SÁSKIA CARNEIRO

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

2nd Edition

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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 MERCY[1]
In this year, Pope Francis conveyed the following message of unity:



[2]



[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.



[4]



[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 em Deus, Alá.
دارم ایمان خدا ، خدا به من
Creo en Dios, Alá.
Je crois en Dieu, Allah.
I believe in God, Allah.
我相信上帝，真主。
الله ، بالله أؤمن أنا.


Muitos pensam de modo diferente,
sentem de modo diferente,
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
باختلاف ويشعرون ، مختلف بشكل الكثيرون يفكر.
دارند بودن متفاوت احساس ، کنند می فکر متفاوت ها خیلی.


procuram Deus ou encontram
Deus de muitos modos.
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。
عديدة بطرق الله يواجهون أو الله عن يبحثون.
شوند می روبرو خدا با مختلف جهات از یا هستند خدا دنبال به آنها.


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 ،
، اديان از طيف اين در ، جمعيت اين در و


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
للجميع 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.


Creio no amor.
Creio no amor.
Creio no amor.
Creio no amor.
Creo en el amor.
Je crois en l'amour.
I believe in love.
我相信愛。
بالحب أؤمن أنا.
دارم اعتقاد عشق به من.


Confio em vós para difundir a minha intenção deste mês:
Confío en vosotros para difundir mi petición de este mes
Je vous fais confiance pour diffuser ma pétition ce mois-ci.
I trust you to spread my petition this month
我相信你會在本月傳播我的請願書 -
الشهر هذا عريضتي لنشر بك ثق
کنید منتشر ماه این در را من دادخواست که دارم اعتماد شما به من


Que o diálogo sincero entre homens e mulheres das diversas religiões
Que el diálogo sincero entre hombres y mujeres de las diversas religiones
Selon laquelle un dialogue sincère entre hommes et femmes de différentes religions
That the sincere dialogue between men and women of the various religions
即各種宗教的男女之間的真誠對話
الأديان مختلف من والنساء الرجال بين الصادق الحوار أن
مختلف مذاهب از مرد و زن بین صادقانه گفتگوی


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。
والعدالة السلام ثمار ازرع.
دهید 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.

Sáskia Carneiro

Uncounsciousness[5]

(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 another[2]" 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 contradominationism 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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CHAPTER I –INTRODUCTION

(1st) How could I describe what is happening right now? We are living in a gap in history, in a time of loss. The great clock of evolution seems to be moving backward, creating a kind of vacuum in existence. As a result, the world is going through a period of mass death, widespread existential crises, enormous catastrophes, and deep destruction. That is why my task ends up being to interact with people from the past and the future, because the present is already the past. But this empty time also needs to be recorded; that way, it will come to an end, and the world will never be pushed backward again.

(2nd) Today, every one of us is trapped inside our own bubble of reality, and we cannot unite. And this is deeply connected to our view of God, even for atheists, because religious beliefs have become a source of division — and atheists have their own beliefs too. So, all I ask is that people tolerate my beliefs and my faith in a Creator, because I could not speak without showing what I believe in. Goodness, though — that is what truly matters, and it is the one thing that can bring us together.

(3rd) The most important thing is to find the light that belongs to the common good of all of us. So here, it is possible for each person to have their own view of God, even an atheist, because I speak about spiritual intelligence — and I am not a spokesperson for any religion. Deep in our hearts, we all carry an inner altar devoted to some kind of god. We all worship something, love something, because we all share in the divine experience of life made real through love. And that feeling — love — is everyone's God, whether inside or outside ourselves.

(4th) Love is what fills us with overwhelming happiness. It is the great truth of our lives. We are all born from love, even when that love is imperfect or misguided. Many people love selfishly, irrationally, only physically, or even love evil itself. Those are temporary forms of love. They destroy themselves when they collide with the truth. But what matters is that we carry this feeling within us.

(5th) Truth carries the highest love, the real love, and that is why we desperately need it. You see, truth is what makes us whole and complete, because it gives us psychological unity — which is another word for love. Some people discover this sooner, others later. But we always suffer until we find it.

(6th) Many people think true love means losing your defenses, but it does not. It is protection against evil, because it is tied to truth — and truth sees clearly, while bad feelings and false loves blind us. Through love, evil cannot reach us because we become numb to it. One day, all these imperfect loves will give way to eternal love, which is connected to our evolution and already exists within all of us. Then we will all see God, because even for those who do not believe, He will become undeniable by revealing Himself beyond us.

(7th) *Dominationism* is the enemy that divides us and that we are fighting against: a system of control that opposes love by trapping people through false loves and addictions. It appears as a social system in which people unite around lies in order to imprison others.

(8th) But if many people embrace lies and dominationism, it is because they think they cannot face the world. The dominationist system convinces them that they are powerless to change it. That is the same as believing we cannot evolve even though evolution is necessary for us. The great truth is that we must always change the world.

Either we build around ourselves, or we do not survive — and every era brings its own challenge.

(9th) Every addiction is caused by a lack of love. Addictions are a way of trapping people and, very often, also a source of profit for those in power. That is why addiction is such an important subject here. In the 1970s, while love began to be attacked, addiction to manufactured tobacco cigarettes also started being deliberately fueled.

(10th) It is important to remember that this situation of people being enslaved by addictions is not new, but it has been refined in recent times. And yet, the profit behind this policy is irrational, because we could have a far more prosperous society made up of strong people free from addiction. Instead, those same people could be spending much more on things that would strengthen all of us as a whole.

(11th) At the same time, killing ourselves or others — as happens through the spread of addiction or through giving in to it — goes deeply against what we are as human beings, because our survival instinct is extremely strong. A clear proof of this is the fact that we make enormous adaptations to the world in order to survive. We practically recreate it, and we have doctors and medicine for everything.

(12th) If this abnormal behavior is happening, it is because people are no longer seeing themselves as human, but only as animals. Yet we are beings truly different not only from animals, but even from one another — and that is precisely what also makes us all equal.

(13th) Unity is so important to us that we, as humans, need universal answers. The art of being human means searching for great solutions that can also serve others — and that is what expands our minds. Individual answers are fragile and temporary.

(14th) Being human, in itself, is simple; what has become complex is living in societies, precisely because of the tricks of dominationism. And why can't we defend ourselves against it? Because we need the group even to become ourselves. Human identity is formed and blended with the identity of one's group. And groups do not live in isolation either; the personality of a group is also shaped and blended with that of larger groups, and then even larger ones, and so on. So when collective identity is damaged, individual identity ends up being consumed by conflict.

(15th) At the same time, when we look inward, our personality resembles language itself, because it has a structure whose meaning keeps expanding until it becomes a complete message. In the same way that a word is made up of parts — such as roots, prefixes, and suffixes — we are made up of good and bad thoughts — our inner angels and demons — and these are the parts of our personalities.

(16th) Together with the group, this grows larger in the same way language does. So just as a noun can become a noun clause and then a whole text built around that idea, we also project our personality onto the personality of the group and onto larger social structures.

(17th) The angels give rise to the peaceful human being, who will rely on the idea of the hero in order to form a peaceful social body. Jesus is the true hero, and we naturally tend to search for Him within ourselves as an ideal of

goodness. He is part of our collective unconscious as the universal archetype[1] of the hero.

(18th) The basis for this claim about Jesus being the universal hero starts in anthropology, but it also touches on neuroscience and the "God Spot[2]." Carl G. Jung[3], in his book *Man and His Symbols*[4], gives us many insights into who we are. As an anthropologist, his field of study before psychology, he says that all known human generations have represented an icon that can be identified as Jesus Christ.

> The general idea of Christ the Redeemer belongs to the world-wide and pre-Christ theme of the hero and rescuer who, although he has been devoured by a monster, appears again in a miraculous way, having overcome whatever monster it was that swallowed him. When and where such a motif originated nobody knows. We do not even know how to go about investigating the problem. The one apparent certainty is that every generation seems to have known it as a tradition handed down from some preceding time. (JUNG, 2002, p.72[5])

(19th) Notice that Jung's studies reveal that Jesus Christ has been part of the human psyche throughout all of human history. This shows that, beyond having lived on Earth as a human, He is also biologically present within us.

> They have, that is to say, a universal pattern, even though they were developed by groups or individuals without any direct cultural contact with each other […] Over and over again one hears a tale describing a hero's miraculous but humble birth, his early proof of superhuman strength, his rapid rise to prominence or power, his triumphant struggle with the forces of evil, his fallibility to the sin of pride (hybris), an d his fall through betrayal or a "heroic " sacrifice that ends in his death. (JUNG, 2002; p.110).

(20th) The frequent representation of Jesus by humanity shows us that He belongs to human nature and has a direct connection to our identity. This goes beyond cultural boundaries. And it reminds us of when He said He was directly connected to God[6]— something that was interpreted by the religious people of Jesus' time, and by some scholars, as an act of vanity, as Jung describes. But what should we think when we see His universal presence in us?

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[1] A*rchetype* — here refers to a basic part of our personality and our complete "self," covering both our personal and collective unconscious.

[2] *The God Spot* — according to Leonardo Boff, is located at the frontal lobe and it is a part of the brain which shows the frequency and optimization changes when positively stimulated with subjects related to spirituality, perceived from more global contexts, meaningful experiences of the whole, relevant existential approaches and everything capable of cause feelings of worship, devotion, and respect. From that point, the God Spot reacts by sending a high frequency into the neurons. Source (in Portuguese) https://casa.abril.com.br/bem-estar/leonardo-boff-e-o-ponto-deus-no-cerebro/

[3] **Carl Gustav Jung** (1875 - 1961) — was a Swiss psychiatrist and psychoanalyst who discovered the concept of the *collective unconscious* and founded *analytical psychology*. His work was influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, and religious studies. Jung and Sigmund Freud, the founder of psychoanalysis, maintained a long correspondence and collaborated for a time on a shared view of human psychology. However, their ideas eventually diverged, particularly regarding the role of sexuality and the unconscious in the human psyche. Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/Carl_Jung.

[4] JUNG, 2002 – Man and His Symbols. Source: Internet Archive. Available in: https://archive.org/details/B-001-004-443-ALL/page/n281/mode/2up?q=72

[5] Some people confuse this hero reported by Jung with the biblical character Jonas, but Jonas was not a hero, because he refused to face it and only did it because he was obliged.

[6] BIBLE, *John* 10:30 — "I and my Father are one."

(21st) Many theorize that Jesus doesn't originate but rather repeats the traits of the hero contained in our collective unconscious. However, my theory is that this hero is the timeless perception of Jesus. After all, Jesus is someone who marked time—before and after Christ—while most of us remain suspended in time. Few are those who leave their names in history.

(22nd) The core of this theory is summed up in the epigraph of this book: "The little Christ who lives in me lives better than the big 'me' who barely lives." In my theory, Jesus is like an instinct that shows us *how to be human*. He is directly connected to our inner God. He is the reference point for the one God, who is within all of us[7]. This instinct gives us vitality. And if our society is filled with stories of heroes, it's because heroes are important references for us.

(23rd) I want atheists to understand me when it comes to spiritual intelligence, because this topic shouldn't belong only to theists and religious people. There is a mental structure that elevates us, and it's common to everyone. If an atheist doesn't believe in an external God, they still need to understand, at the very least, the internal one. And I'll say again that He will materialize externally because He is within all of us. We have a project of transformation tied to fundamental human values.

(24th) The part of our inner demons is represented in this story by the monster that devours the hero. It's the antithesis of Christ and represents our animalistic irritations. At the same time, since our society is made up of groups of people that act like social bodies[8], this personality expands to the group. The social body has a positive "social self" — the Collective Unconscious — connected to the hero, to love, and to good feelings. But it also has a negative, beast-like "social ego" — the Negative Social Ego.

(25th) In society, the ones who embody this monster are the dominationists in general, because they are the ones who fight against human potential. They try to prevent the development of spiritual intelligence so that humans don't free themselves and remain under their control. Without this intelligence, we destroy ourselves.

(26th) For capitalists, this process is even profitable, because self-destruction leads to addictions, and these provide guaranteed consumption. Now, I'm going to say something that may seem redundant, but fighting spiritual intelligence isn't smart. If this intelligence were encouraged, it could lead to such great expansion and diversity in the world that it would become much more consumer-oriented. But with intelligent consumption, without harm.

(27th) The wisdom in all this lies in the fact that our angels are truly who we are, while demons are temporary traits. Peace, for example—an inner angel—is both the first and last step on a successful mental path. Peace gives us the brain frequency that makes us more human, more complete, and more capable. With peace, our intelligence becomes sharper because we feel more satisfied and psychologically whole. Anyone who discovers the importance of peace realizes they cannot live without it, so everything they do leads toward peace.

(28th) On the social level, who we are is strongly related to our language. Human language has powerful effects on us. It influences our world and brings it into being. That's why neurolinguistics plays a significant role in our personal and social lives. It both promotes the domination of people through ideas and psychologically restores

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[7] BIBLE, *Jhon* 8:54 — "Jesus said in answer: ', If I take glory for myself, my glory is nothing: it is my Father who gives me glory, of whom you say that he is your God"'.

[8] *Mystical Body (Corpus Mysticum)* — This expression appears in the Bible in 1 Corinthians 12:12-27, where Paul describes Christians as the body of Jesus, with Him as the head. – "Now you are the body of Christ, and members in particular."

them. Words are the main tool for good and evil because their impact isn't just psychological.

(29th) Everything in the human world needs to be superior to truly satisfy us. Our feelings need to be elevated. For example, when we lose peace, which is a higher feeling, it means suffering. And if we suffer, we lose everything, even ourselves, which is why we fall into addictions. That's why finding peace is closely tied to healing itself.

(30th) For humans, lower feelings are a deviation from health. Self-love, for example, is good for us, but self-worship is a degeneration of that, filling us with unhappiness because it turns our qualities into something petty and aggressive toward others.

(31st) So what do the dominationists do? They overuse characters that push us to see humans in a lower way, mixing human traits with animal ones — the so-called *anthropozoomorphic characters*. This connects us to lower concepts and feelings, making us forget what makes us different. Many people accept a beastly, meaningless way of life because of this, which harms everyone's identity.

(32nd) Hulk[9], for example, is a character that suggests anger is useful. However, an angry person shows the pain of losing peace, and that only makes things worse. Still, this mindset quickly gets into society's mind through that story.

(33rd) On an individual level, dominationists make people believe that having good feelings is silly or something to be ashamed of. But emotions are key to our survival. In the book *Emotional Intelligence*[10], there's a story of someone who, after having their amygdala removed for health reasons, became unable to assess situations or make decisions. Emotions are what give us these abilities, and the amygdala is a part of the brain responsible for regulating emotions chemically. This showed that human intelligence depends on emotions to function. Without them, we can't act effectively.

(34th) In this fight against good feelings, dominationists suggest that happiness is just a feeling that comes from moments. But happiness is not only a human ambition; it helps us use our intelligence more efficiently, while unhappiness does the opposite. Happiness is such an important feeling for us that we can say we were born to be happy. Depression, which is the lack of happiness, makes us sick and can kill us.

(35th) *Chemical happiness* — using drugs to feel happy — isn't real happiness. It's actually hidden sadness. Real happiness is based on maturity. It helps us understand more, so it stays even in hard times. This helps people see purpose in their obstacles, even when the goal isn't to fight them. In fact, it's only through obstacles that we grow and find out if our happiness is real — strong enough to last even when life doesn't treat us gently.

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[9] *The Incredible Hulk* — is an USA superhero created by writer Stan Lee and artist Jack Kirby, first published in May 1962. The character is identified as a burly and muscular green-skinned humanoid. Humanoid is a creation of fiction to refer to something that looks like a human but is inferior to him. In this case, the character would be a primitive human with a great degree of physical strength. The story of the incredible Hulk would be a reformulation of the history of the doctor and the monster.

[10] GOLEMAN, 1980.

(36th) Happiness is a necessary mental state. It comes from within us, not from the outside. Happy moments come from happiness, not the other way around. Positive feelings like happiness lead to positive thoughts, which then lead to positive actions. This is a self-sustaining cycle that leads to a good life with good results.

(37th) We are beings who evolve and improve. God is our evolutionary goal, the ultimate truth and perfection demonstrated by Jesus, who had great power. He is a path already started within us, and any step in His direction is a victory.

(38th) In theory, whoever reaches the highest point of their evolution can control their entire mind, which includes both the conscious and the unconscious. But we only reach that point if we expand our minds, even through social interaction. That's why the highest stages of evolution are self-transcendence and universality.

(39th) In self-transcendence, the individual sees themselves as part of a social body and cares about others. In universality, they see all of humanity as their social body and seek universal solutions.

(40th) Who we are starts with free will, which is our ability to choose freely, and this seems simple. But it becomes complex because perfect will is not just an individual thing. It's connected to group identity. And this identity comes from human interaction, which isn't always humane. In fact, human often give up their free will to follow the group, and in doing so, they lose their humanity. It is due to human interaction that groups also project their personalities onto humans and not just humans onto them. This is the case, for example, with celebrities and the government, which are personalities created by groups and influence people individually.

(41st) A company's physical structure, for example, is made up of equipment, rules, and space. But its personality comes from the collective group of people who work there. The "angels" and "demons" might be the supervisors, managers, directors, or others in charge. The relationships between people form what could be called a mystical body[11].

(42nd) Transcendence shows us that humans go beyond their personalities, that a part of the psyche surpasses the body's limits. The mind contains the body; it's bigger than the body. And universality shows us that we're strongly connected to all of humanity. Thanks to our ability to project our personalities, even one person can change the social body.

(43rd) This tendency for individual influence is good for the group because it helps the group evolve by always selecting the best in each person. That's why those in power have pushed society to change from "social bodies"—a concept more linked to humanity and personality—into "social networks." This is a way to cause disunity and the loss of individual personality in favor of the group because people unite around the idea leading the group, but not with each other.

(44th) Our material awareness is as chemical as our earthly reality; that's why we tend to follow the group — it affects our feelings. On the other hand, our spiritual intelligence is made of higher reasons, and that rises above the flaws of our reality tied to raw matter.

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[11] BIBLE, *1 Corinthians* 12:27 — "Now you are the body of Christ, and members in particular".

(45th) Our material consciousness is as chemical as our earthly reality, so we tend to follow the group because it affects our emotions. On the other hand, our spiritual intelligence is formed by higher reasoning, and that overcomes the flaws of our reality based on raw matter. Since we have this intelligence, overall system of humanity is always evolving, but the irrational actions of dominationists keep changing it to fight against humanity. This only slows us down, and if the system truly succeeded in fighting humanity, it would destroy itself.

(46th) Religions, despite their flaws, have been the guardians of spiritual intelligence. But this is something that matters to everyone. The psychic force that guides us is also spiritual. We need these values to stay balanced, and we have to be balanced to build—otherwise, everything turns into destruction. It's worth noting that stable feelings exist outside of and independently from religions. But religions help spread these concepts. Many people only remember them during religious services, taking on a different personality in their private lives. But at least, during that time, these feelings are awakened.

(47th) In religions, we find the concept of non-erotic love, and we need that concept. Notice also that God, so far, has been almost exclusively a religious concept. Some might say that's obvious. However, this reference point is important to us, even if someone doesn't believe in the Creator. Regardless of the Creator, we have an inner god, which is a projection of a psychic structure that can make us divine. The word "Religiōnis" [12] — which comes from Latin and gave rise to the word "religion" — refers, in short, to consciousness, exact observance, careful attention, and other meanings related to the experience of the divine. All of this is very important to us because this vision of wholeness, contained in the understanding of God, prevents the breakdown of our personality through dissociation[13].

(48th) Dissociation, according to experts, though a natural mechanism of our psyche, can cause psychological problems. Jung even warned that society was becoming neurotic[14] because the level of dissociation—mental fragmentation—caused by cultural pressures was getting too high.

(49th) Individual and social psychological illnesses are closely linked to a lack of spirituality. Historically, all human communities have shown signs of spiritual intelligence. The most important branches of psychology see a person's return to their "mother religion" as a solution for many individuals to find balance. Why? Because there — for better or worse — spiritual intelligence is passed on to them in a language they are familiar with.

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[12] KOELER S.J., Padre Henrique. PEQUENO DICIONÁRIO ESCOLAR LATINO-PORTUGUÊS. Rio Grande do Sul, São Paulo: Editora Globo, 1952.

[13] JUNG, 2002, p.24 —"Dissociation " means a splitting in the psyche, causing a neurosis. A famou s fictional example of thi s state is Dr Jekyll and Mr. Hyde (1886) by the Scots author R. L Stevenson. In the story Jekyll' s "split" took the for m of a physical change, rather than (as in reality) an inner, psychic state.

[14] JUNG, 2002, p.83 — "This is an aspect of the modern "cultural" mind that is worth looking into. It shows an alarming degree of dissociation and psychological confusion. If, for a moment, we regard mankind as one individual, we see that the human race is like a person carried away by unconscious powers; and the human race also likes to keep certain problems tucked away in separate drawers. But this is why we should give a great deal of consideration to what we are doing, for mankind is now threatened by self-created and deadly dangers that are growing beyond our control. Our world is, so to speak, dissociated like a neurotic, with the Iron Curtain marking the symbolic line of division."

