

CHAPTER IX – THE ACCELERATION OF TIME AND THE HUMAN EXPERIENCE

(1st) A human being can only live fully — and truly taste existence — when they stop worrying about the body's basic fears: hunger and death. We have to learn how to free ourselves from those worries. But everyone faces challenges and has a set amount of time in this world. That's why some people think life on Earth is long, while others see it as short. I believe it always lasts just as long as it should — unless the person shortens it themselves, through self-destruction or psychological collapse.

(2nd) Our main tool for facing life is good energy. Without it, even what is materially perfect feels meaningless. Happiness should be both the goal and the path — without it, everything turns into a hollow illusion. But the system distorts the meaning of happiness, making people live in irritation, desperately trying to manufacture false moments of joy — often with alcohol often at the center of it. Still, irritation is only temporary. It can be overcome if we learn how to cultivate true happiness.

(3rd) Cultivating peace is one of the quickest paths to happiness—a state where we remain unshaken by challenges or negative emotions. Peace is tied to kindness, forgiveness, and understanding. We need compassion for imperfection, not anger. Nothing in the world has to be perfect because everything exists to be improved.

(4th) If we learn to contain our irritations, over time they fade faster. But if we keep feeding them, they awaken darker feelings that build up until they bring out the worst in us.

(5th) A person consumed by negative emotions has long been mistaken for a monster — the devil. That image frightens people because it brings to mind a primitive, untamed human — a powerful beast.

(6th) The system takes advantage of that fear and makes it worse. It sells the image of a god fighting against God Himself. But even the concept of God is tied to a being who has no equal — not one. Whether or not you believe He's the Creator, what truly governs the world is supreme intelligence, not animal instinct. Those who choose to live through their animal impulses end up bankrupting their own lives.

(7th) The human driven by instinct has less capacity than the spiritually elevated one. The wild human is just a shadow of humanity — its darker face. What we already see of the animal side of man is frightening enough, which is why the idea of the devil — that same side exaggerated — scares us even more.

(8th) The devil is simply the dehumanized version of a human being. But in reality, fury doesn't add anything to intelligence. The glorification of that image serves the dominationists, because it keeps people fearful and blocked — that's why they promote it. People believe in the devil because he represents the monstrous face of our own personality — and that face lives inside us, just like God does. That's the real part of the story. But believe me — any victory of evil is temporary. It only lasts until we learn better.

^(9th) Ultimately, this all ties back to how we manage our time. If we doubt that we have enough time to reach our goals, we lose peace. But peace is essential for making the most of our time. Time is the real currency through which we achieve a meaningful existence. In life, the only thing we truly gain is time. Even money is just a representation of time because, in the end, what we buy, sell, or steal is always time.

Physical Time

^(10th) In modern physics, time is seen as a continuous dimension, which, along with the three spatial dimensions, forms the fabric of space-time described by Einstein's theory of relativity. Physics views time as a dimension tied to space and matter, influenced by speed and gravity, challenging the idea of a universal and constant flow of time.

^(11th) While time was once measured by simple means like the sun's movement, today it's understood with far greater precision thanks to advances in theoretical and experimental physics.

^(12th) Although time has a physical definition, for humans, time and existence are deeply intertwined. Our sense of existence shapes time, just as time shapes our experience of existence. Time isn't just a physical concept; it's an existential framework. For someone isolated and without purpose, time might seem meaningless. Yet, we all need the skill to use time to our advantage.

^(13th) To make time work for us, we shouldn't chase it; we should stay ahead of it. Nobody has all the time in the world, but we must live as though we have it. Humans can't manipulate time like in fiction, but they can make it enough to achieve their goals.

^(14th) Only people in the future may know if time travel will ever be possible. For now, we can't alter time; we must learn from it instead of trying to control it.

^(15th) Obsessing over time often leads people to ruin by trying to impose their logic over the universe's logic, placing free will above divine will. Sometimes, it's better to let go of opportunities than to take unnecessary risks.

^(16th) Our perception of time is also something we create. We have an internal clock that's often more accurate than physical ones. We mentally freeze moments to study them carefully. On a subconscious level, time can even feel stretched.

^(17th) For example, when someone is woken up during a sleepwalking episode, they might react astonishingly quickly. In less than a second, they can construct an elaborate narrative spanning hours and respond to a small sound as if it were a gunshot after a dramatic chase. This ability shows how extraordinary our minds are at using time to our advantage.

^(18th) However, when someone fails to manage time, they run aimlessly, chasing what feels like an emptiness. Humans, guided by multiple internal and external clocks, seek a way to understand time that satisfies their complex nature, encompassing physical, mental, and spiritual dimensions.

Childhood Time

^(19th) At five years old, I watched the soap opera *Selva de Pedras* (*Concrete Jungle*)²⁵⁹ with Regina Duarte. At one point, the protagonist had a car accident, and the TV station left the car at the filming location. When my family and I saw it, we started debating whether the character had died.

^(20th) But everyone went quiet when they realized I didn't know what death was. My older sister quickly explained that death is when someone sleeps and never wakes up. That explanation shocked me deeply.

^(21st) My fear of death wasn't unique, as its social concept makes most people afraid of it. I was deeply unsettled and cried a lot.

^(22nd) At that time, parents and educators debated how to soften children's understanding of death. Today, this issue has been trivialized, as if it doesn't exist, when in reality, we should be questioning the concept itself.

^(23rd) Before I learned about the concept of death, I was free and fearless. When I encountered it, I became conflicted—a feeling that was only eased by hearing about the idea that the soul lives forever in the Saint Francis Prayer during the following Mass.

Prayer of Saint Francis²⁶⁰

Lord, make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to Eternal Life.

^(24th) Today, I see that we overwhelm children's minds with false and harmful stories to convince them of death. Yet, deep down, they know the truth about the eternity of life.

²⁵⁹ Brazilian telenovela written by Janete Clair. Directed by Daniel Filho. Original broadcaster: Rede Globo. Original airing: April 10, 1972, to January 23, 1973.

²⁶⁰ Saint Francis lived on Earth approximately between the years 1181 and 1226 in the city of Assisi, Italy. He founded the mendicant order of the Friars Minor and revived Christian principles within the Catholic Church, which at that time was in a state of degeneration. His most remarkable traits were his care for the poor and needy, his detachment from material possessions, and his unconditional love for God's creation as a whole.

(25th) Jesus came to teach us that we don't truly die. He rose from the dead and brought others back to life to prove this. Is it possible that, after two thousand years, humans still haven't accepted it? After all, the wisdom of the soul's immortality brings significant changes to us.

(26th) Today's social consensus teaches about a contradictory god—one said to be loving, but who condemns people to eternal hell. Our God says He doesn't want to lose any of us, yet society's god allows most people to be lost²⁶¹. This is the god of fear, not the God of truth. These societal teachings are incoherent and hinder the development of strong character.

(27th) Being completely fearless is impossible because we need sensitivity. However, fear must be managed so it doesn't cause psychological instability. By stabilizing my fear of death as a child, I developed skills and faced challenges with a feeling that I was somehow beyond it all.

(28th) A small child who faces big challenges feels bigger. We are the size of what we face. It's also true that sometimes we show greatness by yielding to smaller things. But a small person who grows up facing great obstacles understands that those challenges will remain big and they will remain small—but that they'll have the ability to face them regardless.

(29th) Adults should think about how to help children make the most of their time. In my childhood, influenced by hippies, children were raised with less rigidity around sex distinctions in clothing, with the biggest difference being earrings for girls, which were often lost.

(30th) It's interesting that men and women use adornments to distinguish themselves instead of recognizing how similar they are. Often, adult vanity in decorating children limits their freedom and wastes their time.

(31st) Experiencing a freer childhood is important for developing a more mature identity. Everyone should go through a phase of life without hypocrisy, and childhood is the best time for this. From a hippie perspective, children's nudity was seen as a necessity for connecting with nature and their own bodies, helping them feel part of humanity and an extension of God.

(32nd) Because of these ideas, I didn't feel the way adult women were devalued, who were often treated as if they had no personality. My freer childhood allowed me to see that having a gender is human; but transcending gender feels divine—it reduces conflict and eases anxiety.

(33rd) A well-lived childhood is when a person discovers themselves. Being male or female is secondary to the spiritual nature we all share. This feeling is incredibly fulfilling and contrasts with the frustrations promoted by the system. Gender roles shape people's identities and make us forget that everything that is most important is already within us.

(34th) We are all part of the light, a vast and essential force. Each of us has our own personal light, representing our soul—what is most authentic in us. Dr. Renate Jost de

²⁶¹ BIBLE, *Matthew* 18: 14.

Moraes²⁶² describes conception as the moment when gametes unite and receive a spark of light²⁶³.

(35th) However, generations after mine were raised with ideologies that reintroduced fear of death and sex roles, using language that made these divisive ideas spread even faster. Today, we see humans completely submissive to a system that uses sex to assign roles and dictate behaviors. Sex has become so bureaucratic that it has led to the ideology of gender, resulting in more identity crises and increased drug use across generations.

(36th) In our society, a large number of people abuse drugs to access their subconscious and try to overcome lies. This is an obvious consequence of disrespecting childhood. Our entertainment networks are saturated with violent cartoons, movies, and deadly games, which emphasize distinctions between men and women. Characters are often collections of fetishized traits.

(37th) The situation for children has become even more hypocritical since the repeal of the D.L. 869/69 on Moral and Civic Education. TV content ratings restrict children from watching TV unless their parents are present. Yet, these restrictions don't limit the airing of commercial ads with sexualized advertising during children's programs.

(38th) The character "Mulata Globeleza"²⁶⁴, for example, was shown dancing naked on TV from 1991 to 2016, for 25 years, including during children's programming, promoting sexualizing children at an early age. In fact, what the group "É o Tchan" showed us makes it clear that this was the intention of the entertainment industry from the beginning.

(39th) During certain time slots, actors perform excessive kissing scenes that, in my understanding, shouldn't be allowed on public television under Brazilian law. After all, this violates the principle of prioritizing education in broadcasting as outlined in Article 3 of Decree 52.795/63. Additionally, some actors have stated that these scenes are real, not acted, which is immoral as it violates the dignity of actors who do not wish to participate in explicit scenes

(40th) Early sexualization intensified after 1995, when the group "É o Tchan" began using child-friendly language to talk about sex in their songs. And even if children don't

²⁶² Gisela Renate Jost de Moraes, known as 'Dr. Renate' (January 17, 1936 – February 5, 2013). She resided in Belo Horizonte from 1979. Dr. Renate was the creator of the Method of Direct Approach to the Unconscious/Personal Integration Therapy - ADI/TIP. She earned her degree and postgraduate (Lato Sensu) qualifications in Psychology from PUC-MG and also trained in Social Work and Nursing. She lived for many years in Brasília (DF), where she served as a member of the National Council of Social Work (now CNAS). In 1986, she established the Integral Humanistic Health Foundation (FUNDASINUM), a center for research and development of the ADI/TIP Method, a training school for specialists in this methodology, and a psychotherapy center for patients in situations of social vulnerability. Source: TIP Clinic. Accessible at: <https://tipclinica.com.br/contents/biografia-dra-renate>.

²⁶³ Book: *The Keys to the Unconscious* by Renate Jost de Moraes, "2.3 – The Child at Conception", p. 113 in the digital version — "I am a light entering a tiny dot that is also me!"

²⁶⁴ Globeleza is a character created by the Brazilian television channel Rede Globo during Carnival, featured in its coverage known as 'Carnaval Globeleza.' Globeleza first appeared in the early 1990s and consisted of a samba dancer performing nude, with her body partially painted in glitter. Source: Wikipedia. Accessible at: https://pt.wikipedia.org/wiki/Mulata_Globeleza.

understand it on their own, plenty of people are willing to explain. They used phrases like, “Hit it on top, hit it below, and after nine months, you’ll see the result”.

