family composed of the people, the chacos, the animals, the fish, the rivers, the land and forests, the moon, the sun, the stars, the wind and the rain. Within the community, life is shared by all and cared for by all. There is an interdependence, where each form of life works in a cyclical balance that is constantly renewed and allows at the same time to travel the path of life as a whole. It is therefore important to know how to live all together taking care of the integrity of the cycles, that is to say without destroying the forests, without depleting the land or water, without taking more than the limits of Nature, being aware that we all also need to continue living.

179. *Taskánube.* Knowing how to share. *It means giving and receiving, generating harmony for the reproduction of life.*

One of the strongest values in the community is to know how to share, not in equal quantity but according to what is fair and necessary for each of the parts. Within a community of life, each one needs the same in the sense of the essential, such as food, a safe home, water and others, but within the common needs there are differences. Thus, the exchange between what one gives and receives is in relation to what is needed to live with dignity. In the community when one hunts, fishes or collects food, one takes and shares with everyone so that no one lacks. If there is someone who has less, then that person should be given more in order to create harmony in life. This also applies to the rest of the living manifestations, forests for example have needs such as their home, food, water, and just as they feed and protect us, we must guarantee, give them a worthy home taking care and protecting them to maintain the spaces for the reproduction of life.

180. Veknube. Knowing how to dialogue for life. *It means learning and teaching the wisdom of Nature, the elders, and the ancestors.*

The indigenous communities have always had a home in Nature and have maintained the ties that unite us with all living beings, making us brothers and sisters of life. In this coexistence with Nature, we have also learned to establish dialogues to understand the order of life, its time, spaces and cycles. The learning through time has made the coexistence harmonious, where everything happens just where and when it has to be, the rupture of this order is what tends to generate chaos and destruction of the life of all, under the understanding that we are all connected in some way. All the wisdom contained in the original communities are life lessons to live in harmony with our environment and with everyone. This knowledge is transmitted from generation to generation by our grandparents and ancestors through dialogues, dance, songs and in our cultural practices.

4.17 Codes of Living Well: Kallawaya

181. Ajayu. Knowing how to live from the spiritual. *It means recognizing that all living beings have a spirit, which is the force of life.*

For the Kallawaya people, the human being is formed by: the jatun ajayu, as a force that gives us the capacity to think, move, etc.; the juchui ajayu, which is the psychic body; and the physical body, where the ajayus are found. Illness comes when one of the ajayus is lost. When we lose the jatun ajayu or the juchui ajayu, the life force is lost and this is manifested with sadness and symptoms of fever or body aches, this means that the human being has lost his unity and therefore has lost his health. In this sense, people should live daily seeking the unity of our body with its ajayus, and transmit this knowledge from generation to generation.

182. Ayllu. Living in harmony. *It means coexisting with everything that exists in Nature and beyond Nature, because everything has life.*

For the Kallawaya people, a good life results from the harmony between the different types of ayllu; the ayllu "cosmos", the ayllu "Earth", the ayllu "Community" and the ayllu "Body". The ayllu "cosmos" contains the other

types of ayllu, and within it, everything exists in relation to everything else, and everything that exists has life. Thus, what happens in the ayllu "community", affects the ayllu "earth" and vice versa; likewise, what affects the ayllu "body" of the territory, is also expressed in the ayllu "body" of the people. For example, if abortions, adulteries, etc. happen in the ayllu "community", at the same time hailstorms, drought, floods, etc. happen in the ayllu "land". In this sense, the well-being of the community and the good health of the population depends on a harmonious life among all the types of ayllu that coexist in reality. Therefore, the community must live seeking harmony through different actions, festivals and rituals; living in harmony to achieve the Sumaj Kawsay in the community.

183. *Ayni.* Giving to receive. *It means living in reciprocity among human beings, with Nature, and with the spiritual world.*

To generate harmony and balance in the Kallawaya people, human beings must live in reciprocity, exchanging strength and knowledge. All the activities of the Kallawaya are organized on the basis of reciprocity (agricultural work, festivals, rituals, charges, healings, etc.). From this principle, the healing of diseases performed by the Kallawayas cannot be commercialized, it is a matter of giving in order to receive. If we begin to think selfishly only about money, and we make health a business, this has its consequences, it means that we will generate an imbalance in society and we can get diseases and climate problems that harm production.

184. *Machaj.* Living as one big family. *It means respecting and accepting the differences among all living beings, seeking collective well-being.*

For the Kallawaya it is important to live as one big family; we should all treat each other with respect and affection, accepting and respecting our differences. Not only among members of the Kallawaya people, but also with outsiders, we must treat others as if they were our brothers. The well-being or Sumaj Kawsay is expressed, not only in the health of people or in the good production, but also in the good treatment among all, in the respectful and affectionate coexistence that we have among all.

185. Muyu. Knowing how to rotate life. *It means maintaining balance in life by doing everything at the right time and place.*

Pachamama sustains life, and our existence as human beings depends on her. We must also understand her as a living being with ailments and illnesses. To care for life, we must nurture the fertility of the earth. Muyu is an agricultural practice that involves rotating crops and alternating planting areas to avoid exhausting Pachamama. Similarly, if we want to maintain harmony in society, we must also practice muyu in the exercise of traditional authority. A person who has served as an ancestral authority must step aside for another; they should not cling to the position. Just as the same crop (species) cannot be planted continuously in the same plot, the same person cannot continuously hold a position of ancestral authority.

186. Q'antu. Preserving identity. *It means safeguarding ancestral knowledge and wisdom to live in harmony with all.*

It expresses our Kallawaya identity and the connection with the ancestors. The sounds of the Qantu call the Ankari, which is the spirit of the wind and owner of the sacred places. The Ankari is very important for the Kallawaya people because it collaborates transporting the ritual table to the corresponding deity, also, it helps dispersing the clouds when it is necessary to calm the rains for the agricultural production. Through the music of the Qantu, we dialogue with our ancestors (machula, awicha, apu, etc.) to maintain the harmony and unity of the community and the body, therefore, the music and dance of the Qantu is healing, mainly cures sadness. The Qantu teaches us to value our Kallawaya identity and to continue preserving the ancestral knowledge and wisdom of our people; in our identity we find the strength and joy to live in harmony.

187. Yachaq. Nurturing life. *It means caring for both material and spiritual life by engaging in dialogue with Nature, which gives life, and with the ancestral guardians of life.*

It is the good order in the different types of ayllus and is dedicated to watch over that order so that diseases do not appear in the population, nor damages in the production; and in case they occur, he knows the rituals and actions to recover the harmony and good health in the community and in the people. From his

knowledge, the yachaq is able to identify the correlation between human diseases or anomalies (ayllu community) and natural diseases or anomalies (ayllu earth); likewise, he is able to identify which deities are involved. Once the yachaq identifies the problems that would be disrupting the harmony, he puts into practice the rituals that circulate the blood (life), the unto (strength) to recreate life, thus restoring harmony to the three types of ayllu, which coexist in the cosmos: the ayllu earth, the ayllu community and the ayllu body. The yachaq is a sage, a guide recognized by the community, who has reached this title after a long process of learning from the elder sages, from the observation of his environment (stars, moon, clouds, plants, animals, etc.) and from his own body. Not everyone gets to be named yachaq, but it is important that we all learn to live as the yachaq do; learning from the grandparents, from our environment and from our body, always seeking harmony among all.

4.18 Codes of Living Well: Leco

188. *Baba bitaka.* Being a strong person. *It means having the wisdom to lead community life with authority and respect.*

It is equal to walk and lead the people by example, courage and knowledge, is the whole person, is the complete sage. It is the responsibility entrusted to the authority, to the Baba Bitaka, to make decisions for the good of the community. In this sense, as a response and support, the community is the one who accompanies the management, respecting his mandate, his creativity and ability, valuing the activities for the joy of all in the village. The Baba Bitaka, as leader of the community is the personification of the community, of all life, is not the individual, is the community, because it leads reproducing the norms and values of the people. It is to have the honor to lead the community life, with wisdom, authority and respect.

189. *Chilchisich bat.* Giving thanks for abundance. *It means celebrating Nature's fertility and receiving its gifts for the well-being of all.*

It is to serve Nature by dancing, laughing and playing in community. It is the communal feast of abundance, where we all dance with Nature. It is to give thanks by sharing everything, where the fertility of Nature is ostensible in the

communion between the community and the fruits granted. It is the celebration of fertility, that is why we dance and play with the abundance of fruits. Chilchisich Bat is the reception of the fruits of Nature for the recomposition of the physical energies and the spiritual harmonization with the totality of life. It is to celebrate what Nature has given us for the life of all.

190. *Kuirasich tech.* Caring for everything that has life. *It means coexisting in community with Nature, where everything is life.*

It is to conserve what makes us live, the place where we live and all the lives present in it. Like the territory and its biodiversity. It is to be happy with the animals, the mountains and the rivers, living in community with Nature, where life belongs to everyone, where everything lives. Kuirasich tech, to take care of everything in life, because everything is life, if we go to look for our food we must ask permission to Nature, it is not to destroy, nor exterminate, the forest, the rivers, the mountains, nor the animals. It is to receive from Nature according to its laws, according to its rhythms. That is why there is a time for fishing and hunting.

191. *Lamkasno.* Working equally. *It means sharing efforts equally among all, according to what is needed for life in the community.*

It is to do things under equal conditions, where there are no subordinate relationships, where everyone works thinking about the welfare of all, in the life of the community. It is the shared effort according to the community and family needs. Where work is reciprocated with the retribution of the fruits necessary for life. Lamkasno is the communion of work, a sharing of energies for the continuity of community life. It is also the activity where all meet, where everything comes together. A meeting between physical and spiritual life, as work is a ritual of gratitude to Nature. It is the collective manifestation to promote the path of life, where all members of the community share the same effort to give continuity to the reproduction of all life.

192. *Wech yuja.* Walking carefully through life. *It means living without causing harm to anyone or anything, knowing when, where, and how to act.*

It is to walk responsibly in life, where everything has a space and a time. It is to walk respecting and listening to the manifestations of Nature, who warns us of the dangers and teaches us the cares of life. Wech Yuja is to limit oneself from the excess of life, where human activities should be carried out in harmony with the cycles of physical life and spiritual life. This implies living according to the norms of community coexistence where no harm can be caused to anyone or anything, it is also to live respecting the laws of Nature to know when, where, how to do and be in life. Wech Yuja is the teaching of how to move forward in life.

4.19 Codes of Living Well: Machineri

193. Ginnikaklu. Giving and receiving in balance. *It means sharing everything among everyone—not just material things, but also feelings.*

It is about sharing activities such as work, sharing food, sharing the fruits of Nature—sharing everything among all. Ginnikaklu is walking through life with responsibility, walking alongside others, with the community, walking together, as we are taught to share with one another. Ginnikaklu is being on the right path, because through sharing, life itself is cared for by all (Kamchipga).

194. Gipxaletkaklu. Working together. *It means sharing the community's energy for the well-being of all.*

With Gipxaletkaklu working becomes a party, it becomes joy, where everyone shares what they have (Ginnikaklu) such as food and energy. To work in company to be together and with joy, to work taking care of the place where one lives (Wiyawaka). Gipxaletkaklu, is to understand that work is not an obligation, but a joy, a party, an accompaniment. Where the family and the community are dignified, where Nature and people live together giving their energies.

195. Giswaji. Bringing order to life. *It means organizing the great community, where everyone lives, for the nurturing of life.*

It is to put everything in order, it is to order time, it is to order the large community, where everyone lives, where all lives are present, it is to order

everything that has life. Giswaji is to order the life of the family, it is to order the life of the community, one must know where and when to do everything that has to be done, one must not let oneself be carried away by disorder, nothing can be done with disorder. It is necessary to order the times and places for life, so that nothing is missing, because everything is ordered in Nature, the life of the plants and animals is ordered, the water is ordered, it is necessary to respect the order of Nature to walk in life (Kochmalotone). Without order one does not live well, if there is disorder everything is bad, everyone is bad and that is the end of life.

196. *Kagwapirlu.* Not destroying what gives life. *It means doing things in moderation, taking care of existing lives, knowing that everything in Nature has limits.*

With Kagwapirlu, one should not destroy plants, animals and the living space of other species. Kagwapirlu, is to do and walk through life avoiding excesses, getting things according to our needs, because everything has a limit in life. Not to destroy is to walk with respect and care to the big house (Wiyawaka) which is Nature. With Kagwapirlu, we must change our thoughts and feelings to not see Nature as a marketable good, because life depends on it.

197. *Kanshinikanuru.* Being an integral person. *It means having the wisdom to walk through life with order.*

It is the person of integrity with values and principles, it is the exemplary person. The Kanshinikanuru is the person who must guide, who must lead. He is the person who must put order in life (Giswaji), so that everything follows its course, so that nothing is altered, to watch over the good of the community, of the family and of the big house. To guide oneself in life and guide the people, one must be Kanshinikanuru, be a good and principled person, be an example of life for others. At the moment of choosing the leaders, the authorities of our people, we must think of a Kanshinikanuru, because the life of the community will depend on her. With Kanshinikanuru, we must all be wise people to be always prepared in life, and thus walk with the example before the community.

- 198. Kochmalotone.** Having respect for everything. *It means asking for permission, engaging in dialogue, and communicating with other human beings and all living beings in Nature.*

It is to walk in life respecting the life of all, it is to walk listening to the messages of the ancestors that point out the right path, the path of respect and truth. It is also to dialogue and communicate with the other living beings of Nature so that they can guide us, since the source of life is also in Nature. With kochmalotone, we must live with respect and in community with Nature. And this is to know how to ask permission to carry out our activities and to know how to be grateful for all that we have. With kochmalotone, we walk with respect to talk with Nature, to ask permission (Wgirukotjeru) and thus have the fruits so that everyone can live. To respect Nature is to respect everything that has life, if Nature is respected there is life, Nature gives life. To walk in life with respect is so that everything goes well in everyone's life.

4.20 Codes of Living Well: Maropa

- 199. Aijenrhu.** Being part of life communities. *It means coexisting with all, recognizing that human beings are part of Nature.*

The Maropa Nation is part of a community composed of all living beings, the forest, the rivers, lakes, all the animals and plants, the stars, the wind and the rain. We know that without Nature we cannot live, and that we all depend on the life of others. We live in the company of the spirits that inhabit our environment and are also part of our home. Living in community and being part of it means sharing our home, food and all that we need so that we are all well, is to distribute among all without abusing anyone. We cannot exploit Nature, or hunt and fish in excess, because it is an abuse and, in that situation, we only look for the individual which is the opposite of the community. Nor can we pollute, because we must think that all living beings deserve to live free of harm.

- 200. Eishebhe.** Knowing that everything has its time and space. *It means having the wisdom to understand that every action has its moment and place.*

It is to understand that there is a synchronization of actions, their causes and effects in a certain time and space so that there is a balance of actions that lead us to a harmonious life in community. Nature teaches us that everything has a time and a space, a time and moment to be born and another to rest; one to sow and another to harvest, a time of sun and another of rain. Animals know when to migrate, turtles know when and where to lay their eggs, yucca knows when to bear fruit, the moon tells us when to sow and when to harvest. It is necessary to maintain the knowledge of the moments and time of our actions, otherwise all that synchronization that leads to the existence continues in its cycle is put at risk.