(50th) It's important to note that we shouldn't be limited by religions. An example of something that happens in many religions, if we have this limitation, is that because of guilt, we lose self-love. But A healthy self-love is part of spiritual intelligence and strengthens our personality. Seeing something as beautiful is directly linked to its deep understanding and identification. So, if someone doesn't have self-love, which allows them to see themselves as beautiful, they must be unwell because we should be the person we understand and identify with the most.

(51st) In contrast to all this, social education has been built on capitalist values and designed to create people who don't believe in spiritual values but follow the opposite ones. Social media platforms that aim for control try to destroy spiritual intelligence, partly because this kind of intelligence gives people psychological independence — even from religious control. That's why these ideas face obstacles when it comes to being shared, since they are both spiritual and scientific, while spirituality and science are often kept separate in society.

(52nd) At the same time, the capitalist system we live in is hypocritical because it promises to meet all our spiritual needs with material objects, yet it actively works against them. It promises profit but profits from losses. It promises progress but holds some back to benefit others.

(53rd) The highest point of spiritual intelligence is that it's aimed at humanizing us, while capitalism focuses on dehumanizing us through the desire for body-to-body exploitation. It is, currently, the idea most opposed to this book and the closest expression of what the Antichrist is.

(54th) Capitalism distorts people's identity so they'll spend money trying to get it back. In this system, soul suffering becomes a business. One example is the need for beauty, which is treated like a product to be bought. Thus, from time to time, the elite decides which body is considered beautiful, making all the others seem less valuable.

(55th) For us, *beauty* and *perfection* are almost the same thing. If only one body is seen as beautiful, then only that one is seen as perfect. This makes people want to look like that model and spend a lot of money trying to be accepted as perfect. But in the end, it's easy to see they won't succeed.

(56th) The social beauty standard is especially harmful because it's impossible to reach. It makes many people feel incomplete and obsessed with trying to reach it. After all, whoever the model is, it's not us. So even those who manage to copy it don't recognize themselves or feel truly seen, because they're just imitating someone else. The need for beauty then becomes truly endless, because nothing ever seems enough to satisfy it.

(57th) Spiritual intelligence is linked to higher concepts and truth, which are fundamental psychological keys. When these are missing, people lose understanding and turn to compensations, which can lead to addictions. Because of this, even psychology seems to be sabotaged so that capitalists can profit from people's psychological instability, linking business profits to human losses. However, psychological instabilities cause such great destruction and interfere so much with our reality that nothing material can make up for them.

(58th) Capitalism promotes bad rules, based on a lack of love, while love is the great secret of life. We could have a much smarter economic system that doesn't use sick ideas to make people sick. We could have everything we need. And if our society

has the personality of someone unsatisfied, it's because people believe they need what's unnecessary.

(59th) Our society is deadly when it uses substances like phosphate-based chemical fertilizers, which are radioactive[15] and cause cancer.

(60th) Unintelligent perspective of the capitalists and imperialists turns the flow of wealth into something sick, destructive, and selfish, when it should be something joyful and beautiful. In Brazil, for example, our political system was dismantled just to protect foreign interests by keeping our power under control.

(61nd) This destruction started with education, as the dominationists believe it's smart to lower the intelligence of society. During the Brazilian military coup, many teachers were killed. And after that, good educational laws were revoked, and teaching methods were changed. All of this led to widespread functional illiteracy[16]. Unfortunately, they believe in social unrest, but education brings us well-being.

(62rd) It's hard to say how long the dominators have been corrupting institutions and building Hell by destroying Heaven, thinking it's profitable. But all of us, including these bad builders, could be rich in a much safer way if it weren't for this terrible direction.

(63th) Capitalism is a great enemy because it's based on hurting people. It eats away at self-esteem with the sole purpose of forcing people to conform and accept its price. But even if I were a trillionaire, I wouldn't want to be valued only for my money. If that were the case, I would live like a thief, because excessive wealth accumulation has been the cause of evil, and I wouldn't have peace, even if I created a perfect environment around me. In fact, if I did that, I would only become a prisoner of it, like I see happening with the rich.

(64th) Even the idea of psychological overcoming is attacked by dominators through mockery, to induce defeatism. They call it a "Pollyanna view," "lack of realism," "utopian," or "overly positive". They say we need to be pragmatic and that this outlook isn't real. But if someone doesn't have a positive outlook, it's like bringing defeat ahead of time, and that leads to failing behaviors. Positive thinking is necessary to give us the chemical balance we need to come up with ideas.

(65th) Human resilience[17] is all about accepting that we don't always meet our expectations, but that's not the point, it's not a defeat. What matters most is having good feelings about the challenges we face all the time, because good solutions come from that. Knowing how to overcome things is what helps us solve problems, instead of staying stuck, complaining, or crying about them.

(66th) Not overcoming problems shows immaturity. For example, someone who breaks something in a fit of anger because they couldn't get it to work is less mature than the person who first tries to find a solution. There's an obvious lack of logic in not trying to solve things before destroying it. To find solutions, we

[15] The diagram showing the formation of polonium-210 and radon-222 from chemical fertilizers is in Image I, page 12.

[16] *Functional illiteracy* — is when an individual, despite being literate, is unable to read or understand what they read. More information is available at: https://en.wikipedia.org/wiki/Functional_illiteracy.

[17] *Resilience* — is a concept related to elasticity, a characteristic of bodies returning to their original shape after undergoing deformation or impact. Here, this term is applied to the psychological ability to recover after facing an adverse or challenging situation.

have to move past certain mental stages. If someone resorts to bad behavior to solve something because they can't overcome the problem, it shows they're going backward. That's how our system works too, finding profit in destruction.

(67th) Dominationist system control ideas to confuse mistakes with sins, but these are two very different concepts. Mistakes are part of scientific experimentation, and we even need to make mistakes to develop. So, we need to be a bit more tolerant of mistakes. The only real method everyone has to test how things work is trial and error. Mistakes teach us what not to do, and slowly, they also teach us what to do. Our learning is built on both collective and individual mistakes. Collectively, we follow the paths we assume have already been tested, and individually, we test everything ourselves.

(68th) The concept of sin, on the other hand, is linked to the harm we do to ourselves or others, especially when we cause damage and don't take responsibility for it. Sin happens when we ignore the bad consequences of our actions and choose bad behavior just to satisfy our vanity. Insensitivity, hostility, and control lead to sin.

(69th) The barriers that stop the world from developing, as well as the solutions to all its problems, are found within humans. Since spiritual intelligence is the path to our psychological freedom, it's also the path to our material freedom. That's also why bad people try to stop it — they fear losing their position, where they take advantage of others. But sooner or later, logic will lead to the best solution.

(70th) For now, because of our spiritual imprisonment, our social body is full of resentment, and our society is stuck. Resentment comes from the harm done by others. It starts with evil and returns to it, because through revenge, it can trigger even worse actions than the ones that started it. Our society has been overwhelmed by bad feelings, making people's behaviors in their relationships unpredictable.

(71st) And yet, we could have good guidance focused on friendship. Good government, honest administration, is like a good father. It tries to balance rights and duties and is willing to live for its "children". A bad government, a dominationist, is like a cruel guardian and a tyrant who seeks more rights and fewer responsibilities. The tyrant isn't just a character; he's a personality type, sick and insensitive, similar to a psychopath.

(72nd) All of this creates psychological imbalances in society, and I see that individual psychological healing — the key that unlocks all chains — is possible, but it's hindered by the interference of others who remain unwell around us. So, we must begin by healing ourselves, yes, but we also need to aim for healing society as a whole.

(73rd) Humanity needs to be treated psychologically as if it were a single human with problems. We need to influence those around us and even those in control to raise spiritual values because then we will have real "profit." For us, being spiritually elevated means having noble feelings, and that is the essence of true victory and the ultimate lesson for everyone.

(74th) That's why I invite you: shall we challenge these false structures? Shall we change the world? This is the right path, where, with every step, we will fall more in love with life and with ourselves, while also discovering a beautiful future of abundance and peace!



Images I

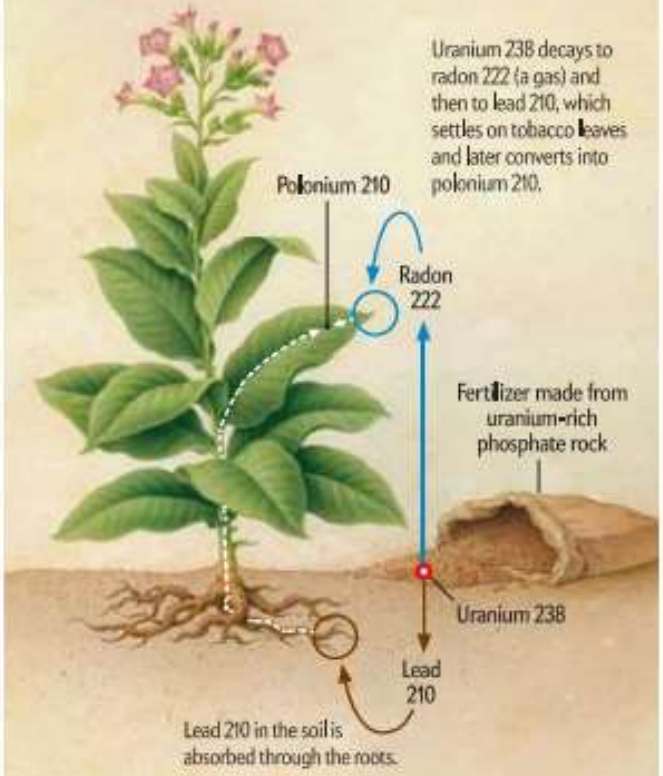
Here's a brief outline from the January 2011 issue of *Scientific American* in the article "Radioactive Smoke," which exposes the radioactivity in tobacco cigarettes. According to the author, Brianna Rego, "Tobacco plants accumulate small concentrations of polonium 21, a radioactive isotope that mostly originates from natural radioactivity in fertilizers. Smokers inhale the polonium, which settles in "hot spots" in the lungs and can cause câncer. Its effects may lead to thousands of deaths a year in the U.S. alone. The tobacco industry has know for decades how to virtually elliminate the polonium from cigarretes smoke but kept is knowledge secret and failed to act. The food and Drug Administration now, has the authority to regulate tobacco and could begin to use it by forcing manufacturers to reduce polonium content."



PROBLEM/SOLUTION

How Polonium Creeps into Tobacco

Polonium 210 is one of many decay products of uranium. Uranium occurs naturally in the soil—but in much higher concentration in phosphate rock from which fertilizer is made. Researchers have discovered two pathways leading from uranium to polonium in tobacco: through the air and through the roots.



The Solutions

Research by tobacco manufacturers has shown that combinations of the following measures could virtually eliminate polonium 210 from cigarette smoke:

- Add chemicals to tobacco so polonium 210 does not vaporize and get inhaled
- Switch to low-uranium fertilizer
- Wash leaves after harvest
- Use ion-exchange cigarette filters to capture polonium
- Genetically engineer the tobacco plant to have "hairless" leaves

[18]

[18] REGO, Brianna. "Radioactive Smoke". *Scientifc American*, January 2011. Avaiable in: ScientifcAmerican.com

CHAPTER II – THE TOWER OF BABEL

> Morpheus: The Matrix is [...] the world that has been pulled over your eyes to blind you from the truth.
> Neo: What truth?
> Morpheus: That you are a slave, Neo. Like everyone else, you were born into bondage, born into a prison that you cannot smell or taste or touch. A prison for your mind. (*Matrix*[19], right before the character wakes up).

(1st) "The Tower of Babel"[20] is a biblical story in which psychological confusion arose among people by the separation of languages. Because of this, this chapter aims to bring certain hidden aspects of language to light

(2nd) This chapter is divided into four sections to make it easier to follow: Section One — How the Senses Are Deceived to Hide Reality; Section Two — The Influence of the Second Vatican Council and the Attack on Positive Concepts; Section Three — The Anatomy of Domination; and Section Four — Mechanisms of Controlling Knowledge.

Section One: How the Senses Are Deceived to Hide Reality

(3rd) The Tower of Babel tricks the senses to hide reality. It represents the system we live in — our social organization. The movie *The Matrix* is often used as a metaphor for this today. In the movie, the book *Simulacra and Simulation* by Jean Baudrillard is referenced. This makes us understand that our system creates a psychological reality to hide and change material reality.

(4th) In this case, the simulacrum is like a model based on real life but meant to change it. It's like if, in *Alice Adventures in Wonderland*, the character didn't actually fall into the rabbit hole but came out of it. After that, Wonderland exists in her mind — even though it's not real — changing the way she lives and, consequently, her physical reality.

(5th) The movie is also linked to *Plato's Allegory of the Cave*, where reality is shown to people indirectly, making them believe in something fake. From inside the cave, the prisoners saw shadows and heard sounds that made them think they knew what was happening. They aren't part of the real events they think they're seeing — but the fake reality becomes part of their memories as if it's real.

(6th) *The Matrix* tells the story of an illusion where humans live in a vegetative trance, dreaming they have an active life — but it's actually a mental construction

[19] Direction and script: Lana Wachowski and Lilly Wachowski; production Joel Silver; distribution: Warner Bros. USA, 1999. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Matrix.

[20] BIBLE, *Genesis* 11:5 e 9 — "And the Lord came down to see the town and the tower which the children of men were building." "So it was named Babel, because there the Lord took away the sense of all languages and from there the Lord sent them away over all the face of the earth".

created by machines. Humans are raised inside the same pods where they were conceived, never being born. Based on the idea of the trance, it would be easy to say that the movie is exposing and criticizing a collective hypnosis. After all, hypnosis is a mental construction — almost like hallucinating images of reality.

(7th) However, if we look more closely at the movie, we'll see that the Matrix described is better than the reality outside it. But that's not the case in our system, where people don't realize it's bad because they've never stepped out of it. Yet, it's a system of misery, not abundance.

(8th) The movie *The Matrix* actually flips the idea of what's true in order to convince people to give in to hypnosis. It does this in a subtle way, using beauty and ugliness — because what we find beautiful feels like part of our identity. In the movie, the free world is shown as ugly—with torn clothes and messy hair—while the enslaved world is portrayed as beautiful.

(9th) Ugliness pushes people away, and beauty draws people in. So, two contradictory messages are being sent. The conscious message through dialogue suggests that people leave the Matrix, while the unconscious message through exciting images and music suggests they enter it.

(10th) The Matrix is like the big lie we all live in — a lie held up by vanity. In the movie, because of that lie, people only interact with the machine, not with each other. And that's how it is in real life too — people live to serve the system.

(11th) The Tower of Babel is like the Matrix in real life because our language shapes the world for us. The lack of a clear understanding of words keeps people from understanding each other — or even themselves — leaving them mentally blind.

(12th) In the Bible story, God separated the languages to keep humans from reaching Heaven. Heaven is our highest spiritual and mental state — it's a state of well-being. We reach it when we draw closer to God with a broader vision. So it doesn't make sense to say that God would want to keep us from it, since it's our goal in life to evolve toward it.

(13th) But the builders of our reality do want that. They want to keep everyone else away from Heaven so they can be like gods themselves. The confusion of languages in the Tower of Babel is the opposite of spiritual Heaven—it's a kind of mental Hell, a state of confusion and suffering.

(14th) The Tower of Babel could only have happened in a spiritual sense. In that case, spirits would have tried to reach a higher spiritual level and then been exiled to Earth. After all, having many languages is a natural part of humans being spread across the planet. So maybe this story is an ancient version of a control system like the Matrix—because both stories talk about the lack of connection between people. And that's what leads us into slavery. We are psychological beings—that's our strength, and also our weakness.

(15th) Our brain is a sixth sense that coordinates the other senses, just as it does in other animals, working mechanically and instinctively to keep us alive. But our mind is a seventh sense—it can see, hear, speak, and feel beyond our physical senses. That's what sets us apart from other animals.

(16th) We can consciously see things while picking up unconscious details. Enhancing this way of reading reality is what we call *superconscious perception*. But, on the other hand, if we are psychologically blinded, all our physical senses begin to fail.

(17th) In superconscious perception, the unconscious works like a file we can access, choosing what we want to expand our understanding. The character Sherlock Holmes illustrates this kind of reading when he's able to figure out events he didn't witness by noticing small details in the environment. Our minds work the same way — picking up details.

(18th) This kind of reading is available to everyone, as long as they develop their minds. But the system convinces people that it isn't—because lacking it makes us weaker. That's why, many times, people can't even see what's obvious.

(19th) Anything that can reveal truth and deepen our understanding is subtly suppressed by dominationists. That's especially true of art—particularly literature—which uses unconscious symbolism capable of breaking through the mental barriers created by ideological control. That's why songs with meaningful lyrics are so often hypocritically suppressed.

(20th) But the unconscious symbolism expressed through art is often confusing, and we all need to hear and speak the truth in a direct way. The only way to do this is to remove confusion from people's minds.

(21st) The most neutral way to reduce tension and access the unconscious is through dreams — but dreams are also confusing. What I want to focus on here is a mind that's awake to reality. Still, we do need to sleep and dream, because the lack of control and awareness in dreams helps clear our minds. Without that, we break down.

(22nd) At the same time, even though the lack of tension can increase our ability to read reality, it can come from either a clear conscience or from an insensitive mind. A person who doesn't see or doesn't regret their sins has an insensitive mind. And that's often used to cause the mental blindness that serves the Tower of Babel. So, feeling regret—having remorse—is healthy and even necessary for us to change.

(23rd) However, too much remorse is also a limiting belief used by the Tower of Babel to create mental confusion. If someone has too much remorse, it's as if they're demanding perfection from themselves — comparing themselves to God. Everyone sins, and if we admit our mistakes, we admit our humanity. Small mistakes in minor responsibilities prepare us not to make bigger mistakes later.

(24th) Remorse is a kind of self-condemnation that leads to a guilt complex—a generalized sense of guilt. This takes away our personal faith, which is what gives us the motivation to overcome evil. The Tower of Babel encourages this by demanding perfectionism, making people feel guilty for any mistake at all. That way, society morally condemns individuals even when the wrongdoing happens without their responsibility. This destroys psychological peace, which is why it blocks superconscious perception.

(25th) So we have to get rid of remorse, and the best way to do that is to pay for our sins. The biggest obstacle to this is that people don't understand that even feeling anger toward someone or toward events is a sin[21]. That creates a kind of mental buildup that goes unnoticed. That's why we can only be considered truly evolved when we free ourselves

[21] BIBLE, *I John* 1:8,9 — "If we say that we have no sin, we are false to ourselves and there is nothing true in us. If we say openly that we have done wrong, he is upright and true to his word, giving us forgiveness of sins and making us clean from all evil.".

from anger. God is the one who allows events to happen, and He is the Father of us all—friends and enemies alike.

(26th) As the reader can see, I don't minimize sin. We sin even in thought. In fact, to be more exact, we sin only through thought—actions are only its consequences. Bad thoughts alone are enough to cause harm. However, not every bad thought is a sin, even if it hurts us, because it doesn't always come from bad intentions or insensitivity. To free ourselves from bad thoughts—which is in our own best interest—we need to observe them from a distance and take control over them. And this correction is necessary because bad thoughts create bad feelings, which in turn create bad actions.

(27th) The essence of being is whole; the essence of sin is partial. Sin is something that compromises our wholeness. If we let it weigh on our minds and stay in us, it makes us partial—because it corrupts us. If we believe we *are* our sin, we'll see ourselves as having less value. If that part is removed while it's still small—by avoiding bad thoughts—so much the better. That's why it's ideal to always stay in a state of spiritual purity, to keep evil from growing.

(28th) When we can't make up for our sins, we should at least release our remorse by confessing it, so we can free ourselves from the spiritual pain that this feeling causes.

(29th) In that case, it's best to find a professional — religious or not. Otherwise, a person risks passing their burden on to others. People who work in this field are at least aware that they'll have to face things like that. And if the mental confusion is related to sexuality, it may be better to talk to someone of the same sex. If not, the discomfort of speaking to the opposite sex might leave the person even more confused.

(30th) A single confession is enough to put an end to remorse, if we truly repent and try to correct ourselves. If we hold on to that feeling unnecessarily, it will become a weight that ties us to the past and stops us from becoming better. After all, none of us is an exception — all of us are constantly changing and evolving. But we all make mistakes. That's why we shouldn't condemn anyone — neither ourselves nor others.

(31st) If we condemn others, we face the consequences, just like in the *Parable of the Unforgiving Servant*[22]. In this parable, a servant who owed a king was forgiven his debt. But then, after leaving the king, he condemned a fellow servant who owed him. This outraged their peers, who told the king about it. The king then called him back to demand all his debts and punish him, just as he had done to his fellow servant.

(32nd) God is that king, and our minds don't work with double standards. If our minds condemn others, they condemn us too. So we can't escape the consequences of condemning someone else. We're punished for it—whether by the God outside or the God within—because in practice, the result is the same. God is in us and governs us from within.

[22] BIBLE, Matthew 18:21-35

(33rd) I should point out that I don't want to oppress anyone with my beliefs. Everyone can read this in their own way, because our minds are driven by love—and without love, they regress and sabotage all of reality.