(41st) In the lyrics of the song “Dança do Põe Põe”²⁶⁵, by the same group, it’s suggested that the verb “put” is being used as a request for sexual penetration. The song includes lines using vowels and then phrases with “a, b, and c.” The letters “u” and “c” were emphasized, which also hinted at the word “anus” in vulgar Portuguese. Moreover, the song instructed girls to stick their “butts up,” while the exposure of men was much less. It seemed designed to grab the attention of children learning to read, essentially introducing them to pornographic language.

(42nd) At the same time, the whole-language teaching methods, introduced in the 1980s, became more widespread, and schools stopped teaching vowels individually. This slowed literacy development and significantly contributed to the rise of functional illiteracy.

(43rd) Current ideological movements promoting pornography seem to have reached their extreme. Life now seems centered around satisfying sexual desires. One example is how many women today undergo surgeries to enlarge their breasts and buttocks to appear more sexually appealing.

(44th) I acknowledge the importance of plastic surgery in building and strengthening personal identity, such as for women who need prosthetics to be socially accepted as adults. However, I criticize surgeries that reduce people to sexual objects and objectifying the person.

(45th) This push for early sexualization increases casual drunken sexual encounters, leading to more conceptions and births of children who lack stable families — children conceived through brief encounters. While this should make society realize it must care for all children, it also highlights that it has failed to do so from the beginning. Children born without protection are a testament to our failure as a society.

(46th) Additionally, it seems like we’re educating people to disregard human relationships and become insensitive. The normalization of pornography has degraded social interactions and led to the progressive dehumanization of children, turning them into worse adults.

(47th) Societal miseducation can even cancel out good upbringing, as if children spend all week at the “school of television and the internet,” unlearning how to speak, think, and respect. When excitement is constantly stimulated, people forget education and are guided solely by instincts.

(48th) Simultaneously, cartoon characters deliver shocking, negative phrases under the guise of “aesthetic estrangement”²⁶⁶, which children repeat. Similarly, they model inappropriate behaviors, such as deceit.

²⁶⁵ Image XII - choreography of the song “Dança do Põe Põe”.

²⁶⁶ *Defamiliarization* or *ostranenie* (Russian: остра́нение, IPA: [ɐstrʲɐˈnʲenʲɪjə]) — is the artistic technique of presenting to audiences common things in an unfamiliar or strange way so they could gain new perspectives and see the world differently. According to the Russian formalists who coined the term, it is the central concept of art and poetry. Source: Wikipedia. Available at: <https://en.wikipedia.org/wiki/Defamiliarization>.

(49th) This created a psychological divide between generations, which typically span about twenty years. The generation of the 1970s was psychologically repressed, while those from the 1990s onward were overly sexualized.

(50th) Dominationists created ideological narratives to justify this doctrine of exposure. Many people now defend public pornography and libertinism, causing psychological harm and wasting children's precious developmental time. What can we say to this stagnant society that doesn't react? "WAKE UP!" Yes, "WAKE UP" is the right word!

(51st) We are largely a reflection of what we absorb in childhood, and this period shouldn't be wasted in such a way. Moreover, this structure fosters pedophilia, a means of suppressing individuality. The system creates a vicious cycle, leading to child sexual abuse and the development of adults with tendencies toward pedophilia and sexual addiction.

(52nd) Additionally, childhood sexuality must be approached with respect and care. Parents shouldn't traumatize children if they masturbate but should instead educate them about the privacy of such acts. While discreet discouragement may be necessary because it's a bad habit, it should be done gently.

(53rd) Adults should use maturity and skill to explain the privacy of sexuality delicately, teaching children to respect their own boundaries—for example, suggesting they go to the bathroom if they wish to masturbate. This is a form of discouragement, not repression.

(54th) Childhood sexuality should also never be a shared experience. If children are found exploring their genitals together, caregivers should first ease any psychological conflict. Then, with a smile and love, they should explain that it's not appropriate and suggest other activities. For instance: "What are you doing? That's not a toy; let's play with something else!" This approach can be complemented with phrases like, "That's not for kids" or "That's not educational."

(55th) If children already understand that caregivers always act in their best interests, they'll accept these guidelines more easily. Teaching this trust is crucial. If children persist or question the limitation, the caregiver should explain that these body parts require special care to avoid harm and that they'll one day play a role in creating babies. The key is to answer children's questions as they arise—or refrain from explaining if they're too young to ask. The priority is reducing emotional distress, even for caregivers.

(56th) If the caregiver doesn't know how to respond, they should ask for time to think of a proper explanation. They can tell the child not to forget the question while they find the right words. This strategy, while dependent on each unique case, ensures calm communication. Taking a moment often avoids long-winded or confusing explanations.

(57th) Moreover, adults must teach children and teens to protect themselves from abuse or violations of their rights. They should explain that touching their private parts without consent is a form of abuse and encourage them to seek help if necessary to prevent it.

(58th) The attacks on childhood are driven by profit and the dominationists' efforts to suppress spiritual intelligence. Our social intelligence teaches harmful concepts about relationships, death, and sexuality when it should promote better ones.

(59th) Therefore, as long as society perpetuates harmful ideas, children have the right to live, at least for a time, without being exposed to them, to avoid psychological conflicts. Not knowing certain things for a while allows them to instinctively learn that life holds greater value.

(60th) Death becomes a defeat when we lose our connection to the divine. We should demand changes to audiovisual and internet content. Any non-educational content should require a parental password protection for access. If they refuse to change, they should be shut down.

Biological Time

(61st) Biological activities like defecating, urinating, sexual expression, sleeping, eating, and being happy, among others, are extremely personal and occur at any age. However, social control teaches us to live under pressure, questioning even our most basic rights.

(62nd) Situations that violate our basic rights cause distress by disrupting people's biological rhythms. This makes it harder to recognize the abuse taking place, as individuals become destabilized.

(63rd) Humans need time simply to live—what we call the biological clock, which governs the times to sleep, wake, feel hungry, and fulfill other vital needs. Without access to it, nothing functions, and our existence becomes meaningless because mentally and emotionally present. Someone who urgently needs to use the bathroom, for example, will only feel present after they've gone; until then, they remain mentally absent. The same happens when we're sleepy—during such moments, we exert more effort to complete tasks but often fail to achieve the desired results.

(64th) The biological clock also governs our development: childhood, youth, adulthood, middle age, and old age. For instance, a child's stomach usually cannot handle heavily spiced foods meant for adults, as their mucous membranes, like their skin, are much thinner. This highlights the importance of respecting our biological time to maintain a healthy life. Because of this, human culture has become systematic in marking time meticulously.

(65th) Rituals, for example, exist to help us remember basic human needs, ensuring we don't neglect them, such as eating or bonding with others.

(66th) Fertility has always been one of the most ritualized aspects of our society. Ideally, we would also first explain to young people what love is: a union of souls. Yet, our society tends to focus on teaching what sexual penetration is without addressing what motivates it beyond attraction. When we teach things properly and pay attention to fertility, balanced relationships naturally follow.

(67th) I was once solely Catholic, but I disagree with the Catholic Church's condemnation of contraceptives. After all, if we make mistakes in choosing our partners, driven by our fragility or immaturity, contraceptives minimize harm by preventing conception. With contraceptives, an error in choosing a partner doesn't become a lifelong consequence. However, having a child with someone creates an

eternal bond with that person. When society eventually takes responsibility for all children, this issue will diminish greatly, making parenthood less burdensome and contentious.

(68th) Even so, it's crucial to act responsibly when engaging in sex and avoid sharing your life with people who refuse to take responsibility. Otherwise, life becomes a self-destructive endeavor. In such cases, masturbation—when practiced privately, without pornography, and preferably after prayer, and not merely for fun—is the best way to reduce harm. Yet, society promotes the opposite.

(69th) An example of disrespect for biological time in Brazil was daylight saving time, which was abolished in 2019 by Decree No. 9,772. During its final implementation, there were rumors that time itself had been shortened, leading people to rush through their activities frantically.

(70th) I believe this notion of reduced time was spread to hurry people and increase productivity, causing them to function more mechanically and unconsciously. Under this concept, people no longer stopped to converse or think. In reality, the only time that was truly reduced was nighttime sleep, especially for those in vulnerable situations.

(71st) This increased pharmaceutical industry profits by worsening sleep disorders and raising the risk of diseases from *Aedes aegypti* mosquito infestations. In the first case, sedatives evolved into more addictive and harmful formulas; in the second, campaigns promoting nutrient intake, such as vitamin C and iron, which would have been the better preventive measures, were discontinued.

(72nd) The worst part about daylight saving time is that, in Brazil, it compounded the already illegal practice of imposing 10- to 12-hour workdays on employees, when the law mandates 8. Often, these shifts exceed even the legal limit for overtime and, additionally, such hours are frequently unpaid.

(73rd) This situation persists because municipal inspectors generally fail to act against these abuses. During daylight saving time, workers were subjected to the demands of both employers and consumers, being forced to extend their shifts until the last sunlight.

(74th) Additionally, there's the time spent commuting. In practice, in cities like Rio de Janeiro, many people must wake up at 4 or 5 a.m. daily to start work at 7 or 8 a.m., returning home around 9 p.m. or later. Thus, there's a "commute shift" that isn't officially counted but should be, as it can be as stressful, if not more so, than the workday itself.

(75th) Timekeeping is one of humanity's oldest shared conventions. It's interesting to note that, although some heritages are labeled as historical, perhaps not all truly are; however, nothing is more historical than the convention of time. When politicians alter time, they're tampering with something they shouldn't. Instead, they should adjust work hours, not the clock itself.

(76th) If the intent of those in power were to benefit everyone, they would reduce work hours during winter when days are shorter. This would make workers more productive, as motivation and rest genuinely boost efficiency. At the same time, shifts could start later during this season, saving people money on lighting and electric showers—achieving real

savings while respecting biological time. So, it's better if that time change doesn't come back — because what really doesn't come back is our biological time.

Fictional Time

(77th) Literature and cinema often manipulate time to create tension and suspense. In films, a character might say, “We only have five seconds,” while the camera shows events unfolding slowly or actions that would take much longer. This manipulation is accepted by our minds, which, as seen in phenomena like sleepwalking, can stretch or compress perceived time.

(78th) The protagonist, for instance, usually has more control over time than their adversary. But the truth is that time is the same for everyone, and such manipulation creates imbalance. Some people act as though their time matters more than everyone else's, as if they were the main characters. However, time is our ultimate earthly challenge, meant to be equal for all. Learning to overcome setbacks is what helps us grow.

(79th) When the manipulation of time in literature is applied to the material world, it creates a false perception of time—a distorted sense of time. Because of this, some people drive their cars as if they're in an action movie, making dangerous overtakes with insufficient time, often causing accidents.

(80th) *Don Quixote of La Mancha* is a classic example of how stories influence people. Today, the “wandering knight archetype” is joined by many others, such as fantasies about spaceships. As a result, people leave late and speed in their cars as if they're piloting spacecraft. But if someone wants to arrive earlier, they must leave earlier; leaving late will only make them late, as time cannot be stretched.

(81st) These “speed demons” also act as if they are demigods behind the wheel, believing ordinary mortals can't even ask them to slow down. Yet, drivers have the same rights as everyone else and, above all, the duty to listen to the requests of their passengers.

(82nd) Driving can give people too much power, enough to drive them mad. It's in this situation especially that humans reveal egocentrism as their greatest flaw, feeling as though they control the time and existence of everyone around them.

(83rd) We consume fiction to search for meaning and self-worth. Yet, this pursuit often leads us into psychological traps, drawn in by the sweet yet cruel hypnosis of illusion. The worst part is that we don't find our identity in these stories—we lose it and merely indulge in illusions. Thus, people mimic the actions of characters, from the serpent's temptation to the latest ridiculous trends.

