

SÁSKIA CARNEIRO

Contradominationism – the awakening of the giant:
The Gospel of Jesus Christ According to Saskia

2nd Edition

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Orders through the addresses:

E-mails: saskiacarneiro@gmail.com ou saskiacarneiro@yahoo.com.br.

Phone (WhatsApp) – (22) 992795886

Postal Address:

Recipient: Sáskia Carneiro.

Pedro Silveira, nº 68, centro, Distrito de Comendador Venâncio, Cidade de Itaperuna/RJ –
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**This book,
despite the author's personal beliefs,
is intended for all good people,
regardless of religious creeds.
It focuses on Spiritual Intelligence
and makes an attempt at a general union,
including with atheists.**

2016 – LEAP YEAR – YEAR OF ECUMENICAL FRATERNITY
HOLY YEAR OF MERCY¹

In this year, Pope Francis conveyed the following message of unity:



A woman with white hair, wearing a red garment, is seen in profile, looking out a window with a diamond-patterned glass. The background is dark, and the light from the window illuminates her face and the window frame.

La mayor parte de los habitantes del planeta se declaran creyentes,

La plupart des habitants du monde se disent croyants,

Most of the planet's inhabitants declare themselves to be believers,

地球上大多數居民都宣稱自己是信徒。

A maioria dos habitantes do planeta declara-se crente.

مؤمنون أنهم الكوكب سكان معظم يعن ،

، کنند می اعلام مومن را خود سیاره این ساکنان بیشتر

2



A man with a long grey beard and glasses is looking upwards. He is wearing a dark garment. The background is dark and out of focus.

eso debería provocar un diálogo entre las religiones.

cela devrait provoquer un dialogue entre les religions.

this should trigger a dialogue between religions.

這應該引發宗教之間的對話。

بجب أن يؤدي هذا إلى إطلاق حوار بين الأديان

این باید گفتگو بین مذاهب را آغاز کند

3

¹ Holy Year of Mercy by the Catholic Church. It is a date celebrated every 50 years. In this year, an extraordinary path to salvation is opened. According to its guidance, all prisoners should be released for a new chance. Its purpose is social pacification. Translations made by the author using Google Translate. Images taken from a video available on the internet at the following address.: <https://misericordia.org.br/primeiro-video-do-papa-explicando-ao-mundo-suas-intencoes-de-oracao/>

² Rinchen Kandro, Lama.

³ Daniel Goldman, Rabbi, and Guillermo Marcó, Catholic Priest.



 Não devemos deixar de rezar por isso e colaborar com quem pensa de modo diferente.

 No debemos dejar de orar por ellos y colaborar con quien piensa diferente.

 Nous ne devrions pas cesser de prier pour eux et de collaborer avec ceux qui pensent différemment.

 We should not stop praying for them and collaborating with those who think differently.

 我們不應該停止為他們祈禱並與那些思維方式不同的人合作。

 لا ينبغي أن نتوقف عن الصلاة من أجلهم والتعاون مع من يفكر بطريقة مختلفة.

ما نباید دست از دعا برای آنها برداریم و با کسانی که جور دیگری فکر می کنند همکاری کنیم.

4



 Confío en Buda

 Je fais confiance à Bouddha

 I trust Buddha

 我相信佛陀

 بوذا في أثق أنا

 Confio em Buda.

دارم اعتماد بودا به من

 RINCHEN KANDRO
Lama

⁴ Pope Francis.



 **DANIEL GOLDMAN**
Rabino

 Creio em Deus.
دارم اعتقاد خدا به من

 Creo en Dios.

 Je crois en Dieu.

 I believe in God.

 我相信上帝。

 بالله أؤمن أنا



 **GUILLERMO MARCÓ**
Sacerdote Católico

 Creio em Jesus Cristo.
دارم ایمان مسیح عیسی به من

 Creo en Jesucristo.

 Je crois en Jésus Christ.

 I believe in Jesus Christ

 我相信耶穌基督。

 المسيح بيسوع أؤمن أنا



OMAR ABBOUD
Dirigente Islâmico

Creio en Dios, Alá.

Je crois en Dieu, Allah.

I believe in God, Allah.

我相信上帝 · 真主。

Creio em Deus, Alá.

دارم ایمان خدا ، خدا به من

الله ، بالله أو من أنا



Muchos piensan distinto, sienten distinto.