(34th) I've often made public confessions because of a lack of self-control in keeping to myself what was on my mind. This helped me a lot, since I received feedback and guidance from those around me. Through that, I was able to correct many of my mistakes and get rid of a lot of remorse. But it was also bad for those people, because my emotional state affected them too— which isn't ideal either.

(35th) If we're sincere all the time and live a public life—therefore more limited in destructive actions—we have a better chance of evolving without major psychological accidents and without passing on mental confusion. But we must avoid disturbing those around us with our doubts, by not saying absolutely everything that comes to mind—because not every thought is true.

(36th) The system encourages bad feelings because it wants us to be obedient. When a person has a guilt complex — leading to a lack of self-confidence and the rise of negative thoughts — they often feel free from it only by obeying. In other words, they give up free will in an attempt not to sin. This, besides making people easy to control, keeps them from expressing themselves. And when they do express themselves, they do so hesitantly.

(37th) But we always need free will. Free will is the power humans have to express themselves and act according to their own free understanding and personal will. If we don't exercise it, it's as if we're not truly ourselves. As Saint Augustine[23], reminds us, without free will there is no sin. But claiming a lack of free will doesn't free us from guilt either, because we all have it, even if we don't use it.

(38th) The blocking of personal expression by the Tower of Babel affects both speaking and listening, both the conscious and the unconscious. When the blockage targets the unconscious first, it affects listening—perception—which is comparable to vision. The small things our minds notice are often things our conscious eyes can't see. We must expand our understanding if we want to make full use of our brain, because the brain sees the whole picture.

(39th) For now, the enemies — the dominationists — have known how to use our minds in their favor better than we use them for ourselves, by stimulating our negative feelings. And what's worse, most people don't believe this happens because they don't see it. But it's easy to reach the unconscious through chemical stimulation. Humans think that everything in their minds must be visible to the ego—their conscious part—and they neglect the rest of the brain. But our unconscious is bigger than the ego and can't fit into it. Moreover, it only does its job well if it's not under conscious control. It can be used through deeper awareness, but it loses its purpose if it's limited. The conscious and the unconscious need to work together — one capturing, the other interpreting — in order to select what is necessary or discard what gets in the way.

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[23] **Augustine of Hippo** (354-430 d.C.) — also known as **Saint Augustine**, was a theologian and philosopher of Berber origin and the bishop of Hippo Regius in Numidia, Roman North Africa. His writings influenced the development of Western philosophy and Western Christianity, and he is viewed as one of the most important Church Fathers of the Latin Church in the Patristic Period. Source: Wikipedia. Available at: en.wikipedia.org/wiki/Augustine_of_Hippo.

(40th) The Tower of Babel works by making understanding superficial. Through irritation, it blocks our psychological development. Deepening these mental stages is what allows us to expand our minds through superconscious perception. At the same time, the more we mature, the deeper and more evolved our understanding becomes, and so this reading improves. That's why the Tower of Babel also tries to interfere with our maturity.

(41st) In addition, this ability also requires us to avoid lying, because lying is like a dead end in the progression of our minds. Truth moves forward—truth is a logical step. A lie is a rejection of that logic, which is why it's not a step toward progress. So, in short, to reach this development it's necessary to LIVE IN TRUTH, SPEAK THE TRUTH, and HAVE A CLEAR CONSCIENCE.

(42nd) Faith is a kind of psychological maturity. A person without faith is, generally speaking, at the very least someone who neglects a large part of their own intelligence—one that's vital to them. Someone who doesn't have faith in God, for example, tends to think they can control everything, and that keeps them from a deeper understanding that sees facts as part of logical and universal laws.

(43rd) Santos Dumont[24], for example, took his own life when he saw his invention being used in war to kill. He had the personal faith to become the great inventor he was, but on the other hand, he collapsed psychologically. Most likely, he felt a guilt complex for not having patented his invention, as if he were partly responsible for the war's killings. What he lacked was faith in the supreme truth — because even a needle can be used to kill. Besides, all our inventions, sooner or later, belong to all of humanity.

(44th) The greater our faith, the more we can benefit from our minds, because God — even for those who believe in Him as a highly evolved state of mind — is the one who empowers us. If needed, even the future can be revealed to us, since, in higher dimensions, time is relative.

(45th) One possible example of future prediction through unconscious reading — though it wasn't taken seriously — happened with my mother. She told me about a dream she had, where she saw herself getting into an accident. The next day, the accident happened exactly the way she had dreamed and described it. She vaguely remembered having seen the young man — the one who caused the crash — at the same bank she had gone to the day before the dream.

[24] Brazilian **Alberto Santos Dumont** (1873-1932) **and the controversy over the invention of aircrafts** — Origami airplanes are invented all the time. We don't always know who came up with these small inventions. Leonardo da Vinci (1452-1519), for example, was often imitated in aircraft designs. Karl Wilhelm Otto Lilienthal (1848-1896) was one of the first people to use large kites to glide. He created the prototype of the hang glider. The Wright brothers (Wilbur 1867-1912 and Orville 1871-1948), when they invented various types of airplanes, were trying to achieve what Santos Dumont had done. However, they didn't succeed. Santos Dumont must be considered the inventor of aircraft because he had something that set him apart: he created a machine reliable enough to be truly used as transportation. He was the first to succeed in discovering something capable of taking off by itself instead of being launched or depending solely on atmospheric conditions. The first of his airplanes to fly publicly was the 14-Bis on October 23, 1906. Previous inventions before the 14-Bis were not reliable. Airships, a type of invention he also contributed to, were practically abandoned after the Hindenburg tragedy in 1937, which killed 36 people. Aircrafts before these airships were even more limited. Santos Dumont did not patent his invention so it could develop as much as possible.

(46th) She was a local judge and owned a rural property where she'd spend her weekends. The young man was suspected of drug dealing because he used drugs. In her dream, the crash happened on a stretch of road with a wide curve, where drivers could clearly see oncoming traffic from far away.

(47th) When she reached that spot, she saw his car speeding toward hers — just like in the dream — but she didn't believe it would actually happen. She started slowing down until her car climbed up the roadside embankment and came to a stop. That helped lessen the impact, but the crash still happened. Even so, she stayed calm — helped everyone involved, called forensics, and went to have her teeth reimplanted as if it were just another part of her day. In other words, the dream still proved useful.

(48th) If we go with the idea of unconscious reading, maybe she picked up on the guy being anxious to get high and figured out the rest without realizing. After all, their properties were close, and they often passed each other by car near that same spot. But as a judge, she wouldn't allow herself to see that — even if it was obvious — avoiding the conclusion that he was an addict so she wouldn't judge him without proof. Because of that, she was blind to those details.

(49th) The same goes for people who dream about plane crashes — or other types of air disasters — and end up surviving because they cancel their trip. It's easier to believe in those kinds of dreams because plane travel is less common. In those cases, it's possible their unconscious picked up on something — a smell of rain, a shift in frequency, some change in the rhythm of vibrations in the psychosphere[25]. Bats emit sound waves that bounce off objects and come back altered. That tells them what's around them. In the same way, we respond to vibrations too.

(50th) For those who believe in spirits, these would be spiritual warnings — and I believe in that too. Still, even spirits would need a more advanced mental capacity to be able to predict the future. And if the mediumistic episode isn't very clear, a superconscious perception is also necessary for us to see the logic in the warning and believe that what was shown could actually happen.

(51st) Things we'd swear we never saw or heard are often perfectly recorded by our unconscious. All that's left is to bring them into awareness when we need them. The unconscious reads our lives like it's reading a book — and so it knows the consequences. It understands the rules that make up the story of real life, like someone who knows the rules behind creating fiction. Some situations come with a kind of intuitive certainty, like when we know we're going to fall because we can feel we're losing balance.

(52nd) Poets are like antennas for messages from the individual and collective unconscious because they work with the sound of words. And that brings meanings tied to the origins and creation of language. A word's unconscious heritage is vast, and there's a set of hidden forces that push it toward the truth.

(53rd) Most people, however, have little faith and a reduced perception of reality. That's why oppressors often kill those who reveal the truth, especially when it goes against their interests — because in the human world, truth makes oppression

[25] Psychosphere, in this context, refers to the psychic atmosphere, a layer of electromagnetic energy that covers the Earth, originating from the individual electromagnetic fields of each person, known as personal psychospheres. It influences everyone and creates a subliminal form of communication, which, for most people, is expressed through sensations and feelings. Examples of this are when people say they feel that an environment is "light" or "heavy."

impossible, and oppression is built on lies. An example of this is the murders of prophets described in the Bible.

(54th) Just like what happened to the prophets, during the Brazilian military coup, many musicians and poets were threatened with death to silence them. But most were not because this possibility was known to all. However, an immeasurable number of intellectuals were killed — because they were less known to the general public.

(55th) The Tower of Babel opposes our healthy language because it is also healing, and the system, guided by the dominationists, wants us to be mentally ill to stop us from acting. So, the system inserts wrong words into the public discourse to mislead us and sends bad messages through other sound channels as well. The Tower of Babel attacks human communication at every level: external radiation, internal body communication, and deep thought. In short, it uses many tricks to trap and stop people from developing.

(56th) Take, for example, how little knowledge about sound are shared or discussed. And yet there's a whole universe of information on this subject. Verbal communication is only one part of sound communication. And when it comes to sound, it's hard to know its limits — especially if we think about the fact that everything has a frequency. This shows us that sound is also only a part of communication through vibrations.

(57th) In communication, frequency can be linked to material waves like sound, which needs a material medium to travel through, but it can also refer to electromagnetic waves, which are self-sustaining frequencies that don't need a medium. They are detached from the electrical source that created them and are sustained by their own electricity and magnetism, regardless of the medium they're in. Our thoughts are electromagnetic waves, just like radio transmissions. This opens up a vast field for us to explore how great our capacity is — and how much the system holds us back.

(58th) There are sounds that our ears can't hear but that our minds can pick up—like ultrasounds[26] and infrasounds[27]. These can even be used as weapons[28]. However, most people have never heard of this and don't recognize it. As a result, they can't perceive it. We need names and concepts to be able to perceive things and understand ourselves. We are conceptual beings.

(59th) The higher dimension of humanity is the real revolution we need—and it requires truth in order to appear. But how can we have that if, in the Tower of Babel, we live in a web of omissions and lies? We are trained not to see the truth, as if lies were everywhere. But at some point, truth shows up. And when it does, we have to choose it—because only then can we break out of this cycle.

(60th) Human beings tell lies sometimes because they don't know the truth, or they don't understand how serious it is. But, our true language, beyond human languages, is the truth. And this is also God's language. When there is no truth, the channel to Him is closed.

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[26] Ultrasounds – Extremely high-pitched sound waves, with a frequency above 20,000 Hz, thus considered inaudible, as they fall below the audible range of the human ear. They are widely used in medical exams, on ships, etc. Source: wikipedia. Available at: en.wikipedia.org/wiki/Ultrasound

[27] Infrasounds – Extremely low-pitched sound waves, with a frequency below 20 Hz, thus considered inaudible, as they fall below the audible range of the human ear. Source: wikipedia. Available at: en.wikipedia.org/wiki/Infrasound.

[28] Sonic weapons are a topic discussed in the post-chapter 2 of chapter IX.

(61st) Because of lies, which are a tool of control, today all areas of knowledge are artificially held back. Psychology itself, up to now, has often worked more for the side of those who drive people insane than for those who have been made insane. Many times, psychologists reinforce domination with the goal of reinserting the person into their social group. In doing so, instead of strengthening a person's identity, they support the social farce — which is what weakens it.

(62nd) The unconscious and the conscious are a whole, but lies break their integrity and cause parts of our identity to be lost. This is what makes the mind suffer from a lack of harmony, and that's why we live in a sick social body. If we don't wake up to the truth, we can't achieve complete balance.

(63rd) The fight that those in power wage against people is mainly psychological. They seek self-control for themselves but fight against the self-control of the dominated. After all, how can you control something that has self-control? Only a lack of control justifies control. So, the ideological constructs of the Tower of Babel create psychological environments that push people into a state of imbalance.

(64th) At the same time, we accept what the system offers us — even the bad feelings — because feelings fill our lives. Without them, we feel an existential void. So, the system provokes victim mentality[29], which is an excess of sensitivity in a negative, selfish way, stimulated by bad news and sad stories. This feeling separates people by convincing them that their problems are someone else's fault. And all of this makes them allow themselves to be hypnotized.

(65th) The manipulation of feelings is one way the Tower of Babel deceives the senses. Bad feelings reduce our ability to read reality. It's an industry of suffering—because suffering also blinds us mentally. Society, caught in victim mentality, has become addicted to complaining. But complaining usually doesn't express truth, only bad feelings. And victim mentality is also a kind of insensitivity toward others — the person becomes overly concerned with themselves and forgets everyone else.

(66th) Healthy sensitivity is opposed by the system because it expands our intellectual capacity. That's why the Tower of Babel works to provoke not only bad feelings, but also insensitivity. For example, it pushes people toward sexualization. It uses subliminal messages in the media to excite people—or simply to desensitize them. While people are excited, they don't go deeper into their thoughts. They become insensitive to everything else because of the sexual anticipation created in the body by arousal.

(67th) Messages that create excitement can make us allow things we would never normally accept. And because of that, we become co-creators in the drama of the Tower of Babel. When we become aware of what's happening, we realize it's obvious—but we're being led without even noticing.

(68th) Nowadays, we see clear pornographic suggestions that reduce the meaning of romantic relationships to just sex. But this information enters people's minds unconsciously because it's not confirmed by words that define it but is only expressed through choreography and repeated in songs describing meaningless sex.

[29] The feeling of being a victim, meaning someone who is fragile and is harmed by another person without having any defenses against it.

(69th) The government doesn't declare these broadcasts illegal, and the Church doesn't say they're immoral — even though they are both. So, they are unconsciously accepted by the public since the system doesn't condemn them.

(70th) In a desensitization technique, our sensitivity is attacked *before* we see or hear something meaningful. For example, once I saw a video with beautiful images, and in the middle of the Hawaiian music playing, the word "glaucoma" was mentioned. If someone thinks about glaucoma before seeing something beautiful, it suggests that they won't really see it — so, their emotional response to beauty is blocked. In another video, with a song by Renato Russo[30] about human relationships, there was a commercial before it that said: "Your mom follows you and controls you because she loves you." That kind of message ruined the emotional sensitivity needed to hear the song, because it suggested bad relationships.

(71st) Desensitization makes people incapable and controlled by the system because they're left emotionally numb and without healthy stimulation. This lack of sensitivity leads to a lack of attention — which is the clearest form of psychological blindness.

(72nd) In these inductions, different objects are presented, but they're all tied to a shared underlying idea that leads to a bigger main idea. For example: first comes a shampoo ad, then a fabric softener ad, then a car ad, and finally a beer ad. These things have nothing in common, but the first three push the idea of a romantic relationship. In the first, a man runs his hand through a woman's hair. In the second, family members hug. In the third, a man drives by trying to impress women. Then comes the beer ad — and the romantic relationship idea is replaced by one of sex without feelings: a woman in skimpy clothes selling beer to a group of men. This sequence, in fact, highlights female insecurity against male domination — because it's basically an encourages sexism in real life.

(73rd) Since the ads shown have no real connection with each other, the viewer doesn't keep a consistent line of thought. Their ideas don't evolve because they're constantly interrupted by others, and instead of reaching a rational conclusion, they only react chemically.

(74th) This induction happens in shows too. For example, cartoon characters stick their fingers in their throats when looking at broccoli, spinach, or anything natural, saying "yuck!" At the same time, they excitedly shout, "Hamburger!" or "French fries!" This makes kids reject healthy food and feel more drawn to commercial junk food. Popeye[31] was created to encourage people to eat spinach, but psychological conditioning quickly discourages good eating habits.

(75th) Hypnosis has created a new kind of slavery through food — even though it has always existed. In the past, this was obvious. Now, people don't believe it's real. But they give up cheap, healthy food in exchange for toxic, expensive products — becoming completely dependent on the system to provide them with processed food. A person who only eats what they're given, and only when it's given, is a slave.

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[30] **Renato Manfredini Jr** — better known as **Renato Russo** (1960 – 1996), was a Brazilian singer, songwriter, producer, and multi-instrumentalist. He was the leader, vocalist, and founder of the alternative rock band Legião Urbana, which consisted of him, Marcelo Bonfá, and Dado Villa-Lobos. Source: wikipedia. Available at: en.wikipedia.org/wiki/Renato_Russo.

[31] *Popeye the Sailor* — is a fictional cartoon character created by Elzie Crisler Segar. The character first appeared on January 17, 1929, in the daily King Features comic strip Thimble Theatre. Source: Wikipedia. Available at: en.wikipedia.org/wiki/Popeye.

(76th) Hypnosis[32] has been carried out on people without them noticing because it's not something so obvious. The hypnotized person is drawn into it.

(77th) Audiovisual media can easily hypnotize us. For example, once the phrase "CAN'T DO IT" was spread by a meme featuring Silvio Santos. It's a defeatist frase and created all kinds of mental barriers. At that time, I saw a child running as if tied up, repeating, "I can't do it," and after I said, "Yes, you can! Of course you can!" the child took off.

(78th) Hypnosis is the greatest expression of the Tower of Babel. It was one of the ideas that came to me strongly during my enlightenment, and I knew nothing about it. That's why it seemed unreal to me — until I discovered that I was hypnotized. Suddenly, I saw two conflicting personalities emerge within me. In the end, I concluded that everyone around me was in the same trance. People see themselves and others through the personalities of celebrities in the media or as characters from fictional stories and games, among other things. They think it's normal because they've never known another reality. But the truth is that their identities become distorted.

(79th) Hypnosis can only take place if the hypnotized person allows it. That's why the system causes bad feelings and disappointments in people — so they will seek hypnosis as a psychological escape or a mental rest to ease that suffering. Like in The Matrix, the message is sent that real life is bad.

(80th) For collective hypnosis, domination—meaning the social structure that controls society—only needs to direct the media according to its interests and ensure ideological uniformity in what is transmitted. Thus, they took over our mass media and fought off opposition and resistance before creating the appearance of freedom we see today.

(81st) After that, newspapers and TV stations began collaborating with the Tower of Babel. News and information were synchronized to manipulate people's attitudes and opinions. The themes of the news, reports, and fictional stories are dictated by the broadcaster chosen to lead the others

(82nd) The hypnotic trance is like a period during which a person becomes completely distracted by other stimuli, as if they were resting. The mind starts to function automatically, as if the person is focused on waiting for something, but in the meantime, they are distracted from their thoughts. It's common for us to ask someone watching a TV show, during a commercial break, what they're watching, and they can't answer because — they're in a trance.

(83rd) In short: television and the internet promise connection, but they present disconnected subjects in a disguised way. This is one way to provoke a trance because it breaks the train of thought. At the same time, they present quick conclusions — driven by chemical reactions.

(84th) In spite of all this, every path leads to truth. If we suffer, it's because we've strayed from it—and that's why we seek it. In this, divine wisdom is revealed. We have emotional intelligence, and insensitivity harms us. Whatever we are insensitive to tends to go wrong and come back to hurt us.

[32] Image VI, page 134.

(85th) So suffering not only makes us sick but also heals us. In the current situation, we have to suffer in order to learn not to suffer. If we don't yet have awareness, then many frequencies and absurd thoughts must pass through our minds so that we can reflect on each of them. If we lack information, we must live in order to learn. But if we are lucky enough to be awakened through awareness—which is the recognition of truth—then we no longer crash against the obstacles that would cause us suffering.

(86th) And so, we return to the poets and prophets who, instead of merely repeating information, innovate through language and make words their own. In doing so, they become more sensitive — sharpening their senses and strengthening their minds. They achieve a kind of transcendence of the senses that breaks through the barriers created by lies. But anyone can become sensitive through self-development — and that is exactly why dominationists try to suppress people.

(87th) A sensitive person can perceive forms of communication beyond physical means. Since the mind sends out electromagnetic transmissions, it also receives them and goes beyond the limits of our bodies. In this way, we can even perceive the thoughts of other minds — often by feeling what they are feeling.

(88th) When I experienced enlightenment, I started to sense this — the vibrations of people. I picked up on their feelings even when we talked on WhatsApp. Later, I realized that they almost always sensed what I felt beyond my words, and that I had had lived with this kind of emotional transparency my whole life.

(89th) Some time later, I had a spiritual encounter — first with Jesus and then with other spirits. This was unsettling for me because I claimed to believe in spiritual life, but it had always seemed unreal. Today, what seems unreal to me is not believing in spiritual existence beyond the body, because everything — the entire material world — is made of frequencies. Matter is concentrated energy: it is energy that creates matter, not the other way around.

(90th) That's why our body can control our spirit, but our spirit can also train and guide our body. And this proves that there are two different realities here. I feel our vital energy as something so strong that I don't believe it disappears—it only transfers, just like our thoughts. When we leave the body, I believe we move to another frequency—higher or lower—that our physical senses are too limited to perceive, just like we have limits in hearing. And I have received evidence of this, just as thousands of others say they have.