Capitalist Time vs. Psychological Time

(84th) Capitalism accelerates people's lives by prioritizing fast, efficient, large-scale production. Capitalists claim that time equals money. However, we need time to live with dignity, and this perspective trades all time for money. It also spreads the

idea that “money makes the world go round,” when, in reality, it’s humans who do. Both assertions devalue human existence.

(85th) Capitalism disregards human existence in favor of profit. Accelerating activities while neglecting fundamental rhythms is deadly. Hence, capitalist time becomes destructive, based on the belief that there isn’t enough time for everything, while the Bible teaches otherwise²⁶⁷. It speeds up the death of individuals, businesses, governments, and societies because death is profitable.

(86th) Time and capital share some similarities. Both erode humanity when people focus solely on saving them. However, both can also build humanity when shared wisely. The difference is that capital can be replenished, while time is unique. At certain stages of our earthly lives, each moment of time is as precious as a jewel because time is a psychological currency. For example, in the early years of a child’s life, parents realize how valuable time is. Many later regret missing their children’s childhood due to their absence.

(87th) Time’s greatest value to us is psychological, which is why this section contrasts capitalist time with psychological time. Psychological time allows us, for instance, to watch a movie or read a story and become immersed in it. It is lucid, creative time—one that includes past, present, and future. Observing animals, we see how our experience of time differs from theirs, as their perception of time is much less intense than ours. Unlike animals, we store memories and set goals, which allows humans to anticipate time and manage it better.

(88th) Motivation is the driving force of psychological time. For instance, some people feel mornings are longer than afternoons, even though each part of the day has six hours (6:00 a.m.–12:00 p.m.; 12:00 p.m.–6:00 p.m.). Motivation makes time feel lighter or heavier, faster or slower.

(89th) Psychological time is fragile and manipulable because it is shaped by thought itself—shaped by our sensory impressions. How often are we somewhere only physically present, but mentally absent? Humans need time, just as they need peace, to truly perceive their surroundings. Otherwise, they look without seeing, listen mechanically without understanding, and speak without communicating. Without time, humans grope in the dark, unaware of what they touch, and breathe without noticing the scents.

(90th) Psychological time is the peaceful mental state required for humans to function. Without psychological time to reflect and truly exist, it’s as if they don’t exist. It’s the opposite of “I think, therefore I am.”

(91st) The movie *Click*²⁶⁸ vividly illustrates how capitalist time annihilates psychological time. The protagonist, succumbing to work pressures, tries to fast-forward time to achieve professional success but loses closeness with his family and

²⁶⁷ BIBLE, *Ecclesiastes* 3:1 - “There is a time for everything, and a season for every activity under the heavens”.

²⁶⁸ *Click* – Released on August 12, 2006, in Brazil. Directed by Frank Coraci. Production companies: Revolution Studios, Happy Madison, and Original Films.

falls into existential emptiness. This highlights the necessity of psychological time. Without it, people behave like robots. Sadly, many are living this way.

(92nd) To use time effectively, we need to pause before starting any activity. It's like the story of the woodcutter. He worked daily to break a record. As he got closer to breaking it, he worked harder but produced less because he forgot to sharpen his axe.

(93rd) Psychological time is the sharpening of the axe. The acceleration of time imposed by capitalism seeks to eliminate this reflective pause. A productivity-driven lifestyle destroys psychological time, forcing people to race against the clock and leading to countless health problems.

(94th) However, capitalism is just another human system that lacks significant psychological changes. Over millennia, most people have lived unconsciously, stuck in a psychological phase despite advances in other areas.

(95th) The current generation, in this regard, is similar to the generation during the time of Jesus. Ideological generations tend to shift roughly every fifty years, are tied to the intellectual development of humanity. This is roughly the amount of time needed for an ideology to be tested and accepted without major shocks.

(96th) Yet humanity continues to accept slavery, lies, and certain forms of murder. Overall, we remain a generation of adulterers, falsifying our food, drinks, and everything around us. Thus, even after around forty ideological generations since Jesus, this is still the same generation of adulterers²⁶⁹. The worst part is that people today believe this reality cannot change. Cannot? Then why do we see system-wide attacks whenever moral improvement emerges? Moral progress is the way forward!

The Virtual Time

(97th) Virtual time, especially experienced in video games, is an accelerated version of fictional time. This acceleration, marked by the adrenaline rush players feel, mirrors the speed of human thought, where a simple impulse can trigger a chain of events.

(98th) Virtual time focuses the player's mind solely on reflexes, reducing their tolerance for waiting as events play out. Its influence in real life often misleads people into making poor decisions, as correct answers typically require some delay and reflection. Rushing to a solution in these cases often means failing to solve the problem. Additionally, because this time is artificial, it reduces our ability to connect with the real world.

(99th) Through games, we become accustomed to accepting destruction in the name of defense without questioning its fairness, as we operate on reflexes instead of reflection. Reflexes, conditioned and automatic, are often destructive. Destruction benefits capitalism because waste drives consumption.

(100th) The pleasure generated by virtual time is highly addictive. A mind addicted to impulses cannot overcome even minor obstacles, diminishing its ability to evaluate effectively. As a result, the person also tends to buy more, driven by impulsive decisions.

²⁶⁹ BIBLE, *Matthew* 12:39 - "He answered, "'A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah'".

(101st) I see a strong connection between hypnosis and video games. By speeding up reflexes and suppressing deeper thought, the mind enters an automated state.

(102nd) The trance induced by games creates the illusion of faster reasoning, though it merely shifts the brain's focus to finger movements. This making people more susceptible to implanted ideas, such as ads displayed on their screens. Simultaneously, the illusion of enhanced thinking and in-game victories fosters a sense of superiority over others—a kind of narcissism.

(103rd) Addictive game sounds are often integrated into smartphones, carrying that same addictive stimulation into online browsing, which mostly happens on these devices. Online browsing itself also encourages automatic thinking because of the constant flood of images that disrupts the train of thought.

(104th) Unfortunately, many of these technological tools have the potential to foster personal development but are instead used to paralyze people, preventing them from resisting control.

(105th) The most affected are young people, as their minds lack sufficient information to discern good from evil. The English proverb, “The hand that rocks the cradle rules the world,” aptly illustrates why systems create distractions to control youth. Many forces work to keep young people in a passive state. Consequently, countless alluring distractions—like sexualized images of women—are spread through various media to keep them in a trance.

(106th) The internet during this era has contributed to “ricopathy”²⁷⁰, or rich-child syndrome, a state similar to narcissism. Ricopathy is considered a condition caused by parents who try to replace themselves with material things. But in reality, it's caused by material things replacing parental presence who are overwhelmed by systemic pressures.

(107th) Ricopathy is not limited to children of absent families but is widespread among young people with access to electronics. These devices are shaping their minds. Unfortunately, electronics often serve as metaphorical chains, akin to those used on circus elephants. However, it's not always the parents' intent to cause this.

(108th) The main issue leading young people into the mindset of rich child syndrome isn't a lack of boundaries, as many claim, but an excess of them. Ricopathy, in reality, is the disease of a lonely child, a superiority complex that only virtual worlds can satisfy.

(109th) When young people become addicted to electronics, they seek refuge in an imaginary universe that cannot fill the existential void left by a lack of genuine relationships. Ideally, schools should promote more social interaction activities to steer young people away from the negative aspects of gaming.

²⁷⁰ The syndrome of the rich child has been identified as a psychological disorder in children caused by excessive parental absence, overwhelming pressure on competitiveness, an overabundance of material provisions, and a lack of moral boundaries. As a result, the child displays behavioral disorders such as boredom, stress, disinterest, lack of empathy towards others, aggressiveness, narcissism from feeling superior, and low self-esteem due to an inability to identify themselves without the means that elevate them. Various sources on the internet point to parents as the primary culprits for this condition. I disagree and instead point to electronics as the true culprits, which is why this note is independent.

(110th) The moral challenge for parents and guardians is recognizing their role in this phenomenon. Controlling isn't the same as educating with respect and love. Protecting children from the harms of electronics doesn't mean controlling them but offering discipline, as addiction to electronics robs them of mental independence.

(111th) We could mitigate the abuses of internet gaming and commerce by requiring these platforms to be educational and transparent about their effects on brainwaves. Many expose users to excessive visual and auditory stimuli, such as flashing lights, significantly altering mental states.

(112th) The *Pokémon* series²⁷¹, which initially caused seizures in children in Japan, illustrates this overexposure to stimuli. Moreover, the plot—where collectors pit creatures against one another—offers no educational value and focuses solely on pleasure and the thrill of control.

(113th) Excessive flashing lights create a sense of awe, similar to fireworks, deeply impressing the retina and implanting harmful messages in the subconscious.

(114th) Parents often see electronics as a way to keep their children safe at home, unaware of the long-term consequences. Games frequently glorify and incite crime²⁷², a concerning inversion of values that leads many young people to find food repulsive while considering gory representations normal.

(115th) From reading the book *Two Thousand Years Ago*²⁷³, by Chico Xavier, I perceive how people were once drawn to the pleasures of Roman circus massacres, as music and choreography were rare forms of entertainment. Today, this continues through other means, with people's musical tastes shaped by institutional interests.

(116th) The most common damage caused by games, as with hypnosis, is attention deficit. Additionally, video game addiction induces chemical dependency on dopamine and adrenaline. While adrenaline can benefit sports, it's harmful when the body remains immobile, as is the case during gaming.

(117th) Electronic addiction makes individuals aggressive when deprived of their devices, similar to drug withdrawal. If people were informed about this, they might avoid it. But those who benefit from social control want people to be addicted.

(118th) Alongside the current rise in electronic addiction, media language has become almost telegraphic, reducing meaningful interaction. Connectors—the words that link ideas and guide thought—are disappearing. Without these connectors, there's also a loss of connection.

(119th) It's crucial to recognize how people are becoming distracted and experiencing mental lapses, signs of a collective trance induced by media and gaming. Psychologists carefully limit the use of hypnosis, often reframing negative suggestions in positive terms to avoid such issues. However, media and games do the opposite, reversing positive thoughts and creating mental disconnection.

(120th) In short, time spent on video games and the internet deeply affects our sense of time, ability to reflect, and social interactions. Acknowledging and

²⁷¹ Pokémon (manga)" redirects here. For other Pokémon manga, see List of Pokémon manga. Pokémon Pocket. Volume 1 cover. Written by Kosaku Anakubo. Published by Shogakukan. English publisher. SG: Chuang Yi Magazine, CoroCoro Comic Demographic Children (boys) Original run: November 1996 – April 2003. Volumes 14. Ruby-Sapphire. Source: wikipedia. Available at:

https://en.wikipedia.org/wiki/Pok%C3%A9mon_Pocket_Monsters

²⁷² Articles 286 and 287 of DL 2848/40, Penal Code. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

²⁷³ XAVIER, 1939.

addressing these effects is essential for promoting healthier, more mindful use of technology.

God's Perspective on Time

^(121st) The phrase “We have to slay a lion every day” reflects our daily endeavor to survive but is aggressive, like many other expressions, which breeds irritation. Instead of battling imaginary lions, we should confront the tyranny and obsession those ‘lions’ symbolize. We even need to learn how to lose, and to spend time with others and with ourselves, to give meaning to our own existence and humanity — to look and see, to listen and understand, to think and to exist.

^(122nd) God’s time is wise—it moves forward with calmness, not haste. Whisper to yourself: “There’s no need to get angry,” “Stay calm like an angel.” We must resist the instinct to be irritated, even when immediate action is needed. The true challenge is to let go of irritations and cultivate peace, acting as if we have all the time in the world, even when we don’t.

^(123rd) When we get angry, we attract negativity, making us feel heavier and taking longer to move forward.

^(124th) Often, frustration comes from feeling we’re wasting time, but the real issue is failing to value the time we have. Sometimes, we hold on to projects that are no longer necessary instead of letting them go.