Beaucoup pensent différemment, se sentent différents.

Many think differently, feel different.

許多人有不同的想法 · 感覺不同

Muitos pensam de modo diferente, sentem de modo diferente,

باختلاف ويشعرون ، مختلف بشكل الكثيرون يفكر

دارند بودن متفاوت احساس ، کنند می فکر متفاوت ها خیلی



Buscan a Dios o encuentren a Dios de diversas maneras.

Ils cherchent Dieu ou ils rencontrent Dieu de plusieurs manières.

They seek God or they encounter God in many ways.

他們尋求上帝 · 或者他們在許多方面遇到上帝 ·

procuram Deus ou encontram Deus de muitos modos.

عديدة بطرق الله يواجهون أو الله عن يبحثون

شوند می روبرو خدا با مختلف جهات از یا هستند خدا دنبال به آنها



THE TOX
TECHES

CTV

Nesta multidão, nesta variedade de religiões,

Y en esta multitud, en este abanico de religiones,

Et dans cette foule, dans cet éventail de religions,

And in this crowd, in this range of religions,

在這群人中，在這一系列宗教中，

الأديان من المجموعة هذه في، الحشد هذا وفي

، ادیان از طیف این در ، جمعیت این در و



CTV

só há uma certeza que temos para todos:

hay una sola certeza que tenemos para todos.

il n'y a qu'une certitude que nous ayons pour tous.

there is only one certainty that we have for all.

我們對所有人都有一個確定性

لجميع لدينا فقط واحد يقين هناك

فقط یک ضمانت برای همه داریم



somos todos filhos de Deus.

Todos somos hijos de Dios.

Nous sommes tous des enfants de Dieu.

We are all children of God.

我們都是上帝的孩子

الله أبناء جميعاً نحن

هستیم خدا فرزندان ما همه



 produza frutos de paz e de justiça."

 cultiva frutos de paz y justicia.

 cultivera des fruits de paix et de justice.

 cultivate fruits of peace and justice.

 培養和平與正義的果實。

 والعادلة السلام ثمار ازرع.

دهيد پرورش را عدالت و صلح های میوه



 Confio na tua oração.

 Confío en tu oración.

 J'ai confiance en ta prière.

 I trust in your prayer.

 我相信你的祈禱。

 أنا أثق في صلاتك

دارم اعتماد شما دعای به



O VIDEO DO PAPA
Rede Mundial de Oração do Papa



Rede Mundial de Oração do Papa

2016 | ANO DA MISERICÓRDIA

*The little Christ who lives in me,
lives better than the big "me",
who barely lives.*

Saskia Carneiro

Uncounciousness⁵

(Author – Pedro Angi)

Yes, we are different,
But we are also all similar.
We have a beginning and na end,
But we are also all imortal.

We are all energy beings in a material world,
Where the awereness creates and defines what is real.
But the one who is not aware
Does not take the control of his or her own life
And Works as a servant
Building his or her own deposit.

The purest gold for the chain...
The best frame to fit you...
The newest drug to make you glad...
More resolution to hypnotize you...
The best medicine to get you ill...
The best way to make you dodge
Too much instruction to drive you crazy...
Too much freedom to slave you...

Yes, we are different,
But we are also all similar.
We have a beginning and na end,
But we are also all imortal.

In a world designed to deceive and make us fight
Speaking the truth offends those who sell their souls to survive
They protect, idolize, and defend their oppressors tooth and nail
Killing themselves while consuming the opium
that soothes their pain.

How can we help someone who does not accept our help?
How can we change the minds of a group of people who think the world does not change?
Only that one who searches for the truth, practice, meditates and study
Awakes the counsciousness of Budha.

Yes, we are different,
But we are also all similar.
We have a beginning and na end,
But we are also all imortal.

⁵ Version avaiable at: <https://www.youtube.com/watch?v=DMCG8KuHI2Q>

I dedicate this work to all those who contributed, directly or indirectly, to the learning contained within it.

To my grandparents, parents, siblings, children, nieces, nephews, and all other relatives, the loves of my life, who have provided me with great spiritual growth.

To the dear, cheerful, grateful, and loving friend, Marlon Bro. Thank you for all your support in this campaign. Thank you for teaching me the gift of gratitude. Gratitude is love.