(91st) In communicating with spirits, I heard them with my mind — the sound wasn't physical, but I understood what they were saying. It was also with my mind that I saw Jesus. He was in the same place as I was, but in another dimension. It felt as if I was remembering something that was happening right then — and yet it stayed in my memory forever as a concrete fact.

(92nd) The Little Shepherds of Fatima[33] and Chico Xavier[34] were remarkable people of the last century. They confirmed contact with spirits and were witnessed by thousands of people. It's important to remember that they were of sound mind, despite the fact that the first ones were children. It's also important to note that they had no financial interest in this. The first had contact with Mary, the mother of Jesus, who is a universal spirit, and the second had contact with several famous writers, whose writings he reproduced in their unmistakable styles. This, along with many other things, were seen as evidence. Also, these people had little to no formal education, so they wouldn't have been capable of producing those works on their own.

(93rd) This ability to perceive communication through electromagnetic channels and translate it into physical communication is called mediumship. I believe that the dominationists who lead our systemic domination know about the existence of mediumship. But they try to suppress it — starting by spreading disbelief in it. I myself, if I hadn't experienced mediumistic episodes, would have a hard time believing. When they happened, I was confused because I had been raised in Catholicism.

(94th) This was one of the reasons why Christianity has been so fought against and sabotaged until now. In the biblical episodes that speak of angels and demons, it reveals precisely the existence of spiritual life and the possibility of communication with spirits. And if superconscious perception is already able to go beyond the lies that cause social blindness, spiritual contact does this even more. With this development, the Tower of Babel can no longer deceive our senses — and therefore it cannot hide reality. And if it cannot do that, everything will change.

(95th) Until now, a lot of effort has gone into setting up the stage for this grand theater. But the truth is out there, and mediumship is much more common today. Soon, this farce could end quickly — like a snap of the fingers.

Section Two — The Influence of the Second Vatican Council and the Attack on Positive Concepts

(96th) A council in the Catholic Church is a gathering of bishops from around the world, aimed at updating and giving new guidance to the Church on a global level. The Second Vatican Council was a major event in the Catholic Church, held between 1962 and 1965 at the Vatican (Rome), called by Pope John XXIII and concluded by Pope Paul VI. It marked one of the most significant transformations of the modern era. But to talk about the

[33] **The Little Shepherds of Fátima** — were three children who claimed to have had contact with the mother of Jesus. Their names were: Lúcia (ten years old), Francisco (nine), and Jacinta (seven).

[34] **Francisco Cândido Xavier** — widely known in Brazil as "Chico Xavier" (1910–2002), was voted the "Greatest Brazilian of All Time" in 2012, in a program presented by the SBT television network under the same title. The voting was open to the public. For those who don't believe in spirit writings, he should still be considered one of Brazil's greatest writers, with at least 412 books published and written in a literary style comparable to the most renowned authors in the country — something very significant for Brazilians and the world. For those who do believe, he is considered, to this day, the greatest medium for spirit messages that humanity has ever known. Chico Xavier's work followed a tradition known as Christian Evangelical Spiritism. "Spirit writing" is the practice in which a medium, in a trance state, acts as a channel for writings by spirit authors. All his books in Portuguese are available at: http://www.oconsolador.com.br/linkfixo/bibliotecavirtual/chicoxavier/listacronologica.html.
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positive influence of the Second Vatican Council through the spread of good concepts and the growth of spiritual intelligence, we first need to talk a bit about what these good concepts are — and just how powerful they can be.

(97th) Many people believe in lies and in brute force. Because of that, we live in a world controlled by those things. But when I practiced judo in my youth, I had a profound lesson that challenged this belief in the supremacy of morally corrupt values.

(98th) Judo means "the gentle way." That means it's a technique aimed at using less effort while being stronger and more capable in confrontation. This practice has high moral values as its foundation. In it, I discovered that someone who learns how to hurt only learns one thing. But someone who learns not to hurt learns three things: how not to hurt others; how to hurt if needed; and how to protect themselves from being hurt.

(99th) Only when we learn not to hurt do we explore the full mechanics of movement, and because of that, we expand our abilities. Athletes who fight with a focus on winning without hurting view the fight in a more technical, dynamic, and holistic way.

(100th) Living in truth is the same. It means looking at a larger logic, not just at the strike that will hurt the other person. A lie is partial. It's usually invented based on a possibility of reality. Those who walk the path of truth with positivity learn the logic of the universe and become wiser. This applies to everything. Everything must be built on higher principles, which are that positive path.

(101st) The system mistakenly sees someone who lives in truth and is more capable as a threat and a potential enemy. But the truth used for good is the word of God[35] and can be found anywhere and spoken by anyone.

(102nd) Many books were written by people who had divine inspiration and lead us to truth. They are called sacred, but there aren't really any sacred books—only books that give an idea of the sacred, because sacredness itself is God. And to reach an understanding of God, books cannot exclude logical questioning. They cannot exclude the human mind that interprets them.

(103rd) This book, for example, is the result of enlightenment. For those who are Christian and believe in God as Spirit, enlightenment is the intervention of the Holy Spirit. For those who see God differently, it's a reception of the collective unconscious, which is the projection of the highest truth contained in the social mind.

(104th) Even though God is perfect, people's understanding is imperfect. So, anyone who receives enlightenment feels perfection but has to use imperfect language to be understood. That's why books still need to be imperfect, because we still need imperfection.

(105th) Jesus is the incarnate Word, meaning He has the perfect expression of truth. He spoke to many people, personally correcting their understanding, but He allowed others to write His story and even let them lie.

(106th) The mental state of people when Jesus was on Earth was so underdeveloped that they wanted to kill anyone who showed signs of truth instead of listening to it, because they themselves knew part of it. But they saw it with negative eyes, through political control, and wanted to suppress it. Today, at least we can see that we are imperfect, and even our mathematics is.

[35] BIBLE, *John* 17:17 — "Make them holy by the true word: your word is the true word".

(107th) God reveals knowledge, but only a human can teach how to learn because they show others a path from imperfection to perfection. God's identity, which is perfect and ideal, formed by supreme truth, determines the laws of the universe and shapes our reality. And everyone must at least act in accordance with how the facts present themselves. A lack of this understanding makes a person revolt and struggle pointlessly against reality, while understanding it makes us smarter by helping us focus more on solutions than on problems.

(108th) Truth includes both good and evil — because it is above all of that. Because of this, the truth can also be used for evil. Sometimes, the dominators gather people around a smaller truth to distract them from bigger ones. But good is a higher perspective, one of empowerment in the face of adversity—a positive path guided by spiritual intelligence — while evil is the opposite.

(109th) Spiritual intelligence is something beyond religions, which are still still evolving in this era. Sometimes, they ask us for imagination instead of intelligence, because they lack truth. But this was worse before the Second Vatican Council.

(110th) The Second Vatican Council definitively impacted our reality by creating a trend of spiritual intelligence growth in religions. It took place at a time of great political events worldwide. The Tower of Babel, as we know it today, is a consequence of the imperialists' fight against good principles through various means to try to slow down the influence of this council.

(111th) The most responsible factor for this opening was the focus on ecumenism during this event. This perspective unites all religions and even people without religion. In short, it offered the world the possibility of religious freedom. Its effect was to diversify religions and reach more people.

(112th) Soon after, the system hypocritically attacked ecumenism to avoid revealing control through religions. Many evangelical churches spread rumors against ecumenism, claiming it was the work of the Antichrist. However, Jesus teaches unity — ecumenism supports this, while religious separation works against it. Notice that religions connect people, but connecting only a few is like disconnecting others[36].

(113th) Brazil was essential for the expansion of imperialism because it is a strong base. It's a powerhouse. At the time of this religious event, the world was in the middle of the Cold War[37], and imperialism was evolving. Some events around this time include the start of the War on Drugs (in 1961), the military dictatorship in Brazil (which began in 1964), the launch of the Globo TV network (in 1965), and the renewed war of the Jews[38] (in 1967).

(114th) The imperialist bloc that claims to be Christian is hypocritical because, through indirect means, it goes against Christian principles. They led people to adopt their ideas without realizing they were being diverted from what is morally good and

[36] BIBLE, *Mark* 3:22-24 — "'He has Beelzebub, and, By the ruler of evil spirits he sends evil spirits out of men'. And turning to them, he said to them in the form of a story, 'How is it possible for Satan to put out Satan? If there is division in a kingdom, that kingdom will come to destruction;'".

[37] *The Cold War* — was a period of geopolitical tension between the United States and the Soviet Union and their respective allies, the Western Bloc and the Eastern Bloc, that started in 1947, two years after the end of World War II, and lasted until the fall of the Soviet Union in 1991. Source: Wikipédia. available at: en.wikipedia.org/wiki/Cold_War.

[38] This is a reference to the war between Arabs and Jews, suggesting that they are one people due to their shared origin.

right. Many techniques were used to prevent people from achieving the psychological relief offered by Christian concepts.

(115th) True Christianity prevents ideological control and promotes human freedom. Also, in true Christianity, we see that this freedom doesn't require anyone's permission — it only takes an individual decision.

(116th) If the system restructured itself to fight religious freedom, it's because this is not as naive as people usually think. Those who believe religious freedom is just a church issue are naive — Churches are the least of it. Religious freedom is connected to spiritual, intellectual, political, and other forms of freedom. Because it's political, it further heightened the fight from the imperialists, as a politically free person doesn't need politicians.

(117th) The way the dominators countered the revitalization of Christianity was by reorganizing themselves. They moved away from the Russia vs. USA polarization and focused on establishing the so-called New World Order. This is a dictatorship of the rich. It disregarded the ideological differences between imperialists and focused only on maintaining world control. And since, in reality, the capitalists are false Christians, the "empires" that make up this order share a common trait: they are Antichrists. This is why we've entered the era of the Antichrist. They share global domination — but even among themselves, there are power struggles.

(118th) During the coup, bad ideas were spread to scare the population, such as the so-called *Lenin Decalogue*[39] — but Lenin wasn't the author. A little later, we saw the capitalists following every step of that decalogue. After imperialists took over the media, art began to be destroyed because words started being removed from circulation. "Hypnosis", however, became a very common word. All of this represented a decline in spiritual intelligence, which also gives rise to good art.

(119th) In 1983, the animated show *He-Man and the Masters of the Universe*[40] was aired on mass media. It was a landmark in the re-establishment of machismo, which had been losing its strength in Brazil since the divorce law[41] was passed in 1977. The name of the show was sexist, already hinting at the resurgence of the far-right, because machismo goes against equal rights between people of different sexes. Thus, it contradicts the second Christian commandment and is a strong pillar supporting slavery. The show was meant to reintroduce, through suggestions, the concepts of "strength" and "male sexual freedom[42]" — core pillars of machismo control.

(120th) The shift in imperialism was marked by the fall of the Berlin Wall (in 1989). From then on, at first subtly, other ideologies that exclude people based on sex

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[39] *The Apocryphal Decalogue* — is presented in this book in chapter XVI. Paulo Tortello names this document the "Ten Commandments of Lenin" or "Lenin's Decalogue" (TORTELLO, 1987, p.15). He bases this claim on USA documents. The document supposedly contains 10 rules for the destruction of the State. However, this document does not align with other writings by Lenin from the same year. It is not even mentioned by Lenin. Therefore, we call it the "Apocryphal Decalogue." We do not believe it was authored by Lenin, but we cite it nonetheless, as it has shown influence on current events.

[40] *He-Man and the Masters of the Universe* — produced by Lou Scheimer, Filmation Mattel; distributed by Group W, Columbia Broadcasting System, and NBCUniversal Television Distribution, 1983.
Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/He-Man_and_the_Masters_of_the_Universe.

[41] *Divorce Law* — Law 6.515/1977. Available at: http://www.planalto.gov.br/ccivil_03/leis/l6515.htm.

[42] Male sexual freedom was subtly suggested by the fact that the hero was designed to be sexy and wore very little clothing.

also began to be promoted. Meanwhile, content started to become hollow, and people were systematically deceived through their senses. I wrote a poem during this time, titled *"Stabbed Art."*

STABBED ART

The clock beats with trampled hours...
The world is the password...
Today is a day of cracks.

The birds sing, the rivers sing, the whores sing...
They sing of victories never won from battles never fought...
Sing, raw voices!
Sing, choirs of naked clothes!

Stabbed art,
Tortured in the empire of senses,
Its tongue burned, and its eyes can no longer hear...

Drink your poison...
Drink your silence until no words exist...
And the whole wORLD stays quiet, cold..
Perplexed... small.
Until there's nothing left, so disconnected.
And the dream,
Empty,
driven by
sexual force
Breaks every cold glass.

Scream a silent scream.
Scream a loud, unheard scream.
Release your poison in strong bursts...

Breathe in death's air as if surrendering...

And when everything starts fading...
Sucked in by the rays of a flash...
Smirk in mockery,
As if the world were smiling back...

(121st) The situation that led me to conclude that my art was being killed was being an unpublished poet and feeling a lack of response from my small audience. Published poets also stopped producing meaningful art. Today, I'm amazed at the accuracy of this poem that talks about making the world quiet, cold, perplexed, small, disconnected, and empty, driven by sexual force. These words seem like the very foundation of our hypnosis process and the promotion of promiscuity — as if I were predicting the future. The feelings described in the poem were the result of the *law of silence* [43] imposed after the military coup in Brazil.

(122nd) The media then systematically started using bad concepts to diminish the good ones. For example, the concept of ill will is used to combat goodwill. That's why numerous characters with bad morals were created and supported by society, suggesting that ill will is advantageous. The ideology of ill will is based on negative

[43] *Law of silence* — refers to the use of force to suppress speech.

desires, which causes division. The real goal, however, is to eliminate the expression of will itself.

(123rd) One of the main intentions of the Tower of Babel's controllers in fighting higher concepts is to offer bad things to the population. This is aimed at maintaining the dominators' advantages. Often, this is done through consumerism, selling things that always need to be maintained or replaced. But what these people should take into account is the enormous waste generated by this institutionalized culture of error. The industry never stops making a profit. These people are under an illusion when they think otherwise. The difference is which industry will receive the resources. They would profit more if they invested in good rather than in bad.

(124th) Nothing can succeed when its highest principles are attacked. We need to learn how to defend ourselves against this kind of human chaos created by foolish people. This has nothing to do with revolutions based on fights or even with what the government can provide for us. Rather, it's entirely linked to spirituality[44] — everything else falls into place after that.

(125th) The imperialists of our time are experienced in the art of domination. They look at the past, present, and future. However, they forget the main point: if they actually succeeded destroying healthy values in society, they would be destroying what is good in the world they themselves live in. After all, behind every ideological movement, there are always humans — not machines.

(126th) In the past, dominators imposed their governments on conquered peoples by demanding that they use their language. We see that they continue to try this by harming the teaching of the Portuguese language, promoting the erosion of common language, and inserting English words into social discourse.

(127th) Today, they're doing something similar by destroying the Christian language within our own languages. Terms of peace are replaced by terms of conflict. In Brazil, music is one of the means of replacing words and dictating behaviors because people sing along and adopt the mental attitudes of the musical characters.

(128th) Christianity began to be attacked more directly by the media, although not openly, during the 1970s. The idea of Jesus' resurrection is an example. Despite this being an event that couldn't be disproven, becoming a historical turning point that divided the world into before and after Christ, the films that told His story started ending with the crucifixion. And — as advertisers say — a picture is worth a thousand words.

(129th) Miracles are events that defy the natural order and can't be replicated by us without the help of technology — and some not even with it. That's exactly why they are exceptional signs of the supernatural. The resurrection of Jesus was the most remarkable miracle in human history because everything surrounding this event was logically consistent with the teachings of the Master and intimately affects all humans — oppressors and oppressed — across all times.

(130th) To this day, the imperialists try to prove that Jesus didn't rise from the dead, but they've never succeeded. After all, He was a man brutally murdered in front of thousands of people, placed in a tomb sealed with a large stone and guarded by

[44] *Spirituality* — in the sense of having a mind, a spirit, with spiritual values, principles, good feelings, and more.

soldiers. And yet, the body disappeared. Not to mention that He had told many people that this would happen, specifically on the third day after His death — which is why guards were placed at His tomb.

(131st) At the same time, the dominationists promote a questionable "blind faith." But spiritual truths follow the opposite logic. We need to discover if they work. Logic is the path that proves the truths of spiritual intelligence.

(132nd) Before the Second Vatican Council, the Catholic Church actually made it harder to understand true Christianity by holding Mass in Latin. In doing so, it controlled how the Bible was interpreted, which created a real barrier to spiritual intelligence. After the Council, when Mass began to be celebrated in people's native languages, it gave them direct access to Christianity's healing language, allowing them to test the truths of the Gospels in their own lives and make them real. And it's surprising to see that — based on what's described in the Gospels — people's psychological stages today are still quite similar to those back then.

(133rd) If the system reacted after the Second Vatican Council, it's because its ideological expansion could have posed a lasting threat to domination, leading the world to greater intellectual and psychological growth, which leads to evolution and freedom. If movements like the military coup were used, it's because they serve to stop evolution. These movements happen from time to time, causing people to remain psychologically stuck. Because of these movements, in recent days, human rights are respected only by those strong enough to enforce them, which is why they're the exception. In some places, people don't even receive the rights given to animals.

(134th) At the same time, the dominators put on a hypocritical show of "save this" or "save that." For example, Brazilian and foreign landowners and businesspeople kill the Indigenous people who live in the Amazon while shouting, "Save the Amazon, it belongs to everyone!" All that's missing is them saying, "...except for Brazilians."

(135th) The effects of the Second Vatican Council were similar to what Luther achieved, breaking the religious monopoly of the Middle Ages. The Protestant Reformation helped form a broader understanding of religion. It was only after Luther that the Bible was translated into other languages.

(136th) After the Council, even though Christianity was challenged, the dominators couldn't reverse many of its changes, and many minds were freed from old beliefs.

(137th) Notice that, among the governments of wealthy countries, there is a religious/political stance as if religiosity were adopted and never questioned. When we see things like this, which seem to say that religions are treated with importance, we can't understand why there's so much opposition to true religion. But this approach makes religion lose its meaning — as if it were just a way to frame events. Religion is displayed, but its importance is minimized.

(138th) With this hypocritical attitude, the imperialists absorb the authority of religions — and consequently of God. Heads of state take on a status as if they shared the leadership of religions in order to control the emotions of their followers.

(139th) Many countries use direct terror against the population by taking advantage of the indirect terror contained in religions. And terror paralyzes people to such an extent that they don't even dare to think for themselves. Thus, the controllers take advantage of moments when people are confused and make decisions for them — dictating their actions. If people were prepared for this, a simple "no" would be

enough to break the victim's paralysis and turn them against the oppressor. But religious fanaticism has the ability to block this kind of discernment.

(140th) Before the Council, Christian religions required people to follow strict rules to join them — leaving many excluded. After the Council, religions were forced to adopt a more rational discourse. So, they could no longer just impose rules without giving explanations.

(141st) Gradually, in Christian countries, religiosity began to lose its association with religious terrorism through the idolatry of religion. This is still very common among some Jewish and Muslim groups — but for us, it seemed like a leftover from the Middle Ages.

(142nd) The Tower of Babel represents powerful groups keeping people stuck in separate ideas, like bubbles of reality. Capitalists promoted separation by pushing different ideologies onto social divisions, suggesting tyrannical relationships. In plays, parents disrespect their children, and children disrespect their parents, but the characters don't notice this and remain friends. In real life, though, people repeat these behaviors and end up separating for good — because living together becomes unbearable.

(143rd) During the military coup, as in the Middle Ages and in most dictatorships, after opponents were eliminated and cultural content was stripped away, the "law of silence" was put in place. In the Middle Ages, even though rulers talked a lot about God, they tried to push humanity back to a time before Jesus. This is one reason why some Christian religions have strong Jewish influences. Next, the dictatorship caused the population to regress, reversing social progress through the degradation of social relationships and sexuality.

(144th) Terrorism is fueled by polarizations, where one group oppresses another, and the reverse happens too. Sexual extremism, which pits men and women against each other, seems to be the easiest conflict to provoke. That's why sexuality is often used to create social conflict by confusing people's understanding of it.

(145th) A single word can be like a seed of social conflict, causing a clash between its higher concept and its lower concept. Love, for example — what is it? In its sublime meaning, it is the feeling that unites us in perfection; in its lower meaning, it is just copulation.

(146th) Sex has both a higher and a lower meaning. In the higher, it leads to the fullness of union and happiness; in the lower, it makes people worse, with bad results in their lives, leading to separation between people and even disgust for others. Meaningless sex, without feelings, is an irrational behavior that any animal — even the least intelligent — is capable of. But we, humans, need all our actions to be intelligent and higher, otherwise they turn against us.

(147th) But forcing chastity is also a lower approach, because it's not something you can impose. Chastity should be taught based on its principles. Forced chastity[45] is more like

[45] *Chastity* — (a feminine noun) According to the Brazilian Globo Dictionary is the quality of being chaste. And "chaste," an adjective, refers to someone who abstains from sexual pleasures; who refrains from illicit or immoral sexual relations; (figurative) pure, innocent: a chaste kiss; unblemished; without mixture, intact. (FERNANDES, LUFT, and GUIMARÃES, 1984).

castration[46] — not true chastity. In the same way, forced humility is humiliation — not genuine humility.