^(125th) Faith in a higher logic brings peace about time management, even for those who don’t believe in a Creator. Accepting that the only time that exists is the present helps us align with the universe’s flow. Whether the circumstances leading us here were good or bad, we must handle them as they are.

^(126th) For those who have faith, every moment is a miraculous opportunity where difficulties become chances to grow in our mental capacity and emotional balance. But for those who believe in the Creator, not a single hair falls from our head without His permission. And knowing that everything is part of God’s plan brings us deep comfort, removing all the stress of feeling like we’re wasting time. Today, I ask God for more time so I can fully realize my purpose and so that He helps me not to mess everything up. But if, for some reason, He chooses to end my mission, it’s because it was meant to end. That takes away fear and resistance.

^(127th) For God, there’s no loss or defeat. When people focus on failure, they miss the divine logic governing the universe: everything is gain, everything is victory. Crises are opportunities for rebuilding, and what seems like a defeat is often a necessary detour. Thus, the more we trust God with our time, the more we are blessed by the cosmos.

^(128th) Defeats only occur when we stray from divine logic or choose death. Foolish are those who choose suicide or murder, thinking it ends suffering or steals someone else’s time. Spiritually, no one truly dies. Suicide brings suffering instead of relief, and murderers lose their own time, not just their victim’s.

^(129th) Murderers are never psychologically whole, and for believers, no one dies without God’s permission. According to Spiritist belief, what takes us to hell is a state of mental confusion — because hell is a psychological place, not a physical one. And even if those people seem fine, don’t take responsibility for their actions, and feel no guilt, God expands their awareness and throws them into that state through suffering

and confusion. And think about it — if it weren't like that, heaven would be full of psychopaths.

(130th) On a societal level, human insensitivity enables complicity in violence, as people excuse or ignore such acts. Humanity remains in a suicidal and homicidal phase because many don't truly believe in life after physical death.

(131st) For those who believe in reincarnation, it's likely we return to pay for every second of God's time wasted on negativity—not as punishment, but as a natural consequence.

(132nd) Spiritual stories suggest that only through sincere repentance and forgiveness can we advance. Otherwise, we remain stuck at a place that some call the Threshold²⁷⁴, others Purgatory, and others Hell.”— a shadowy realm seen as a kind of spiritual gateway.

(133rd) Many doors remain closed in the spiritual realm. Divine mercy gives us chances for redemption, especially during our earthly life. It's wise to start using our time meaningfully now, living more genuinely and humanely.

(134th) In God's time, there is no wasted time—only time to come, only time to gain. God's time dissolves suffering because, within it, suffering loses its meaning. God is the Master of time; for Him, everything is creation and life.

POST-CHAPTER 1 – THE THEORY OF THE DOUBLE SIX

(1st) First, we need to define what healing neurolinguistics is: it's a science that helps the mind function properly again (neuro) through language. It corrects our thoughts and feelings. Words have the power to lead us to truth, and truth leads us toward God, who is the ultimate truth. That's why “In the beginning was the Word”²⁷⁵, because truth comes through the Word, and through it, we find God. Christianity is central to this idea, as it is not simply an application of healing neurolinguistics; it is where it begins.

(2nd) Neurolinguistics, when used positively, helps develop awareness, a state in which the mind becomes more awake to reality. When we become aware, we can think more effectively. Those who learn to use neurolinguistics to reinforce positive mental patterns grow through greater understanding. If we uncover the positive mechanisms of neurolinguistics, we can internalize principles that promotes better and more efficient reasoning.

(3rd) However, we see the negative side of this science turned into a harmful institutional tool based on negative slogans repeated on a large scale. Thus, although

²⁷⁴ “Threshold” — is a term in Spiritism used to describe the materialization of a place where souls in suffering or in need of psychological regeneration find themselves. The term is more specific than a purgatory and is closer to the concept of hell. At the same time, spiritual colonies are also located in the Threshold region, but they resemble a purgatory closer to the concept of heaven.

²⁷⁵ BIBLE, *John* 1:1 — “ In the beginning was the Word, and the Word was with God, and the Word was God”.

the healing power of neurolinguistics is connected to programming ourselves positively, today it's more about undoing negative programming.

(4th) Neurolinguistics can profoundly influence societal behavior and beliefs. The campaign against milk is an example of this influence.

(5th) Milk and its derivatives are nutritionally valuable foods, used for survival by humanity since time immemorial— throughout human history. Dairy animals, such as cows, goats, buffalo, and camels, for example, provide food and income for many families worldwide. In rural Brazil, countless producers rely heavily on milk production for survival. However, after large-scale campaigns began portraying milk as unhealthy, many people started treating it as if it were poison.

(6th) The first major step the government took to restrict access to this food was banning direct sales from farmers to consumers through Decree 66.183/70²⁷⁶, which remains in effect today. Under this law, authorities are even allowed to confiscate and dispose of raw milk if they find it being sold illegally.

(7th) Even so, many people found it impossible to follow this restriction, and raw milk continued to be sold directly throughout the country. In response, decades later, broader campaigns against milk began shaping public opinion. Today, people often repeat claims such as, “No adult animal drinks milk except humans.” According to this view, that statement is false because animals of many kinds will consume natural milk at any age if it is available. The argument presented here is that heavily processed milk may be rejected by some animals because of additives and preservatives. Even so, many people stopped drinking natural milk and began preventing even their young children from consuming it.

(8th) This shows how the system paralyzes society under its control in order to achieve its goals. It acts with the intention of monopolizing the dairy industry and preventing people from gaining freedom through this source of income and food. Dr. Lair Ribeiro, for example, was a neurolinguist who gave online lectures rationalizing arguments against milk. The system uses deception, which is the negative side of neurolinguistics. In this way, the dominationists almost convince human beings that they are not mammals, as if they could convince cows that they are not cows. And this destroys us as a society, both directly and indirectly.

(9th) The positive side of neurolinguistics helps people accomplish goals and encourages social progress through the success of individuals. According to this idea, that is what truly makes a society strong and stable.

(10th) Correcting errors in reasoning is the true path to self-control. Sound reasoning is simple and accessible to everyone. It is learned step by step by patiently observing, with a constructive attitude, which mental habits produce the best results. A peaceful and friendly mindset is an expression of love, and it is essential for finding the best solutions. Without it, people become highly irritated, block out outside input, and constantly lose their sense of direction. A calm and friendly state of mind allows for clearer judgment.

²⁷⁶ Available at: http://www.planalto.gov.br/ccivil_03/decreto/1970-1979/d66183.htm

^(11th) One calming expression we have already discussed is “having all the time in the world.” Psychologically, this expression is powerful because it creates a sense of peace that allows the mind to think clearly. After all, what does it mean to have all the time in the world? It means having enough time to solve whatever needs to be solved. Otherwise, there would never truly be enough time to do anything.

^(12th) When we do not have enough free time, the stress of running late can make us shake, stumble, fall, and make other mistakes. The peace of someone who feels they have all the time in the world while focusing on a task allows that person to fully apply themselves to what they are doing. According to this concept in neurolinguistics, even when someone is working under a deadline, they should mentally act as though they have all the time in the world in order to remain calm. In this view, that mindset is not denial—it is what helps guide the mind into the right state of focus.

^(13th) Therefore, we must learn how to slow down. The habit of doing things carefully and slowly trains people to eventually do them quickly without making mistakes. This is what allows someone to correct small details and condition themselves through repetition until they can perform tasks faster and with greater precision.

^(14th) The sense of peace contained in the expression “all the time in the world” is similar to the biblical idea that “there is a time for everything”²⁷⁷. It is based on accepting the amount of time one truly has available, regardless of whether the task is completed perfectly or not. Some people genuinely work better under pressure because short deadlines motivate them. Even so, they cannot lose their inner peace, or they may skip essential steps in the process.

^(15th) One example of this attack on peace of mind was the disappearance of a common catchphrase from 1970s cartoons. Back then, whenever something frightening happened, the characters would say, “The first thing to do is stay calm.” In contrast, modern cartoons often show characters screaming in panic together whenever danger appears. This creates an unspoken message — a form of neurolinguistic programming — even though nothing is being stated directly. But when we panic, we become incapable of solving our problems.

^(16th) At the same time, there are situations in which we must allow time to pass without becoming frustrated, even if it feels wasteful. For example, although we should respect deadlines and avoid keeping people waiting, traffic sometimes makes delays unavoidable. In those situations, we should not try to make up for lost time by driving recklessly. Small delays usually kill fewer people than attempts to arrive early. It is better to arrive late in this life than early in the next.

^(17th) In some situations, being late is the least serious problem. Doing something poorly can create a much greater delay later on. Sometimes delays are even necessary. In many cases, a delay can be more useful than rushing ahead too quickly.

^(18th) Learning how to manage time well is one of life’s great lessons. If we want to get ahead in life, the first step is not allowing the fear of being late to destabilize us. After achieving mental calm, we should evaluate our available time before beginning a project and, when possible, simplify unnecessary steps so that extra time remains available. After all, there are situations where time is limited, but human capability is not.

²⁷⁷ BIBLE, *Ecclesiastes* 3:1.

(19th) In situations like this, we must be very careful not to skip essential steps. The steps we remove cannot disrupt the process itself. Concentration, for example, is fundamental. Through concentration, we can use time more efficiently and make it serve our solutions instead of working against them.

(20th) Once a task has been completed, we can continue refining or improving it as needed in order to strengthen the final result. This is a practical solution, but one that begins internally through our inner dialogue and mental programming. When used positively, neurolinguistics explains things patiently, like a caring mother. For this reason, the image of the mother symbolizes the New Covenant.

(21st) Neurolinguistics helps us understand how the “Theory of the Double Six” works — a theory built on the suppression of others, which is the root of control. This form of control stands against the teachings of Jesus because it opposes love practiced through equality. However, since this pattern has become institutionalized within our culture, many people fail to recognize that it reflects what Christianity describes as the Antichrist. Reversing Christian principles leads to distorted reasoning and serious consequences. For example, the first thing dominationists do in order to block someone’s mind and take control is remove that person’s peace. Christianity teaches the exact opposite: to preserve inner peace.

(22nd) Jesus came to reveal the correct principles of human life by awakening the divine within humanity itself. These same principles, when applied through healing neurolinguistics, bring peace to inner conflict and stabilize the human psyche because God exists within us. Accepting Jesus should mean accepting the divine value within human beings, but without the corruption of vanity. However, modern society conditions people to see a distorted image of Jesus, and that distortion leads humanity toward psychological and spiritual decline.

(23rd) Jesus is called “The Prince of Peace.” He came to teach us how to truly become ourselves and how to face material reality, even when life is difficult. The peace of conscience taught by Him provides an unshakable moral foundation and transforms people into individuals who cannot easily be corrupted. Peace itself lightens the burden of hardship.

(24th) At the height of human imperfection, people often believe themselves to be perfect. Yet, because we carry inner demons within us, it is as though we ourselves can become demonic. Harmful thoughts can suddenly take control of us, leading to a loss of identity.

(25th) Jesus became incarnate in order to help humanity mature, making Himself a mirror through which people could truly see themselves. If He had not come in human form, He would not have been able to show people that it is possible to live well despite the struggles of earthly existence.

(26th) Furthermore, He needed to appear as an ordinary person among His people because, if He had arrived with obvious signs identifying who He was, the dominationists would have killed Him immediately, just as they attempted during the Massacre of the Innocents²⁷⁸. He also needed to fulfill His mission without interfering with human free will — or by interfering as little as possible — in order to demonstrate that truth is humanity’s natural path.

(27th) The *Alexamenos Graffito*²⁷⁹, which dates to roughly a century after the crucifixion of Jesus, reveals part of Christianity’s hidden history: Roman soldiers — and, by extension, elements of the Roman Empire itself — were becoming Christian.