To all the “Bros” who were part of this story, in this natural brotherhood formed by the tribes of life.

To Mr. Antônio, Toninho's grandfather, for the advice: 'don't complain, don't explain, don't promise,' as rules to protect oneself from domination.

To all the atheists who believe in good and possess Spiritual Intelligence, for their constructive criticism of religious flaws.

To Pope Francis, for promoting unity among peoples and religions.

To the Dalai Lama, for continuing to demonstrate non-violent resistance to this day.

To Chico Xavier, for his humility, his hundreds of channeled books, and his countless acts of charity.

To Leonardo Boff, for the Theology of Liberation.

To Jesus Christ, whom I will love for my entire life.

To the Holy Spirit, the source of Spiritual Intelligence, who wipes away all tears.

And especially to my God, taking this opportunity to express my gratitude, AT THIS UNFORGETTABLE MOMENT OF MY LIFE, for all He has done for my existence, and for whom I am so...so...so in love!

THANK YOU SOOOOOO MUCH, HEAVENLY FATHER!

GOD OF LIFE!

(today, 01/02/2016) Even if not another breath remains, thank you for this LIFE!

Here I am, Lord!

AUTHOR'S PRESENTATION

My name is Sáskia, and the events I describe, although they took place in Brazil, are an example of what happens all over the world. Starting in 2014, when my cervical spine condition worsened and I faced the risk of spinal cord damage, everything in my life changed. As a Federal Justice employee, I was placed on a telework schedule. After that, I underwent a risky surgery and began leading a more spiritual life, which means I was more emotionally supported. I then started to purify my body through food to calm my spirit and avoid experiencing the same health problems again, which were many.

So, I began following the guidance of different churches, searching for an ideal fast that would bring me more peace. I felt I needed to recover from numerous neuroses that had built up over the course of my life and years of working in an environment with very vain people.

For my first fast, I followed a general guidance common to most churches and stopped consuming the meat of any animal, including fish, which some people disregard. Animals are the beings that suffer the most when facing death. When we eat their flesh, we are feeding on suffering, and that makes us suffer more. We are not truly ourselves when we are suffering—only a part of us, perhaps the worst part. Therefore, if we want to discover who we truly are, we must remove all suffering from within us.

For the second fast, I followed the guidance I once received for a spiritual surgery. I abstained not only from meat but also from sexual activity, medication, alcohol, and cigarettes. In fact, I had already been trying to distance myself from these habits for different reasons. For the purpose of spiritual surgery fasting, sexual activity, like the other habits, was considered disruptive because it leaves lingering effects, even though it isn't as toxic as the others.

For the third fast, I removed more items following the guidance of Santo Daime: sugar, coffee, garlic, and artificial foods. Finally, I began the milk and honey fast, which I still practice today. In this fast, I consume only milk and its derivatives, as part of the 'milk' group, and fruits and honey, as part of the "honey" group. If someone is lactose intolerant, they can do this fast using egg whites instead of milk, but of course, it won't be a 100% milk and honey fast. Milk, honey, fruits, and egg whites are the only foods naturally produced to be eaten. The concept of fruit here is botanical—anything that comes after the flower—allowing for savory options like dishes made with pumpkin, bitter melon, okra, and other foods, but always without the seeds.

This fast avoids causing suffering through food and doesn't harm any living being, as long as the eggs are not fertilized. In this fast, one does not eat seeds, leaves, stems, or roots of a plant. Years later, I learned that this purification fast was practiced in Umbanda for three days. I, however, practice it more regularly.

I discovered that this is why the Promised Land is described as a place flowing with milk and honey. Fruits are the true honey flowing from the earth, and Brazil is this land, rich in milk and fruits.

But I only reached this refinement in 2017, as it came from spiritual guidance, and it was only in 2016 that I felt spiritual forces intensify around me. That year, while I received many answers, I also began to feel very confused. Everything seemed abstract to me, given my Catholic upbringing.

That same year, Pope Francis launched the Campaign of Fraternity, conveying a message of unity among peoples and religions through sincere dialogue.

I began to form new understandings, such as the first three steps of evolution, which were also the Christian triad: peace, love, and goodwill. Jesus said, “**Peace** be with you,¹”, “**Love** one another²” and, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. **I have set you an example that you should do as I have done for you**³”.