(148th) In the wrong view, sex is either treated like a drug, or restricted by extreme rules, requiring people to marry and stay married just because of sex — even if there's no friendship between the couple.

(149th) Life pulses through our veins, and we need both morality and pleasure. That's why chastity should not be seen as just abstaining from pleasure, but rather as balancing it with morality.

(150th) With freedom, it's normal for people to make mistakes in choosing relationships. Ideally, though, we should approach relationships more carefully, being clearer about what we want to avoid mistakes. But for this to work, people must be free to choose. Most importantly, these choices should be based on sincere feelings, not just chemistry—like in compulsive sexuality—or calculations—like in traditional views of sexuality.

(151st) Replacing higher concepts with lower ones creates a web of destruction around our values. A good example is how pornographic lyrics have been inserted into Brazilian music. Before the ideological "massacre" we've experienced, Nelson Gonçalves[47] sang songs worshipping women, like *A deusa da minha rua* (*The Goddess of My Street)*. Later, Bonde do Tigrão[48] sang songs like *Só as cachorras (Only the Bitches)*. In the first, there is spirituality — in the second, dehumanization.

(152nd) The similarities between today's social structure and the Middle Ages make me believe our ideological fate will be the same. Back then, literature separated the sacred from the profane. But the lack of meaningful art led to cultural exhaustion and its decline, because we need deeper mental engagement.

(153rd) In fact, even literary movements have become mass-produced because we're constantly prevented from breaking out of established norms. So when we do break away, we do it collectively. Our society mass-produces future robots — trapping us in patterns — while we need freedom to truly develop ourselves.

(154th) The information age gives a false sense of freedom, convincing people to dismiss their emotions, which leads them to lose their ability to make judgments and their moral compass.

(155th) Culture of fear has been used against us since birth to restrict our freedom and halt our evolution. Horror stories are common in our global society, even though they are not educational. For example, *the Boogeyman*[49] is a horror figure with variations in many places around the world, showing that the language of fear is universal. In Brazil, we have this traditional lullaby:

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[46] *Castration* — here, as in other mentions of this word throughout the book, refers to psychological castration, as it rarely occurs in a physical sense in our culture.

[47] **Nélson Gonçalves** — is the stage name of Antônio Gonçalves Sobral (1919 - 1998). He was a Brazilian singer and songwriter. He was the second best-selling recording artist in Brazilian history, with Roberto Carlos being the first. His biggest hit was the song "A Volta do Boêmio" ("The Return of the Bohemian"). More information at: en.wikipedia.org/wiki/Nelson_Gonçalves.

[48] *Bonde do Tigrão* — is a Brazilian funk group from Rio de Janeiro, also known simply as "funk." Despite the name, it is different from the funk music in the United States.

[49] *Boogeyman* — A recurring children's character found across different cultures with various names. Among Latin cultures, he is known as *El Coco*; among English speakers, as the *Boogeyman*; and among French speakers, as *Babaou* or *Croque-mitaine*.

> Hush, little baby/ The *Cuca* will come and get you/ Daddy went out to the fields, and mommy to the coffee fields/ Daddy went to the fields, and mommy to the coffee plantation/ *Boogeyman*, get off the roof/ Let the baby sleep in peace/ Let the baby sleep in peace[50].

(156th) From an early age, parents are encouraged to break their friendship with their children through lies. The Easter Bunny and Santa Claus are made-up stories used by capitalists to counter Christianity. These institutionalized lies desensitize people to the significance of these dates. They are stories taught in schools, forcing parents to go along with them because of peer pressure from other children. It's as if these were "days of lies." Most people see them as little kindergarten parties. This trivializes lying. However, these dates are of great importance. The first is the eternal celebration of humanity: the renewal of life, represented by the resurrection of Jesus. The second is the celebration of the birth of the Messiah.

(157th) But we can't support lies without facing their consequences. The trend is for economic power to replace spirituality in the myths about Christmas and Easter, turning children into tyrants. Also, when children hear scary stories at bedtime, they might develop night terror syndrome[51] or lifelong insomnia. Choosing evil is the same as choosing chaos. A society that lives in constant fear is weak.

(158th) In the Tower of Babel, speaking the truth or promoting true Christianity remains a life-threatening activity. And throughout history, most people give in before even attempting to face the system's threats because of fear.

(159th) Now, fear is generally an unnecessary and harmful psychological state. It might stop us from committing suicide, for example, but we could find a less frightening method and still go through with it. However, understanding that no one truly dies and that suffering only worsens after suicide — this is what truly prevents us from doing it. So, what's really useful is awareness. In fact, even in dangerous situations, the first thing to do is stay calm, because if we're overwhelmed by fear, we can't solve the problem.

(160th) Fear pushes people toward individualism and dishonest efforts to dominate others. Social hierarchies are often used to place oneself above the law. However, no one can be above the law or the truth without causing imbalance. Everyone has individual interests to protect, and it's natural for personal interests to take priority over collective ones, which may lead a person to lie. But the law exists precisely to limit individualism and ensure it doesn't harm anyone.

(161st) Alongside this, we see that sometimes lies can be told for honest reasons and for the common good. However, because many people excessively defend individualism, they claim that truth doesn't set you free but enslaves you. This isn't true because lies are usually not told with good intentions — that's why they enslave.

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[50] A song with an unknown author that has many versions. *Cuca* is a character created by Monteiro Lobato, described as an evil creature that threatens children.

[51] *Night terror* (*pavor nocturnus*) — is a sleep disorder often mistaken for sleepwalking. In this condition, the person, usually a child, exhibits altered behaviors and perceptions marked by extreme fear, such as desperate screams, uncontrollable crying, and expressions of intense terror.

(162nd) Most of the time, we don't need to lie to protect ourselves. We just need to follow the anti-dominant rule of "don't promise, don't explain, don't apologize." In saying, "Hey, something came up, and I'd rather not talk about it—do you mind?", the speaker doesn't make up a lie; they simply choose not to explain. If the other person says they do mind, the response is, "I'm sorry!" Then, the speaker can move on, with a clear conscience, to another topic. What happens is that sometimes we can't see the truth, and other times we risk being pressured into actions because of it.

(163rd) Law is an evolutionary advantage for humans. A *Democratic State of Law*[52] is a model of government based on equal rights and duties. However, because the law is often disobeyed by the powerful, we are currently living in an economic dictatorship based on force — not rights. And through force, nothing is guaranteed, as someone else can always rise up and take over at any moment.

(164th) People need to debate concepts with each other to reach a better understanding of the truth. I want peace, but I know we will only achieve it when we reach collective conclusions on essential matters. We can speak a common language without needing a dictatorship to impose it — the language of goodness. We just need to be patient and tolerant with those who think differently from us.

(165th) The most important thing is to avoid corrupting concepts, something that has been very common. For example, the Catholic Church claimed for centuries that sex was a sin, which was a huge distortion. God would never plant such a destructive idea in our minds.

(166th) If you don't share my perspective, I thank you for your tolerance, but I ask you to continue reading this book and reflect on your own thoughts, even if the ideas here don't seem perfect to you. Raising awareness and clarifying the truth is not about imposing it, but about debate. Many ideas here will be useful to you, and broadening our minds through diverse ideas is what makes us superior and evolved beings. Without debate, we risk remaining trapped in the lie of the Tower of Babel — as people before us have been until now.

(167th) In the documentary What Makes Us Human[53], researcher Alice Roberts specifically questions what makes us human — and, therefore, more evolved. She talks about the extreme similarity between human and chimpanzee brains and proposes an experiment based on Pavlov's teachings[54]. In it, she compares the reactions of chimpanzees and humans when both groups are put to work with a another member of their species to earn rewards.

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[52] In a *Democratic Rule of Law* — the power of the state is limited by the rights of citizens. Popular sovereignty is what grants legitimacy to legislators to create the body of laws. The Constitution is the main law in Brazil. It provides the guidelines for the rights and duties of ordinary citizens and state officials. In Brazil, the Democratic Rule of Law is established in Article 1 of the 1988 Constitution, based on the premise that all power emanates from the people. Its basic principle is summarized by Abraham Lincoln's famous phrase: "government of the people, by the people, for the people". Source: Mundo educação. Available at: https://mundoeducacao.uol.com.br/sociologia/estado-democratico-de-direito.htm.

[53] A film by Yann Arthus-Bertrand, released in 2015.

[54] **Ivan Petrovich Pavlov** (1849-1936) — was a Russian physiologist best known for his work on classical conditioning. Ivan Pavlov made history through his research on conditioning in behavioral psychology (conditioned reflex). Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Ivan_Pavlov.

(168th) Among the chimpanzees, they would stop working as soon as they got their reward, even if their partner didn't get one. Chimpanzees showed no concern for the other. Humans, however, showed a strong sense of fairness. If one child received three rewards and another only one, the child with three would give one to their partner. It's clear that the rewards were equal; otherwise, the child might have felt at a disadvantage by giving away something they didn't have in abundance. And the second commandment doesn't just say to love others — but also to love yourself.

(169th) In my understanding, this experiment shows that what distinguishes us from these animals is our spiritual intelligence. For example, the altruism demonstrated by the children is a human quality that expands our intelligence. Altruists need to elevate their thinking to higher levels to achieve greater results — because they are thinking about the entire group. This is bigger and more powerful than the solution the selfish person seeks for just themselves.

(170th) However, despite this difference, monkeys remain extremely interesting creatures. We have much to consider **if** Rupert Sheldrake's[55] "morphic resonance" hypothesis — also known as the Hundredth Monkey Theory — is correct; and I believe it is. According to this theory, whenever individuals successfully learn something through empirical experience, it creates a resonance, or a different frequency emission within their level. This change affects other individuals, causing them to evolve as well. So, according to this theory, if a large enough group of monkeys learns a new technique for opening a coconut, the others tend to learn it too, even without contact with the group that learned it first.

(171st) According to this theory, morphic fields are structures that extend through space-time and shape the form and behavior of all systems in the material world. Each spatial group would be connected to a specific morphic field, with a kind of collective memory. Thus, there would be a morphic field for atoms, molecules, crystals, organelles, cells, tissues, organs, organisms, societies, ecosystems, planetary systems, solar systems, and galaxies. Morphic fields are what make a system a cohesive whole — and not just a collection of parts.

(172nd) Because of all this, I believe that we have not yet moved beyond this unstable phase and are still reproducing primitive stages of thought simply because, we are socially trapped in falsehoods. **The truth used for good is a fragment of the divine; it is the powerful force that drives the workings of the universe. The truth is what leads us to the spark of God's gaze, which is the collective unconscious and the Holy Spirit Paraclete of the Lord. I believe that when we evolve, all of humanity will evolve simultaneously. This is the quantum leap I am eager to see humanity make. The Holy Spirit Paraclete of the Lord is the name of the living energy that unites our minds and brings collective insight. It is powerful and flows through the whole Earth.**

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[55] **Rupert Sheldrake**, PhD — is a biologist and author best known for his hypothesis of morphic resonance. At the University of Cambridge, he worked in developmental biology as a Fellow of Clare College. He was the Principal Plant Physiologist at the International Crops Research Institute for the Semi-Arid Tropics in Hyderabad, India. From 2005 to 2010, he was the Director of the Perrott-Warrick Project, researching unexplained human and animal abilities, funded by Trinity College, Cambridge. Source: Sheldrake.org. Available at: https://www.sheldrake.org/.

(173rd) Truth is powerful. Sincere people can communicate with their eyes. They often wonder if they experienced telepathy, and I believe that many times, they did. Human evolution based on collective insights may be an unknown facet of humanity — or maybe not. Truth connects us to everything, uniting all in one language.

(174th) The trivialization of lies harms our understanding globally. For example, killing is evil. But because this mentality is still encouraged in movies and games, people often fail to see that it is a more primitive behavior — and that the higher path is to work in the opposite direction. Now, notice that any animal knows how to kill, even insects do; in fact, even bacteria and viruses know how to kill. However, aside from natural parental situations, only higher animals show the ability to make an effort to preserve the life of others, unconditionally and consciously. If we don't do this, we don't even resemble humans.

(175th) Dr. Alice's experiment, for example, proves the opposite of what games suggest. Games lead to an individualistic mindset of "someone has to win," teaching us that collective loss is inevitable. But this is a viewpoint that pushes us to work against our evolution and our altruistic human nature.

(176th) This perspective is encouraged by media through characters like Tom and Jerry[56], for example, and others that followed this pattern—humans dressed as animals. They suggest that people should disrespect and fight each other over trivial interests. It's as if we're saying, "Now we'll fight like monkeys so we don't share what we have and we'll defeat everyone because we're stronger!"

(177th) The experiment mainly shows that we, humans, don't know ourselves. This version of us, the one at the Tower of Babel, is our worst side. The purposes of our existence are greater. Misguided ideas, such as the imposition of force, deform us because they go against humanity. Where this happens, insecurity reigns. We need justice for society to be balanced. And altruism is part of this — as balance is a human necessity. So, if we don't act with some altruism, we witness the failure of our purpose.

(178th) Due to the tricks of the Tower of Babel, a massive unconscious crowd is created, who, through victories in games, forget about real victories and the need to face real challenges. The consequences of this are terrible because, by living in lies, we end up with a bloody reality. And if we enslave or are enslaved, we are agreeing that we didn't share our victories with everyone.

(179th) The controllers also distance different fields of knowledge from spiritual intelligence. They promote prejudice against religions to marginalize spiritual concepts. And through religion, they use fear to exclude Faith — because Faith eliminates fear. But I see that knowledge and spirituality are slowly coming together because words are the foundation of everything. The resolving the conflicts within language unifies understanding, and this is happening because it's the natural tendency.

(180th) The concept of sin illustrates well the conflict of ideas within words. Sometimes, the controllers present it as if almost everything is a sin, and at other times as if nothing is. Both perspectives are anti-Christian because they lack discernment.

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[56] *Tom and Jerry* — is a popular series of USA short films created by William Hanna and Joseph Barbera, first released on February 10, 1940. Production: Hanna-Barbera. Distribution: Metro-Goldwyn-Mayer. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Tom_and_Jerry.

When we manage to resolve this conflict in our minds, we realize that the ability to avoid sin is what truly makes us superior. Not sinning is divine; it's a daily achievement, and it is possible to live without committing sins, though it requires a great deal of understanding. As long as we can't free ourselves from sin, we remain vulnerable to the system, which thrives on conflict.

(181st) The system encourages people to be reactive so that they become co-authors of their actions. Reactive people tend to conflict with everything presented to them. They are trained to say "no" to what they should accept and "yes" to what they should reject. To truly defend ourselves, we must react quickly and strategically. But the reactive person responds unconsciously — whereas we need to be conscious.

(182nd) The Tower of Babel is a real confrontation with humanity. The tools we need to defend ourselves are words, and the strategy is ideological. I've demonstrated this successfully so far, as I've already put strong concepts into circulation. I've moved through many places to speak, creating a kind of "ideological fog." After all, where everyone speaks, it's hard to know who the author is. I did this because it was the only way to protect myself. I had to use against the dominators what they use against us: mental confusion.

(183rd) I acted by breaking out of ideological isolation. The massacre of Tibetan Buddhist monks[57] by China in 1950 teaches us a lot about this. When they were attacked, ideological isolation was their greatest enemy. The wisdom in all this is that, because they were expelled from their homeland, they managed to spread their Buddhist teachings worldwide.

(184th) China defeated them physically, but it may eventually lose ideologically because no nation can survive without the spiritual intelligence necessary for society. The Buddhist monks showed they possessed this intelligence at the moment of their murder because they remained silent, avoiding mental confusion, and proving they did not believe in death.

(185th) True Christianity aligns with this attitude, understanding that truth asserts itself through its own logic. No matter what happens: we must avoid speaking words just to offend, for disputes, or for the perverse pleasure people take in watching others react[58]. That's why Jesus was so silent during His execution, yet His silence was as eloquent as His words, spoken with gentleness.

(186th) Unfortunately, some Christians move in the opposite direction of spirituality and cry out in revolt. In fact, I was like that too, because the system presents traps that lead us in that direction. The system has the ability to twist even our best intentions, turning the defense of peace into war. Some religions, instead of doing what they should, even encourage this, as if religions were teams fighting each other. Religious fanaticism is the idolatry of religion and must be avoided. If someone wants to be a true Christian, they must care first and foremost about peace — and this should apply to all religions.

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[57] **Jetsum Jamphel ngawang Lobsang Yeshe Tenzin Gyatso** — or only **Tenzin Gyatso**, the 14th Dalai Lama and Buddhist leader, had to flee Tibet to avoid being killed by Chinese troops, which were made up of thousands of soldiers. They surrounded the Potala Palace in Lhasa, where he lived, threatening to kill him in a cowardly way. The people formed a human barrier to get him out of the palace and cover his disguised escape. Nowadays, online sources hypocritically describe the events of that time as if there was a Tibetan liberation struggle, but the opposite actually happened.

[58] BIBLE, *2 Timothy* 2:14 — "Put these things before them, giving them orders in the name of the Lord to keep themselves from fighting about words, which is of no profit, only causing error in their hearers".

(187th) In theory, we have the illusion that we are better than we really are, but we are surprised when we see ourselves from another perspective and truly discover who we are. We realize we are flawed and absolve ourselves without deserving it. Sin is like a single part of us that can take us over completely; it's like a nightmare where an arm pulls us... If that's the case, cut off that arm[59].

(188th) I can testify that even after my spiritual healing, I fell ill again. I was filled with negative feelings that I thought were legitimate — because they arose from the wrongdoings of others. I developed harsh words and bitter perspectives; I became a spiritual leper under the illusion that I was doing everything right. I became addicted to victimizing myself, and because of that, I repaid the harm done to me through words. But in reality, my words harmed me, not the people I thought I was attacking. Moreover, I now see that everything we experience is either necessary for us or deserved. Before, I rebelled against all my hardships, seeing them simply as unjust.

(189th) Complaining excessively may seem insignificant. However, spiritually speaking, our gravest sins are often found in our words[60]. Everything happens with God's permission, so when we complain about something, we are essentially complaining about God.

(190th) People who suffer become fragmented by their suffering because they "become" their pain. In their attempt to regain wholeness, they fall into mental confusion. In other words, suffering leads us to question things. This brings about complaining, which is an instinctive defense mechanism, but it is harmful. Because of this, we become desensitized, thinking we have the right to harbor something negative. Humanity's greatest problem isn't that we are bad, but that we are desensitized. Through our lack of sensitivity, we become condemning victims and forgiven oppressors. But because of this, we become slaves to our own sins.

(191st) The churches spoke of Hell as eternal damnation, and most people didn't believe in Hell because they didn't believe in life after death. But this left a huge silence around seemingly unjust actions and people who became evil because of the wrongs done to them by others.

(192nd) Later, understanding Hell and Purgatory, I saw that most of our wrongdoings are invisible, that we can be spiritual murderers even if we've never physically killed anyone. God is precise in His justice, as even though we may die, we might not experience the suffering of death. I also saw that Hell is not final, and I came to believe in reincarnation. Purgatory is the spiritual place where we get a second chance. Only through reincarnation can we have that opportunity.

(193rd) Similarly, I realized that killing doesn't offer any real advantage, just like wrongdoing doesn't. However, our society is made up of killers and their accomplices. For example, the conditions in Brazilian prisons should not be tolerated. People think they will not pay spiritually for accepting the inhumanity in prisons, but we are already facing material consequences — and the spiritual ones can be even worse.

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[59] BIBLE, *Matthew* 5:29,30 — "And if your right eye is a cause of trouble to you, take it out and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell. And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell".

[60] BIBLE, *Matthew* 12:36 — "And I say to you that in the day when they are judged, men will have to give an account of every foolish word they have said".

(194th) Even if you don't believe in life after death, look at how, in practice, we've turned our world into hell by being complicit in this situation. We are imprisoned in our own homes because we've allowed people to be treated like animals — and now they turn against us.

(195th) The Tower of Babel uses misguided ideas to make the members of society destroy each other. Vanity is one of these. It's an illusion that blinds us because, through it, we victimize ourselves, and through it, we accept inhumane punishments against others — without realizing that we could be in their place.

(196th) The weakening and distortion of concepts often aim to increase vanity and lust, which also lead to desensitization and complicity with the system — making people not react to its abuses. In this case, no matter how bad the system is, they always see their indirect benefits.

(197th) In Brazil, a phrase that was often used to weaken concepts and erase the population's memory was: "The Brazilian people have no memory." Alongside this, they replaced many good words with bad ones in the mass media. And this — beyond the explicit suggestion of the phrase — was a way to erase higher concepts from people's minds and — as a consequence, their memory as well.

(198th) In reality, many actions of the system have contributed and still contribute to this weakening of memory — desensitization is one of them. The strongest of these actions is discouraging people from speaking, because what isn't spoken isn't remembered. At the same time, certain concepts have been treated as outdated — even though they were important in shaping people's behavior.

(199th) The system also works by offering movements that unite people around harmful causes, satisfying their need for connection so that they don't unite for better reasons. "Collective Inquisitions" are created — where a group gathers to accuse or condemn a person or another group. In these cases, the condemned person isn't always guilty, but the system suggests they are, and this makes people feel relieved of their own guilt — by condemning others and absolving themselves.