201. *Jana.* Giving thanks for Nature's food. *It means living a healthy and wholesome life with what Nature provides.*

Nature is like our mother, she takes care of us, protects us and makes sure that we lack nothing material and spiritual. She makes sure that we have the necessary food to be healthy in our material and spiritual life. All the food that is given to us in a natural way, nourishes our body, is free of toxic substances, is healthy and keeps us healthy and healthy to continue working and contributing to the life of others. It also nourishes our spirit, provides us with forests that give us peace, sounds that transform into music and soothes our mind and soul. It creates an environment free from the stress and pollution of the cities, where we can grow in a healthy way in our thoughts and in our hearts.

202. *Kueda.* Dialoguing for the good of all. *It means knowing how to communicate and listen to one another to walk together in life.*

It is to understand, comprehend and learn from the exchange of information through words, sounds, energy or signals between people in the community, animals, plants, rivers, forests and everything that has life. Dialoguing allows us to communicate in order to understand what is needed, what we can do to make others happy, what needs to be done to protect and take care of. When we listen to each other, it is then that we can reach a consensus where everyone is in harmony, everything is in balance and where we can all walk together on the path of life without leaving anyone behind.

203. *Má te menabheme.* Always living in balance. *It means having the wisdom to take only what is needed, in just the right measure.*

It is to be aware of the number of resources that exist in time and space, and to know that this amount is for everyone. For that it is necessary to understand Nature and know that it gives us food, a home, water and everything we need, but that it has to be shared with everyone. For example, when it is time to harvest fruits, we must understand that only a certain amount is for the people, another amount is for the birds, another amount is to be returned to the earth. The amount needed and for whom is known when one learns to observe the environment, when one observes and understands that we all need to continue living. When one learns, when one sees the totality of life, when one looks at other beings, one shares and has in fair measure what is needed, without taking from anyone the sustenance that allows to continue living well.

204. *Mimi enei.* Knowing that words has power. *It means understanding that actions align with what is spoken.*

The vibrations produced by the sounds of words have power and therefore it is something that manifests itself in the material. That is why, when we dialogue, we must choose the right words, what we say and how we say it have an impact either positive or negative and are important to reach agreements that influence at the same time our environment. On the other hand, it is important that the word is respected and honored so our actions must be consistent with what is said or agreed. In the Maropa people, the word is law and it is fulfilled to the fullest, turning us into men and women of integrity. For the fulfillment of the spoken word, it is not necessary to sign written documents, since in the communities when one does not comply one is not worthy of being recognized.

205. *Mumrhu.* Working without destroying life. *It means knowing that there is a time for production and a time for rest, allowing the land and all living things to recuperate.*

It is understanding how to work without destroying life, having the necessary knowledge to gather materials, harvest fruits, hunt, fish, cultivate the land, and manage forests and water without disrupting the natural cycles that allow life to continue. In the community, work is carried out with respect for the principles

and techniques passed down by the elders. Work is dignified because it is done with respect and consideration for Nature's rhythms. It is important to work without exhausting life: seeds should be planted with heart and gratitude so that the harvest is bountiful; hunting and fishing should be done with respect and appreciation for the animals that give their lives so that ours may continue; and materials for building homes should be collected with care. All work is shared within the community, where everyone helps and contributes to lighten the load. Work is done only when the time is right, and then the land, the forest, and the rivers—and their creatures—are allowed to rest and regenerate so they may continue nurturing life.

206. *Nimembishime.* Living from the soul. *It means having unseen energy that sustains material life.*

It is the energy of the soul. It is an energy of love, understanding, empathy and solidarity. It is the energy with which we find ourselves and recognize ourselves in our brothers and sisters. When we live from that energy, we leave aside individualism because we realize and feel that we are all the same, we are the same and made of the same elements, and only from that energy we can live together in harmony without selfishness, but rather from a look of love. We can give and work for the common good, and take care of what surrounds us guaranteeing a life in peace and abundance.

207. *Puisa.* Enjoying life. *It means remembering the past experiences and living the present with joy to find the path to happiness.*

We live what is past and present. The past is true, it is something that lives with us, it is our history, it is what has formed us. What our ancients (ancestors) lived is the true life and what they left us is what we have and are now, that is why we cannot live every day without looking at our past because the past makes us what we are. We cannot make a chaco, cultivate the land, build a house, go fishing or hunting, without bringing to mind the knowledge inherited from the ancients in order to live today. Today we live the past of tomorrow, and our decisions today are what will dictate the new past of a new tomorrow, so it is important to always act with conscience and think with the heart to ensure a good time for all forms of life today and those to come.

4.21 Codes of Living Well: Mojeño Ignaciano

- 208. *Simena.*** Valuing Nature. *It means coexisting with Nature, which gives birth to and nurtures life in harmony and balance.*

It is to value Nature in its totality, the mountains, its rivers, marshes, streams, creeks, small streams, small rivers. From the smallest to the largest thing in Nature, because everything in Nature is important, everything has a reason and a purpose. We are grateful for the food that Nature provides us when we work the land, when we work the water. Its forests give us animals and fruits and materials for our homes. Everything in Nature works together to give us life. Being part of it, we coexist with it and we have to know how to do in Nature (Vituka-Vepiyaka) which also implies working without doing harm, because if she suffers, we also suffer.

- 209. *Vijaneakaka.*** Protecting life from all harm. *It means preserving the purity of the source of life—Nature—so that life may continue.*

It is taking care of life, taking care of the family, taking care of people, taking care of the land, the water, taking care of the forests, the animals and the plants. When something is contaminated, everything is contaminated, because we are all part of a whole. When someone in the family is contaminated, the whole family and the community is contaminated. When the water is polluted, when the land is polluted, when the air is polluted, when Nature is polluted, our body is polluted, because we depend on everything and we are part of everything. Nature is our life from before, now and after. When we need it for food we ask permission from the owner of that food, who is the owner or "jichi". When we take care of the purity of the family, the community and Nature, we all also keep ourselves pure, body and soul stay pure. Caring implies speaking, showing, teaching the good (Vimiturejirikaka) of life and for life, thanking Nature and the cosmos (Simena).

- 210. *Vikaiju'ekeneya.*** Knowing how to walk through life. *It means following life's path with the wisdom of Nature and the ancestors.*

It is necessary to see the direction that directs the life of humans, animals and Nature, of all as a whole. This life is expressed in tranquility, happiness

(Viurisamure) and community of life. It is also knowing how to walk thinking about the teachings of our ancestors and continue listening to Nature. Vikaiju'ekeneya, is to lead a life where no one forces anyone, there is no obligation, one lives in respect, and one has what one needs, there is solidarity (Vimikatakaka), and mutual help, one sees that no one lacks anything.

211. Vimikatakaka. Sharing for life. *It means ensuring that no one lacks anything in life and that Nature is not deprived of what it needs to sustain life.*

It means helping those in need—family, neighbors, and the community. It also means ensuring that authorities receive the support they need to lead and care for the community. When we say no one should lack anything, we refer to both material and spiritual needs. Help is given in the form of labor, care, food, understanding, and by listening and being heard. Helping does not require someone to ask for it or be in visible need; people, brothers, and sisters are known, understood, and helped even before they ask, because we are attentive to one another—we do not ignore or disregard each other. We perceive the needs of others as our own. However, Vimikatakaka goes beyond the people of our own community; it also means ensuring that Nature lacks nothing. It is about protecting animals, plants, forests, rivers, and lakes. It is also about recognizing when they need our help—providing nourishment for their bodies and souls through songs, gratitude, and deep respect for Nature (Vituka-Vipeyaka).

212. Vimiturejirikaka. Teaching what is good. *It means thinking with the soul and acting with the heart to avoid destroying life.*

What is good is what is natural; it is what is normal and comes from the heart. One knows something is good when it brings joy and when thoughts flow from the soul. Today, teachings are no longer good; people have been taught to be individualistic, to take more than they should, and to destroy everything. There is no respect, and suffering is present in the body, thoughts, and emotions. The teachings of goodness have been lost, and so has the clarity on how to continue walking the path of life (Vikaiju'ekeneya). It is essential to return to who we were—to our origins and to what is good. We must go back to the time when we were good to one another and with everything around us. That is why the teachings of goodness come from the elders; they come from the past because,

in their time, life was good. Everyone knew how to live with joy (Viurisamure), how to listen to one another (Visamakaka), how to respect one another (Vipikaucha), how to care for life (Vijaneakaka), how to ensure that no one lacked anything (Vimikatakaka), how to trust one another (Viurimuri), how to value Nature (Simena), and how to walk through life (Vikaiju'ekeneya). Vimitujirikaka means teaching what is good.

213. *Vipikaucha.* Having respect for all. *It means not obstructing anyone in fulfilling their rights and responsibilities in life.*

It means respecting one another as brothers and sisters, respecting family and community, respecting one's own work and the work of others. It means respecting one's own body, mind, and emotions, as well as those of others. Respect also involves listening to others' thoughts and engaging in dialogue. Vipikaucha is about having mutual respect. It means understanding that everything is alive. Just as we can converse and show respect to people, we must also recognize that animals, plants, water, and the land are alive and deserve our respect. We should communicate with them (Vijaneakaka), ask for permission before taking from them, and show gratitude when doing so. There can be no Living Well where there is no respect. We are all equal, and when we say "equal," we include people, animals, plants, water, land, and forests. We are all made of the same essence; we all feel and have a soul. With respect, we can coexist in harmony.

214. *Visamakaka.* Listening to one another. *It means engaging in constant dialogue among humans, with Nature, and with our ancestors.*

It is about understanding and listening to one another. It means obeying one another—children listening to elders, parents listening to family members—because there are values to uphold. It also involves listening to the entire community, including authorities and ancestors. Authorities must know how to listen because leadership is not about imposing but about guiding the community for the collective good. Listening to one another helps foster respect (Vipikaucha), because trust allows for open conversations and learning. Understanding and listening to one another also means listening to plants and animals. When we listen to forests, rivers, lakes, and animals, we learn. They give us signs and teach us how to live well.

215. Viurimuri. Living in freedom. *It means having trust in one another, knowing that no one will harm life or impose prohibitions by force.*

In the community, we live in Viurimuri. Trust translates into freedom—we are free to live without problems. Only those who have freedom can trust, and we trust because we are free. We trust our family, our community, and Nature. We trust that nothing will be lacking because we ensure that no one is left without (Vimikatakaka). Living in Viurimuri means living in trust, knowing that nothing is lost, no one takes advantage of another, and no one seeks to have more at the expense of causing pain to people, animals, plants, or Nature. We trust because we know that together, we do good for all.

216. Viurisamure. Celebrating life. *It means living and coexisting in harmony with one another and with Nature.*

It is feeling happiness, being joyful, and expressing gratitude for positive emotions. It is experiencing tranquility and fostering a strong family bond. Viurisamure embodies laughter and unity within the family. Everything surrounding the family—trees and their fruits, animals, rivers, lakes, forests, and fields—brings peace and joy. Living with joy means living in gratitude and in harmony with the family, where everyone listens to and respects one another—from the youngest to the eldest. The elder listens to the child, and the child listens to the elder. Everyone listens to one another (Visamakaka), strengthening the bonds of joy and respect.

4.22 Codes of Living Well: Mojeño Trinitario

217. Je'chu. Always seeking the truth. *It means feeling, thinking, and acting for the good of all.*

It is what allows us to be brothers and sisters to each other. We must reflect with our thoughts and search in our souls for the answer to what is true. The truth lies in life itself, that is to say that everything has life and that it is eternal. The people, the earth, the forest, the lakes, rivers, animals, we are all one and the same, different, but at the same time equal because all together we are life and that is the truth. When we are born, we forget the truth, we are born with our

eyes closed and when we grow up, we have to open them, we have to wake up and see with the soul, see with the heart to see with the truth. If we know this truth, then we take care and love the life of all, we love the life and the truth of the brother and sister, of the forest, of the water, of the animals, of the cosmos and we take care of the time (Tayerewo) and the place in its moment of existence and truth. One must seek the truth that is expressed in one's own life.

218. *Tachowra.* Knowing that everything returns. *It is understanding that life has no end; everything continues.*

In life, nothing is lost, and everything moves. We learn this by observing plants, forests, lakes, animals, and Nature. Everything follows cycles, moves, and returns—not always in the same form, but it returns. When plants grow, they bloom, and when the flower dies, it gives us its fruit, and within the fruit lies the seed that will once again bring a new plant to life. The same happens with people: our grandparents pass away, but they do not cease to exist; their soul, their being, also returns and is reborn, moving in cycles. Now is the time for what is good to return once more, for us to learn from the past, to look back and recover the lessons that allow us to live in harmony. We must reflect and see ourselves with truth (Je'chu), defend and care for all (Takunegenewo).

219. *Takochuchrawo.* Recognizing what is fair. *It means ensuring the common good, without anyone being above others.*

What is fair is an exchange, a state in equivalence to what is needed so that no one lacks, what is fair is given and received. Nature gives us life and what is fair is to give it back in equivalence. It gives us air and food, it gives us a home and tranquility and in equivalence we also give it what it needs, we give it its time and space with respect and gratitude. Fair does not mean a world of accumulation of some over others, or that people think it is more important their status as people over the forest or the lakes and rivers and animals. Recognizing what is fair (Takochuchrawo) is the natural thing to do and is easy to do when we see ourselves in the brother, being brother not only to the people but to the plant, the water, the earth, the stars, sun and moon, seeing ourselves in all. Fair is not the value of a coin, fair is to give what is needed regardless of the price, a value that was not set, but was imposed by few for all unfairly. Life exists in

a fair exchange of energy and labor where we all have what we need (Takomnukrewo) with respect and gratitude.

220. Takunegienewo. Caring for Nature with conscience. *It is ensuring that everyone has what they need to live in harmony with Nature.*

By defending our culture, beliefs, knowledge, we get to defend and care for all. We know that there are other peoples in the world with different worldviews, each people, each nation knows and knows how to relate to Nature and life, because we have lived and learned together. Our knowledge has been formed from the dialogue with Nature, with the earth, with the water, animals, it has been formed by talking and understanding what life is, always based on respect, gratitude, times of the earth, times of the water, times of life. But, when knowledge comes from outside, it is not always good, because it does not know how to live. That knowledge has been formed without dialogue between people and Nature, it has not respected the times, that knowledge does not have what is needed (Takomnukrewo) and has not sought the truth (Je'chu). Takunegienewo, means first to defend the cultures of the own nations, of the world and the true knowledge, and with them to retake the way to take care of life for all, to take care of the house of life (Titowopo).

221. Tayerewo. Respecting the time of life. *It means living in the present with the wisdom of life behind.*

It is to respect the time of Nature, of our life, the time of people and their moments. It is to live the time of now with wisdom, to respect the time behind us because we learn from it. It is also to respect the time that will come because it belongs to those who come and return. To respect the time of life means to respect the time of the grandparents, which is the time of wisdom, to understand the time of the earth and water, which is the time of life, the time of reflection and growth of people in all stages: as children, youth and adults. Respect the time to think, feel, act and even to heal. Everything and everyone have a time, a time to understand and learn to live together respecting the life of all.