All of this was simply logical, because 'peace and love' are the two basic needs of human beings. And goodwill is essential for a person to be truly considered good, endowed with humanity. For Jesus, goodwill was a kind of covenant. When Peter resists having his feet washed by Him, Jesus says, “Unless I wash you, you have no part with me.⁴”. Reflecting on this, I added a finger to the peace and love sign to indicate goodwill.

By then, the book was already well-developed and stirred elevated feelings within me. I declared myself a pacifist and began to dress entirely in white. I tried to make my look meaningful in every way to align myself with the message of liberation the book promoted.

However, to be truly human on the path to my deepest spiritual peace, I couldn’t isolate myself from the events around me, and the social reality around me proved hostile to the human values I was trying to protect. Because of this, I felt my physical life was at risk, and while defending myself, I also began to defend the people in my community. At such times, I even had a psychological escape where I felt like a child—ignorant and defenseless, yet bold in my actions and light in my feelings. That’s why I used the picture of a little girl for the book cover, as that’s how I felt, as if I were only five years old and didn’t even know how to cross my arms or smile for photographs. Well, maybe I don't know yet.

All of this was doing me a lot of good. I was no longer the depressive person I once was, who had even attempted suicide, both directly and indirectly. I felt fascinated by my newfound ability to face the world and often acted extravagantly, until I started to be heavily persecuted at work. My superiors set exorbitant targets for me, with deadlines of only one day and no limit on the number of cases to handle. This forced me to work intensely at times. At the same time, there was no tolerance for me failing to complete all the work or for any possible mistakes. Thus, at the end of 2018, in a situation where I couldn’t meet the target, I was removed from telework.

In the internal office setting, my health declined dramatically. At first, I would arrive laughing and joking but leave in tears because of the many restrictions the environment imposed on me, including toxic interactions with people that seemed intent on making me suffer. Over time, I would arrive at work already in tears, cry throughout the entire day, and began losing sleep, even on weekends, knowing I would have to return to work.

I started throwing up every day after work, to the point where I was vomiting everything I ate or drank, even water. I couldn’t stand the smell of the air conditioning anymore; it had been a daily torture for me during the years I was working in office-based work, where I often felt cold and had bone pain.

I couldn't stand having to drive about twenty miles every day to get to work with my back problems. Plus, I knew all these things were what had messed up my spine and almost left me paralyzed due to the risk of spinal cord damage. So, I became really mentally shaken,

¹ BIBLE, *John* 20:21.

² BIBLE, *John* 13:34.

³ BIBLE, *John* 13: 14-15.

⁴ BIBLE, *John* 13:8.

blaming the people indirectly responsible for sending me back to internal service, calling them psychopaths who wanted to kill me. I even started thinking about suicide again.

All of this led me to request resignation. However, considering that I was dealing with psychological issues and that this could have future consequences, I was put through an administrative process for disability retirement.

The court-appointed experts concluded that I was psychotic. Other doctors from the public health system wanted to force me to take antidepressants. At first, I thought it was just another chapter in the long harassment I had faced at that institution. I wanted them to recognize that my disability was due to bone problems. Then one day, while seeking outpatient care to support the evaluations, I got access to the schizotypal diagnosis they had secretly assigned to me, and the next professional confirmed it. I sought out other, more specialized psychologists, and the results were even worse.

Some specialists asked me if people had always thought I was crazy. And I remembered that they had. And do you want to know what I told them that made them give me this diagnosis? I talked about the things I wrote in this book and what I believe in—things that are spiritual but don't completely fit into any one religion. On top of that, I also talked about our reality, which, to me, is what truly seems insane.

So, this became the most exciting part of the book for me. Who's really insane, me or the system? Each reader will be like an expert making their own judgment about whether I'm a healer of souls or just a crazy person, but only by finishing the book will they have a complete view of my situation.

Yes... I'm unusual, bold, and maybe even arrogant to some. But no one can get mad at me for my beliefs just because I'm considered a crazy person with totally different views. Think about that if you get upset by anything I believe in. After all, how many fictional stories filled with illusions do we see, and yet we always find something in them that teaches us something? Everyone can disregard whatever they don't agree with and still come along with me to the end of this journey of thought, where there will be much to gain. So, Let's go?

SECOND EDITION NOTE*

In this book, the language is designed to help improve focus. It is also simpler, because we believe this kind of language represents true democracy and can help bring people together around the world.