(200th) The most common type of collective inquisition is defamation. Each participant has their own reasons for joining in—beyond the anger and chronic frustration encouraged by the system. Sometimes, people want to eliminate a creditor. At other times, they condemn others for their own sins.

(201st) A common trait among people in our time is selfishness. In reality, it is individual self-awareness that gives rise to selfishness, in the same way that it happens with corrupted vanity. In other words, it is a natural process through which we distinguish ourselves from the world and feel that we exist. Selfishness, however, is a sickness of this mechanism. But domination encourages it through individualism.

(202nd) All the benevolence I recommend here doesn't mean, however, that we should be blind to evil. No. We must recognize it. Many times, we even need to expose it so that it doesn't happen again. In these cases, we must strive to be precise, truthful, and provide evidence, even if only through logic. Also, we must not be dominated by negative feelings when we speak out against these things.

(203rd) When Jesus calls people to use their senses[61], He teaches humanity to evaluate. We must always be evaluating everything around us. Our self-assessment, for example, is not a luxury — it's a necessity and a right. Evaluation is essential; it's how we truly see. If we act without evaluating, it's as if we weren't truly present in our actions. Therefore, we must reach conclusions instead of merely following rituals, like the Pharisees did.

(204th) Our evaluations are also important so that we don't get trapped in psychological traps. Christianity stands out by preaching that people should look, listen, and stay alert. Our evolution and liberation consist of being human and good, even in situations where we must be strict. And yes, there are situations where we must be strict. But we should be friendly even when debating, as we need that. We must unite for this — rather than drift apart because of it.

(205th) The word "Gospel" means "good news." With the Second Vatican Council, the ecumenical council, the Good News began to be heard more clearly because the idea of unity spread more widely. The system's rulers try to prevent this Good News from spreading. But now that we've reached this point, it will spread anyway.

Section Three: The Anatomy of Domination

(206th) Like we talked about before, through projection, humans tend to recreate structures based on their own experiences. That's why we have social bodies — and since they come from physical bodies, they end up copying their structure. Social bodies have human needs, and they're just as psychologically vulnerable as people are.

(207th) What we are, in turn, comes from the microscopic to the visible. A lot of people, for example, don't realize that a single cell has a digestive system. But they sure know what a stomach feels like. In the same way, a social body has companies that play the role of a digestive system — processing food and making sure society's basic needs are met. So you can see there's a universal structure that goes from micro-bodies all the way up to mega-systems.

(208th) Spiritually, we follow that same material logic. We are conscious energies, and the more our awareness grows, the more integrated we become. We come from — and need — unconscious or bodies with limited consciousness to get to individual awareness. But just like language, we also need a group of beings in order to exist, to grow, and to carry meaning. We need the collective consciousness of a social body to exist in our fullest form. These social bodies are "mystical bodies" — because they're made of relationships, meaning the energy that flows between people. That's the mystical force. And the key insight here is this: in an individual body, you can't harm one part without affecting the whole. The same thing happens in a mystical or social body.

(209th) Going against that intelligence — and showing signs of widespread disaster and collective unhappiness — the structure of domination is built on top of social destruction. Through extremism, the domination networks spread across the population, turning people against themselves. It's like anti-matter to the spiritual social body — built on the belief that for someone to exist, to be "one," someone else has to be subtracted. That's what leads to a empty and stagnant society.

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[61] BIBLE, *Matthew* 13:9; *Luke* 8:8

(210th) The controllers of the Tower of Babel believe in destruction. They're like merchants who decide to sabotage and cheat their own customers just to make them poorer — and feel superior. But dragging society backwards only drags them back too. They end up making themselves poorer indirectly — attacking the very source that could actually make them truly rich. They live like thieves: clinging to unstable wealth that could vanish any minute.

(211th) The Tower of Babel gives bad advice and mistranslates reality for anyone who listens. The fiction pushed by mass media paints people as peaceful and docile. But no one dares to admit the truth — that we live in collective slavery. And yet, ask a child — she'll tell you straight: slavery is real. And from early on, she's already picking her role — either as a slave or as an overseer.

(212th) In this system, the collective mind is poisoned by sick ideas. Nelson Rodrigues[62], for example, became famous for saying: "Not all women like to get beaten — only the normal ones. The neurotic ones fight back." I once had to endure being beaten by a man because I had no way to leave the house — and I hated it. If I fought back, it would've been even worse — he was way stronger than me. Until I finally managed to get out, even though I asked for help, people would just say I must've liked getting hit — and then they'd start some philosophical debate about it. Let's be clear: a neurotic is the one who attacks, not the one who defends themselves.

(213th) This system manipulates people through ideas in a way that's basically asking: "Are you one of us — the 'superiors'? Or are you one of them — the 'inferiors' that we oppress?" So they create these shadow laws where you're left with only two choices: either you make slaves, or you become one. That logic tears people apart, turning them into hostile groups. But they are linked to the system through its ideas.

(214th) In a certain way, yeah, we're all dominators by nature. We all influence each other. We have that tendency to want to impose our views. But that doesn't mean we're all abusers. Still, the belief that everyone is like that is exactly what feeds the body of domination.

(215th) A perfect example of an idea that only causes conflict is this one: "Unjust privileges aren't for those who want them — they're for those who can take them." But let's be real: no one can. This "can" that dominationists talk about really just means "opportunity," like in the saying: "Opportunity makes the thief." But opportunity doesn't make the thief — it only reveals him, if that tendency's already there. It's like saying people only do evil — like enslaving others — because they can. That same logic is behind male supremacy. But not everyone wants to do harm. Sure, we can all be promiscuous, but that doesn't help anyone in the long run. Just because we can have sex, doesn't mean we go around doing it all the time.

(216th) Sometimes we have the perfect chance to cheat — and we don't. Sometimes we have the chance to kill — we've got what criminal law calls motive and opportunity — and we still don't do it. Even when we're in a situation where we could say, "Now I can do this and no one can stop me or even find out," we don't go through with it — because we don't want to. I may have the opportunity, but I don't want to take it.

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[62] **Nelson Falcão Rodrigues** (1912 - 1980) — was a Brazilian writer, journalist, novelist, playwright, and chronicler of customs and football. Available at: https://pt.wikipedia.org/wiki/Nelson_Rodrigues.

(217th) Our culture describes the Antichrist like he's some beast called the "devil." But the devil is really just the corrupt human being — the one who thinks he can get away with doing evil. The Tower of Babel materializes the mystical body of Satan, formed by people with corrupt ideas and vanity. The evil dominator[63] is a personality, but not limited to just one person. It's a projection of the social personality. That's what we call "domination" — a structure anyone can join and to which anyone can contribute, if they choose to make a pact with it.

(218th) Because of this, the Tower of Babel seeks, through networks, systemically, turn citizens into accomplices through strategies. There are many ways to achieve that, to dominate: through shadow laws, through labor, through food, through addictions, through diseases, and of course through force. But even when domination is achieved by force, it only becomes stable through ideas — with news as the backdrop and words as the foundation. So one of its goals is usually to make people forget the violence behind it, while still keeping them trapped in the ideas.

(219th) Excessive control is a major human problem. That's why people sabotage themselves and each other. The Antichrist, then, is the network formed by individuals who defend anti-Christian concepts — the ideology of abusive control. It works like parallel laws of behavior, but outside the law. And anti-Christian concepts are not necessarily outside religion. In fact, the moral condemnation taught by religions often makes people hide their lives as much as possible — and so they end up living in lies. But that's the exact opposite of what Jesus teaches.

(220th) The mystical body of domination is like the shadow of the mystical body of Jesus — a projection of relationships in the opposite direction. What often happens, though, is that people don't necessarily intend to be Antichrists. Most of the time, their intentions are simply about control, in all its forms. That's how, many times, they end up being used as "unwitting collaborators". But Jesus is The Liberator, and anyone who goes against free will without a noble cause is a captor — the opposite of Him.

(221st) Our form of control happens through words, which ripple across our whole lives. Words are what clothe us spiritually, and what give shape to the world around us. But truth is the natural path — it cannot be absent from our lives.

(222nd) Laws are a clear example of how words shape our reality. They make visible the conflict between domination and truth. The so-called "legal web[64]" is a formation of texts that need to interact perfectly with one another. That, in itself, is wisdom — because laws were made to create harmony. So when legal provisions don't align, that's what generates conflicts or loopholes. In current Brazilian law, there are many contradictions, but the general tendency is toward improvement — correcting those inconsistencies. Based on this, I say that right now, illegal laws are being obeyed — ones that contradict higher legal provisions, and therefore should not even exist.

(223rd) Bad interpretations are also a problem — and I see this happening even when an agency, directly or indirectly tied to the State, doesn't use Portuguese within

[63] BIBLE, *1 John* 5:19 — "We are certain that we are of God, but all the world is in the power of the Evil One".
[64] The legal framework — is the set of laws that govern people's actions in a society.

Brazil, even though it's the country's official language[65]. To me, that means no other language should be used in legal acts. And that covers an endless number of cases, since our lives are almost entirely ruled by contracts. The reasons for this are tied directly to our citizenship. So, no company should be allowed to make official communications or offer contracts of adhesion in any other language here in Brazil, where the population speaks Portuguese. And this doesn't just affect individuals — if citizenship[66] itself is put at risk on a large scale, that ends up weakening our sovereignty too[67].

(224th) The use of Portuguese in Brazil is strongly protected by our laws[68] because it matters — a lot. But since English has been replacing it more and more, readers should understand that there's a real ideological war going on here. It's basically an invasion of rights by foreign interests, like a war between countries. Because without understanding the language, citizens are led around blind — guided only by whoever's holding the leash. And that fits perfectly with the goals of domination, whose body relies heavily on psychological deafness that, in turn, leads to the social body's mental blindness.

(225th) In Federal Court, for instance, there was once a system called Apollo for tracking legal cases that used English every time it had to display an error message. This violated the law protecting the use of Portuguese in such cases[69], and it shifted responsibilities onto employees. This interference significantly made it harder to meet performance goals. But beyond this case, we're seeing that this situation has become more common in Brazil due to the internet.

(226th) The body of domination also feeds on the muteness of the social body. Dominationists expand the media, but as I said before, they sabotage communication itself — especially language. At the same time, people stop speaking each other's language in another sense: the specialized jargon of different fields of study or work. Many areas are saturated with obscure or foreign terms. So one person doesn't understand the other, doesn't trust the other, and refuses to support initiatives. That dismantles the positive cohesion of social bodies in favor of the dominator body.

(227th) The body of domination invests in the illness of the social body. Just like in *The Matrix*, the Tower of Babel is a system that profits from human death: "The dead become food for the living." Pharmaceutical companies and entire industries profit from the sick. Others profit indirectly from death. This is the case with shareholders in companies that

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65 *Brazilian Federal Constitution,* Article 13. Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

66 *Citizenship* — is a concept linked to the autonomy to express the political will of a citizen. It is a concept closely related to the domestic law of a country, but in Brazil, it is primarily guided by the *Declaration of Human Rights*.

67 *Sovereignty* — is a concept tied to the autonomy of a country's ability to express its political will. It is a concept more related to international law. Just as internal laws limit the freedoms of citizens, international agreements limit the freedoms of governments. However, just as there are laws that contradict fundamental laws and can therefore be considered illegal, there are also international agreements that conflict with fundamental rights and can therefore also be considered illegal.

68 *Brazilian Federal Constitution, Article 13rd (Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm); Law 13.105/2015, Article 192 (Available at: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2015/lei/l13105.htm); Law 6.015/73, Article 148 (Available at: http://www.planalto.gov.br/ccivil_03/leis/l6015compilada.htm); Law 12.686/2012, Article 2nd (Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/l12686.htm).*

69 Law 13.105/2015, Article 192 — "In all acts and terms of the process, the use of the Portuguese language is mandatory." Available at: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2015/lei/l13105.htm.

thrive on destruction. But so many interests are involved in the destructive actions of corporations that it's difficult to identify all those who benefit from this predatory domination.

(228th) Wars are also golden opportunities for the dominationists to spread fear, to use force under the excuse of "fighting terror," and to profit from it. Terrorism becomes nothing more than a pretext to terrorize. Sometimes they even promote war in the name of defending truth. But truth doesn't need to wage war to exist. It just needs to be spoken somewhere. From there, it spreads on its own. Without war, truth is the natural tendency. That's why neutralization is the goal — just like Jesus proposed. Truth, once revealed, neutralizes and restores social balance.

(229th) One example of war being used by the dominationists to carry out global terrorism was the so-called "war on drugs." Its real aim wasn't fighting addiction, but monopolizing drugs for profit. In it, we see exactly how this game of lies and terror works.

(230th) The documentary *The Culture High* shows that, at the start of this war in the U.S., there was a full-blown campaign to demonize marijuana. Nightmares were served up to every social group at key pressure points, rallying the population against it as if it were some universal evil. The system turned to spreading rumors, fake news, and misleading ads.

(231st) For instance, they spread the idea that marijuana made women's breasts and men's testicles grow larger. At the time, that was framed as something that would dishonor women and strip men of their masculinity. In one video, they even showed the image of a child with melted bones slumped on a sofa. And children are especially sensitive about growing and developing. All of this was part of a demonization process, where these messages had the potential to spark panic in every uninformed individual. That's why the very first act of this war was to sweep libraries clean of any information about marijuana.

(232nd) Control of information by corporations and legal entities in general is one of the system's key strategies. Corporations are always at least somewhat complicit with governments, since they need bureaucratic approval just to exist. That means they're under control from the very moment they're born. And because of that, they also maneuver to pick and control those in government.

(233rd) On the other hand, if a company doesn't have a single boss in charge, then it has to talk to a lot of people to make decisions — and that weakens its personality. That lack of character makes room for evil, being simpler and more instinctive, is easier for people to fall into. The weak personality of the social body is seen by dominationists as a way to strengthen their own. That's why, for a long time now, what we've seen is one weak personality controlling others even weaker, always using fear as the tool of domination — even if it's just the fear of losing your job.

(234th) Jesus taught Peter that fear is the opposite of faith when He called him to walk on water and the disciple, overcome by fear, began to sink[70].

(235th) Jesus shows that, beyond being free of fear and anger, He acts with balance and precise timing when confronting evil. He didn't change a single Jewish law; He simply pointed out the contradictions within them and revealed what stood hierarchically above them — dismantling all the evil built into them. That's why the

[70] BIBLE, *Matthew* 14:30-31 - "But when he saw the wind he was in fear and, starting to go down, he gave a cry, saying, 'Help, Lord'. And straight away Jesus put out his hand and took a grip of him, and said to him, 'O man of little faith, why were you in doubt?'".

reference point of God through Jesus matters so much: He laid down the primacy of love and forgiveness.

(236th) He brought about a revolution simply by pointing out that the whole Law boiled down to just two commandments[71] — the ones written in the Bible in Deuteronomy 6:5 and Leviticus 19:18.. Meanwhile, some Jewish and Muslim countries still show traces of religious extremismo — although they also have religious commandments against killing[72], and consider themselves spiritually elevated peoples — reveal how primitive these attitudes still are when they still kill in the name of religion.

(237th) If Jesus acted on the Sabbath, for example, the Jews would argue with Him endlessly[73]. But that was hypocrisy — because they themselves would rush out on that same day to rescue a lost animal from their flock if needed. Remaining completely passive in the face of real needs is impossible. Jesus pointed out the obvious: Sabbath rest was meant to serve human beings, not the other way around[74]**.** Let's be real — taking Saturday off is the bare minimum to prove we're not slaves. The ideal is at least two days of rest per week, plus some real downtime every single day.

(238th) It seems likely that the reason the Jews debated so much about the Sabbath was more about control. Even today, dominationists try to prevent people from using their time for themselves. A person who builds houses, for example, working one day a week for themselves, could build their own house. And then, they could stop believing in the illusion that only the rich have beautiful homes.

(239th) Not long after Jesus left the human stage, the Jews faced wars that still rage on to this very day. That alone should have taught them that there's nothing sacred about a bloodstained Sabbath. They're still paying for staining their hands with the blood of Jesus[75], — something that was foretold in Scripture long before His coming[76] and witnessed by thousands. And that should make it crystal clear to everyone that He is the true Christ of God.

(240th) Speaking of "dirty hands," it's worth mentioning another argument that popped up — the Jewish ritual of handwashing[77]. It's not like Jesus was against washing hands —

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[71] BIBLE, *Matthew* 22:37-40 — 'Mestre, qual é o maior mandamento da Lei?'. Jesus respondeu: 'Amarás o Senhor teu Deus de todo o teu coração, de toda a tua alma e de todo o teu espírito (*Deuteronômio* 6:5). Este é o maior e o primeiro mandamento. E o segundo, semelhante a este é: Amarás o teu próximo como a ti mesmo (*Levítico* 19:18). Nesses dois mandamentos se resumem toda a lei e os profetas"'.

[72] Jews share the Mosaic laws with Christians — BIBLE, *John* 7:19 – "Did not Moses give you the law? Even so, not one of you keeps the law. Why do you have a desire to put me to death? (Exodus 20:13 and Deuteronomy 5:17) – and among Muslims, the prohibition against murder is in the Qur'an, Surah Al-Ma'idah, 5:32.

[73] Jesus talked about the hypocrisy of accusing Him of breaking the Sabbath by pointing out that some things just have to be done right away. What He was doing was necessary, not work, so He wasn't breaking the Sabbath. BIBLE, Matthew 12:11-12 – "And he said to them, Which of you, having a sheep, if it gets into a hole on the Sabbath day, will not put out a helping hand and get it back? Of how much more value is a man than a sheep! For this reason it is right to do good on the Sabbath day"'.

[74] BIBLE, *Mark* 2:27 — "And he said to them, 'The Sabbath was made for man, and not man for the Sabbath"'.

[75] BIBLE, *Matthew* 27:25 — "And all the people made answer and said, 'Let his blood be on us, and on our children'."

[76] BIBLE, Psalms 2:1-12; Isaiah 53:7-9 — "Men were cruel to him, but he was gentle and quiet; as a lamb taken to its death, and as a sheep before those who took her wool makes no sound, so he said not a word.
They took away from him help and right, and who gave a thought to his fate? for he was cut off from the land of the living: he came to his death for the sin of my people.
And they put his body into the earth with sinners, and his last resting-place was with the evil-doers, though he had done no wrong, and no deceit was in his mouth"; among others.

[77] BIBLE, *Mark* 7:5 — "And the Pharisees and the scribes put the question to him, 'Why do your disciples not keep the rules of the fathers, but take their bread with unwashed hands?"'

but come on, not washing your hands was a tiny issue compared to the bigger struggles of everyday life. Jesus straight-up called them hypocrites[78]. How could people wash their hands if they didn't even have clean water? What's more important — eating or washing your hands? And here's the irony — Pontius Pilate[79] also washed his hands. That was pure ideology, a way to show that washing your hands doesn't clean your soul.

(241st) Jesus was supposed to take the earthly throne as a worthy king, but He was betrayed by members of His own community for petty reasons — people who called themselves holy but were quick to anger. They even called Jesus a "Samaritan"[80], as if it were an insult, just because He spoke with the people of Samaria.

(242nd) The Tower of Babel is a system that kills its opposition — but it couldn't kill Jesus. Whoever saw Jesus saw the light. Whoever hasn't seen Him, but turns toward Him, sees the light at the end of the tunnel — sees that evil has a way out. If He hadn't risen, not a single apostle would've had the courage to come out of hiding to tell His story. But because He rose, thousands gave their lives for Him.

(243rd) People, in general, don't read the Bible with the care they should. The right way to read it is to see that the words of Jesus are hierarchically above all the other texts. If people miss that point, they risk giving more weight to Jewish ideas than to Christian ones. And yet, history itself is divided into before Christ — the Old Testament — and after Christ — the New Testament. His coming renewed humanity.

(244th) Anything in the Bible that contradicts the words of Jesus should be reconsidered in light of Jesus' teachings, because that's exactly what He taught when He laid down the two core commandments. After all, the Bible also tells the story of humanity's downfall when it murdered Jesus[81] — and that story is still unfolding today, maybe because people cling to outdated teachings and the old law of retaliation.

(245th) Humanity moves in cycles — evolutionary phases. Right now, we're stuck in one. In this era, we still haven't moved past the adulterous generation Jesus talked about — the one made up of liars and hypocrites[82]. Adultery in marriage is the symbol of that generation. And to this day, it's preached with the same ease it was before Christ, now by the Antichrist.