²⁷⁸ BIBLE, *Matthew* 2:18, prophesied in *Jeremiah* 31:15.

²⁷⁹ Image IX.

In response, the Roman Empire absorbed Christianity while subtly reshaping its meaning, turning the killing of Jesus into the idea of a powerful human sacrifice offered to its gods.

^(28th) At the same time, many people struggled to understand the deeper meaning behind Jesus's acts of casting out demons and freeing people from inner spiritual torment. He performed these acts constantly and instructed His disciples to do the same. Spiritist healing practices, Catholic prayers, and Evangelical worship can also help improve people's emotional and spiritual well-being because they calm inner agitation and emotional distress. In doing so, they help distance people from the negative spirits believed to surround them.

^(29th) Jesus shows us that when we free ourselves from our inner demons, we begin to heal. Ideally, people should work on their psychological and emotional state so they do not even reach the point of becoming ill. And for that, anyone can benefit from neurolinguistics through a few simple principles. Love heals us, but ideally it should come after peace. Notice how a person in love tends to see everything as more beautiful because, in essence, they are at peace.

^(30th) Christianity, in its foundational logic, cannot be fragmented; it must remain whole, just like a healthy personality. The Eucharistic host, with its circular shape²⁸⁰, symbolizes this wholeness and eternity because a circle reflects endless cycles with no true beginning or end, just as the soul is eternal and the human personality should not be divided within itself.

^(31st) The values taught by Jesus are not based on “teams” of people, especially because there is evil among those considered good just as there is goodness among those considered evil. His teachings are about bringing humanity out in people, and everyone needs peace in order to do that.

^(32nd) The Theory of the Double Six and the “6-6-6 Equation” describe what happens when Christian principles are inverted. Three types of individuals form this equation: the christs (the first six), the irritators (the second six), and the controllers (the third six). In many parts of Brazil, the “christs” are represented by overworked individuals who carry the burdens of others while being persecuted by those in authority. These concepts are essential for understanding how systems of power and control operate against the freedom and fullness of life that Jesus represents.

^(33rd) The figure of the second six — the irritator — emerges through the desire to stand above others and appear special because of some perceived advantage. This person begins to see themselves as “better” than others and psychologically justifies taking possession of another person's strength or energy.

^(34th) We are corrected either through love or through pain. The voluntary correction of flawed reasoning follows the path of love. This teaching of Jesus can be summarized in neurolinguistics through the sequence of making mistakes, recognizing them, and correcting them. When people grow through love, they learn to correct themselves willingly, avoiding the pain that others might otherwise cause them. Otherwise, suffering caused by others connected to us becomes the force that corrects us instead. Usurping hierarchies, filled with vanity, are built upon equations of control and encourage the rise of inner demons within less mature minds.

^(35th) The theory of control moves in the opposite direction of the spirit of kindness taught in Christianity. Notice that simply believing we have an enemy already awakens many inner demons

²⁸⁰ “Consecrated host” refers to the Catholic Church ritual in which the priest blesses the bread and wine, leading to the phenomena of “consubstantiation” and “transubstantiation”—the transformation of these elements into the body and blood of Jesus Christ. By consuming these consecrated elements, the faithful unite with the body and blood of Jesus Christ.

within us. An “enemy” — especially people who take pride in being enemies²⁸¹ — cannot live a full and peaceful life. Many fail to realize that by embracing hostility, they distance themselves from the true teachings of Christ. The second six acts as an enemy figure.

^(36th) A complete and fulfilled existence requires effort because it involves overcoming both chemical desires²⁸² and intellectual desires through spiritual will, which is what brings balance to all the others. The equation of control makes this achievement more difficult because it opposes the equation of wholeness represented by Jesus, leading to the destruction of both the individual and those around them.

^(37th) This equation can be represented as a hierarchy involving the first, second, and third six. In social structures, it becomes a repeating decimal: 6.66...²⁸³. At the same time that it encourages people to develop inner demons, it also demonizes the very concept of demons. This prevents people from clearly seeing what is truly happening and leads them to imagine demons as powerful supernatural beings. In reality, demons are people consumed by harmful emotions and destructive feelings. Rather than making people stronger, this weakens them. The demons Jesus referred to may even have included disembodied spirits, but in every case they were ultimately connected to human beings overtaken by their own inner darkness.

^(38th) According to some spiritual mediums, in the spiritual dimension many spirits manifest themselves as part human and part animal — anthropozoomorphic beings²⁸⁴ — or sometimes even entirely as animals. This “demonic involution,” in this view, is actually connected to a loss of identity, which is what causes beings to become morally corrupted, whether incarnate or disincarnate. In the spiritual realm, this condition is understood not as prestige, but as limitation and deficiency. However, the image of the devil — itself portrayed as part human and part animal — is often used to stimulate the vanity of those drawn toward evil, as though someone could become admirable through wickedness.

^(39th) A person consumed by the negative side of their character tends to worship the devil, even if only through fear, because they identify with him. Gods such as the devil are figures to whom people become indebted through behaviors and actions that gradually control their followers. For example, when Apollo is called the god of reason, there is an implied suggestion that he possesses reason itself, making anyone who does not follow him appear irrational. Those who create stories about such gods effectively speak on their behalf and define what is considered reasonable within a given culture. For this reason, these figures are useful to systems of domination, which continually revive their image and influence.

^(40th) In the early 1970s, the image of the devil became widely promoted in the media, often with sympathetic features such as a baby-like appearance or hearts in the eyes and tail. In other words, a major cultural campaign was created in favor of this figure. Belief in anthropozoomorphic beings distorts people’s understanding of both humanity and spirituality.

^(41st) If the image of the devil were properly understood, it would not inspire vanity because it would represent deficiency rather than power or superiority. According to Emmanuel, the spiritual mentor of Chico Xavier, human beings passed through many evolutionary stages within the animal kingdom before becoming human²⁸⁵, suggesting a

²⁸¹ BIBLE, *Luke* 10:19: “I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you”.

²⁸² BIBLE, *Romans* 7:22-24 - “For in my inner being I delight in God’s law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death?”.

²⁸³ A “repeating decimal” (or recurring decimal) is a number that, when written in the decimal system, has an infinite sequence of decimal digits, where, starting from a certain digit, a group of one or more digits repeats in the same order. This repeating group is called the “period”.

²⁸⁴ A character that possesses physical traits combining human features with animal characteristics is commonly referred to as a “human-animal hybrid” or, in more specific contexts, a “therianthrope” (often associated with mythology and folklore). In modern usage, such characters might also be called “anthropomorphic” if they exhibit animal traits while maintaining human-like behavior and posture.

²⁸⁵ From the book *The Consoler* by the spirit Emmanuel, psychographed by Chico Xavier, p. 35: “Question 79 — “How should we interpret our kinship with animals? Considering that they also possess, over time, a future of fruitful achievements, they will, through numerous experiences, one day reach the so-called human kingdom, just as we, in the

gradual process of moral and intellectual development. Irritation and aggressiveness, on the other hand, move people away from their humanity and closer to animal behavior.

^(42nd) As a point of curiosity for those who do not believe in spirits: according to this perspective, the influence of less evolved spirits can be limited by our own mental strength and by the protection of more elevated spirits — although such protection is believed to depend on moral merit. Based on what I have personally observed, some believe that spirits may incorporate themselves into mediums during sleep or trance states and may even engage in intimate interactions with individuals if there was a previous emotional or sexual connection. They are also believed to cause physical discomfort, illness, or emotional distress. According to these beliefs, spirits interact with the spiritual body and may even attach themselves to it like parasites. Most of the time, however, they are believed to remain beside us, influencing our thoughts in ways we may mistake for our own — which is why vigilance and prayer are considered important.

^(43rd) All health problems are connected, in some way, to one's spiritual condition. Even for those who do not believe in spirits, one partial way to improve health is by developing the ability to reject negative thoughts. This form of self-control is beneficial because it helps people resist not only their own destructive thinking, but also negative influences coming from others, whether through telepathy or otherwise. By staying outside a negative mental state — avoiding destructive mental patterns or harmful emotional frequencies — people can block harmful influences.

^(44th) My own situation was only truly resolved after I began praying every day upon waking and shortly before going to sleep. I received this guidance at a Spiritist center, although similar teachings also appear in the Bible²⁸⁶. When I pray, I speak, give thanks, and ask for protection from God, Jesus, and my guardian spirit — my guardian angel. Even a nonbeliever could approach this practice by understanding these spiritual figures as existing symbolically within themselves, because what matters most is improving one's inner state and transforming negative energy into positive energy.

^(45th) People can also influence us through their own energy. There are living individuals whose presence can be felt from several feet away as an intense field of vibrations, almost like particles colliding aggressively around them. It resembles a kind of electrical field that does not physically shock the body, but still surrounds the person with a powerful atmosphere.

^(46th) From a certain point of view, when we are disturbed by demons, it ultimately makes little difference whether they are internal or external, incarnate or disincarnate, because spiritual cleansing must always begin within ourselves.

^(47th) When encountering anthropozoomorphic spirits, a medium should help them understand that their condition results from a loss of identity caused by past actions and should remind them that all of us are fundamentally human beings. Defining what humanity truly means is the key to helping any spirit recover.

^(48th) The possibility of human reincarnation into lower life forms, such as animals, is a controversial subject and is rejected by most Spiritists, who argue that reincarnation is a process of continuous progress without regression. I personally do not believe in

course of millennia, will attain the state of angelhood. The scale of progress is sublime and infinite. Within the limited scope of your knowledge, let us seek an image that calls us to the feeling of solidarity and love that should prevail in all realms of visible and invisible nature: The mineral is attraction. The plant is sensation. The animal is instinct. The human being is reason. The angel is divinity. Let us strive to recognize the infinite bonds that unite us through the gradual values of evolution and raise within ourselves the eternal sanctuary of universal fraternity”.

²⁸⁶ BIBLE, *Matthew 26:41* — “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

evolutionary regression either because I have never encountered any spiritual account that confirmed such a possibility.

^(49th) However, the possibility of spiritual decline cannot be denied. It can be seen in self-destructive behaviors that often result from addictions and harmful habits. Madness, for example, may also represent a form of spiritual deterioration. In the Bible, Nebuchadnezzar, king of Babylon, was punished by God and came to behave like an animal grazing in the fields like herbivores because he failed to recognize God's power²⁸⁷.

^(50th) The biblical passage found in *Matthew* 8:28–34, and retold in *Mark* 5:1–20 and *Luke* 8:26–39, could be interpreted as suggesting the possibility of human spirits entering animals. In the story, Jesus encounters a possessed man. The man falls before Him, and the spirits controlling him declare themselves to be many. When Jesus commands them to leave the man, they say they wish to remain in that region and ask to be sent into a herd of pigs. Jesus grants their request.

^(51st) Even so, it is not that reincarnation into animals would be impossible — because, for God, all things are possible — but rather that I believe such a condition would be incompatible with human consciousness and unbearable for us. I suspect that placing a human spirit into an animal body would lead to severe mental disorganization because human beings are far more psychologically and spiritually developed than animals. Perhaps that is why, in the biblical account, the pigs threw themselves off the cliff and died.

^(52nd) In Chico Xavier's prophecies presented during the second *Pinga Fogo*²⁸⁸ television program, he stated that if a Third World War were to occur, many souls would be sent to inferior worlds, perhaps harsher environments inhabited by more animal-like, though still human, forms of life. According to this view, such relocation would become necessary because of the lack of space caused by the destruction of Earth.

^(53rd) Perhaps human beings would not behave in such inhuman ways if there were not a constant cultural promotion of these tendencies by the system. The leaders behind ideologies of domination understand the devil well because the devil represents a system of human control built upon the philosophical foundation of the Theory of the Double Six. This, according to the theory, is the true conspiracy: people joining together to spiritually imprison others. It is based on a very simple equation, but fear prevents people from recognizing it.