222. Tkuñuchkore. Knowing how to restrain oneself. *It is being conscious that not everything is necessary for life and understanding that any excess threatens life itself.*

Knowing how to prohibit does not mean limiting or forbidding everything, because no one owns anything or anyone. No one can prohibit another's connection with the cosmos or the expression of their soul and thoughts. No one should subjugate a brother, a woman, children, the land, water, forests, animals, or plants because we are all free and exist freely. In this sense, prohibition is not imposed by one upon another but comes from within oneself. One must know when to restrain oneself. We can feel and recognize what is right and wrong. We must refrain from harming the body, soul, and consciousness of all who live. We must exercise restraint to protect the great home of life, where we all coexist (Titowopo). Knowing how to restrain oneself means recognizing what is just (Takochuchrawo), protecting what must be cared for, and ensuring what is needed to Live Well.

223. *Viti.* Being proud of our roots. *It means preserving the wisdom of our ancestors to ensure the continuity of life.*

Life depends on the strength and kindness of its origin and roots—this is where our culture is born. We are a millenary culture with roots that have endured great adversity, making us even stronger. Many have tried to erase our identity, our way of thinking, our language, and our knowledge. They have tried to contaminate our thoughts and our relationships with each other as brothers and sisters, both among people and with the cosmos. However, they have not succeeded because, within each of us, our roots remain firmly planted in our land, our family, and our community. We are free to be who we truly are, proud of our language, and above all, of our worldview. Our knowledge of how to communicate and relate to our surroundings, to people, and to Nature is unique and true. In our roots, wisdom has been preserved—we know what is needed, we know what is just (Takochuchrawo), we defend and care for all (Takunegienewo), always seeking the truth (Je'chu).

224. *Vopnonico.* Sharing with joy. *It means living in community with pure and genuine feelings and thoughts for the well-being of all.*

One must search in joy and call it. When we call in joy, we share the good from the emotion, from the pure and true. She is in our lives, she is energy, she feeds life, she is attracted, she is called from the good and she comes. We must know

what we think, what we feel and what we say, that makes our actions also flow with the good and our feelings are happy. It is important to take care of our thoughts, we must clean them, so that they do not drive away joy. Now there are many diseases in the hearts, there is much sadness in people and it is because the soul does not agree with the thought, it does not find the purpose and calls to sadness. We have to call joy, grow it, share it, live it, and let it guide us on the path of life.

4.23 Codes of Living Well: Moré

225. *Apina.* Knowing how to limit oneself in life. *It means respecting the right to life of all beings by avoiding excess.*

Knowing how to limit oneself in life means having respect first for Nature, which is the one that provides us with a source of life, and then for all forms of life. It is to be grateful for the sacrifice of plants, trees and animals that they make to give us food and a healthy home. Apina, is to be aware that what is given to us is not only for some, but for the whole of life, that is to say that it is so that we can all continue to live. It is to know, for example, that the forests are not ours, but a home that is shared with all those who live there and that when it is harvest time, we should take only what we need, avoiding excesses so that the rest also have what they need.

226. *Apwiñ kati opakira.* Knowing that everything returns to the origin. *It is understanding that existence is energy that is constantly renewed and has no end.*

The existence of living beings is a cycle, which means that everything in the universe is interconnected and constantly moving. Each life form and each part of Nature has a function and purpose of life and all together contribute to each other's life in harmony. The cyclical experience of life implies that everything has a beginning and an end, but also a continuity where everything returns to the origin and restarts. These cycles are also observed in every natural cycle, in the cycles of rain, the cycles of the earth, of animals and plants. In everything we do, we must understand that these cycles of life must be taken care of and protected, because when we affect any cycle, we also affect our own, since we are all connected.

227. ***Apwin rapat.*** Knowing how to understand each other. *It means listening to everyone and speaking without exclusion, to learn and to teach.*

In the community, communication is essential so that we can all understand each other. We all listen to each other and talk to each other without excluding anyone. From the youngest, grandparents and authorities are listened to as equals, since the teachings can come from anyone. In that sense we are all equal and have the same right to be heard. Grandfathers and grandmothers are considered people who should be listened to and learned from because they are the people in charge of passing on all the knowledge and wisdom to the next generations so that all the teachings can be applied by everyone.

228. ***Ipam na.*** Everything has its moment. *It means acting at the right time without rushing, to avoid causing harm.*

When one rushes, one causes harm in the lives of other beings. This means that everything has its moment to do. We have learned that everything has a moment, that nothing is done before or after. For example, when we go fishing, we have to do it at the right time, if we do it at the wrong time we could end the life of the fish, and that affects us all, we damage the continuity of life in the rivers and we also affect the life of the communities and of all the animals that depend on the river.

229. ***Tinawati oma wa.*** Being grateful for life. *It is valuing everything that Nature provides so that life may continue.*

Nature is the origin of life, and the one that gives us food from the earth, the trees, the forest and the land, and material so that we can build our homes, and an environment that brings us peace and joy. Tinawati oma wa is to see beyond just what Nature provides us, but to see the natural cycles that are responsible for the continuity of life. It is to be grateful for the cycles of water and fire, the cycles of the earth, the cycles of the moon, the sun and the stars and to respect each of these cycles without altering them since it depends on them that Nature continues to reproduce life for all.

230. *Umi kati.* Respecting Nature. *It means being aware that life depends on what Nature allows.*

It means that Nature is our source of life and provides us with everything we need to continue living. To respect Nature means to know that everything it produces is for everyone and that there are a number of resources that Nature gives us at a given time and place. We must understand that, if only some are provided with what Nature gives us, then life as a whole will not be in harmony.

231. *Xay oma wa.* Living with tranquility. *It is reaching an internal state where the heart and mind are in harmony.*

It is a state of peace, where one feels on the right path and moving with clarity toward their purpose in life. Living with tranquility means having the certainty that life provides us with food, a home, a family, and a community where we are all brothers and sisters, and where we take care of each other to ensure that no one lacks what is needed to continue living. When one finds and achieves a state of tranquility, it becomes possible to coexist in harmony and to transmit, share, and spread this tranquility throughout the community of life for the well-being of all.

232. *Ximina.* Thinking as a community. *It means organizing life in community among all living beings.*

It is becoming aware of what a community truly is. A community is not composed only of people; it is much larger. A community is the daily coexistence of all living beings. It is a home made up of a large family where we all learn and depend on one another for our well-being. It includes the land, forests, trees, animals, rivers, fish, rain, the stars, and everything that has a soul, just as we do. Living and thinking as a community means considering everyone. For example, it means thinking about the fish, keeping the rivers clean so they can live and continue to exist. It means communicating with them and understanding what they need. It means appreciating their lives because, through them, we too can be nourished. The same applies to all living beings. Thinking as a community means knowing how to coexist, how to communicate, how to help one another, protect one another, and care for each other.

4.24 Codes of Living Well: Mosetén

233. *A'mo' tsä'dye'*. Keeping balance. *It is understanding that everything has life and that everyone has the same right to live, no more, no less.*

With A'mo' tsä'dye' everything is equal in life. Therefore, we must maintain the order and balance of natural life and of the whole in order not to suffer the consequences. A'mo' tsä'dye' is the mutual nurturing of life, from plant life, animal life, water life, wind, stone, and even the last form of life. All life has to be respected and taken care of (Midyakij) that is to preserve the balance, not to alter the order because we are all connected to maintain life. Thus, from the wisdom of the Moseten people, everything has an owner, whether it is a hill, a tree, a fish, large stones and even insects have a function so that everything flows well in life. The A'mo' tsä'dye', is to understand and take care of all this order.

234. *Chhidye' tsin*. Respecting wisdom. *It is listening to and learning from the elders so that life in the community endures over time.*

From the worldview of the Moseten people, chhidye' tsin, equals listening and learning from the elders so that community life will endure over time. It is because of the knowledge of our elders that we live as a people on this land. All the wisdom that our Moseten people have, is taught by the elders to the children until they are old enough to be a self-sufficient person with themselves and have all the wisdom to be able to serve the family and the community. When we say Chhidye' tsin, we refer to the value of the history of the people, its continuity in time and all the knowledge that our nation has that is kept in the memory of our elders, that is why in our people the grandparents have a special place among us. We have to believe in what the grandparents say and in the things that Nature has, to preserve the balance in life (A'mo' tsä'dye) to give continuity to community life.

235. *Jaywe*. Looking beyond with hope. *It is the constant search for a time of happiness for individuals, the community, and Nature.*

It is to think about the future, it means to permanently seek the time of individual and collective happiness. It is to seek the happiness of the whole, without altering the balances of Nature (A'mo' tsä'dye'). The Jaywe is to know how to understand the message of our parents and grandparents, because in their knowledge is the continuity of life (Chhidye' tsin). That is why our elders used to tell us that we should always think of a future, a future of happiness and well-being. With the Jaywe we conceive the constant changes of time and things, it is the transit from one state to another. It is to see life in the hereafter. The Jaywe is to live with hope, it is an impulse to orient life when one is not well, when there is a disorder and an imbalance with oneself and with the community. It is an individual and collective look in the beyond, a look at life after this time.

236. Jijajsha'. *Renewing life. It is having energy and strength in duality to continue life.*

It is following the order of Nature to exist in balance with the whole. It is continuing life by adhering to the laws of the cosmos. According to the wisdom of our people, we must all possess this energy and strength to move forward. With Jijajsha', one transcends in duality (in pairs or opposite pairs) from one state to another. It is a renewal of both spiritual and material life. Jijajsha' involves undergoing changes, transitioning from a bad period to a time of happiness. It is the natural course of life, which is why, as family and community, we always look beyond with hope (Jaywe). With Jijajsha', every family member must be prepared and conscious of how to redirect life towards the well-being of all. Through Jijajsha', life (Midyakij) is protected by understanding the laws and balances of time. Renewal means living in connection with the life of plants, animals, and Nature. This is why changing at the right time is so important. As the elders say, we must all follow this law.

237. Midyakij. *Taking care of life. It is sustaining life by knowing how to restrain oneself to avoid harming others.*

It is equal to live with measure, without excesses, it is to maintain life by prohibiting actions that can harm others. It is to believe and care for the life of all, for us everything that surrounds us has life and has an owner. We believe that our life depends on the life of others, of the spirits that inhabit the rivers, the mountain, the water. That is why we must walk with care and respect in life.

Midyakij is the teaching that our wise elders have transmitted to us to take care of ourselves in life, so as not to be attacked by evil spirits. Midyakij is to understand that in life the actions and things we do are for everyone, not just for one. When we begin to live without thinking about the community, with excess and meanness we anger the supernatural beings who are there to control, watch and correct the path. It is to live without taking too much advantage, letting life renew itself in balance with the whole (Jijajsha'). Midyakij, means to deprive oneself to obtain something or to be someone in life, for example: to be a good hunter or to be a good healer the person must be healthy and be deprived of harmful things.

238. *Ni'tsidye'*. Listening to Nature. *It is to follow the path that Nature points out to us so that all may be well in the life of the community.*

For the Mosetén people, all life on Earth is organized in balance with Nature and the cosmos. For us Mosetenes, there are different worlds or realities, each with its own order and a guardian god. We must live by respecting their laws and understanding the messages they send us. For example, in the deepest waters, there is the jichi, the guardian of the fish, who nurtures and protects life in the water. When it makes noises at midnight, it warns us of hard times ahead, such as floods. Similarly, before going into the forest and cutting down trees, one must ask permission from the guardian spirit of the jungle to avoid misfortune. In the same way, one must properly interpret the rainbow's message to foresee good times and prepare for hardships like floods, ensuring well-being in our lands. With Ni'tsidye', life (Midyakij) is protected; therefore, we must take responsibility for Nature's signs, as she protects us and shows us how, when, and where to go to live well.

239. *Sheshewintyi'*. Always walk with the truth. *It is living with light, without deceit or concealment, to avoid harming life.*

It is living in accordance with the principles and values of the community, respecting the order of Nature. It is living without harming others. Sheshewintyi' means living with transparency, both with oneself and with the community. Sheshewintyi' is the same as living without deceit or concealment to avoid harming life. With Sheshewintyi', we must all walk through life with sincerity—it is a principle that guides us to act correctly. In other words, with

Sheshewintyi', one must not lie, deceive anyone, or deceive anything. It is always being truthful before the community and everyone else. According to the Mosetén worldview, those who did not respect this norm and principle of life—those who disregarded the elders' wisdom, disrespected the spirits, or failed to listen to Nature (Ni'tsidye')—those who lived by lying were punished and turned into animals. Sheshewintyi' is living with honesty.

4.25 Codes of Living Well: Movima

240. *Aira.* Being honest with life. *It is behaving truthfully in everything life gives us.*

What gives us life is what nourishes us, what nourishes body and soul. He protects us and makes sure we have what we need. To behave with the truth is to know that we depend on Nature, that we depend on trees, on insects, on fish, we depend on rain and sun, the truth is that we depend on everything that surrounds us. The truth is that we are not the owners of anything, that everyone belongs to everyone and that we must not abuse the nobility of Nature. It must be respected that Nature is life, feels and thinks and that if we want to continue living with it, we must act with affectivity, we have to know it, love it and admire everything it does and how it organizes everyone's life.

241. *Bawranle.* Helping one another. *It is living in harmony, sharing as siblings so that nothing is lacking in life.*

It means first knowing that we are all equal, that we all walk together on the path of life, and that we all need help to keep walking. In the Movima Nation, the Cambalache is practiced, which is part of the original tradition, which allows products to be changed based on needs and to give importance to other products that are necessary for the families of the community. This practice is carried out on the basis of mutual help in the community, with a feeling of brotherhood among all and recognition of oneself in the other.

242. *Chinchonileten.* Being for others. *It is coexisting without discriminating against anyone in the world we live in.*

Being for others is the way to live together in a community free of prejudice. To be for others means to divest oneself of individualism and become a being of light in order to be able to guide one's brothers and sisters on the path of harmony, where we are all similar, we are all important in everyone's life. Chinchonileten is to be aware and willing to live together without discriminating by gender, age or ideology. To know that we all contribute from our own being and that we are all on a path where we are still in the process of becoming a protective culture of life, and that the path to truth must be traveled together as brothers and sisters.

243. *Kemarakwantelen.* Living from the ancestors. *It is valuing one's own ways of interpreting everything that has life and gives life.*

The way of life of our ancestors has allowed our generations to live in harmony with Nature. It has allowed us to establish a relationship of respect between people and between all forms of life. The knowledge that has been formed and accumulated has allowed us all to live in peace of mind in community. We know the laws of Nature and we have preserved the laws that also allow us to have a community with life values. To live from the ancestors is to live as good people. In the Movima Nation, we have learned the language of Nature, its teachings and we value our own ways of interpreting everything that has life and gives life.

244. *Polowanra:ni.* Rejoicing in life. *It is living with gratitude for prosperity in the coexistence of the great famil.*

It is rejoicing in life. The great family is composed of all life as a whole, from people to the cosmos. Everything vibrates with energy and generates life. In our community, we express gratitude for each form of life that makes up this great family because each member plays an important role in maintaining harmony and balance within the life cycles that sustain us and ensure the continuity of life itself. As a community, we express our gratitude for the prosperity of life through music, crafting our own instruments, and celebrating the coexistence we have achieved.