(246th) But it feels like this delay in human progress is coming to an end — we've hit a breaking point, where evil is getting bolder and more invasive by the day. It separates bodies, seduces the young, crushes the judges just to crush the people they're meant to serve. It empties out words so it can drain spiritual intelligence — which is supposed to be what gives human beings their strength. The tension's being

[78] BIBLE, *Mark* 7:6,7 — "And he said, 'Well did Isaiah say of you, you false ones: These people give me honor with their lips, but their heart is far from me. But their worship is to no purpose, while they give as their teaching the rules of men'".
[79] BIBLE, *Matthew* 27:24 — "So when Pilate saw that he was able to do nothing, but that trouble was working up, he took water and, washing his hands before the people, said, 'The blood of this upright man is not on my hands: you are responsible'".
[80] BIBLE, *John* 8:48 — "The Jews said to him in answer, Are we not right in saying that you are from Samaria and have an evil spirit?".
[81] BIBLE, *John* 7:20 — "'Why do you have a desire to put me to death?' The people said in answer, 'You have an evil spirit: who has any desire to put you to death?'".
[82] BIBLE, *Matthew* 12:39 — "But he, answering, said to them, 'An evil and false generation is looking for a sign; and no sign will be given to it but the sign of the prophet Jonah:'".

pushed beyond what people can take, while the truth sits like a dam about to burst — it's already leaking out and spreading fast.

(247th) At the same time, if someone wants to live in truth, that comes with a price. You have to face things, and it can hurt. But without that, it's like you're not really alive. Living in truth means being yourself — fully — like you're a king in your own life. Living in lies is like being a tyrant — always acting based on others' expectations — or worse, a servant, someone who never even lives for themselves.

(248th) Today, the system's defenders mock past generations and arrogantly claim that both they and the system have "evolved." But Chico Xavier pointed out something powerful: back in Jesus's time, the word "devil" actually carried a more balanced and just meaning than what some modern religions preach[83]. Their version of the devil — as some god-like force fighting against God — is actually a leftover from the Middle Ages.

(249th) The religious mindset implanted during the Middle Ages was one massive ideological prison. Church leaders preached a kind of life where you weren't really allowed to live. They said things like: "Don't eat with pleasure — that's gluttony." "Don't have sex unless you're married — that's fornication." "Don't laugh too much — that means you're foolish." And worst of all: "You'll burn in the fires of hell if you disobey the Church." Then they handed people over to the State to be burned — taking on the role of both devil and hell themselves.

(250th) Back then, people seemed to walk around in straightjackets — only missing the actual jacket. Or maybe not even that. Just look at the clothes they were forced to wear — those outfits were practically prisons. Joan of Arc, for example, was burned at the stake — basically for dressing like a man. She "acted like a man"[84] so she could fight. Her conviction, despite being a national hero, showed clearly how the whole system was designed to keep women in submission.

(251st) Anti-feminism is just a hypocritical way to keep women enslaved — and to extend that control to society as a whole. That's why it's aggressively pushed by those in power. Have you ever thought about what it means that Jesus wasn't anti-feminist? That might actually be one of the reasons they came after Him[85]. But even now, nobody talks openly about that. Bringing it up would be like exposing a secret they've been keeping for centuries.

(252nd) Just look at what He did: He healed a woman with a bleeding disorder. He spoke to a Samaritan woman who had been with multiple men. He didn't condemn the adulteress. And more than that — He spoke with women and spent time alone with them, even though Jewish society had strict gender separation. To this day, that kind of closeness is still frowned upon in both Jewish and Muslim cultures. There's even one scene where He's teaching Mary and Martha — while Martha's busy cleaning the house [86].

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[83] Book *Boa Nova*, by Francisco Cândido Xavier, dictated by Humberto de Campos, No. 7 "The Struggle Against Evil" p. 50 — "The word 'devil' was then understood in its proper meaning. According to the exact sense of the term, it was the adversary of good, symbolizing, in this way, all the bad feelings that hindered souls from accepting the Good News , and all the men living wicked lives who opposed the purposes of a pure existence, which should characterize the activities of the followers of the Gospel."

[84] Prejudiced expression against women who wear hairstyles or clothes similar to men's.

[85] BIBLE, *Luke* 23:28 — "But Jesus, turning to them, said, 'Daughters of Jerusalem, let not your weeping be for me, but for yourselves and for your children'".

[86] BIBLE, *Luke* 10:40-42 — "But Martha had her hands full of the work of the house, and she came to him and said, 'Lord, is it nothing to you that my sister has let me do all the work? Say to her that she is to give me some help'. But the Lord, answering, said to her, 'Martha, Martha, you are full of care and troubled about such

(253rd) Because of that, a big part of the body of domination actually comes from oppressed women — with enslaved people forming an essential piece of that body. But their liberation holds the power to free humanity as a whole. That's why the name "Matrix" fits our system so well — it comes from "matrix", the place where something is generated. It's a term tied to motherhood, because the system operates like an oppressive mother — and mothers are oppressed so they'll become oppressors.

(254th) The biggest difference between that time and now is that we live in the information age — and information leaves evidence. That's unbeatable when it comes to both knowledge and faith. Back in the Inquisition, the dominators just burned every book that went against their interests. But now, minds are working from all directions. Even this book can't be stopped — it's already been widely shared, both physically and digitally. So now, the truth won't be easy to suppress. It might actually be impossible.

(255th) Because domination has long been carried out through control of sexuality, the image of women has gone through a millennia-long demonization process. According to Lúcia — one of the child mediums from the "Miracle of Fátima" — Our Lady appeared as a beautiful woman who looked about 12 to 15 years old. She wore a fitted skirt down to her knees, with a mantle that just barely covered it — no longer than that. She also wore accessories: gold details on white clothing, a crown, earrings, a necklace. But the Catholic Church represses feminine manifestations and rewrites Her image as something muted: ugly, old, submissive, no accessories, and in overly restrictive clothing.

(256th) Dictating what women are allowed to wear is one of the oldest and harshest forms of oppression. That's why oppressors distort Mary's image — stripping her of value and dressing her in restrictive clothing. They also kill liberating women like Joan of Arc. And now, in Brazil, fashion trends go in the opposite direction — often overly sexualized, exposing women in ways that turn them into objects. That, too, is a kind of prison. So if we want to reach a higher concept of womanhood, we need to break free from the dictatorship of fashion.

(257th) If we want to get an idea of what the dictatorship of fashion looks like, we just have to look at the ancient depictions of Egypt, Rome, or old Jewish traditions — all their clothing seems robotically standardized. That's still happening today, except most people don't see it — unless they decide to challenge the system. At the same time, beauty standards glorify one look while degrading all the others. And because people feel undervalued, they end up chasing whatever standard is being promoted. The people around them, in turn, pressure them to conform — because they're just as trapped in the same cycle.

(258th) One example still tied to the fashion dictatorship was the *Bra Burning* movement[87] — a protest where women challenged the way society treated them, as if

a number of things: Little is needed, or even one thing only: for Mary has taken that good part, which will not be taken away from her"'.

[87] Also known as the *Miss America protest* — was a demonstration held at the Miss America 1969 contest on September 7, 1968, attended by about 200 feminists and civil rights advocates. The feminist protest was organized by New York Radical Women and included putting symbolic feminine products into a "Freedom Trash Can" on the Atlantic City boardwalk, including bras, hairspray, makeup, girdles, corsets, false eyelashes, mops, and other items. Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/Miss_America_protest.

they were nothing more than sexual objects. To this day, bras are socially expected — a silent rule for a woman to be seen as "decent." That's why the system distorted the message of this protest and of feminism itself — as if what women were really asking for was the right to be promiscuous.

(259th) The system is constantly at work, trying to keep people from realizing that none of this is natural. That's why domination often hijacks the symbols of its own opponents — just like modernism proposes with the idea of cultural anthropophagy[88]. The system acts like a ventriloquist, putting its words in people's mouths.

(260th) I've personally felt the system's influence. I've been with men more than once, and besides always trying to control what I wore, every one of them pressured me into doing all the housework for them — like I was supposed to be their hands. But if everyone works outside the home, then everyone should share the housework too — things like cooking, washing their own dishes and clothes, and leaving the bathroom clean after using it. On airplanes, passengers are asked to wipe down the sink with the paper towel they just used — that same level of courtesy should apply at home. That kind of personal responsibility is essential, even if there's an agreement that the woman stays home while the man works outside. In that case, she should still be paid for her labor — and she has the right to end her shift after eight hours, just like anyone else. She's not there to serve him endlessly.

(261st) The phrase "Kindness begets kindness"[89] is an example of how meaning is hijacked — used to break down the mystical Christian body and build up the body of domination instead. That phrase is supposed to reflect Christian goodwill. But under machismo, female kindness gets twisted into a tool for enslavement. In that dynamic, kindness doesn't lead to kindness — it leads to exploitation. Domestic labor is one of the main weapons used to force women into unpaid, unending work. Kindness gets confused with subservience — but that's not what Christianity teaches.

(262nd) That's why the idea of "getting ahead by cheating" is so often promoted by male characters — like Didi Mocó[90] (starting back in the 1960s). But honestly, if I tried to list every character that pushes this mindset, it wouldn't fit in this book. That's how deeply institutionalized it is.

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[88] Oswald de Andrade refers to Brazilian culture absorbing symbols of domination. In practice, we see domination absorbing the symbols of various opposing ideologies. So, in this context, the word will refer to the 'anthropophagy' practiced by domination. The Anthropophagic Manifesto is available at: https://pib.socioambiental.org/files/manifesto_antropofago.pdf.

[89] This is the most famous phrase of **José Datrino** — known as **'Profeta Gentileza'** (Prophet Kindness), a Brazilian urban celebrity. He was a type of preacher who became known in the 1980s for making peculiar green-and-yellow inscriptions (Brazil's main colors) over a stretch of approximately 1.5 km under a viaduct in Rio de Janeiro, where he walked in a white tunic and long beard, offering his critique of the world and an alternative to the troubles of civilization. During Eco '92 (the United Nations Conference on Environment and Development), the Prophet Gentileza strategically placed himself where country representatives passed by, urging them to live kindly and apply kindness across the Earth. Source: Wikipedia, available at https://en.wikipedia.org/wiki/Gentileza."

[90] *Didi Mocó* (or simply Didi) — is a Brazilian character created and portrayed by **Renato Aragão**, a Brazilian comedian, actor, producer, filmmaker, TV host, singer, and writer. Source: Wikipedia. Available at: pt.wikipedia.org/wiki/Didi_Moc%C3%B3.

(263rd) In the second Christian commandment, "Love your neighbor as yourself," the key phrase is "as yourself," which highlights that Christianity teaches mutual exchange, not slavery. That's the real meaning behind goodwill: it's supposed to be reciprocal. Everyone needs to give it and receive it — that's the only way to build a truly human world.

(264th) On a global scale, the way information is controlled makes it clear that there's a globalized structure of domination. The massacre of the Buddhist monks, for instance — which I've mentioned before — is one of those hidden stories. The fact that it's being buried here in Brazil shows that Chinese political influence has also made its way into our country. What I saw about that in the documentary *10 Questions for the Dalai Lama*, with real footage, was shocking — and it should never have been allowed to just fade from history like it has.

(265th) In one scene from the documentary, Chinese soldiers lined up monks and strangled them one by one using tourniquets — leaving them dead in seconds. In another, a soldier held a monk's hands and tortured him, forcing him to fire a gun at another. I only saw that footage because I had insomnia — it aired at 3 a.m. on the GNT channel. Later, when I watched the same documentary again, those scenes were gone.

(266th) To me, that means a lot! While spreading the word about the *Theory of Double Six* — a story I'll share later — I once handed a flyer to an Asian man who appeared to have ties to organized crime.

(267th) Alongside terrorism, dishonesty is another major pillar of the ideological body of domination — like in the myth of *Pandora's Box*[91], which can be seen as a kind of ideological sequel to Adam and Eve. In Adam and Eve, humans sought to be like God by having knowledge. In *Pandora's Box*, the dominationists go further — they declare themselves gods, because they've taken control of knowledge, monopolized it, and then labeled it "evil." But what we're really looking at are the "evils caused by withholding the truth" — evils that only exist because knowledge, which should belong to everyone, is locked away. And even if this is done "legally," it's still a form of dishonesty.

(268th) Even so, we shouldn't lose heart in the face of such a broken social reality — one propped up by ignorance and lack of true intelligence. Quite the opposite, actually. Like entrepreneurs always say: "every crisis is an opportunity". And this particular moment has been predicted in some of humanity's most accurate prophecies. It's a time of turning — a shift in our story. These prophecies include the Book of *Revelation* in the Bible, and the *Rebirth of the Red Phoenix*[92] — which I'll briefly comment on next.

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[91] *Pandora's box* — is an artefact in Greek mythology connected with the myth of Pandora in Hesiod's c. 700 B.C. poem Works and Days. Hesiod related that curiosity led her to open a container left in the care of her husband, thus releasing curses upon mankind. Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Caixa_de_Pandora

[92] *Red Phoenix Prophecy* — here refers to the lost wisdom that resides within each of us. It was written by the 'Tsipas,' a type of astrologer, in the document titled 'Events That Occurred in the Year of the Dragon and Wood,' 1929. It predicted that the 'Lords of Secret Knowledge,' mysterious sages who had in their archives the true history of the legendary lost lands of Lemuria and Atlantis, as well as of the future of humanity, would be killed. I assume this happened, given that many other predictions they made have come true. They also predicted that there would be a rebirth of knowledge around this period we are living in, in the land of 'O Fu Sang,' which is Brazil. Available at: https://www.encontroespiritual.org/bartigos/misteriosmagia/misterios01.html.

(269th) The Tibetan prophecy of the Red Phoenix, from 1850, accurately predicted the first and second World Wars, the death of the 13th Dalai Lama[93] in 1933, the invasion of Tibet in May 1950, and the exile of the 14th Dalai Lama. That Dalai Lama is still living in exile in India today. According to the prophecy, it was to be expected that our social reality would reach a state of deep moral collapse — because the Phoenix burns itself to ashes before it can rise again. That symbolizes the near-total collapse of humanity's social wisdom, so that afterwards it can be reborn completely renewed.

(270th) But for that to happen, all of us — including you — have to play our part. We need to cast out the fear inside us and let the person we truly are be born. Seek out your truth. You already know it, because it lives organically inside you and it's unconditional. It's the light of life. It's God within you.

(271st) And with you, a new generation will rise — free, strong, powerful, and greater than all nations, untouched by oppression. The leader of that nation, the Red Phoenix, is Jesus Christ — the crucified, bloodied one whose message always rises again, because it never dies. He will put an end to this farce, because those so-called gods who dishonestly hold back the world are nothing more than corrupt human beings.

(272nd) And all this evil will become a thing of the past when Pandora's Box is finally opened.

Section Four: Mechanisms of Controlling Knowledge

(273rd) The dominationists use brute force to control knowledge, but they like to frame it as something "democratic" or "psychological" — in other words, something that feels natural. However, they treat our reality like a giant theater. Behind the scenes, they threaten the performers with their deepest fears so that, on stage, they say exactly what they're told to. Anyone who doesn't play along with this show can even be killed, but more often, they are banished from meaningful social activities.

(274th) The persecution of Jesus is a clear example of this use of force to block people from accessing knowledge. They questioned His authority to speak[94], and after His murder, His followers were threatened and killed. But He reached a massive audience, spreading knowledge in a truly democratic way. In response, the system faked a surrender, hijacked the Christian voice, and actually silenced it — by reshaping it into their own version.

(275th) Once the dominationists pick which voices the world gets to hear, that's when they switch to "democratic" and psychological control. The words spoken on stage, backed by hypnosis, shape the minds of the entire audience watching the performance. And here's the thing: the line between living in a world built on lies and being hypnotized is razor-thin. Knowledge shapes reality for us — and domination rewrites it to serve its own interests. Once people buy into that manufactured reality, they themselves start pressuring the outcasts to fall in line, carrying out this so-called "democratic" control.

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[93] The *Dalai Lama* — is the religious leader of Lamaism and also the head of state of Tibet.

[94] BIBLE, *Matthew* 21:23 — "Tendo Jesus entrado no templo, e estando a ensinar, aproximaram-se dele os principais sacerdotes e anciãos do povo e perguntaram: 'Com que autoridade fazes tu estas coisas? E quem te deu autoridade?'".

(276th) The dominationists redirect knowledge to shape people's views and actions. Mikhail Bakhtin[95], in his book *Marxism and the Philosophy of Language*[96], talks about how language is used as a tool to maintain the opinions of the ruling classes. These are, in fact, dominationists, not simply rulers.

(277th) One example of domination through language is in the concepts of "chastity" and "promiscuity." Women are expected to be chaste, which is a way of psychologically repressing them. And men are expected to be promiscuous, which dehumanizes them and makes it easier to control women.

(278th) Over time, "promiscuity[97]" has absorbed meanings like dishonesty and unfaithfulness. This cultural expectation of male promiscuity encourages polygamy, which—even if some cultures see it as honest—inevitably fosters dishonesty. Lying becomes normal as a way to avoid conflict where there's no real commitment. This makes relationships weaker and more superficial.

(279th) The Bible even suggests that polygamy may have been the cause of the enmity that led to wars between Jews and Arabs, and today, between Jews and Muslims. According to the narrative, Abraham's first wife had him banish the servant, Hagar, and their son[98] because she felt that the servant's behavior changed after bearing him a child. That family conflict made Abraham's two sons enemies: one from his wife, the other from his servant. Later, Ishmael, Hagar's son, became the ancestor of the Arabs, and Isaac, the son of his wife, became the ancestor of the Jews. These days, some of the main historical conflicts involving Jewish communities aren't necessarily Arabs but Muslims — followers of Islam, which arose from within the Arab people.

(280th) Polygamy is a bad concept for marriage, just like promiscuity is a bad concept for relationships. But since promiscuity temporarily connects bodies and then separates them for good, it serves the interests of domination. Because of that, concepts are manipulated to promote promiscuity — which also leads to moral condemnation.

(281st) We need true and healthy concepts to reach spiritual Heaven — which happens when we free ourselves from psychological prisons and discover our best side. That's why chastity, as the opposite of promiscuity, would be a good concept for relationships — as long as the word isn't defined with exaggeration. Chastity, then, would be the quality of someone who has pure, honest feelings in their relationships.

(282nd) Chastity — when we leave out the extremes — is an important attitude. Mary, the mother of Jesus, was an exception because her chastity was taken to an extreme. But that was necessary to fulfill what was written in the prophecies[99]. The wisdom in her example shows that true freedom becomes easier when a person is not ruled by sexual desire.

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[95] **Mikhail Bakhtin** (1895 – 1975) — was a Russian philosopher, literary critic and scholar who worked on literary theory, ethics, and the philosophy of language. Source: Wikipedia. Available at: en.wikipedia.org/wiki/Mikhail_Bakhtin.

[96] *Marxism and the Philosophy of Language* — is available for download on the website: https://monoskop.org/images/8/86/Volosinov_VN_Marxism_and_the_Philosophy_of_Language.pdf

[97] Here we are only referring to sexual promiscuity.

[98] BIBLE, *Genesis* 21:9-17.

[99] BIBLE, *Isaiah* 7:14 — "Therefore LORD himself will give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel".

(283rd) However, the concept of chastity has also been distorted by the dominators for the psychological sexual repression of people, based on the idea that the original sin was the sexual act. But this idea is written nowhere, and it would condemn everyone — because, except for rare cases, all of us were born from the sexual union of our parents.

(284th) The distortion of concepts by dominators is especially useful to them, because it justifies the use of force. Social perspectives are then shaped in a way that influences and weakens people's resistance. Ideas are invisible bars. That's why, throughout the 20th century, many philosophical works proposed liberating ideas, but they didn't solve the problems they described — because they lacked spiritual intelligence, which the system blocks.

(285th) For example, Simone de Beauvoir[100] often used the story of Adam and Eve when analyzing the condition of women in relation to men. But her reliance on that story limited her reasoning limited her analysis. The second Christian commandment could've been the basis to say that male supremacy over women is an illegitimate condition. That commandment is a higher concept — and if it's understood across all areas of life, it makes humanity more human and, as a result, more free.

(286th) The philosopher Michel Foucault[101] describes exactly what we're talking about here. He presents a study of how power moves at the smallest levels — what he called "the microphysics of power." He talks about these control mechanisms through the way forces act between people. That's why: "microphysics." He especially highlights how knowledge is institutionalized in ways that serve the interests of the dominant classes — which are, in truth, dominationists.

(287th) Knowledge is institutionalized — that is, adopted by the system — and imposed on the population with distortions, as a way to exercise or monopolize power. And think about how much harm is caused when knowledge and truth are separated. Foucault relativized truth, as if a universal truth couldn't exist. However, there's a key point here: behind power, there should be truth — and that's not relative, it follows a kind of logical precision. But what actually exists is dominationism — and dominationism is not neutral. It's negative.

(288th) The limited dissemination of knowledge is also a way to lie about it, as it amounts to withholding it. Therefore, changing this involves spreading information, not imposing it. Today, for example, due to economic interests, information about marijuana is restricted to the scientific elite, but the suppression of that information was immediate and direct.

(289th) In the documentary *The Culture High*[102], Todd McCormick[103] says that, at the time, the Nixon administration sent letters to universities directly ordering them to remove information about marijuana and hemp from their libraries. He didn't disguise his intentions.

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[100] The book *The Second Sex* by this author is available for download at the site: https://newuniversityinexileconsortium.org/wp-content/uploads/2021/07/Simone-de-Beauvoir-The-Second-Sex-Jonathan-Cape-1956.pdf.