^(54th) The figure of the devil functions as an imaginary enemy who often gains more obedience through fear than God receives through love. This figure becomes institutionalized in culture in much the same way as Santa Claus or the Easter Bunny are presented to children.

^(55th) I myself unconsciously believed in this idea. At my workstation, whenever case files reached the number 66, problems would often begin to occur — the electronic court system would freeze, among other issues. After I discovered the equation, those problems stopped happening. I cannot fully explain why, but my own beliefs seemed to be influencing the way I interpreted or experienced the system.

^(56th) The figure of the devil exists within the collective imagination as a negative symbol, almost like a form of schizophrenia within the social ego that extends into individuals themselves. Humanity's problems are human problems, and because of that, all of us are capable of confronting them. These problems are never greater than humanity itself. If we heal the schizophrenia within the social ego, we also help heal the schizophrenia within individuals.

²⁸⁷ BIBLE, *Daniel* 4:29-34.

²⁸⁸ A program broadcast by the Tupi network on December 21, 1971, as an extension of a first program aired on July 28, 1971. The first part of this program is available at: <https://www.youtube.com/watch?v=6anM2o-Li0> and the second part at: <https://www.youtube.com/watch?v=-Dyy-gZS4Gk>.

(57th) The fictional image of the devil prevents people from forming a logical understanding of what the devil truly represents — and from recognizing that it is not a supernatural being. A dominationist is a devil in the sense that he is a dishonest human being who desires greater rights and fewer responsibilities, reflecting his vanity. He compares himself to God in a distorted way, seeing himself as superior to other human beings. People who do not believe in this mythical figure are more likely to remain spiritually free because they do not carry another god within their minds.

(58th) I received the inspiration to write the text of the Theory of the Double Six through what I perceived as spiritual guidance, along with the sense that I was meant to share it publicly, even though I myself did not fully understand it at the time. During its distribution, I witnessed a schizophrenic individual become emotionally stabilized after reading it, which made me realize both its importance and its healing potential.

(59th) The pamphlet itself was short, but dense with meaning. It contained two parts: one theoretical and the other allegorical. The allegorical section will be explained later. In the theoretical portion, I first sought to demonstrate how neurolinguistics could help people confront the feeling of not having enough time. After all, this sense of constant urgency was one of the main tools the system used to make people close themselves off from information, while my intention was to communicate and inform. During that period, I also received what I understood as a spiritual warning: that this negative sense of time pressure was being intensified through hypnotic suggestion.

(60th) Reality takes shape for human beings according to the way they speak and think about life. If people constantly say they have no time, they become unable to use time fully. In principle, however, human beings should always have enough time to survive peacefully and even dedicate themselves to the people around them. If that does not happen, it is because people desire far more than simple survival. In this sense, when neurolinguistics is used logically, it can change the world. It brings contradictions to the surface that guide people toward truth and, through that process, psychologically liberate the individual.

(61st) The issue of time manipulation was also connected to irritation and control. For this reason, it became strongly associated with the gods of control in general, including the devil. Pagan gods are human inventions that allow dominationists to control and punish people because that is precisely the function those gods serve. Human beings then accept these punishments because they come to see them as justified.

(62nd) In the story of Adam and Eve, the serpent plays the role of a god of control. For Christians, this entity would correspond to the beast represented by the mathematical formula 666 presented in the Bible ²⁸⁹ — a progression of the Theory of the Double Six.

(63rd) According to the Theory of the Double Six, dominating another person would simply require inverting Christian teachings — a self-destructive process because those who provoke irritation eventually become irritated themselves. Irritators create within themselves the very same deficiencies they impose on others. This is why the Theory of the Double Six progresses from the irritator to the controller. The controller — the “third six” (666) — is someone who benefits from control through irritation without exposing themselves directly to it, relying instead on self-segregation in order to distance themselves completely from its effects. This creates chains of control that become intertwined with social hierarchies. For this reason, the symbol associated with imperialist power structures — allegedly led by the Illuminati — is the Eye of Horus: an eye representing surveillance and power positioned above a pyramid symbolizing the social hierarchy.

²⁸⁹ BIBLE, *Apocalypse* 13:18.

(64th) The third six becomes powerful because people in positions of social advantage associate with one another in order to isolate the strengths of weaker individuals and keep them under control. These people do not always realize that when they monopolize advantages, they are simultaneously preventing others from accessing them. At the same time, the third six is someone who understands more effective ways of thinking and uses values associated with Jesus to produce rapid and significant improvements in their own life. However, out of vanity, they withhold this knowledge from others.

(65th) The third six fights love in others by attacking their friendships, dividing people in order to control them. This causes the dominated individual to lose their sense of common understanding and become confused. Everyone needs the values found in friendship, even those who have enemies. In this sense, even our enemies are capable of love. They may even love their own families more deeply than we do. The technique exists, and its use is not limited to any exclusive group or organization.

(66th) The origin of the number 6 in this equation comes from the sum of the digits in the number 33, which represents Jesus and the age at which His earthly life ended. The number 33 also symbolizes the values that make us spiritually whole; denying those values creates inner conflict and fragments the personality. For this reason, the number 6 generically represents the human being.

(67th) The equation “ $33 - 33 = 0$ ” symbolizes the cancellation imposed by the irritators against the christs, although the irritators believe they are creating the formula “ $33 + 33 = 66$.” In other words, they believe they are adding another person’s strength to their own intelligence. This formula is nicknamed 66 (“six-six”) because it refers to one individual imposing themselves upon another.

(68th) The third 6 becomes a new element within this equation, forming the expression “ $33 - 33 - 33 = x$,” which is also perceived as though it were a sum, when in reality it is a subtraction. This formula is nicknamed 666 (“six-six-six”). Its true result is -33, representing the complete antithesis of humanity and of Jesus. This extreme spiritual opposition of the third six occurs because the controller loses their resemblance and connection to other human beings.

(69th) The equation of control — the equation of the antichrist — is, in reality, a carefully constructed strategy of hostility designed to enslave people through psychological control. Those who confront what is described as the systemic antichrist are called the “chosen ones” and are persecuted by controllers. According to this interpretation, this idea may even be reflected in songs such as “Cálice” and “Cowboy Fora da Lei.”

(70th) Based on what I believe I received from the spiritual world — something that cannot be objectively confirmed with certainty — the year 2016 was especially significant in the persecution of the chosen ones. According to these impressions, controllers expected that someone might attempt to reveal the secret of the antichrist and therefore wanted to eliminate that person. During that period, I received threats, and unfamiliar individuals approached me in ways that seemed suspicious. However, since I have no concrete evidence, these events can only remain theoretical, which is why the name “Theory of the Double Six” was chosen.

(71st) According to this perspective, controllers are highly mystical, and for that reason the dates they considered important during the leap year of 2016 were associated symbolically with double sixes, the number 12, or other repetitions of the number 6.

(72nd) On one of those occasions, a person threatened to run me over by revving the engine of a truck while pointing it in my direction, as people nearby watched either directly or indirectly. At the same time, someone standing on a balcony gestured anxiously toward the truck driver, almost as though they were monitoring my movements. But shortly afterward, a garbage truck pulled up behind me and prevented the vehicle from advancing. Later, another person who had not witnessed the event asked me, after seeing that I was injured, whether I had been run over, while someone else nearly fainted upon seeing that I was still alive.

(73rd) Soon afterward, the theory came to me in an unexpected way. In fact, the reader should prepare themselves for what comes next, because this was the point at which doctors became increasingly convinced that I was insane and hurried to record their observations. If the reader wishes, they may pick up a pen as well — but they should not reach conclusions too quickly, because there is still much left to analyze.

(74th) I believed I received spiritual guidance instructing me to begin a campaign without knowing all the details, almost as if Jesus were saying to me, “Go there and begin the mission, and I will show you what to do.” This signaled the seriousness of the secret I believed I needed to reveal — something important enough that I felt compelled to spread it far from my home and as widely as possible. I knew that I was risking my life, although I did not yet understand how great that risk truly was.

(75th) Choosing Juiz de Fora, in the state of Minas Gerais, as a starting point was revealing to me. While I was there, I no longer heard the disturbing sounds I had been hearing at home — noises that resembled potentially harmful ultrasonic and infrasonic frequencies. In addition, because Juiz de Fora is a very old regional center, I associated it with the presence of many Masonic groups and figures of influence. The absence of those sounds in that environment led me to suspect that the emissions might have been connected to organized human activity.

(76th) Before describing this campaign further, I should briefly explain why I felt endangered. I believed these sound emissions — especially the ultrasonic frequencies — might be capable of triggering certain neurological and psychological effects, such as sleep apnea, racing thoughts, or even conditions resembling neurological disorders like Parkinson’s disease.

(77th) At home, I experienced such intense discomfort that I often felt compelled to leave simply to escape the noises. Several times I left the house just to stop hearing them. Once away, I would vomit, rest for a while, and try to think of ways to block the sounds. My son said he could not hear them, but he constantly wore headphones, and when he was not wearing them, he often appeared anxious and agitated, which made me wonder whether he might still have been affected in some way.

(78th) Every day, I woke up with severe episodes of vomiting. I also experienced unbearable itching on my scalp, as though something were deeply biting into my skin. After shaving my head, I discovered a large dark-purple mark just above the back of my neck, almost black in color. I became concerned that something serious might be happening internally.

(79th) In an attempt to counteract the influence of these sound frequencies, I began listening to binaural beats. In my view, when used positively, these sounds can have healing effects because they stimulate multiple regions of the brain through controlled auditory patterns.

(80th) Ultrasonic frequencies, on the other hand, seemed harmful to me because I believed they overstimulated isolated parts of the brain, potentially leading to localized neurological damage. Eventually, by using soundproof earplugs, I managed to block the noises, which reinforced my belief that the sounds were coming from an external source.

(81st) Forgive me if this sounds unbelievable, but I came to believe that sounds can influence human emotions and even affect behavior, much like the legend of *The Pied Piper of Hamelin*²⁹⁰. The way people have seemed increasingly unstable in recent years only reinforced my suspicions.

(82nd) To me, ultrasonic frequencies felt like the most irritating type of noise — extremely high-pitched and piercing — and I feared they could potentially be used for forms of psychological manipulation. Even when nearly inaudible, they seemed capable of transmitting instinctive emotional effects.

²⁹⁰ The Pied Piper of Hamelin is a story in which the main character controls rats using his flute.

(83rd) I was never able to obtain evidence proving the existence of these sound emissions because information of that kind is difficult or impossible to access. In addition, modern environments are already filled with heavy noise pollution from electrical and electronic devices, which can themselves contribute to irritation and stress.

(84th) I also considered the possibility that these sounds could have had a spiritual origin. In my interpretation, ultrasonic frequencies could resemble forms of human crying reaching an almost inaudible pitch, while infrasonic vibrations might reflect the emotional force of extremely angry individuals — broad waves of pressure or vibration colliding with us. However, I can only describe what I personally perceived: sounds resembling ultrasonic²⁹¹ and infrasonic²⁹² frequencies.

(85th) The main reason I do not completely dismiss the possibility of artificial sonic emissions is because I believe awareness of this subject is important. Sonic weapons²⁹³ capable of producing such frequencies do exist and, depending on their intensity and use, may have the potential to cause effects ranging from discomfort to death.

(86th) Back in the 1970s, I remember hearing discussions about the effects of these kinds of sounds. Today, however, I rarely hear anyone talk about them, as though such a thing were no longer possible. With that said, I will leave my impressions on the subject to the reader. I am sure you already have your own questions. Let the future answer them. But don't put your pen down just yet.