245. *Yeypantechel.* Coexisting with Nature. *It is everyone's responsibility to coexist harmoniously among humans and Nature.*

It requires us to be aware that we have a great responsibility to it. Nature is responsible for the creation of life where we all depend on each other, and at the same time each life form is responsible for the lives of the others. People also have a responsibility to take care of the home we share with everyone. We must understand that our thoughts and actions must be accurate and correct. We must understand that there are limits and respect them. We can't take out selfishly and think individually, because we would end everyone's life and for everyone, including our own. Harmonious coexistence is everyone's task and responsibility.

4.26 Codes of Living Well: Pacawara

246. *Bësoti.* Caring for our great home. *It means respecting Nature, which provides us with everything for life and accompanies us throughout it.*

This means taking care of everything that surrounds us, taking care of the place where we live, taking care of our territory that provides us with water and food, taking care of the plants that give us fruit, taking care of the animals that accompany us in life. It is taking care of Nature, which is our big house, so we must respect as the son respects the mother. Bësoti is to take care of everything that is within Nature or territory; such as community, family, animals, and vegetation. It is knowing how to live with respect for Nature (Motsayamatí), asking permission to obtain the fruits necessary for life. Bësoti is also about valuing what we have built in our territory, such as our cultural identity, our beliefs and history. Bësoti is to take care of the big house, our territory from those who want to damage it, using all possible means.

247. *Ja shinahaina.* Being just and responsible in life. *It means acting with righteousness and truth, respecting the decisions made within the community life.*

We must be fair in caring for our home and our community. We must be just and responsible in guiding our people—acting with justice and fairness, respecting the community's decisions and norms. That is why, when we say Ja shinahaina, we are saying, “Be just and responsible before the community,”

ensuring the common good of the people (Jatiro cato). It means taking responsibility for protecting our community members, caring for Nature, and looking after Mother Earth. It is about leading by example—being just, sincere, and in solidarity with everything around us. Ja shinahaina means seeking the path of justice, ensuring a life of respect and harmony (Motsayamatí), and being a role model through our actions.

248. *Jia shinati.* Walking freely in life. *It means making our own decisions to be at peace with ourselves and others.*

We cannot live without freedom—there is no life without freedom. We must be free, not only in the physical world but also in spirit, being at peace with ourselves, valuing our culture, and embracing who we are. Jia Shinati is living in freedom, a limitless life—being free without restricting the freedom of others, without cutting their lives short. It means having no authority over others and not being under anyone’s authority. However, it is important to listen to the elders because of their wisdom and life experience. Walking freely means deciding who we want to be—choosing our language, our beliefs, our religion—it is deciding over our own lives. With Jia Shinati, we live freely while protecting our territory, our great home (Bësoti). Jia Shinati is defending a life of freedom, without limits, without fearing the consequences.

249. *Motsayamatí.* Living in harmony and respect among all. *It means living without harming others and coexisting with the spirits of Nature.*

To live with respect is to live in peace with others, in coexistence with the spirits and Nature. Motsayamatí also means respecting our elders as well as our younger brothers and sisters, valuing their opinions and experiences. It is a life of respect to live in peace with our families and community. Motsayamatí means living in respect and harmony with everything—being in harmony with the spirits of Nature and the cosmos, respecting the principles and values of the community. It implies harmony and respect for our home, which is Nature itself: the forests, water, soil, and animals. It means embracing and defending the importance of Nature so that we can continue walking freely in life (Jia Shinati).

250. *Nobana shinati.* Reclaiming what is ours. *It means keeping our history alive, courageously protecting our territory and Nature.*

It is to defend what belongs to us from the damage and dispossession that they want to cause it. It is fighting for our territorial sovereignty. With Nobana Shinati, it is to be firm and united in the face of adversity (Quëtsonati). It is to maintain the unity of the people, it is not to allow oneself to be dominated, nor to be dominating, it is to know how to look others in the face without the need to humiliate oneself. Nobana Shinati is to vindicate our culture, to vindicate our thoughts, our religion, to vindicate our customs and beliefs, it is to vindicate our way of life. That is why we must think about what we have lost, spare no effort to find it again. To reclaim what is ours is to maintain our life story, regardless of the medium or the path we choose. It's having the courage to take care of what belongs to us.

251. *Nohina bëquitì.* Being in solidarity with all. *It means respecting all forms of life and sharing what we have with everyone.*

This means being in solidarity with everyone in life, being in solidarity with one's brothers and sisters in the community, with one's family, one's neighbor and one's community. Nohina Bëquitì is to be in harmony with everything around us, which implies respecting the life of trees, respecting the life of animals and respecting all forms of life. That is why Nohina Bëquitì is the principle that teaches us to live in harmony and happiness (raniti) with all our brothers and sisters in life. Because it means collaboration and support among all members of the community. We must care about the needs of our territory and share what we have, only in this way will we be fair and responsible to everyone on the path of life (Ja shinahaina). Nohina Bëquitì to be supportive and generous with our fellow human beings for a life in balance between people, Nature and the cosmos.

252. *Quëtsonati.* Being united in life. *It means supporting one another to be well, to be strong, and to be happy in life.*

Despite adversity, it means standing together in difficult times, resolving problems through dialogue so that the community remains united. It means mutual support in both good and bad times. Quëtsonati is the unity of the

people—without unity, our survival is at risk. That is why we must always remain united (Quëtso cati). Quëtsonati is complementing one another, helping each other with whatever is needed. It means working together, being in solidarity with all (Nohina Bëquiti) for the well-being of the entire community. Being united means gathering, celebrating together in our festivities, dancing, eating as a community, and engaging in dialogue so that we can walk through life together. Quëtsonati is the bond of our nation and culture, helping us face adversity.

4.27 Codes of Living Well: Quechua

253. *Ayarichi.* Farewell with joy what you love most. *It is understanding that death is rest in the continuation of life.*

The term *ayarichi* refers to the worship of the dead, practiced by our ancestors to accompany the deceased and then bury them. In the Yampara nation, as in other peoples, death is not seen as the end of life or something tragic; instead, the deceased is merely going to another Pacha. This is why burial is accompanied by music. The word "aya" means "dead," and "rijchi" means "to carry" in Quechua. *Ayarichi* is danced to honor the dead, accompanying them on their journey to rest from life. It is also performed during other important festivities throughout the year, linked to the Yampara worldview and agricultural cycle. It is typically danced during the dry season.

254. *Ayllupi kawsay.* Living in community while respecting similarities and differences. *It means knowing how to live in community as a woven fabric of multiplicity and diversity.*

It is essential to listen to and respect different perspectives to strengthen our community. Every thought has value, and everyone practices their festivities, rituals, etc., according to their beliefs, but these beliefs are directed toward the common good. We should aim to live harmoniously in the community, understanding that we are all alike and different, considering not only people but all living beings. We are alike as living beings but different in strictly human aspects. We are all children of Mother Earth.

255. *Ch'alakuy.* Sharing what we produce. *It is making communal life flow based on reciprocity.*

It originates from access to food without money as an intermediary, where families from different communities give what they produce and receive other products at the same time, without the notion of price equivalence. Ch'alakuy is based on reciprocity and complementarity for the circulation of material goods, but it also extends to teaching and learning wisdom and knowledge in all areas of communal life.

256. *Chiqa runa kay.* Advancing well through life. *It means listening to and learning from wise men and women in order to walk and act rightly in life.*

In our worldview, this principle is born with a certain leadership of those who consider themselves examples, guides, sages, leaders, counselors who demonstrate the truth since they lead to the path of Qhapaq Ñan, for good living. The principle of life gives importance to the wisdom and experience accumulated by previous generations. Grandparents, as bearers of traditions and knowledge transmitted from generation to generation, are considered as fundamental pillars in decision-making and the search for a successful path in life. This teaching highlights the importance of listening and respecting the elderly, recognizing that their perspective and advice are of immense value. By listening to grandparents, we seek to take advantage of their wisdom to avoid making mistakes that have already been made, learn from their experience and follow their positive examples. In addition, this practice fosters family unity and strengthens intergenerational bonds. By following this principle, we seek not only to advance well in life and keep identity and culture alive, since through the stories and teachings of grandparents, the values, traditions and worldview of our peoples are transmitted. In short, this principle of life is an invitation to recognize the importance of respecting and learning from the generations that preceded us, valuing their wisdom and allowing their experience to guide us towards a more successful and balanced path in our lives.

257. *Jayma/Ayni/Minka.* Organizing work for life. *It is walking through life with mutual help within the family, between families, and in the community.*

This trilogy is the foundation for a fulfilling communal life. All work is based on mutual help and must be organized. There are different forms of mutual help: within the family (jayma), between families (ayni), and among all the families of the community for collective well-being (minka). It is the foundation of life without the mediation of any form of payment for work; it is the highest expression of reciprocity and complementarity that ensures life in the community.

258. *Jatun Mallku.* Living with the ancestors. *It is knowing that we are one with our ancestors, who protect us from above.*

The Yampara space is located in the middle of several tutelary hills whose cult was pre-Inca and were desacralized by the Incas who consecrated them as Huacas close to the cult of Inti, whose cult is still widespread. Our ancestors live in the hills. The hills occupy a prominent place in this understanding of the universe as the place where different divinities of both the Ucku pacha and the Janaq pacha manifest themselves. In the summits, multiple rites related to agricultural fertility and abundance, the obtaining of wealth and money, health and the solution of daily problems take place.

259. *K'acha Kawsay.* Building a beautiful and pleasant life. *It is living by celebrating life so that everyone has everything, and no one lacks anything.*

It means living in harmony with everyone and everything. It means living with emotion and sensitivity. It involves doing everything pleasantly, being and feeling the beauty of life. It is living with gratitude and joy, expressing love and receiving love, being respectful and respected. It is having a life without scarcity, where everyone has everything, and no one lacks anything. It is being protected by the community and leaving no one behind. It is about taking care of one another so that everyone achieves material and spiritual balance, reaching our fullest potential to Live Well.

260. *K'aminakuy.* Reflecting with respect from the heart. *It is engaging in dialogue to achieve individual and collective well-being.*

It is to reflect with respect, dialoguing from the heart in order to guide you on the path of life. It is carried out with the intention of guiding, teaching and correcting actions or behaviors, seeking to promote individual and collective well-being in the community. "K'aminakuy" is the mutual commitment of support between family members and the community; It is done with the purpose of helping the person or people to grow and learn, it is an act that is born from the heart hoping for the good of the other, a good path and a good life, which allows them to be an integral being.

261. *Khuyanakuna.* Caring for each other. *It is being responsible together to nurture life in balance.*

It implies the value of reciprocity and solidarity, highlighting the importance of caring for and supporting other members of the family and community. The principle of khuyanakuna implies that each person has the responsibility to look after the well-being of others and the community as a whole. It is based on the idea that we are all interdependent and that caring for each other is essential to achieving a harmonious and balanced life. It implies the responsibility of one with the community with the other, respecting all living beings and walking with empathy with each other to achieve balance.

262. *Kusikuna.* Living with joy, celebrating life. *It is always feeling good and rejoicing in life.*

It is to live celebrating life, to live with joy and light. It refers to the perspective of life adopted by communities, in which existence and all its manifestations are valued and appreciated. This philosophy promotes the importance of enjoying every moment, expressing gratitude, and celebrating diverse ways of life at their finest. Living joyfully involves embracing a positive attitude toward life, finding happiness in the little things, and cultivating a state of mind of gratitude and appreciation. It is considered essential in communities because it is believed to allow for a deep connection with Nature and the cosmic energies that surround them. The celebration of life involves recognizing and honoring life in all its forms, not only human, but also that of animals, plants, rivers, mountains, and everything that makes up the natural environment. These celebrations can manifest themselves through rituals, festivities, and artistic expressions that highlight the diversity and vitality of life in all its

manifestations. This principle of life fosters respect for Nature and the importance of preserving it, as life in all its forms is considered sacred and valuable. It invites us to cherish and enjoy every moment, to express gratitude, and to honor the diversity and vitality of existence in all its forms. It is a reminder of the importance of cultivating a positive attitude and appreciating the beauty and meaning of life in its many manifestations.

263. *Llamk'ayninchiq.* Maintaining the movement of life. *It is working and knowing that all of Nature does what it must to nurture life.*

Every being has a purpose in life and their existence helps in the recreation of life. We are all connected for continuity. Work is not an obligation, it is a life mission, that is why all the beings that inhabit this planet, walk according to our mission, both people, animals, Mother Earth and the cosmos, to live in harmony with everything that surrounds us, within the framework of the trilogy of the Quechua Nation (ama suwa, ama llulla, ama qhilla) oriented on our way to the Qhapaq Ñan.

264. *Makichana.* Caring for life in the community. *It is feeling that, wherever we are, we always have roots in communal life.*

Our daughters and sons must feel part of the community no matter where they are or how far they travel; they must always protect their roots and identity. We all need to care for life in the community. Elders must pass on their knowledge, teachings, and values to the younger generations to preserve community life. Greed, individualism, and selfishness, which harm community life and hinder mutual protection, must be avoided. Many young people are migrating and no longer remain in their communities, leaving only elders behind. Young people must value their communities and stay within their territory to learn and pass on the community's teachings.

265. *Masi.* Accompanying for life. *It is being loyal, engaging in dialogue, and supporting our brothers and sisters to think and build well.*

It refers to the fact that all human beings are brothers and sisters and are interconnected in a profound way. This principle is based on the idea that we all share the same nature and origin in Pachamama (Mother Earth) and, therefore,

we must live in harmony and mutual collaboration. We must accompany each other and live as brothers and sisters, treat others with respect and solidarity, recognizing the equality and dignity of each individual. It means cultivating relationships based on reciprocity and mutual aid, regardless of differences in ethnicity, gender, religion, or social class. Rather than competing against each other, this principle calls for collaboration and support in the pursuit of collective well-being. The idea of accompanying each other as brothers and sisters also implies that we are all responsible for caring for and protecting the community in which we live. This involves not only caring for people, but also for Nature and the spirits of the earth, water, and air. Living as brothers and sisters implies acknowledging our interdependence with Nature and not taking more than necessary, respecting the cycles of life and maintaining a sustainable balance. This principle invites us to build a society based on respect, solidarity and collaboration, recognizing our intrinsic connection with other human beings and with Nature. By living as brothers and sisters, we promote a more harmonious and equitable world for all.

266. *Muyupi kawsay.* Following the natural and organic cycle of existence. *It is living while respecting life's growth, transformation, and renewal in the cosmos.*

Cycles are present in the seasons of the year, in the cycles of sowing and reaping, in the cycles of life and death, and in other aspects of Nature and existence. It represents the understanding that all of life follows a continuous cycle, with its different phases and transformations, while recognizing that in order to achieve balance, the complementarity of the Yanantin is important. It is a reminder of the interconnection with Nature and the importance of living in balance and harmony with the world around us, with all of existence, because it is through all stages that all beings grow, mature and multiply.