The translation was done with the help of artificial intelligence and has not yet been reviewed by a human translator, so it may be updated in the future. Page numbering is consistent across all versions, allowing readers to easily compare them with the original Portuguese text if any questions arise.

FOREWORD

The beginning of this book was marked by an event in which I caught police officers committing a crime and stopped them, as well as by a spiritual awakening. These two events need to be highlighted because they made the book mysterious even to me, the one who wrote it. At the same time, with each passing day, I saw that I was facing an ideological war. That's why I continued to accent the word 'ideia' in Portuguese, as it was in the previous spelling rules. It's my way of drawing attention to this war.

Some of the main themes of this book are: toxic domination, whether on a mass scale or not, the analysis of lies, and the hidden ideology behind social discourse. As I delved deeper into these topics and talked to people about them, the question they asked me most often was: 'Who are we being controlled by?' Because they thought they were free, but they showed signs of being trapped.

At the same time, the chaotic reality I was exposing was closely linked to the Brazilian military coup and global domination, even though oppressive control is also a personal problem for each individual.

Since I lived through a period shortly after the military coup, I was an ideal witness for this work. This gave me an understanding of how we were before and after the coup because many were resisting it. Before, we were living in a fantastic time of great spiritual growth, which was reflected in Brazilian music. Our culture and art were flourishing, and we had a multitude of phenomenal artists.

After the military dictatorship, we suffered an ideological massacre. This destruction affected the content of schools, universities, laws, justice, and communications, and it was so extensive that we can't even know the full extent of it. All of this showed that it's not just physical weapons that can destroy a people; ideology can be more destructive than the death of a few.

We were entering the era of the Antichrist, where spiritual values were being destroyed to lead us toward moral slavery, an economic dictatorship, and forced labor.

Domination is not a physical or individual entity; it begins in the mind and becomes a force as people embrace ideas of domination that involve the exploitation of humans by other humans.

December 31, 2015, was the day after I witnessed the criminal act committed by the police. It was the day leading into the Year of Mercy. On that day, I felt something that seemed like a spiritual calling connected to the meaning of my name, "defender of the human race". From then on, I committed myself to unconditionally defending all human beings.

On the first day of 2016, at 5 a.m., I saw a great flash, like a huge spark, and behind it came its definition: "Spark of God's Gaze, Collective Unconscious, Holy Spirit, Advocate of the Lord," and I was amazed. My mind opened up, and I started hearing messages from all sides, giving me the answers I needed to write this book.

I felt that I had to expand, face the threats from the criminals around me, and defend this work that was coming to life. So, on January 6, 2016, I launched the first 'ideological bomb.' It wasn't meant to communicate directly but rather to influence people and introduce words of awareness into society that were different from those used by the dominators.

This ideological bomb was the first version of the book, emailed to about five thousand people, members of the Federal Judiciary, under the title *Contradominationism: Dream or Reality*. The name reflected my situation, where I had to convey knowledge that was still inconsistent. The book was still written in almost incomprehensible language. But I had a sort of instinct that I needed to act quickly.

At the same time, I personally spread the rumor that the book had been written and started promoting its content. I claimed that the criminal act I had witnessed was already widely known through my writings, and at every opportunity, I retold the story, spreading the word about what had happened.

Meanwhile, my life was becoming tense. As my ideological protection grew, so did the number of enemies against me. And the worst part was that all the dominators seemed increasingly intent on harming me.

As events unfolded, I kept discovering things that, because of their severity, left me shocked: I was followed, a truck threatened to run me over, my internet was hacked, and my landline was tapped. So, I went to another place, and just like I did before, I launched the second ideological bomb on August 16, 2016. I needed these actions, even to gather people's opinions, no matter how harsh their criticisms were. This was a way to provoke debates to increase my intellectual capacity and knowledge, which were still very limited despite the enlightenment.

In 2017, after an incident where I was publicly beaten by police officers with no one coming to my aid, I ended up publishing the first edition of the book. This was a strategy to somehow put a stop to the abuses around me. But the book was still spiritually very behind.

The defense of this book exemplifies what contradictionism is because I need to act against toxic domination just to ensure its existence. These disclosures awaken the giant, which is the collective consciousness. Since its first publication, the book has been available for free access and printing through the website www.contradominismo.com.br.

Happy reading!

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