(87th) Moving on, after I escaped those noises in Juiz de Fora, I wrote the Theory of the Double Six. I was carried by a kind of poetic inspiration that made me feel as though I were discovering information rather than creating it. It felt like a moment of illumination. I traveled with nothing but a laptop, and the only writing tool I had was a basic text editor. Since there was no spell-checker, the text ended up full of grammatical errors. I never got the chance to correct them because the program crashed.

(88th) Later, when I went out to make copies of the text, I put on a kind of street performance and met a homeless man who appeared to be schizophrenic. He interacted with me, and I asked him whether he wanted to be healed. He said yes. This sort of performance had been a playful pastime of mine when I was a teenager, but that day I felt as though I were in a trance. During our interaction, I danced and whistled a Hawaiian chant that plays at the beginning of the movie *Lilo & Stitch*²⁹⁴.

(89th) Soon afterward, I found myself competing with invisible beings for his attention. I would say, “Hey, pay attention to me! I may look like a woman, but I'm an angel!” Whenever he became distracted, I would reply, “No, you need to pay attention to me and to what I'm telling you, not to that one over there!” At that moment, I did not feel entirely like myself. I felt more like a child playing harmless tricks.

(90th) The people around us watched every detail of the scene with wide eyes because it seemed unreal to them. To be honest, it felt unreal to me too. In reality, I was the one learning, not teaching. While people watched my body performing in the street, I watched their reactions to my vague speeches and recurring key phrases.

²⁹¹ Available at: <https://en.wikipedia.org/wiki/Ultrasound>

²⁹² For over 50 years, researchers have been studying ways to use infrasound in weapons of war, as its power can destroy structures and even rupture human organs. Available at: <https://en.wikipedia.org/wiki/Infrasound>.

²⁹³ Sonic and ultrasonic weapons (USWs) are various types of weapons that use sound waves to harm, incapacitate, or even kill any living being. Available at: https://en.wikipedia.org/wiki/Sonic_weapon

²⁹⁴ “Lilo & Stitch” – U.S. animated feature film; genre: animation/comedy/adventure/science fiction; production company: Walt Disney Pictures and Walt Disney Feature Animation. Distribution: Buena Vista Pictures. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Lilo_%26_Stitch.

(91st) The man followed me to the copy shop. While I waited for the employee to make copies of the pamphlets containing the theory, I gently massaged the area around his ears. My intention was to perform a kind of transcranial stimulation aimed toward the hypothalamus.

(92nd) Then I read the pamphlet to him, and he listened with complete concentration. When I reached the point where the text revealed the Theory of the Double Six, I told him I could no longer continue reading aloud and suggested that he go sit in Parque Halfeld to finish reading it himself.

(93rd) The man left the gallery holding the pamphlet in his hand. As he reached the sidewalk, he stopped. The employee exclaimed, “Look, he stopped!” I replied, “He’s just stopped to think. He’ll keep going.” A moment later, he nodded as though he had suddenly understood something and continued on his way. He no longer seemed like the same person. He looked lucid.

(94th) It was in Juiz de Fora that I discovered many people were already aware of one of the claims discussed in this book: the spread of radioactivity through chemical fertilizers. Throughout many other moments of that campaign, I moved forward sustained by an intense state of grace, accompanied by a version of the song *Alegria!* by Antônio Cláudio de Souza²⁹⁵.

(95th) As I left that city, I felt certain that the pamphlets themselves would help confirm which direction I should take next. I always kept three copies aside so they could be photocopied later, while the remaining pamphlets—often left behind in places almost by coincidence—seemed to guide me. On one occasion, for example, I had exactly eight pamphlets left, not counting the copies I had set aside, and there happened to be exactly eight people working at a toll booth. I distributed one pamphlet to each of them. That night, I stayed at a hotel in the nearby city of Miguel Pereira, Rio de Janeiro.

(96th) It was there that I discovered a method that seemed to help relieve Accelerated Thought Syndrome by creating a temporary suspension of thought. Near the hotel, a long freight train carrying iron ore passed by on a nearby railway. The continuous sound of its many cars rolling past captured my attention and kept me in a state of anticipation until the train had completely passed. That experience alone helped slow the compulsive stream of thoughts and questions associated with the condition.

(97th) Based on that observation, I adapted the same principle into a technique that might help treat the problem. I used my own breathing as a kind of timer. That was enough to keep my attention suspended. I began producing a soft “oo” sound with my lips, similar to the Buddhist “om,” while exhaling as slowly as possible. Because I could not predict exactly when the air or the sound would run out, the exercise naturally held my attention in the present moment.

(98th) Continuing my journey, I distributed roughly a thousand pamphlets in Três Rios, Rio de Janeiro. At the toll plaza on the Rio–Niterói Bridge, just as I was about to hand out pamphlets, a security guard tried to stop me. I replied, “You have to stop me? Fine. Then I’ll run ahead, and you can run after me shouting, ‘Ma’am! Ma’am! Ma’am!’” And that is exactly what happened. Once again, the number of pamphlets turned out to match the number of toll-booth attendants exactly. I spent two consecutive nights in Niterói, one in a motel and the other sleeping in my car. The people staying inside their homes gave me the impression of a city gripped by fear.

²⁹⁵ The sung paraphrase of this song in a rock rhythm was: “The joy is in the heart of those who already know Jesus [...]”. This chorus was repeated, and then I enthusiastically continued with the phrase: “The most precious feeling / is the love for the Lord, / it’s the love of those who already know Jesus [...]”. I would mimic the guitar chords “Tam...tam” and start the song again. The correct lyrics are available at: <https://www.letas.mus.br/jelbi/1118576/>.

(99th) Finally, I arrived in downtown Rio de Janeiro. That part of the city felt almost like an Asian enclave, and very few people showed interest in the pamphlets. Some indicated through gestures and brief comments that they did not read Portuguese. Entire families were speaking foreign languages and appeared to be Chinese, as many worked in stores selling imported Chinese goods. At the same time, I noticed workers of similar ethnic backgrounds who seemed unable to speak Portuguese and who struck me as living under highly restrictive conditions.

(100th) I had left most of the pamphlets in my car and carried only a reasonable number with me in a plastic bag for distribution. As I reached the final few copies, I wrapped the bag around my hand and continued handing them out, remaining unusually attentive because of the sense of symbolism I associated with the experience. I kept expecting the remaining pamphlets to match exactly the number of people in whatever place I happened to be. Eventually, I arrived at a café beside the Real Gabinete Português de Leitura²⁹⁶, just as the pamphlets were nearly gone.

(101st) While distributing the last two pamphlets at that café, I experienced something like a scene unfolding in my mind. Four people were sitting together at a table. Because there were not enough pamphlets for everyone, they quickly gathered around and began reading them together, which was unusual compared to what I had seen elsewhere. One of them had a tattoo between his thumb and index finger that I associated with markings traditionally linked to mafia and hired killers. I understand that today anyone is free to get any tattoo they choose. Yet for some reason, I felt completely certain that this was what the tattoo signified. It seemed as though I had been led there specifically to notice it.

(102nd) The experience immediately frightened me because of the allegorical portion of the text. In that section, I referred to two prophetic figures: the White Papess and the Red Phoenix. The second figure was connected to a Tibetan prophecy from around 1850 that I had heard about, one concerning the rebirth of wisdom. Tibet, after all, was nearly destroyed by China because of its Buddhist tradition, and I believed that this was part of a prophecy still unfolding. According to that interpretation, we are living in the very period in which the prophecy predicts the emergence of a religious leader born in Brazil who would one day help free the Chinese people from slavery.

(103rd) As I saw it, the Chinese dominationists would have every reason to want this figure eliminated, and the mafia represented those dominationist forces. I had a strong intuition that I was that religious leader because of what I saw as the revival of true Christianity that I was helping to bring about. So there was no way I could stay there long enough to find out whether I was right. I calmly left the café, removing the accessories that changed the appearance of my clothes. In this way, I disguised myself without changing my pace or drawing attention to myself.

(104th) I had a towel tucked into the back of my pants so I could sit down without getting my clothes dirty. From behind, it made it look as though I were wearing a skirt. That was the first thing I removed. I also let my hair down. Finally, I unwrapped the plastic bag that had been wrapped around my hand, put the accessories inside it, and saved my energy for a sprint as soon as I reached the corner.

(105th) As I began to move out of the café's line of sight, I saw the tattooed man come out of the establishment, breathing heavily and looking around in every direction. The moment I stepped into the alley, I took off running as fast as I could, feeling my exhaustion

²⁹⁶ The Real Gabinete Português de Leitura (Portuguese: Royal Portuguese Reading Room) is a Lusophone library and cultural institution located at Rua Luís de Camões, number 30, in downtown Rio de Janeiro. It is listed as a heritage site by the State Institute of Cultural Heritage. Ranked as the fourth most beautiful library in the world by Time magazine, the Gabinete houses the largest collection of Portuguese literature outside of Portugal. Source: Wikipedia, available at: https://en.wikipedia.org/wiki/Royal_Portuguese_Cabinet_of_Reading.

suddenly disappear at the very moment a taxi appeared. I jumped in and quickly left the area. Every second of those minutes felt tense.

(106th) This experience strengthened my conviction that the Double Six Theory contained information of genuine importance. It also made me realize that, because we see so many movies about organized crime, mafias can seem abstract or distant. Yet their presence in Brazil is very real.

(107th) This revolutionary act felt necessary because I believed the spiritual world was revealing a great secret to me—one that would expose and undermine certain mafias based in Rio de Janeiro. For that to happen, I felt I had to go directly into what I saw as their own territory and deliver a message announcing their eventual defeat. Everything happened so quickly that they had no way of knowing where I had come from or where I was going next.

(108th) The allegorical parts of the text, with their references to the Red Phoenix and the White Popess, had once seemed to me like poetic inspirations with no deeper meaning. Later, however, they revealed themselves as something far more serious.

(109th) I picked up more pamphlets from my car and returned to distributing them near Central do Brasil, which was surrounded by military personnel because of a reported bomb threat. Some of the guards jokingly referred to it as a “bomba relógica,” blending the Portuguese expressions *bomba-relógio* (“time bomb”) and *bomba ideológica* (“ideological bomb”). I took this as a sign that my actions had somehow been anticipated by the dominationists and that they were treating them as a form of guerrilla-style operation.

(110th) When I returned home, I became convinced that my phone had been tapped and that my internet connection had been hacked. I went out again and carried out what I called another “ideological bomb,” which I described in the first version of the book:

Today, August 16, 2016, I am in a safe place and sending the second ideological bomb of this campaign. Once again, the book is being distributed to 5,000 emails in its current state.

POST-CHAPTER 2 – THE INTERFERENCE OF PAGAN GODS IN CHRISTIANITY

(1st) The serpent that influenced Adam and Eve takes on the role of an evil deity because it possesses supernatural abilities, such as the power of speech—something real snakes do not have. If someone claimed to have seen a snake speak and insisted that it had happened, they would risk being considered mentally unstable.

(2nd) Animals do not have the vocal anatomy necessary to speak as humans do, although they do communicate through sounds. A dog can bark or whine, and a snake can only hiss. Even parrots, which are capable of repeating human words, do not truly understand their meaning.

(3rd) Some people argue that the serpent spoke through the power of Satan or the devil. If that reference were understood as a lesser spiritual entity, the idea might make some sense. However, most people who believe this view the devil as a powerful god-like being, which is not how Satan should be understood, even if he exerts a profound influence on human behavior. If Satan represents the negative collective unconscious, then he has no power to make animals speak. Therefore, it was human beings themselves who created the

image of the serpent that suggested God was lying²⁹⁷, and they did so because they were still primitive in their understanding.

(4th) The word “pagan” comes from the Latin word “*paganus*”²⁹⁸, which originally referred to people who lived in rural villages. Later, it came to describe non-Christians because Greco-Roman polytheism survived longest in those more isolated regions. Today, pagan gods can be understood as less developed conceptions of God. Christianity initially overcame them, but later they were used by the system to challenge Christianity through the revival of pre-Christian beliefs.