267. *Noqanchis.* Being all of us as a whole. *It is sharing life in harmony, helping those in need, and trusting each other.*

Noqanchis is sharing to live in harmony with each other and with Mother Earth; It's about helping those in need, having confidence in the community, and also taking care of ourselves and Mother Earth: the air, water, sun, and everything that gives us life. Living in community without individualism implies that each

member of the community is responsible for caring for and protecting others. We all share responsibilities and tasks, working together to meet the needs of all members. This interdependence and solidarity strengthen our bonds with each other and with Nature, building an expanded community. Individualism is considered harmful, because it can generate inequality and conflict between people. Living in community also extends to the relationship with Nature because the interdependence between human beings and the natural environment is recognized and valued, living in harmony with Nature and respecting its cycles and resources. This approach of respect for Pachamama ensures the survival not only of people, but also of the ecosystem (Pachamama) in which they are found.

268. *Ñuqanchis ñuqanchispawan.* Living with what is ours, among all of us. *It is living with our own knowledge, identity, abilities, and strengths.*

It is about living for ourselves, relying on our abilities and strengths. It means governing ourselves based on the wisdom of our ancestors. It involves not only thinking about people but all living beings. It means living with our own thoughts, ideologies, customs, identities, and worldviews. It means producing our own food, wearing our own textiles, and governing ourselves with our own authorities.

269. *Nuna.* Respecting all beings. *It is having and caring for the energy that moves all living beings.*

It is to have and take care of the breath and energy that moves all living beings. In our Quechua culture, living beings have spirit, spirit, or life energy. This principle of life refers to the importance of preserving and protecting the vital energy that resides in all of existence. Every person, animal, plant and element of Mother Earth possesses a vital energy known as "nuna", this energy is considered sacred, and the way we can take care of it is through rituals and practices that maintain the balance of life. When a person lives in balance, their vital energy is united with their body, and therefore they have physical and mental health, however, if the person lives in imbalance, their vital energy leaves their body and this person becomes ill. In short, this principle invites us to be aware of the importance of our own vital energy, as well as the vital energy

present in all living beings and in Nature. It calls us to cultivate a balanced lifestyle, where we take care of and protect our energy, avoiding excess, such as waste, and respecting the energy of others and the natural environment.

270. *Pacha.* Living in the three worlds at the same time. *It is living harmoniously connected to the totality of all terrestrial, cosmic, and telluric forces and energies.*

For the peasants of a large part of southern Bolivia, physical space is structured around several spheres (or levels of meaning) that are presented in an undifferentiated manner. In the surrounding world there are the beings of the kaypacha, but there are also the forces of other worlds (Alaxpacha and Ukhupacha) whose interaction takes place in the natural space. All these entities possess a force that emanates from the kaypacha granting material goods, interacting with men through rituals and offerings, with a great power that includes natural phenomena with their positive or negative effects on men.

271. *Pachakuti.* Returning to balance. *It is restoring the complementarity of fundamental energies for the culture of life.*

It involves living in harmony with time, space, Nature, and all forms of life; maintaining balance, respect and reciprocity in our actions and relationships, recognizing the interconnectedness of everything in the universe (Kay Pacha, Ukhu Pacha, Janaqpacha, Wiñay Pacha). "Pacha" is the harmonious relationship of time and space. This means understanding that all things are interconnected and that our actions have consequences in the past, present, and future. It seeks to maintain the balance between present needs and future generations, so Pachakuti is the return to the complementarity of the fundamental energies for the culture of life, because everything in life has its time and place.

272. *Pachapurichiy.* Everything has its time. *It is maintaining balance and harmony with and among all that exists.*

We must respect the proper time for everything and live in order. For example, if musical instruments are not played at their appropriate time, it is considered a disruption of time. This belief holds that such disorder prevents the rain from falling when it should, as time is seen as being degraded or even destroyed.

Looking at the past and the present, we see that time has changed. In the past, it was not like this. For instance, the ayarichi was always used at its proper time. If it was played at another time, people would get upset (Easter in its time, Carnival in its time, All Saints' Day in its time). Now, that respect has been lost; pujllay happens at any time, all mixed together.

273. Pachawan kawsay. Living in balance to nurture communities of life. *It is sustaining holistic complementarity for the continuity of life in the cosmos.*

This principle of life refers to cultivating a respectful and balanced relationship with the natural environment around us, because it recognizes that Nature is a sacred living being, which should be treated with reverence and care. This implies understanding and valuing the interconnectedness of all natural elements, recognizing that we are part of a larger whole, which is why we must respect and care for the rivers, mountains, animals, plants and all living beings that are part of our Pachamama and the cosmos. Living in balance and harmony with communities of life also implies recognizing the ancestral wisdom of communities, which have developed knowledge and techniques that have allowed them to coexist in balance with the environment for centuries. In short, this principle of life invites us to seek a balance between our needs and those of the natural environment, recognizing mutual interconnectedness and dependence. In doing so, we contribute to the conservation of biodiversity, the protection of the environment, and the preservation of ancestral wisdom that teaches us to live in balance and harmony with everything.

274. Pallay. Knowing how to weave life with symmetry and luminosity. *It is living in harmony with all living beings, respecting Mother Earth without harming any life.*

The textiles exhibit great luminosity, symmetry, and sharpness in their designs. The pallay are the woven bands of the axsu (two stitched panels) that contain stripes with chromatic gradients and designs, including abstract and geometric figures, zigzag lines, rhomboidal eyes, flowers, palms, pukaras, horses, birds, cows, and other animals from the surroundings that share space with people. The fabric has both a biological and a social life; it is both object and subject, containing the heart and spirit of the weavers.

- 275. *Parlarikuspapuni kawsakuna.*** Dialoguing to reach consensus and live in harmony. *It is achieving agreements while respecting differences, to live in harmony with everything that exists.*

This principle of life refers to the importance of communicating effectively and respectfully within a community to resolve conflicts and reach mutual agreements. In the Andean worldview, dialogue is not only seen as a form of verbal communication but also as a tool for harmonious interaction between humans and Nature. Through dialogue, reciprocity and balance in relationships—both human and natural—are promoted. The main goal of dialogue in the community is to reach consensus, meaning agreements where all involved parties feel heard and in agreement. This requires valuing and respecting different opinions, perspectives, and experiences, recognizing that each individual has something valuable to contribute. The principle of dialogue also emphasizes the importance of collective and participatory decision-making. Instead of imposing ideas or solutions, it seeks to create a space for exchanging opinions and engaging in constructive debates to reach agreements that benefit all and strengthen social cohesion. Dialogue as a tool for achieving consensus in the Andean community reflects the need to foster harmony, solidarity, and peaceful coexistence among community members. Ultimately, this principle of life aims to encourage respectful communication, collective decision-making, and mutual agreements, thereby promoting harmony and balance both among humans and with Nature.

- 276. *Pujllay.*** Celebrating fertility and the renewal of life. *It is expressing gratitude to Mother Earth for the abundance that nurtures life.*

It brings community members together through music and dance, in the ritual of the Pukara—an ancestral altar adorned with the first fruits of the harvest, symbolizing fertility and the cycle of life. It is a manifestation of life's renewal within the community, in harmony with Mother Earth. It is a tribute and offering to Pachamama (Mother Earth) to thank her for agricultural fertility and abundance.

- 277. *Pukara.*** Having material and spiritual strength from the community and through redistribution. *It is always maintaining the*

power of unity as a community, ensuring that no one is above another, and sharing everything among everyone.

They are the energies of the Pachamama and the ancestors to live life in harmony among all, knowing how to share what Nature gives us so that no one lacks anything. It is to always maintain the strength of unity as a community, without some being more than others, giving and receiving what is needed, without accumulating for only one. It is the strength of mutual help among all and it is the strength of Pachamama for balance in spiritual and material life. It is to live with the forces of Nature, thanking with joy for the abundance of the Pachamama that is born with the water that is the source of life, which is shared among all to ensure the continuity of life not only of human beings but also with plants and animals. It is sharing everything and among all, respecting the rights of all.

278. *Qhapaq Ñan.* Walking the path of life and noble integration. *It is recognizing the interdependence and reciprocity between all forms of life.*

All things, whether they are human beings, animals, plants, or natural elements, are connected to each other and part of an interconnected whole. From this perspective, the human being does not consider himself superior or separate from Nature, but as one more member of the great community of life. It seeks to live in balance with Mother Earth and respect her wisdom. The principle of living from integration is manifested in various aspects of daily life. In our relationship with Nature, we seek to take only the necessary resources, taking care not to deplete or damage them, and practicing rituals and ceremonies to thank and honor Mother Earth. In human relationships, integration involves collaboration and mutual support between communities, seeking collective well-being rather than individualism. Values such as solidarity, respect and reciprocity must also be promoted, recognizing that we are all part of the same web of life. This principle of life invites us to adopt a way of life in which the interdependence and reciprocal relationship between all forms of life is recognized, seeking to live in harmony with Nature and cultivating relationships of collaboration, solidarity and respect among human beings.

279. *Qhawana.* Seeing beyond what our eyes see. *It is looking inward, seeing our hearts, and understanding our awareness of life's totality.*

It is knowing how to observe and understand the depth of being as a way of taking care of ourselves and helping each other. It is to explore our inner and outer self, beyond appearance, beyond what our eyes see. It is to be concerned with knowing the true essence of being and cultivating it so that it grows and improves over time. Knowing and seeing in an integral way helps in the coherence of life, to complement each other in our differences and to walk a path of reciprocity and empathy, only by reviewing in depth can we know ourselves better and reach the truth, stop seeing the physical and external to be able to see the energy of the other and of the whole.

280. *Rikch'arina.* Rising to be free from all domination and oppression. *It is awakening consciousness and moving energy and spirit to be subjected to nothing and no one.*

This principle is based on the freedom and right of each people to decide how to live, without being oppressed or dominated. In addition, it invites us to live in harmony with Nature and with others, recognizing that everyone has the right to choose their way of life without external interference. For the Quechua peoples, this principle implies preserving their traditions, ancient knowledge, and systems of community governance. It also means respecting and valuing cultural and ethnic diversity, promoting equal rights and opportunities for all, regardless of their origin or identity. In short, this principle promotes respect for the autonomy and self-determination of communities, valuing their cultural and ethnic diversity, and fostering harmonious coexistence with Nature and other peoples.

281. *Runa Kay.* Being an integral and balanced person. It is living while preserving personal and complementary balances to care for and nurture life.

In the Quechua worldview, "runa kay" refers to the human being as a whole, to understanding collective identity and the idea of living in harmony with the community. Recognizing the importance of present ties and ties with ancestors, as well as the responsibility to care for and preserve the values, knowledge and knowledge transmitted from generation to generation, as part of the primordial wisdom. "Runa kay" is a concept that emphasizes the valuation of human life

and responsibility towards the community and Nature. To be people who respect each other, who know how to live and walk preserving balances, with respect in an integral way with everyone and with all of existence.

282. *Samay.* Living with moderation. *It is knowing how to rest to recover energy, regain balance, and reconnect with Pachamama.*

Samay is a principle of life that refers to the importance of leading a balanced and wise life, where we are aware of our actions and make appropriate decisions to take care of our physical and mental health. Living with measure implies not exceeding in any area of our life, it invites us not to fall into excess, maintaining a balance and harmony both in our actions and in our emotions. On the other hand, he points out that, in the universe, although it may seem chaotic, everything has an order and therefore everything has its due time. There are suitable times for different activities and decisions in life. This involves understanding that each action has its own rhythm and that we must be aware of when is the appropriate time to carry out a specific action. This Quechua principle of life invites us to be aware of our actions and decisions, to find a balance in our way of living and to respect the natural rhythm of life. By living with measure and in tune with the right time for each thing, we can achieve a more harmonious and fulfilling existence.

283. *Saphi.* Being who we are from the wisdom of our ancestors. *It is living from the strength of our roots, reclaiming our history, identity, and way of thinking.*

It is about living based on our ancestral roots so that our identity and sense of belonging to our culture are strong. Reconnect with our traditions, stories and knowledge, recognizing the richness and importance they have for our lives. By recovering our own history, we can better understand who we are as individuals and as a community, and learn from the teachings and knowledge passed down by our ancestors. Likewise, this code of life points out the relevance of developing our own, autonomous and critical thinking, because by becoming aware of our history and traditions, we can question and reflect on different aspects of life and the world around us, allowing us to build our own life horizon. Living from the strength of our roots implies honoring and valuing our culture, promoting the preservation of our customs, language and ancestral

knowledge, which allows us to maintain harmony with Pachamama and adapt to the changes of modernity without abandoning our roots. This Quechua code of life invites us to reclaim and celebrate our identity, our history and our own knowledge, thus strengthening our community.

284. *Sinchi Kay.* Being brave. *It is having the strength to live with determination and firmness despite doubts and fears.*

Being brave in life means having the inner strength and willingness to face challenges and adversities. It is about maintaining a positive and confident attitude, even in the most difficult situations, and being ready to take risks and embrace change to grow and evolve. Courage is not only physical strength but also wisdom and mental clarity. A crucial aspect of bravery is the ability to face and overcome our fears. This means having the inner strength to confront our shadows and transform them into virtues. Moreover, being brave means living in harmony with Nature and ourselves, recognizing and respecting our strengths and weaknesses. In sum, bravery is about facing challenges, embracing change, overcoming fears, living in balance with Nature, and acting wisely and respectfully toward ourselves and our surroundings.

285. *Sunquchanakuna.* Living from the heart. *It is having inner strength to make life flow while looking at others with respect.*

It implies living in integrality, understanding that we are interdependent beings. For the Quechua, strength is found in the heart, in the feeling, which represents a deep and sacred connection with the community and Pachamama. It is about living by constantly recreating the bond of belonging with the community, Pachamama and the cosmos. Spirituality expresses this integral vision rooted in the community and in the belief of an intimate connection between human beings and all that exists in Nature, seeking balance between living beings, the earth and the cosmos. The strength of Quechua identity and spirituality resides, precisely, in the heart, in the connection. It is a source of empowerment and resilience, as well as a guide to living in harmony with the natural world and keeping ancestral traditions alive. It implies living in integrality, understanding that we are interdependent beings. For the Quechua, strength is found in the heart, in the feeling, which represents a deep and sacred connection with the community and Pachamama. It is about living by constantly recreating the bond

of belonging with the community, Pachamama and the cosmos. Spirituality expresses this integral vision rooted in the community and in the belief of an intimate connection between human beings and all that exists in Nature, seeking balance between living beings, the earth and the cosmos. The strength of Quechua identity and spirituality resides, precisely, in the heart, in the connection. It is a source of empowerment and resilience, as well as a guide to living in harmony with the natural world and keeping ancestral traditions alive.

286. *Sut'i kawsana.* Living from light with clarity. *It is living from light, openly, so that everything is clear and in harmony with the cosmos.*

Everything must be brought to light, one must not walk in secret, always facing each other so that everything is clear and in harmony. We must live with clarity and seek clarity; this implies having an open conscience to other people and to Nature. Clarity also implies living according to values and principles, reciprocity, solidarity and respect. Living from clarity involves having a clear understanding of oneself, others, and the world around us. This means acting with sincerity and truth in all our actions and relationships. It's about being aware of our intentions, thoughts, and emotions, and acting in a way that is consistent with them. Honesty is central to this principle, as it involves being truthful and transparent in our communications and relationships with others. Honesty leads us to be authentic and take responsibility for our words and actions. It also involves being honest with ourselves, acknowledging our strengths and weaknesses, and being aware of how our actions affect others. Living from clarity and honesty helps us build strong and trustworthy relationships, based on mutual trust. It allows us to make decisions based on our values and principles, and contribute positively to our community. This principle invites us to cultivate sincerity, transparency, and authenticity in our daily lives. It encourages us to seek deep understanding of ourselves and to live according to our inner truths. By living from clarity and honesty, we move towards a more harmonious life in balance with our environment, and we become whole and true beings.