(5th) Humanity has created countless pagan gods. Greco-Roman literature, Egyptian mythology, and Indigenous belief systems all associated natural phenomena with divine beings. Because of this, it would be impossible to list every pagan god that has existed, although many people still believe in them today.

(6th) Even now, pagan gods are used as tools against free will by limiting human awareness. In the story of Adam and Eve, the prohibition against the “Tree of the Knowledge of Good and Evil”²⁹⁹ suggests that people should remain in a state of unconsciousness in order to avoid punishment. This has always been useful to dominationists because society contains many secrets tied to systems of control. Because of the responsibility that comes with knowledge, the forbidden fruit also symbolizes a common psychological experience: the burden that arises when we discover something personally significant and life-changing.

(7th) Knowledge represents good, but when it is not shared, it can lead to harm. When we discover something that carries great responsibility, our conscience often becomes burdened by the restrictions imposed by the system, leaving us uncertain whether to reveal what we know or keep it to ourselves. In those moments, we may feel powerful because knowledge gives strength to our actions. That sense of power, when fueled by vanity, can drive us to madness.

(8th) My work is closely connected to challenging pagan gods because I see them as instruments of control. They influence people through myths and mystification, while I seek to demystify religious ideas in order to help people become freer. This also involves exposing the structures and mechanisms of control that operate behind them.

(9th) The gods of control reflect the systems of control themselves, encouraging harmful beliefs and producing negative consequences. These systems are primarily designed to take rights away from the less powerful through institutional means, concentrating power in the hands of those at the top of the social hierarchy. In the story of Adam and Eve, the disadvantaged figures would be the laboring man and the woman, while the dominationist would be the owner of the place—the one they called god.

(10th) In India, the *Dalits*³⁰⁰ are among the most disadvantaged groups in society. Historically, they have been regarded as an “impure” caste, and some traditions treated them

²⁹⁷ BIBLE, *Genesis* 3:2-5 – “The woman said to the serpent, ‘We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” “You will not certainly die,” the serpent said to the woman. “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

²⁹⁸ NASCENTES, Antenor. Etymological Dictionary of the Portuguese Language. Second printing of Volume I. Academic bookstore, Francisco Alves bookstore, São José bookstore and Books of Portugal. Rio de Janeiro. 1955.

²⁹⁹ BIBLE, *Genesis* 2:9.

³⁰⁰ “Dalit” is a term used to designate people belonging to castes in India who were subjected to untouchability. Untouchability is the segregation of economically disadvantaged social groups to prevent their interaction with dominator classes, enforced through customs and laws. Dalits now practice various religions, including

as people in whom God was not believed to dwell. This resembles the story of Adam and Eve as interpreted by some readers, in which the man receives God's breath while the woman does not. The struggle for privilege can foster the kind of destructive mindset embodied by Cain, the couple's son, who killed his brother Abel over a trivial grievance³⁰¹.

(11th) The gods of control are a device for upsetting the balance between rights and responsibilities. They are often organized within social hierarchies because maintaining or creating hierarchy is one of their central functions. In the story of Adam and Eve, the man stood above the woman, while both stood below the owner of the land.

(12th) Because of this, some atheists may even hold an advantage over certain religious believers from a spiritual perspective, since they embrace what they see as good while rejecting the gods of control. Unfortunately, many become atheists precisely because they recognize falsehoods mixed into religious traditions.

(13th) The Book of Revelation contains symbols that, in this interpretation, refer to the pagan gods that have most strongly influenced humanity throughout history. It prophesies that the greatest representation of those gods will ultimately be defeated by Christians³⁰². And indeed, the logic of authentic Christianity does not fit comfortably within systems of control, even though many Christians continue to accept them.

(14th) Because Christianity threatens systems of control, the persecution of sincere Christians has rarely disappeared throughout history. Even today, extremist groups continue to kill Christians in ways that resemble the earliest centuries of the faith. According to this perspective, imperial powers also engage in such persecution, though in less visible ways. These groups believe that their well-being depends upon domination and forms of coercion that resemble slavery. For that reason, they align themselves with the gods of control.

(15th) The acronym ISIS³⁰³ is also the name of the Egyptian goddess of fertility. Some view this as a striking coincidence because the group has used sexual control and population control as part of its methods of domination.

(16th) Some Islamic societies, moreover, remain associated with customs that critics regard as outdated and harmful to women, often justified in the name of cultural tradition. Examples include the burqa and the practice of female genital mutilation. In that practice—sometimes referred to as female circumcision—the clitoris is removed or damaged. Critics argue that this harms women's health and well-being, unlike male circumcision, which is not always considered harmful.

(17th) Many Christians today appear confused in both belief and practice because they adopt ideas that conflict with the message of Jesus while unconsciously accepting principles of control. The gods of control, in this view, help create and sustain that confusion. This may be an appropriate moment for people to free themselves from that influence and move toward a world that more closely reflects Christian values.

POST-CHAPTER 3 – THE STORY OF THE WHITE POPESS

Hinduism, Buddhism, Sikhism, Christianity, Islam, and several other belief systems. Source: Wikipedia. Available at: <https://en.wikipedia.org/wiki/Dalit>.

³⁰¹ BIBLE, *Genesis* 4:8

³⁰² BIBLE, *Revelation* 20:2 – “He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.”

³⁰³ Islamic State of Iraq and Syria or also known as Islamic State of Iraq and the Levant in which “Levant” means control of the regions of Libya and Egypt.

(1st) When I was a child, I was always listening closely to the conversations between my teenage sister and her friends. One day, they were talking about a prophecy that mentioned the appearance of a Popess at the end of time. I asked what the word “Popess” meant, and my sister explained that it was the feminine form of “Pope.” From that day on, whenever I heard the word, I remembered that conversation.

(2nd) Later, during my first spiritual encounters with Jesus, He often seemed impatient with me. When I considered following a path different from the one He had shown me, He appeared even more impatient and said, “Do not separate yourself, or you will die.” In the simplicity of my thoughts, I was frightened. Who was I in the face of all this? One passage from the text of the Theory of the Double Six read:

But guys like to scare people. So, to keep it short, I’ll use their code.

This code, for example, is based on chess pieces: THERE IS NO BLACK KING. THE WHITE POPESS HAS ENDED HIS REIGN.

(3rd) I did not understand that passage. I even tried to delete it, but I could not bring myself to do so. By then, however, I was already accustomed to the mysteries surrounding this text, so I took it as a sign that it was meant to remain. For example, there was one occasion when my computer keyboard somehow became misconfigured and remained that way until I changed my mind.

(4th) During the campaign, I felt like a child. Everything seemed light, magical, and full of wonder. But when I returned home, I began to realize what had actually happened: I had handed a text containing the phrase “FLY, RED PHOENIX, THE SKY IS THE LIMIT” to someone whom I believed might have been an assassin connected to the Chinese mafia.

(5th) Shocked, I searched the internet for information about the White Popess but found nothing. The only reference I had was that childhood memory. Then I sat down in front of a chessboard and began reflecting on the meaning of the pieces in light of the phrase “THERE IS NO BLACK KING.” I knocked over the black king and concluded: “This part is easy to understand. It refers to domination, which is not a person but an ideology.”

(6th) Then I turned to the white pieces: “The King and Queen are Jesus and Mary.”

(7th) “The Rook defines the boundaries of the kingdom because it can reach every corner of its domain; we only need one. Jesus called Lazarus’s sister ‘Magdalene,’ which comes from the Hebrew word Migdal, meaning ‘Tower.’”

(8th) “The Knights refer to the Four Horsemen of the Apocalypse. The number four represents the completion of a cycle, so it symbolizes the end of an era. Because of this, it was also necessary to highlight the two black knights, for God is the Lord of Time. Moreover, even though only a few pieces receive special attention and there are opposing sides, no piece on the board can truly be considered outside God’s creation.”

(9th) “The Pawns, pieces that often go unnoticed, can simply be called ‘stones.’ Peter would be the first stone. And so would the early Christian martyrs, since pawns are usually the first pieces to fall in a game of chess”.

(10th) Finishing my analysis, I concluded that the Bishop on the black side represented the Catholic Pope because, even today, I believe the Catholic Church serves the system through negative imagery, anti-feminism, and dominationist ideas. Finally, I concluded that I was the Bishop on the white side because I had come to make a cut through the ideology of domination and present what I saw as true Christianity. A bishop moves diagonally across the board, and to me that movement symbolized this cut.

(11th) We see Jesus in our historical past, in a time when we do not even know whether chess already existed. But Jesus, like God, knows the past, the present, and the future, and is capable of arranging a game that unfolds across centuries. The introduction He orchestrated

between me and the Chinese was simple, something like: “White Popess, these are the enemies who want to kill you. Chinese people, this is the one responsible for the rebirth of the Red Phoenix.” I think that if we had not been brought face to face, no one would have believed it.

(12nd) The hardest part is thinking that the dominationists may still be pursuing me while the very people I hope to help free may laugh at my identification with this role. Still, by telling this story publicly, I hope at least not to be killed in secret. Since all the dates I once considered dangerous have already passed, and since harming me now would only seem to validate my claims, I believe I will not be murdered. They cannot even attempt an attack against me without drawing more attention to what I have said. And I trust that Jesus will protect me until this mission is complete.

(13rd) I can see that the dominationists are not completely cornered yet, but their only real option seems to be betting that people will not believe me. I am betting that they will. So, by the end of this story, it may turn out to be a checkmate by the White Popess against the Black King—a king who does not truly exist, but is only the idea of domination itself. CHECK.

A journey to decode time and regain control of your existence.



Have you ever felt like time is speeding up? That days, weeks, and years are going by **faster and faster**, leaving a **sense of emptiness and urgency?**

What if that feeling was no accident? What if it was designed?

Decoding the Enemy: The Devil Is Not Who You Think

The system takes advantage of our fear of the “devil” to keep us blocked. But the truth is simpler and lies within us.

- **The Origin of Fear:** A human overwhelmed by negative emotions (anger, irritation) has been mistaken for a monster — the devil. He evokes a primitive, untamable human being, a powerful beast.
- **The True Identity:** The devil is simply the **demonized version of a dehumanized** human being. He is the monstrous face of our own personality, which lives within us, just like God.
- **Dominationist Manipulation:** The glorification of this image serves dominionists because it keeps people afraid. They promote the idea of a “**God fighting against the devil**,” but fury adds nothing to intelligence. Any victory of evil is temporary.
- **Dominationist Manipulation:** The glorification of this image serves dominionists because it keeps people afraid. They promote the idea of a “**God fighting against the devil**,” but fury adds nothing to intelligence. Any victory of evil is temporary.



The Master Key of Control: The Double Six Theory

The root of control is the annulment of the other. The “Double Six Theory” is the mathematica and philosophical formula behind this annullement. It is the foundation of what we call the Antichrist.



The Mechanism

It is the simple reversal of the teachings of Jesus.

Command of Jesus

Keep the peace.

Peace lightens the burden of difficulties and makes us incorruptible.

Command of the Dominationist

Remove the peace of the other. The first thing dominationists do to block someone's mind and take control is to **take away their peace.**

This theory describes the power dynamics that work against the freedom and fullness that Jesus offers.

Notebook X.M

Images IX

Down with children's animations featuring inner angels and demons, revealing just how widespread this knowledge has become.



Alexamenos Graffito — this is an image carved into plaster on a wall near the Palatine Hill in Rome. The inscription is a satirical drawing depicting a man with a donkey's head on a cross. He is apparently being worshiped by a Roman soldier, who is mocked by others.

In the top right of the image, we see the "Y," representing the anagram "Yah," which means "God." Below, the mocking inscription reads: "Alexamenos worships his god."



The proposed dates for its creation range from the 1st to the 3rd century, considering that crucifixion was abolished during Constantine's reign in the 4th century.