287. *Tinku.* Finding balance through complementarity. *It is reestablishing the nurturing of life in harmony between opposing energies.*

It has to do with the idea of complementarity, which means that two different elements, communities, or people complete each other. Tinku is a traditional festival where different communities come together to participate in a series of symbolic physical clashes, known as Tinku fights. These fights are considered a way to show bravery and strength, but they also have a deeper meaning of unity and complementarity. Matchups are considered a form of balance and balance. These festivities demonstrate the idea that despite the differences that may exist between communities, they are all necessary and complement each other to maintain harmony and balance in the Quechua world. Living from the notion of Tinku implies accepting differences or oppositions, we should not seek the elimination of the other, we must live seeking harmony between the different communities.

288. *Uywanakuy.* Nurturing life together with wisdom. *It means caring for one another wisely while living in harmony with Pachamama.*

iving in balance and respect with Nature and everything around us is essential. Pachamama is regarded as a generous and wise mother, whose wisdom is expressed through natural cycles and the interconnectedness of all life forms. Nurturing life wisely implies recognizing that we are part of a greater whole and that our actions impact the world around us. It means caring for and protecting the land, rivers, mountains, living beings, and natural resources rather than exploiting them thoughtlessly. To nurture life with wisdom, it is crucial to respect and value ancestral knowledge, listen to and learn from the teachings of past generations, and seek harmony with the natural environment. It also means living in harmony with other human beings, treating one another with respect and consideration, and recognizing that we are all connected.

289. *Wanay t'inka.* Knowing how to maintain balance in life. *It is the return from imbalance to balance, from chaos to harmony.*

Balance is symbolized during the Inka Pallay festival, where men dress as women as a "punishment" for having done something wrong, while those who have acted well are rewarded. This illustrates the duality between man and woman, good and evil, reward and punishment, order and disorder. It embodies the effort to maintain balance in life and the complementarity of duality.

290. *Waqaychana.* Knowing that the territory is sacred for life. *It is understanding that life, along with everything it contains and sustains, must be respected and protected.*

The natural space where human life unfolds is sacred. If we lack access to our territory and its resources for the common good, our very existence is threatened. Beyond the land as mere topography and terrain, the earthly space is socialized (thus, connected to human communities and places of worship) and includes areas inhabited by humanity. Socialized spaces are those where residential sectors (communities, settlements), domesticated animals (uywakuna), and cultivated areas are found. Additionally, there are spaces of the underworld, identified as supay parte or saqra parte (which include chullpas, ancient burial sites). The territory comprises rocks (qaqas), ravines, caves, sirinus (sacred places), mountain peaks, mines, and other elements, all of which must be acknowledged and respected.

291. *Waqinakuy.* Seeking the well-being of all. *It means being one with the whole, staying connected to achieve harmony in life.*

Life should be guided by the pursuit of the common good (Sumaq Kawsay), prioritizing the community over the individual. This is rooted in the belief that all people and living beings are interconnected and that the well-being of one depends on the well-being of all. Instead of seeking personal success and benefit, Wakinakuy focuses on prioritizing collective well-being and making decisions that foster balance and harmony within communities. This involves caring for and preserving the land, respecting others, living in harmony with Nature, and promoting collaboration and mutual support. By living for the common good, Sumaq Kawsay places the needs of the community above individual desires, fostering equality, respect, and cooperation.

292. *Yanantin.* Working through the unity of complementary opposites. *It is recognizing the existence of duality and opposing pairs that complement each other for life rather than exclude one another.*

Yanantin refers to the duality in existence and the harmonious interaction of complementary beings. Elements that may seem different or opposite are actually interconnected and essential to one another's existence. For instance, day and night are opposing moments in time, yet one cannot exist without the other. We must learn to live with the understanding that opposites complement one another. The opposition between elements should not lead to the elimination of the other. Instead, Yanantin teaches that opposites are complementary and together create balance for life. Yanantin is the idea that two different or opposing forces are linked and complement each other, forming a necessary equilibrium. Yanantin kawsay is the recognition and acceptance of duality in existence, allowing for a harmonious life with the world and all beings. It values and respects both positive and negative aspects, understanding that both contribute to maintaining harmony and balance in Pacha.

293. *Yupaychana.* Always respecting what gives life. *It means walking through life with respect for Pachamama, as she gives us life, cares for us, and protects us.*

Mother Earth is a living being that nurtures and protects us as her children. Our entire way of life must be centered on respecting Pachamama, as she provides us with everything we need and reciprocates what we give to her. For this reason, we must avoid polluting the fields and rivers, or destroying forests, plants, and animals. We must coexist with respect for all living beings.

294. *Yuyay.* Having one's own thoughts. *It means possessing the strength of ideas, reflections, memories, and recollections to navigate the path of life.*

iving with one's own thoughts entails valuing and respecting our unique ways of understanding the world and coexisting with all living beings that are part of Pachamama. It means appreciating traditions, beliefs, and ways of life, recognizing their importance and validity. It involves valuing and practicing reciprocity, solidarity, and respect for Pachamama, which are fundamental in the Quechua worldview. It also requires promoting and preserving these values in daily life, social interactions, and decision-making. Ultimately, living by Yuyay is essential for building Sumaq Kawsay, as a balanced and harmonious life can only be achieved by aligning oneself with personal values, the

community, and Pachamama. This includes the pursuit of happiness, well-being, and personal fulfillment in accordance with Andean principles. In summary, Yuyay encourages valuing one's own worldview, traditions, and the guiding principles of Sumaq Kawsay, while respecting, promoting, and integrating them into daily life in harmony with the surrounding environment.

4.28 Codes of Living Well: Sirionó

295. *Esaaro.* Caring for life. *It means maintaining the cycles of Nature to ensure the continuity of life.*

It is to live with respect for the laws of Nature, it is to understand that the existence of everyone depends on the state of the place where we live, on the health of Nature. That is why for Siriono the earth and Nature is sacred, everything that exists in it has life, it is a thinking being and a living being like us. Esaaro means that we must live with Nature by being part of it in order to continue to exist as a people. It is life with measure and care, it is taking the example of the ancestors where everyone lived happily next to the trees, rivers and lakes. Esaaro is to raise life together so that everything goes well.

296. *Kereko.* Knowing how to do things. *It is about distributing energies between material and spiritual life.*

It is an example of the individual and collective effort to make life flow. It is to engage in the activities of the community for the good of all. It means demonstrating the values cultivated in the community, knowing the trajectory, the uses and traditions to accompany their journey, you have to know everything to carry out life in community. Distributing energies is the exchange of efforts materialized in concrete actions, as well as sharing mental energies translated into ideas and symbologies to give continuity to existence.

297. *Kotareko.* Having what is necessary. *It is being aware that what Nature gives us has its time and limits.*

It is life without excesses, it is accompanying in the upbringing of life as oneself among all forms of existence. The Kotareko teaches us to live celebrating and thanking the earth that feeds us (Nandeya tuchite), the Nature that provides us

with everything. As a people, we understand that we must work in life with others in mind. Feeling responsibility for the well-being of everyone in the community, so we cannot appropriate the goods that are for everyone. The Kotareko, as a mandate, regulates the course of life to the rhythms and balances of Nature. That is why we have a feast-ritual before going to the mountains to provide ourselves with food and have what we need in life.

298. *Nandeka.* Understanding Nature. *It is following the path of balance and harmony in life.*

It is to live understanding that Nature is a living and thinking being, in this sense coexistence is a relationship of dialogue, of listening and understanding of the manifestations of Nature. We can't do anything if we don't ask permission from Nature, which owns the trees and the animals. Nandeka means that Nature and the cosmos are the ones that order time and work in the community. Hence, on the new moon it is not useful to sow, because the seed or the cassava branch rots, it also teaches us not to cut wood for the construction of the house. Nandeka is Nature's teaching for a life in balance and a fair distribution of energies (Kereko) so that we can all live happily.

299. *Nandeya tuchite.* Living with joy among everyone. *It means celebrating and being grateful for coexistence with Nature.*

It is about being united in joy as a people, to be in harmony with the whole. It is the celebration of the abundance that Nature provides. With Nandeya tuchite, we live together while caring for everyone's life (Esaaro) so that everything remains in order. Only when we are in balance with one another can we truly experience joy and celebrate life. Nandeya tuchite represents the communion of all lives—human and Nature's. It is the expression of a communal being, where everything is interconnected to ensure the continuity of existence. That is why, when we work, we celebrate and sing with Nature. Our music imitates the birds' whistles and the rustling of trees; we sing and dance to greet Nature, the sun, and the new day. Nandeya tuchite is about living in a way that brings joy to the life of the whole.

4.29 Codes of Living Well: Tacana

300. *Baba.* Guiding with wisdom. *It means safeguarding order within the community with authority and a sense of justice.*

The Baba is the head of the family and the community. When we say Baba, we mean that things in life must be done with clarity. A Baba, due to his role, must possess high moral qualities. A Baba is the community's guide and its highest authority, chosen by the people. He must be just, charismatic, and deeply familiar with the community, as he is responsible for preserving its festivals, traditions, and history. For our people, everything in Nature is alive—animals, plants, streams, lakes, and mountains. To say Baba is to be ready to serve the community (Tuedha papu) with commitment. A Baba holds sacred knowledge and knows how to communicate with the spirits of rivers and plants to guide everyone toward happiness.

301. *Ebianetia tani.* Preventing to live. *It means walking through life with awareness, without disrupting the order of Nature.*

It is to have respect for the spirits of the forest, rivers and plants, it is to listen to our elders to learn and guide us in life with their wisdom (Baba). With Ebianetia tani, you have to do things carefully, thinking about the life of the individual and the life of the community, it is to nurture life away from threats and dangers. To live with ebianetia tani is to give one's life to take care of the life of all, that is why we make offerings and rituals as a people in the sacred places where we thank our gods, and ask for permission and care to live. The ebianetia tani is where the people deliver the best products of their territory to the Caquiahua and Urumari edhutsi (spirits) to receive happiness as a people.

302. *Inatsihuaque.* Respecting Nature. *It means protecting the root of life for the well-being and tranquility of all.*

It is about understanding life's order and learning to coexist while safeguarding the root of life for the good of the entire community. Inatsihuaque is the virtue of serving within the community of life (Tuedha papu). For our people, everything has life, which is why we uphold norms and values to protect Nature. We do not exploit anything because we do not own anything. We use only what we need from Nature, always seeking permission and guidance from our divine beings through Tata janana. With Inatsihuaque, we all have the responsibility to

care for and protect the root of life—our territory and Nature. We are all guardians of the land, we are all tumu dheja (brave people), because we recognize that the land is life. Everything within Mother Earth is alive. Inatsihuaque establishes the order of life in the jungle, where humans, plants, and animals coexist in reciprocal respect.

303. *S'aidha enime.* Thinking well to act. *It means having a good attitude towards the community, Nature, family, and oneself.*

It is the principle of living in community, it is said S'aidha enime when one has the good will to collaborate with everyone and in everything in the village. That is why it is a good attitude, a predisposition to be well with one's family, with the community and with Nature. With S'aidha enime, good is done by thinking about everyone's life. The s'aidha enime, which is present in the values and principles of the community, is manifested in the greeting, in the ritual act and the ceremonies of the chaqueo and the felling of trees. It is the Tata Janana who guides us to assume this principle of life, because they are the intermediaries between the divine and the earthly, they are the ones who have the sacred knowledge, they are the ones who perform the enime and in our dance the chama el s'aidha enime. To live with S'aidha enime, is to be the guardian of the well-being of the community and of the whole. Because it is to live in respect for all that exists (Inatsihuaque). With the S'aidha enime, one should live by doing good deeds in earthly life and spiritually for the good of all in the community and Nature.

304. *Tuedha papu.* Serving the community. *It is the commitment to voluntary service for the well-being of all.*

It is to commit oneself to the service of the people voluntarily, it is the community that proclaims the attention, care and guidance of the person, it is an act of call to their service. Tuedha papu is the act of naming the authority of the community jointly, making it a ceremonial act and a festival of the people. When the community gathered in an assembly acclaim in chorus the Tuedha papu, it means Let him be! The acclaimed one must stand up in the assembly, take the floor, greet and affirm his commitment to service. It is when the people celebrate the will of service. Tuedha Papu, as a commitment to service to the people, implies respecting and contributing to the upbringing of life for all, it is

serving the totality of existence, therefore, our norms and values are oriented to life. When we go hunting in the bush, we should not hunt the animals that are pregnant, we should not catch the young of the animals, we should not hunt too much, that is why it is to serve the community of life where everyone should be respected. It is doing and thinking for the good of all (S'aidha enime).

4.30 Codes of Living Well: Tapiete

305. **Mbaiyapokatukue.** Being responsible in everything. *It means acting with aptitude and awareness to live in balance.*

It is to apply what has been learned, to be responsible, to be apt and skilled, it is an important value that is in the conscience of each one and that allows him to act morally facing the present and the future of life in a positive way, fulfilling his obligations to his family, the community and Nature. Mbaiyapokatukue is learned from grandparents, family, community and Nature. All the knowledge of the people must be fulfilled, they must be responsible with the care of everyone and Nature. For example, in marriage, young people who want to form a household must ask permission, because they cannot make the decision alone, it must be a responsible elder who decides, better if it is Arakua iya (wise man or woman). The family sees if the young man and the young woman are Mbaiyapokatukue, they assess if they are suitable, if they know how to hunt, fish, if they know how to make their house, in the case of the young man; if she knows how to take care of and take care of a family, in the case of the young woman. The community is above all the young people, the people observe if they have Mbaikatukue, if they are good, the people accept and if they should not learn.

306. **Mbipia'asa.** Knowing the path. *It means walking the path of life based on the experience and wisdom of the wise men and women.*

It is having knowledge from experience or from what has been transmitted by the Arakua'a iya (wise person), who are the bearers of knowledge. In life, one must walk with Mbaikua'akue (wisdom and knowledge) and choose the path that leads to living a pleasant and acceptable life in harmony with Nature. This ensures that no one lives in ignorance, and everyone helps each other learn,

because no one walks alone. The voice of wisdom resides in the Arakua iya, who are called to guide the people because they have lived longer and know more; that is why they must be listened to, obeyed, and respected for their knowledge of life. The Mbaikua'akue were taught orally; the community would gather at the house of an Arakua iya at night, and around the fire, they would share stories and myths as a channel for transmitting the knowledge of the nation.

307. *Ñaingareko je tika.* Caring for water as the source of life. *It means knowing how to conserve what Nature provides for the life of all.*

The river is the very important source of life in the life of Tapiete, it is like a mother who gives her children what they need to live, that is why it is respected and cared for. Ñaingareko je tika, is to respect and take care of the river like a mother that feeds us and gives us life, the river gives us fish of all kinds throughout the year, whenever she went fishing, she came back with something for the family. The care of the river and the species is in our hands, we are the ones who must take care of our source of life.

308. *Ñanduri ojogua reta.* Loving Nature. *It means caring for the home of all living beings, understanding, and respecting Nature.*

Everything has life—the soil, the river, the air, the trees, and humans; that is why it must be cared for, as we are part of it. It means taking care of the great house, the home of all beings, respecting and loving it. To care for and protect Nature, one must Yaikua'a (understand) it. Nature speaks, teaches, and warns, and one must comprehend it with an open mind, eyes, and ears. The songs of birds are omens, whether good or bad; when the omen is good, one gives thanks, and when it is bad, one must be alert. Everything needed to Mbairasimbape yaiko (live healthily) is in Ñanduri ojogua reta, because within it are the foods and medicines necessary for life, and maintaining its balance ensures a healthy life. Balance requires taking only what is necessary to live and not abusing it. In the past, what was hunted or fished was not commercialized; it was for the family and the community, without ambition. Now, the river looks lonely, with fewer fish. Before, fishing lasted three to four months; now, it lasts only a short time.

309. *Pëtëräimi yaiko.* Walking together. *It means staying united on the path of life, helping each other, and giving good advice.*

ëtëräimi Yaiko is a cultural duty that implies respect, kindness, and knowledge for Yaiko kapiri (living well) in peace, tranquility, and health for many years. For Pëtëräimi Yaiko, Pirimbori (help) must be honest and given with love, without expecting anything in return, as it is not a business; only if it is sincere does it strengthen the Pëtëräimi Yaiko (unity) of the nation. Everyone must collaborate with everyone as one life; no one walks alone. For example, women helped each other, going together to gather carob or collect firewood, and men accompanied each other for hunting or fishing, always going in groups to support and protect one another.

310. *Tikogue yiarete.* Celebrating life. *It means rejoicing together for all the good that has happened, giving thanks for life.*

Tikogue yiarete has always been for the Tirori (rejoicing) of the family and, at the same time, a way to give thanks to Nature for everything it provides. In the nation, the whole community was called to celebrate and give thanks for a good year of harvest, fishing, or gathering. The festivity was a moment of joy, celebrated with carob chicha, food, and music for everyone.

4.31 Codes of Living Well: Uru-Chipaya

311. *Amays.* Sowing well to harvest well. *It means creating abundance by giving and receiving with joy.*

When we give, we are sure that we will be able to receive abundantly. This is expressed in all the activities that we carry out as the Uru people, for example, in the festival, food is distributed among all, it is shared among all, because we know that if we give with joy in the same way we will receive. Serving others, sharing with others, is important to creating abundance. Therefore, the traditional authorities have the obligation to prepare and distribute food to the members of the community during the year of their office, because in this way there will be no shortage of food in the community. This extends to our dealings with plants, animals, water, hills, deities, etc., for if we do the rituals with generosity to the protective spirits, they will give back generously. It's about

living in reciprocity; To every act we perform, there corresponds a reciprocal act: giving and receiving, life is cyclical, existence is movement, harmonious relationship between all living beings.

312. *Amtiś.* Living with respect. *It means living in gratitude to Mother Earth and engaging in dialogue with her to care for one another.*

Mother Earth is the land, and we belong to it, depending on it for our survival. We need Mother Earth, and she needs us, which is why we must live by caring for and respecting her. Our relationship with Mother Earth is one of reciprocity; if we take care of her, she will take care of us, but if we neglect her, she will also stop taking care of us.

313. *Lukuthiñi.* Living in complementarity. *It means living without competition, collaborating, and contributing from our differences.*

Nature teaches us that we must live in complementarity, like the sun and the moon, day and night, and in the same way, man and woman. Both must learn to live without competition, collaborating and contributing from their differences because both are needed to achieve balance in the community. That is why the territory is divided into two parts (above and below), and authorities must assume their roles in pairs, for in the universe, everything comes in pairs. Thus, opposite forces are not contradictions but rather form a unity, a balance—they are complementary. Duality exists in everything. Living in complementarity means accepting the opposing and complementary energies of man and woman within the family, the community, and the territory. Just as a couple must balance these opposing energies, the community and the territory must also find balance to live in harmony. Duality is our strength, both now and for the future.

314. *Munaśiś.* Knowing that we are all important. *It means understanding that everything that exists is complementary in life and for life.*

We must live with respect and value every member of the family because we are all equally important. Respect and appreciation should not be limited to men or elders but must also extend to women and children, as they, too, possess experience and knowledge. Every individual is equally important in the family

and the community, both in the present and for the future, and thus deserves respect. This principle also applies to plants, animals, and all that exists, as each entity, in its uniqueness, contributes to the cycle of life. No being exists in isolation—everything coexists in complementarity: moon-sun, water-soil, woman-man.

315. *Qhaś.* Knowing that water is the source of life. *It means living in eternal gratitude for the vital liquid.*

Rain is fundamental to the life of the Uru Chipaya people, arriving at the right time to sustain soil moisture for future seasons. The first rains and the rising river bring fertile soil (lama), enriching agriculture and providing pastures for livestock such as sheep, llamas, and pigs. Living in harmony with rain brings benefits, as it is crucial to dialogue with the water deities, the Isanawa rain, Qhaś Sirinu reciprocates by giving life to all beings and to Mother Earth, fostering the growth of plants (quinoa, kañawa), as well as animals and human beings. Rainwater forms Qota (lakes), which serve as habitats for wild birds and domestic animals.

316. *Qhaśtan žoñi.* Being people of the water. *It means knowing how to live with water, which is the source and protective spirit that sustains life.*

The Urus are people of the water because water is our essence, and when we die, we return to the earth and the water. Water is our protective spirit, and in all its forms—rain, rivers, lagoons, and lakes—it has sustained the lives of our ancestors, sustains our present lives, and will sustain the lives of our children. That is why it is essential to care for and respect water, living with it just as our ancestors did. Qhaś (water) in Uru Chipaya is a spirit with whom we must engage in daily dialogue, as our activities revolve around the behavior of water. To care for and respect water is to care for and respect our own lives. If we pollute it, waste it, or sell it, we are harming ourselves because our existence and that of our people depend on water. Water is also essential to Mother Earth (Wirjin Mä), as they are one. Our rituals and traditional agricultural, livestock, hunting, and fishing techniques contain our knowledge of how to dialogue with water. This wisdom must be passed down to our children so they continue to protect and respect it. The Lawka Arunta ritual is an act of respect for water and

gratitude to Mother Earth (Wirjin Mä), symbolizing the Lawka Mallku Lawka T'alla.

- 317. *Śqoñi.*** Knowing how to live with moderation. *It means having only what is needed at the right time while maintaining balance with Nature.*

To be liwi is to know how to live in harmony with time and with moderation, ensuring balance with Nature. The liwi is an essential tool for the Uru Chipaya people, used for hunting wild birds such as flamingos and ducks, which provide food and sustenance for families. It is also through the liwi that natural medicine is obtained, as the fat of the flamingo, for instance, has healing properties for rheumatism.

- 318. *Thami.*** Knowing how to live with the power of the air. *It means understanding how to engage in dialogue with the forces of Nature to nurture life.*

The Uru Chipaya people benefit from coexisting with the power of the wind. The frost caused by the wind is harnessed during the winter months (June and July) by flooding certain areas for planting. The cold wind freezes the water, making the soil fertile for future crops. The force of the wind also aids in moving sand dunes, exposing moist, fertile land beneath. The Uru people possess the knowledge to engage in dialogue with the wind for the well-being of their families. This relationship has both advantages and disadvantages. For example, new Uru Chipaya authorities perform the Śoq'u Onśinś ritual to summon the wind for land preparation, while the Śoq'u Pawlu ritual is performed to request calm winds during planting and plant growth.

- 319. *Thapachika qamś.*** Living in harmony. *It means respecting everyone, harming and excluding no one, without dominating or subjugating others.*

To live in harmony, we must live in complementarity, engaging in mutual aid among all beings that inhabit the land and water. This is only possible when we recognize ourselves as part of a community, eliminate selfishness, and think of the common good—not only in human relationships (ephnaka manaka, jila kullakinaka) but also in our relationship with the Supreme Creator, the sun, the

moon, water, cold, heat, rain, wind, Kurusiru, Saxwa, Chakwa, plants, and animals. When individuals or families focus solely on their well-being, conflicts arise, and the entire community becomes unbalanced. For example, when hunting wild birds such as ducks and flamingos, or gathering aquatic plants (khiwi, lhomi, ch'uñu ch'uñu, lama, qiriqiri, sqari, toyi, ozqu, awa, k'apara), the liwi tool ensures that only what is necessary is taken, avoiding harm to other birds. Thapachika Qamś means living in harmony, striving for balance, recognizing ourselves as part of a community and of Mother Earth (Wirjin Mä), respecting everyone without harm, exclusion, domination, or subjugation. As part of this interconnected community—including humans, the sun, the moon, water, cold, heat, rain, wind, Kurusiru, Saxwa Saxwa, Chakwa, plants, animals, and all that exists—we depend on one another, and each one is important.

320. *Urkhu ira.* Being who we are. *It means living from our roots to grow strong.*

It is essential to know who we are, to understand our history and origins, to recognize our territory, and to live knowing we belong to a people. Our identity strengthens us and connects us to our roots so that we can grow strong as the Uru Chipaya people. Our clothing expresses our history and identity. The colors of our garments represent different eras of our past: black symbolizes our ancestors who lived in the darkness of the chullpas; blue represents the time of water and the sky; white signifies the era of Wirjin Mä, as well as the clouds in relation to human and Nature (Śuma Qam's); and brown represents life and fauna. The hat reflects Uru architecture, made of earth and straw. Traditional authority attire embodies duality and complementarity—leaders must wear two ponchos and two aguayos during their tenure to ensure a prosperous harvest and a harmonious community. Being Uru Chipaya means knowing our history, culture, and valuing our ancient and millenary knowledge, as well as reflecting the beauty of the Uru people, both men and women. The black wool tsoqh qawñi of the hat symbolizes the experience of times lived in darkness. Likewise, handicrafts are a part of life, such as the knowledge of braiding and weaving; the different types of ropes, the weaving of chulos, and the various garments.

4.32 Codes of Living Well: Weenhayek

321. *'Ahuutsaj.* Rejoicing in life. *It is celebrating the life of all.*

It's rejoicing, celebrating life, sharing and being grateful. When we are Lhaai'thatwek (united) and everyone has what they need, we can be 'O'aqaaswethá' (content) and grateful, and part of being happy in life is sharing, loving and having fun. Before, every night, after fishing and gathering, life was celebrated, with songs, dance, food and drink for everyone, it was a party to celebrate life and love because there you could choose a partner to form a home. Ahuutsaj, is the celebration of the time of plenty that occurs after fishing, the gathering of honey and berries. The Sikyet is a bag that symbolizes the time of abundance because it was used, mainly by women, to go and collect fruits such as carob and mistol, in the Sikyet you could pick a lot and it was enough for everyone. Abundance is not the accumulation of things; it is the result of obtaining what is necessary to live and share. That time is the joy of working together, sharing, and 'Ahuutsaj (celebrating life and love).

322. *Hiilu'* Living with one's own identity. *It is recognizing each other as a whole, from our life and history.*

It is the identity of our nation; it is the way to recognize and belong to our WEENHAYEK Nation. The Hiilu', represents our life with Nature through different designs. It has figures of animals, seeds of wild fruits, fish; for example, the 'Ahuutsajjwus represents the carcancho footprints on the wet earth on the banks of the Pilcomayo River, it shows our life during fishing; The wáá'nlhajwho', represents the history of food in the Chaco mountains. The Hiilu' identifies us as a Weenhayek nation as we live with our Mother Earth.

323. *Lhaatiskye 'imak tá 'iyeej.* Giving and sharing. *It is ensuring that we are all well.*

It's making sure that everyone has enough to eat, that my neighbor doesn't lack it, it's sharing what we have so that we're all well. Every half day a plate of food was taken to the neighbor and another was received. It is an exchange that makes sure that everyone has enough to eat and has a good day. Sharing is part of taking care of ourselves as a nation and is necessary for 'Not'aajnhat tà hootanatăj (harmonious life with Nature) and with each other.

324. 'Not'uuye. Protecting life. *It is caring for the great house, respecting and valuing the entirety of life.*

It encompasses everything, it's not just to take care of one person, it's to take care of the family, the community and Nature, it's to take care of all life. 'Not'uuye, is the essential principle for the 'Not'aajnhathà hootanataj (harmonious experience with Nature) only what is 'Iwolahaaya (respected) and valued is taken care of, that is why life should be valued. The Not'uuye needs everyone, it is a responsibility that we must fulfill to keep the house big, if it is not taken care of it can be lost.

325. Noyiisithalá'hiilenaj. Cutting sorrow. *It is getting rid of what does not do us good and keeping what is right to move forward lightly.*

It is shedding burdens to advance lightly and peacefully. 'Imaalheyej makh tá 'is'aalhoho' means keeping what is right, what serves us, what is good for oneself, the family, the community, and Mother Earth. We keep what is good to avoid getting sick, we must know how to take care of ourselves and cut off what does not serve and harms us. When a loved one or relative, whether close or distant, passes away, women must cut their hair to release the sorrows and pain of death. This helps to alleviate the grief one feels. Hair should be cut on a new moon to start a new phase of life as a human being, as it marks a new beginning.

326. Oky'aahuyeh. Knowing how to listen. *It is learning and teaching in life to do good.*

It is listening and understanding life to do, only those who understand well can do well, that is why listening is important to learn and teach for life. That mission is carried out by our grandfathers and grandmothers who know more about life and how to live it. You learn from your grandparents, you must value their teachings, it is good to listen to them because they know what to do and what not to do, they know how to take care of life, the family, the community, Mother Earth, its rivers, the animals and the very life of the people. 'Oky'aahuyeh is necessary to learn how to live and strengthen our roots and be able to lead a peaceful life.

327. **'Ootaayek.** Expecting the good. *It is being ready to receive the good that will come if one does good.*

In order to lead a life full of harmony with the 'noo'watshanhkyeyaj (Nature) we must be grateful for all that it gives us and ask permission to carry out any activity in it. For example, to fish, permission is asked from the owner of the river, this is an act of respect and gratitude to Mother Earth and the owner of the river. By asking permission from the owner, it is also asked that nothing bad will happen and that one can become healthy and 'ooqajyaj (joyful). When we give thanks and ask for permission, we are only left with the 'Ootaayek (hope) to receive everything that is needed to live, because something good will always come; For example, there is the time of fishing, then comes the time of honey, and thus by doing good is expected good for all.

328. **Owit'aale.** Following the secrets of the ancestors. *It is living through the wisdom of the grandfathers and grandmothers.*

It is the secret of life left by the ancestors, they are advice that accompanies us and guides us to choose the right path. Loved ones, father, mother, grandparents, etc., before leaving, leave a secret to the family that they will guide and protect throughout their lives. Knowledge and wisdom are in the elderly, listening to them and following their advice helps to choose a good path for life. We must T'uuye (protect) the Owit'aale and enforce it so that it goes well for us all.

4.33 Codes of Living Well: Yaminawa

329. **Betsakapaitu.** Listening to Nature to care for life. *It is understanding and comprehending Nature's signs for life.*

It is listening to Nature, to the bai ewa, to take care of oneself in life, to know how to converse, to know how to dialogue, to speak with a tone of respect and affection (tsaï iki sharata), to speak in a group with Nature to guide us on the path. It is to understand, dikaki, to listen attentively and orderly, with dikakuiki to the signs of Nature, to guide us on the path of life. We must obey Mother Earth, not be disobedient, not be dikakaspatiru. That is why Betsakapaitu is a constant dialogue with Nature. The Betsakapaitu is to walk and live with Nature, (dixu ikakuiki), not to separate ourselves from it, to be oneself, to be family, to

be yawanawa with mother earth. Dikaki, to listen, to be cautious in life (Itipiniax). It is to understand and comprehend Nature's signals for life.

330. *Dukuti.* Working in community. *It is collaborating within the family and the community for everyone's well-being.*

It is to organize work, the yudu, to give work (yoduki) to the people, to the Yurawu of the community, to organize the work in the family, in the yawanawa, to organize the work in the community, in the pexe sēteadu. Organize ourselves to get the fruits and the food, to be happy, to be content, to be Idibaki. There cannot be the lazy person, the person who does not work, the Na a yura xadi yudubisba, in the village, in the pexe sēteadu. Work as a family and as a community to share with joy what Nature gives us (Idibai). With Dukuti each person, each family, each member of the community, has a responsibility, an akuiki, it is to divide the work among people, to do the xatenaki, where everyone collaborates, where everyone is happy to feel useful, it is to work for the good of the community. With Dukuti, we all collaborate in the family and in the community for the well-being of all. It is when many people come together to do tsaiki, in order to organize the work in life.

331. *Idibai.* Sharing with joy. *It is distributing and redistributing in the community what Nature provides for life.*

It is to rejoice in order to share, to be yura idimaki, to be content, to be joyful. Sharing the fruits of Nature, sharing the space, the place where we live, sharing our ideas. It is to distribute to everyone, to distribute happily (inaketsaki). To share things strongly, with metseki. It's living thinking about others. Idibai, which is to be truly supportive, is the elimination of pettiness, pettiness, fisskumitsaki. We cannot lose or forget those thoughts; we must continue to live and do for the good of all. Idibai sharing with joy, singing, fana iki and dancing, buyana when getting together, when being with family. So idibai is to celebrate, the budu aki, to be ourselves in truth (Nuwaikuikia). It is the feast to get together, to transmit energies to others, to talk in groups, with each other, to have agreements so as not to continue enmity between peoples. Idibai, to share life with joy, to distribute in the community with happiness what Nature gives us.

332. *Ipaudiwu.* Learning to live like our ancestors. *It is looking back at the life of our ancestors, their natural and harmonious life.*

It is learning to live like our ancestors, looking far back (shinaki), looking at the life of the ancestors, the ipaudifo, learning from them, from their life, their natural and healthy world. We must return to living like them, becoming human beings again—yuras, joyful and happy. To return to living like our grandfathers and grandmothers and leave behind the bad, sick life, we must turn our heads to look back, pay attention, always observe, and learn from that healthy, natural life of the ancestors. Refusing to look back, to learn from our ancestors, from our shidiwu, is accepting this world of diseases and malice. With Ipaudiwu, we must look at each other in groups, face to face, to heal and set ourselves on the path to a healthy life, to live happily with everyone, to live, diki, by caring and not destroying Nature (Kexeki). We must live as our fathers and mothers, our grandfathers and grandmothers lived, learn from them how to eat, how to drink, how to work in family and community, and live by their example. We must immerse ourselves completely in life.

333. *Kexeki.* Not destroying life. *It is protecting everything that is the source of life for all living beings in Nature.*

Kexeki is to protect everything that is a source of life, it is not to destroy the life of all living beings in Nature. So kexeki is to take care of and not destroy the life of plants, the life of animals, not to destroy the life of mother earth, of the ewa bai, which is the source of life. Do not destroy living, the Diki of all that exists. With kexeki you have to take care of your life. Not only the life of people, but of everything that has life, taking care of living, the Diki of mother earth, of the ewa bai, to make it good, to make it good (Sharakui waki). Without the care of life, Ipadakaki, which is to live eternally, to live forever, will not be possible. To take care of the life of everything, the life of Nature, you must not only take preventive measures, but you must walk and live like it (na ikai keskai). It is knowing how to listen to Nature in order to receive its messages of care (Betsakapaitu) that is why grandfathers and grandmothers said that we must take care of everything, so as not to alter the order and organization of life (Sharakuiya).

334. *Nuwaikuikia.* Being ourselves. *It is walking through life with our own thoughts, hopes, and feelings.*

It is walking through life being oneself, with one's own thoughts and feelings. It's being Nokui, being ourselves in truth, not pretending, not getting carried away by appearances, being respectful of others. Nuwaikuikia is to be a person of good spirit, to be authentic, of good character (ikikoia). It is the person who makes things good, it is not that who brags by speaking well of oneself, but who dialogues and converses in a group. Nuwaikuikia is the person who is content, loved and satisfied with life, because they are people, yuras, who walk through life exposing what they are, being themselves, regardless of size, color, form of clothing; language and thought. To be ourselves is to be joyful in life, to be authentic, to deal with real feelings and qualities, not to pretend and make others believe what we are not. With Nuwaikuikia, it is to live authentically, to share with joy what we are, what we have (Idibai) to leave appearances to be us.

335. *Sharakuiya.* Organizing life. *It is following the rhythm and order of Nature, where nothing should be out of place.*

Everything in life is organized. Everything has its place, every living being has its space, every plant, every animal has a space, a place, a path. Sharakuiya is arranging everything—organizing material life, organizing the spiritual world. It is walking in harmony with Nature, following its organization, its order. Nothing can be out of place, not even our way of thinking (fanirira). We must get used to living in accordance with the rhythms of Mother Earth, the ewa bai. Sharakuiya means living in order, in organization; one cannot live in disorder, moving from one situation to another without a path to follow. One must know in life to act wisely (unati faki). One must be a person, a being, a yura, with knowledge, with wisdom, being tapiki to avoid mistakes in life. Sharakuiya organizes individual life, as well as life in the community, in the pexe setea. One must stay attentive, lift one's head to think and listen to Nature (Betsakapaitu), walk under its guidance, and not be a nikakaspaki— a disobedient, disorderly person.

4.34 Codes of Living Well: Yuki

336. *Ba jicuate seretena.* Seeking the truth. *It is learning from the wisdom of elders to be just in life.*

To live a life in the jungle, you need to be a part of it, understand it, and take care of it. To know it is to have the ability to live in it. Life in the Osendi is full of surprises and secrets, the Ba jicuate seretena is to want to know the truth, it is to seek it in order to understand it, it is to be curious and to be attentive to learn. They are the (Ba jicuate ja yidaa = wise or wise, old men and women). They are the ones who pass on their knowledge and experience and teach the skills necessary to live in harmony with the forest. The Mbyá had to have the ability to live in the jungle and prove it to the community, the man who knew how to hunt and bring meat and fruits to the family of the woman he wanted to be his wife could achieve their acceptance, he had to Oyeguroa quisa jie (gain trust) once they accepted, the woman's mother would weave a hammock and the man would offer himself as the woman's servant and if she accepted he would be able to do so. Laughed.

337. *'Chembacua'.* Living with a sense of virtue. *It is thinking about everyone's well-being with respect for the spirits of all living beings and the ancestors.*

Everything in the jungle has life and spirit, Chembacua is to show respect, affection and veneration towards life. The Mbyá, grandfathers, grandmothers, fathers and mothers manifest their respect and veneration for children by calling them chembacua, as a way of naming them "my majesty, my boss or my boss". 'Chembacua' is love and respect for all that has life. One of the nation's regulations was not to cut down or cut down trees because the forest is protection and food.

338. *'Oreyoisi'.* Caring for one another. *It is ensuring coexistence within the great family, knowing that we are all one.*

It is to have strong bonds between siblings, it is to take care of each other and help each other in the journey of life. The Mbyá all walk together to help and defend ourselves from the Aba (outsiders). We are all one, that's why it hurts us if they hurt a brother or the jungle.

339. 'Osendi'. Walking free. *It is ensuring coexistence without ties or oppression from anyone.*

All the land that is walked and that is known. It is the place where we are and where all beings belong, it is the big house where we are all calm without limits for our walking, thinking and feeling. All the Osendi has life and spirits, it is where everyone decides what they do, chooses their path freely and without ties and can enjoy life in their time. The Osendi gives everything you need to live. The Mbyá talks to Nature, listens to it, understands it and respects it, when they went out to hunt, fish or gather fruits, they were entrusted with the care of their life and that of the family to the Gura eruguya (red bird) so that nothing happens to them.

340. 'Saya'. Following the path of life. *It is having the wisdom to guide the community's life by listening to Nature.*

It is to have wisdom to guide the life of the community by listening to Nature, it is to know the moment to leave a place or continue, it is to be a guide to care and live in peace. Authority is good when it cares, teaches, and helps us to be united and at peace. The nation fondly remembers the good "Saya" and mourns their absence.

4.35 Codes of Living Well: Yuracaré

341. Chishwëtë. Being part of the tiger-people Nature. *It means respecting and caring for everything that has life and spirit in Nature.*

It's the way we think, see, and feel in and with Nature. Everything in Nature has life and spirit, that's why you don't take anything without asking permission, you can't exaggerate fishing, hunting, gathering or farming, you only take what you need to eat and live. All life is sacred, it is people, and it should be respected, cared for, and celebrated. Chishwëtë is like entering the mountains in a tiger costume to go hunting and be part of Nature, free and full. It is to feel pride in our origin, in our place, in being Chishwëtë, in our way of being and thinking. The nation is part of Nature, it knows its secrets, and they are connected just like the plants and animals and the spiritual owners of the mountain, so they ask permission (kuytentu lëtëmë asono) to enter the mountain and hunt, fish, gather

fruits and plant, and ask that nothing bad happen to them, that they are not attacked by any animal or other.

342. *Konsono winanintu.* Living free. *It means not harming or subjugating anyone, recognizing that everyone has the same right to life.*

It is to live freely, "calmly", without bosses and with Nature, according to the way of thinking and feeling, without harming or being subdued. It is the right to be a nation, to live without ties or to be subject to the will of others. To be free is part of living on earth without evil, where there is food in abundance for all beings, it is not to accumulate, nor to be vicious, nor to peel, it is to live calmly and in movement.

343. *Kulúkkuta.* Preparing for life. *It means passing down ancestral wisdom to live with and within Nature.*

It is to teach, it is to transmit ancestral knowledge to the youngest so that they are brave, skillful and strong, and are prepared to live with and in Nature. To be brave, warrior and hardworking is to be Yuracaré, it is his essence to live in Nature and know how to hunt, fish and others. The nation in San Juan was going at four o'clock in the morning to enter the river; There, a wise man would give them huasques (whipping them with vines) to change their behavior and take away their laziness and turn them into brave and hardworking. The "zuncheo" (piercing of different parts of the body with bones of monkeys, birds or thorns, in rows of five or more) was also practiced as a test of courage to resist pain, accompanied by reflections of the sage, for the child, young man and the young lady. The preparation of men and women is different, but in both cases, they are expected to be brave. In the first menstruation, the girl was left under a musketeer without food for three, four or five days covered, during that time the girls had to resist and demonstrate their bravery, then their hair was cut and they were taken to the river to bathe and snatch them, to finally feast and give them chicha and food. The girl was not to talk or laugh and only after quietly preparing for a while longer could they be married. In the case of men, they had to state that they know how to hunt, fish and canoe to show that they are ready to have a woman; And to put it together, they first had to verify that they were

already ripe through a cut where they fixed the color of their bones, if it is yellow and ripe.

344. *Kuyudantu.* Helping each other in the community. *It means sharing work in a festive way, strengthening the bonds of life in the community.*

It is part of life, it is helping each other and enjoying community work with laughter, it is working calmly, happily and with a positive mind among all, in a shared and egalitarian way in the family and the community. In the nation everyone should Lishudye (work) according to their possibilities and age, for the youngest the Lishudye is to have fun and learn with Nature to be men and women of value. Kuyudantu, is important to have good hunting, fishing or planting, Nature gives us everything if we ask it well and we do things cheerfully, without boredom.

345. *Shudyete.* Celebrating life. *It means living in community with joy and coexisting with Nature, feeling that we are all brothers and sisters.*

It is the joy of finding each other, of being together, of living in family and community as brothers and sisters, it is helping each other, in addition to sharing everything as the basis of being a community. Shudyete is for sharing, talking, and feasting. For example, they used to visit each other house to house from four in the morning, share Yarru (cassava chicha) and chat, then go hunting or fishing. Shudyete was also made, to celebrate the return of those who went to work elsewhere or those who had gone out for several days to hunt. In the Shudyete it is a beautiful place where you laugh with the family and rejoice with the adventures of hunting or fishing.

4.36 Codes of Living Well: Afrobolivian

346. *Mauchi.* Coexisting with the ancestors. *It is the path back to our origins, to the world of our ancestors.*

It is the connection with the world of the spirits of our ancestors, it is a way of dialoguing with those who have left this way of life, it is a path of return to our origin. The Mauchi teaches us that death is another form of life, it is a new stage

in which life continues. The ancestors participate in the daily activities of the community from their new way of life, and therefore, it is necessary to live with them, to dialogue permanently with them, because they are the ones who protect and help the community to live well.

347. *Saya.* Living with joy. *It means feeling proud of our roots, as it is the necessary strength to live life while keeping sadness away.*

It expresses the joy and culture of the Afro-Bolivian people. The *Saya* teaches us that we must live with joy and with pride in our roots, because when a person is not proud of his roots, he feels lonely and sad, he does not find the necessary strength to face life. The *saya* is the soul of the Afro-Bolivian people, because it is what connects us as a people with our roots, with our history, but no longer from the sadness and pain of our grandparents who suffered slavery, but from joy. When we live as in the *saya*, we are happy because we have roots and grow strong, because we are part of a community, with the wisdom and strength necessary to fight for life.

348. *Semba.* Protecting the fertility of life. *It means ensuring the continuity of life, always as children of Mother Earth.*

It is living as part of a big family, knowing that we all need each other to live. Man and woman, as a couple, are the beginning of the family and must live in balance and take care of each other, as well as the whole family, and human beings with Nature, which gives us fertility and abundance; it is about always living as children of Mother Earth. We are one big family, plants, animals and everything that exists in Nature; we are all the same. And since we are part of a big family, we are not alone, we all take care of each other, and whatever we do affects others, so we must act wisely, so as not to harm others, to take care of the fertility of life, to maintain the continuity of life.

349. *Seque.* Living in freedom and brotherhood. *It means following the path of life where no people should oppress another.*

It expresses the freedom of the Afro-Bolivian people. On the braids, we have written the escape routes in the time of slavery, but now they represent our history and our freedom. We all deserve to live in freedom and as brothers and

sisters; no people should abuse another people; No person should abuse another person, under any circumstances. We all have the same value and no one has to feel superior to others. When we all see each other as brothers and sisters, we can live in harmony and freedom, but if one person or one people feels superior to the others, conflicts and suffering begin. The same thing happens with Nature, if we feel superior and do not respect plants and animals, conflicts begin. Therefore, in order to live in freedom, it is important to respect each other and live as brothers and sisters.