[101] **Paul-Michel Foucault** (1926 – 1984) was a French philosopher. He is known for his critiques of social institutions, primarily psychiatry, medicine, the prison system, and for his ideas and developments on the history of sexuality, his general theories on power, and the complex relationships between power and knowledge. Source: Wikipedia. Available at: https://fr.wikipedia.org/wiki/Michel Foucault.

[102] *The Culture High*, is an USA documentary released on September 18, 2014, at the Canadian Cinefest Sudbury International Film Festival. Directed by Brett Harvey. Produced by Adam Scorgie. It features testimonies from various experts about marijuana and discusses the consequences of the so-called "war on drugs".

[103] Researcher, editor of the book *The Emperor Wears No Clothes* by Jack Herer.

(290th) At the same time, the government used force by arresting and killing dealers and users, while firing and persecuting people in high positions if they revealed the truth about marijuana. This last case happened to Professor David Nutt, who worked on the Advisory Council on the Misuse of Drugs.

(291st) This notable scientist created a harm scale with 16 points and selected 20 drugs for evaluation. Using a computer program called Multi-Criteria Decision Analysis, he discovered that alcohol was one of the most harmful drugs and marijuana one of the least. When he made this revelation, he was fired. The clearly stated reason was: "You have to follow a line: alcohol is good, marijuana is bad, and you're getting it all wrong."

(292nd) The internet gives the illusion that the system no longer hides information or uses force to block it according to its interests. For example, because people can at least begin to talk about cannabis, they think the system no longer spreads lies about it. But most people have never even heard of the endocannabinoid system which highlights the medical importance of cannabis — receiving instead only negative information about it. And this goes against the direct evidence of hundreds of cannabis-based medical patents, whose numbers continue to grow[104]. Because of this, the dominationists continue to maintain complete control over the subject — using force, psychological pressure, and under the appearance of democracy, manipulating public opinion to oppress the poor who benefit from marijuana.

(293rd) This shows how knowledge control works. It's not just the identity, meaning, content, and information about something that are hidden. The system also makes society persecute the thing itself — and anyone who approaches it — through demonization.

(294th) Nowadays, the idea that we are free to think is hypocritically promoted. Yet the dominators still demand that people have "authority" to speak — just as they did with Jesus — blocking that authority through a network of protected individuals with a single dominant discourse that prevents others from being heard.

(295th) At the same time, the general public does not want to hear words different from the system's, because they think those ideas reflect a consensus. This is one reason why human evolution is horizontal: our minds need the audience and support of other minds, something that only happens when false consensuses are broken. That is what opens the way to reach universal rules. If we still do not have peace, it is because we have not yet reached a wise consensus — one that allows freedom of thought but anchors understanding in good results.

(296th) Jesus came to denounce the system of lies in which we live. But even today, the dominators hypocritically prevent people from truly listening to Him. One example of this is the hostility of some religious people toward Mary — which reveals anti-feminism, often unconscious, that promotes disregard for the female mind.

104 The number of patents related to cannabis-based products has increased considerably in recent years. Specifically, there are about 570 patent families in the fields of medical technologies related to cannabis, covering approximately 2,200 patent documents from 2011 to 2020. Avaiable at: https://jcannabisresearch.biomedcentral.com/articles/10.1186/s42238-020-00057-7

(297th) This leads us to believe that women played a major role in humanity's advances in knowledge. Since they were forbidden to sign their works, they might be behind, directly or indirectly, all of our inventions. It may be that men stole their ideas or built on their ideas and reasoning.

(298th) Teachers could be the means of resisting this control created by the distortion of knowledge. But they are oppressed — almost tortured — by overwork, in order to be stopped by the system. Because of that, at every level there are barriers to knowledge and psychological tricks. At the lower levels, students are devalued; at the higher levels, from college onward, they are overvalued, which makes intellectuals dazzled and detached from people with basic education.

(299th) For this reason, the intellectual population is blinded by vanity and doesn't rebel against the system, filling areas of knowledge with vain words to the point that they seem to speak different languages. Thus, the language of terror achieves the unity that truth, this noble unknown, should have.

(300th) Adding to this picture, the lack of dialogue makes areas of knowledge create dogmas — unquestionable foundations — which are only seen as such because they are not challenged by other fields. This lack of dialogue between disciplines greatly reduces social intelligence and strongly materializes the neurotic society Jung spoke of.

(301st) The knowledge of the world isn't made up of isolated truths; on the contrary, it needs a larger whole to be perfected. We divide subjects into study areas for didactic purposes so we can understand them, but the ideal is to unite them.

(302nd) In this book, for example, I have to bring together many subjects in which I am not a specialist and draw conclusions from them — as I believe everyone should do. Without that, I would not have the freedom to speak. We need this to evolve our thoughts and reach another stage of reasoning, like a step on a staircase. Knowledge is infinite, but we can only go deeper when we overcome its stages through conclusions.

(303rd) However, terror doesn't just reduce dialogue; it also silences the population by increasing taboos[105] — which often form around topics of great importance to human beings, such as sex and money. This hinders the development of maturity from childhood and reduces language, distancing people from each other. When they touch on a subject considered forbidden, they get irritated and awaken their inner demons.

(304th) Taboos come from demonizations. They are like defamations, which are social bans, except that they refer to subjects. The demonizations carried out by the system are a way to control people's feelings by instilling prejudices. Campaigns are made against what is meant to be hidden, making people develop a kind of aversion toward the demonized thing for intangible reasons

(305th) The listener projects their own demons onto the demonized thing, and not its actual nature. That is why this process can create many negative associations in their mind.

(306th) At the same time, people tend to absorb and even internalize those demons as they receive another person's destructive anger, increasing mental blocks

[105] *Taboos* — are topics that society labels as forbidden.

— even if they know nothing about the subject. The murder of Jesus, for example, was a ritual in which people were unconscious and full of inner demons[106]. And rituals, in general, are acts embedded in cultures in which people act without reflection — as in the collective inquisitions among the Jews.

(307th) One of the means used by the dominators to spread the language of terror through lies and silence is the use of symbolism[107], — of merely suggesting, creating an atmosphere of uncertainty. Its guiding principle is to leave things unnamed but that also gives it most of the power of mystery.

(308th) This technique is often used under the pretext of giving a text an artistic vision, leaving gaps and mysteries in communication, which encourages deception because it leads people to avoid discussing topics directly.

(309th) Many times, the dominators need to use suggestion in order to lie, because when information is presented with key parts missing, that empty space itself becomes information. To prevent people from noticing this, they reinforce the disinformation through confusion and the imprecision of ideas. The information age resembles the biblical dragon, as it uses deceitful ideologies to control.

(310th) Mystery, in turn, triggers fear. For example, for a long time, the Islamic State was referred to in Brazilian news as "The Mysterious Islamic State," suggesting the unknown and inciting fear. That kind of naming promoted the group more than it showed rejection of terrorism.

(311th) Similarly, in the "good cop/bad cop" technique, social communication instilled fear of the bad guys while the imperialists, playing the role of the good guys, psychologically controlled their victims — the governed. This is because, globally, terrorism is profitable, as it drives prices up.

(312th) The Tower of Babel is a scheme that works with a negative strategy to dominate us from the very beginning of our lives. For example, when people are still children, they need to see others as similar in order to recognize themselves. In the information age, however, the idea of competition driven by vanity is encouraged from early on. The media keeps suggesting many concepts of what it means to be "someone above others," until children start thinking something like: "there is only one superior, and it's me."

(313th) Recognizing similarities between people is most necessary in childhood, but it is important at any stage. Without it, essential psychological steps are suppressed, driving many people insane. They become easy targets of existential crises because, by not seeing others as similar, they do not see themselves. The other is the true mirror in which we recognize ourselves.

(314th) The monopoly over information carried out by the dominationists is exercised in an almost imperceptible way. First, they suggest that people earn their prominent places in the mass media through their own merit and not through their interests. But the image of

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106 *The Secret Gospel of the Virgin Mary*, page 197 — "Even though I expected all of this, I could barely believe what I saw and heard. I saw an ordinary woman, a housewife, saying awful things and threatening him with a clenched fist. I saw someone who had been paralyzed, and whom he healed, spit on him and curse him. I saw the priests and Pharisees hugging each other in joy and cheering because, finally, their enemy was hopelessly lost. Then I broke down."

107 Words from an interview of Jules Huret with Stéphane Mallarmé for the *Journal des Goncourt*, 1893, TIX, p.111 — "Naming an object," he says in Jules Huret's Enquête, "takes away three-quarters of the pleasure of the poem, which is found in the joy of gradually guessing; suggesting it, that is the dream."
Source: https://fr.wikisource.org/wiki/Page:Thibaudet_-_La_Poésie_de_Stéphane_Mallarmé.djvu/114#cite_note-1 and https://en.wikipedia.org/wiki/Goncourt_Journal.

those protected by the system is heavily promoted, even by search engines on the internet, turning them into celebrities while omitting others. In this way, the system-approved groups present a single stance that defends the system's interests, erasing the image of everyone else.

(315th) One example of information held back by the system up until now is about electric cars — an invention that's nearly two centuries old. Yet they are always presented by the mass media as if they were a new invention[108] and as a solution for environmental preservation. However, the lower-income people, even today, generally cannot afford them.

(316th) At the same time, we see that even today they would not really be an environmental solution, because of the pollution caused by their batteries and their short lifespan. This fact alone should be enough to highlight the need for biofuels such as ethanol. And yet, the price of ethanol fuel is burdened with taxes that make it become less competitive than gasoline. This, in fact, goes against national interests, suggesting it serves foreign interests — since we are major producers of ethanol.

(317th) Many foreign countries and companies have interests that oppose the mass use of electric and ethanol-powered cars because both reduce oil consumption. In 1967, the *Jornal do Brasil*[109] reported both on the production of electric cars in Japan and the restart of the war between Israel, Syria, and the United Arab Republic. But here in Brazil, while the war was heavily discussed, the news about electric cars was brief and superficial.

(318th) This process of reducing good news was progressive. In 1967, at least, we had reports on local and national production. Now, only the capitals have local news, and it's not about production. Today's news is a mix of ideas with no clear hierarchy.

(319th) This removes people's defense mechanisms. If newspapers were truthful, they would play the same social role that the unconscious plays within the individual — leading to an understanding of the environment. Reading about facts within our orbit increases our ability to read life itself. If information has verifiable content, we observe the mechanics and draw conclusions about the consequences. If not, people become fearful of predicting anything, and the social mind is blinded.

(320th) This situation became even worse because the controllers polluted our media and began to act invisibly within the social network they created. They act like a psychopath[110] who, on an individual level, weaves plots to break the personal bonds of their victims. Once the victims are isolated, they are left without correct information and are led into the controllers' domain — because reliable information

[108] https://ar.wikipedia.org/wiki/%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE_%D8%A7%D9%84%D9%85%D8%B1%D9%83%D8%A8%D8%A9_%D8%A7%D9%84%D9%83%D9%87%D8%B1%D8%A8%D8%A7%D8%A6%D9%8A%D8%A9 e também em: https://www.coulst.com/blog/evchargersareold

[109] *Jornal do Brasil* — is a traditional Brazilian newspaper published in Rio de Janeiro. It was founded in 1891 by journalist Rodolfo Epifânio de Sousa Dantas. In 2010, it became the first Brazilian newspaper to go fully digital, but its print edition returned in 2018. Source: wikipedia.org/wiki/Jornal do Brasil. Historical editions available at: https://news.google.com/newspapers?nid=0qX8s2k1IRwC&dat=19920614&b_mode=2.

[110] *Characteristics of a psychopath* — A psychopath is marked by a deviation of character: an absence of feeling, coldness, insensitivity to others' emotions, manipulation, narcissism, egocentrism, and a lack of remorse or guilt for cruel acts. They also show inflexibility in the face of punishment. Source: Significados. Available at:https://www.significados.com.br/psicopata/

is actually obtained through social interaction. The controllers remove nearby information and bring only news about distant situations.

(321st) Thus, when a famous person dies or an accident happens, it almost seems as if many deaths and accidents occurred — because those stories are repeated endlessly. The negativity is amplified, making it seem as if we only receive information from the morgue, the police, the hospital, or the fire department, leading people to see reality through a defeatist mindset.

(322nd) Negativity keeps people on high alert against risks and in a defensive stance, yet numb to good. That's why they're often pushed into negative expectations before events even happen, and don't try to stop them — as if they were ideologically surrounded — even to the point of collaborating with them.

(323rd) To avoid psychological control, every person has to practice self-control. Besides, psychology is a means of control that operates on all types of entities — individuals, legal persons, companies, or states — because all of them begin with the human being.

(324th) One way to practice self-control is for a person to give themselves commands through words. They can say, "I know this person irritates me. I'll see them soon, but I will avoid getting irritated!" By speaking to themselves this way, they can control their body chemistry and prevent irritation.

(325th) An example of psychological self-control is chemical camouflage, in which a person mainly uses the eyes, performing an inner theater that controls their personal chemistry in order to deceive. Notice that a seductive gaze can seduce without much effort. But this camouflage can interfere with the person's overall personality — either restoring or harming their psychological state, depending on the direction in which the chemistry is generated.

(326th) Chemical camouflage is a human trait that occurs across all biological environments on our planet. The dominators use it to exert invisible control. They insert themselves into reality in disguise, presenting themselves as the "good guys." Then, through this performance, they co-opt others—often the very victims themselves—whose control becomes both the means and the desired outcome.

(327th) In terms of legal entities, the U.S. won over Latin American countries through seduction before conquering them with weapons. The psychological control this country exerts over others is similar to chemical camouflage. They present themselves as peaceful, but in Latin American countries, they foment revolts.

(328th) A little-noticed way of controlling the population through the omission of information is the lack of knowledge about rights and duties — which is also deliberately caused. But this deeply undermines people's defense, since this is a foundation of our legal system— the presumption of knowledge of the law. This principle is in Article 3 of Decree-Law 4.657/42 (Law of Introduction to the Rules of Brazilian Law), which states: "No one may excuse themselves from complying with the law by claiming they do not know it."

(329th) Think about it: if people are required to know the laws, then the State is obviously responsible for informing them. Of course, it is neither useful nor possible to present all laws at once in the mass media. But it is possible to gradually and consistently inform people about their rights and duties, as well as to report when a law is published. Moreover, the intelligence of this article lies in the idea that at least the understanding of rights and duties must be disseminated. If all broadcasts were designed to show what is legal or not, this would be a way to spread the understanding of all laws.

(330th) In reality, this "legal gap[111] " didn't exist before the repeal of Decree Law 869/69[112], which focused on Moral and Civic Education. This repeal could be seen as the start of a period of intense abuses by capitalists. It has harmed the overall transmission of information through mass media.

(331st) Section "f" of Article 2 of this Decree Law specifically addressed the understanding of rights and duties[113] — something fundamental to the legal system universally. For this reason, I find this repeal serious, and I am surprised that no one talks about it. After all, without the dissemination of an understanding of rights and duties, there can be no presumption of knowing the law. Consequently, the entire structure of our legal system collapses, since it rests on this very foundation.

> Article 2nd: Moral and Civic Education, supported by traditions, aims to: [...]
> f) ensure the understanding of the rights and duties of Brazilian citizens and the knowledge of the country's socio-political and economic organization.

(332nd) At the same time, item "d" of Article 6 of this Decree-Law required the coordination of all public communication around moral and civic education — which necessarily involves understanding rights and duties. Moreover, teaching civility was a democratic interest of the entire population, not just of the military, as was claimed by those who defended its repeal.

> Article 6th: It will be the specific responsibility of the CNMC (National Commission for Morality and Civics) to: [a, b, c]
> d) influence and summon the cooperation of institutions and organizations shaping public opinion and promoting cultural diffusion, including newspapers, magazines, publishing houses, theaters, cinemas, radio and television stations; the cooperation of sports and recreational entities; the cooperation of professional associations and organizations; and the cooperation of printing and advertising companies; (...).

(333rd) When that part of our legal framework fell apart, even the standards for defining education got thrown out. And that messed up our understanding of where the boundaries of broadcasting should be. Article 3 of Decree No. 52,795/63, which regulates broadcasting services[114], clearly states that programming couldn't go against education. But once moral and civic education was scrapped, the whole idea of "education" lost clarity — and that opened the door for capitalists to exploit the media without limits.

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[111] *Legal gap* — is a legal term used for any situation where there is no applicable law.
[112] Law No. 8,663/1993 — Repeals Decree-Law No. 869, of December 12, 1969, and provides other provisions. Available at: http://www.planalto.gov.br/ccivil_03/leis/l8666cons.htm..
[113] *The understanding of rights and duties* is also addressed in Article 32 of the *Pact of San José of Costa Rica.* Avaiable at: http://www.pge.sp.gov.br/centrodeestudos/bibliotecavirtual/instrumentos/sanjose.htm.
[114] *Broadcasting* — includes services intended to be received directly and freely by the general public, and its main branches are sound broadcasting (radio) and the broadcasting of sound and images (television). However, there are other means of communication through the transmission of radio signals, such as telex.

> **Article 3rd**: Broadcasting services have educational and cultural purposes, even in their informational and recreational aspects, and are considered to be of national interest. Commercial exploitation of these services is only allowed if it doesn't harm that interest or take away from their purpose.

(334th) That's how commercial interests started to outweigh educational ones in broadcasting — they even turned outright against education. With fewer restrictions, profit started coming mainly from bad habits, addictions, and lifestyles lacking moral grounding. Little by little, people were led to use more aggressive language, dividing everyone. A lot of these ideas were pushed through comedy shows, which very quickly got people used to polarized social roles and made society more conflict-driven.

(335th) Heroes, for example, weren't supposed to be disrespectful — they weren't supposed to ignore rights and responsibilities without facing real consequences.

(336th) Now, dominationists suggest that the rise of pornographic dance and lyrics in Brazilian music only happened because military censorship was removed. But that's a major misunderstanding that needs to be cleared up. The censorship during the dictatorship was political and undemocratic — it had nothing to do with the kind of content restrictions we're talking about here. In fact, back then, good Brazilian films got censored, while pornographic ones were promoted.

(337th) Legal limits on broadcasting are necessary — and because of that, they're democratic. It's ignoring those limits that's undemocratic. And the worst part? According to Article 2 of Decree 52,795/63, it's the Executive Branch that permits this kind of abuse — even though it's supposed to prevent it.

> Article 2nd: It is the exclusive responsibility of the Union to regulate any matter related to broadcasting services. [...]

(338th) Pornographic content took longer to infiltrate Brazilian music than it did in cinema — mainly because Brazilian music had global reach. The situation intensified after 1996, when early sexualization started to take root. It all began with a small opening created by the band *Mamonas Assassinas*[115] — who used a mix of erotic and childlike language. That gave groups like *É o Tchan*[116] and *Companhia do Pagode*[117] the opportunity to push a style that moved strongly toward pornographic content — and others followed, making things even worse. Their strategy was simple: use language easy enough for children to understand, and through that, promote early sexual behavior — even pedophilia. And that manipulation still hasn't stopped.

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[115] *Mamonas Assassinas* — was a Brazilian pop rock band. Their musical style employed a humorous mixture between rock and a wide range of styles, often borrowing elements from other music. They were very popular both for the lyrics of their songs and for their live performances. On March 2, 1996, the plane in which the band was traveling crashed into the Cantareira mountain range, near São Paulo, killing all five band members.. Source: Wikipédia. Avaiable at: https://pt.wikipedia.org/wiki/Mamonas_Assassinas.

[116] *É o Tchan* — is a musical group that became popular in Brazil in the 1990s, mainly through widespread promotion by mass media. The choreographies were performed by three dancers, two women and one man.

[117] The most popular song from this group was "Na boquinha da garrafa", which has lyrics with pornographic suggestions.

(339th) After that, the songs repeatedly broadcast on the radio began to be replaced by ones that openly degraded women. The public's libido was artificially stimulated through techniques designed to overstimulate desire. And this dulled people's sensitivity to the fact that predatory sexual behavior — when someone believes it is acceptable to have sex with another person without consent — is not sex, but violence.

(340th) One clear example of that violation is the song "Melô do Tchan[118]," which openly suggests rape. In the early videos for that song, they even superimposed fake X-ray images onto the dancers to highlight the position of their vaginas. That kind of ideological destruction wrecked the global reputation of Brazilian music once had.

(341st) On top of the normalization of rape as entertainment, our society is both hypocritical and ineffective when it comes to stopping it. Our laws say rapists should be punished, but because of stigma, it's usually the victims who end up punished — whether they've been raped or assaulted in any way. This is a way to use the strength of men to oppress women.

(342nd) Our laws are great on paper, but reality? It's a lie. The system works actively — or passively — against them. That's why we're still stuck in this state of brutality. This mindset that protects rapists is the same kind of mentality that existed when Jesus walked the Earth. And as long as we keep allowing this kind of violence, we're holding back our own evolution by force.

(343rd) The U.S. funded Brazil's 1964 military coup and has been leading these efforts to twist knowledge, stir ideological chaos, and impose power on people ever since. They use entertainment to manipulate and dominate other countries. They slander nations through movies — often in very obvious ways. In those productions, they always portray themselves as the neutral, balanced, rational ones — while everyone else is made to look ridiculous. They paint other cultures in offensive caricatures and never treat them as equals.

(344th) It's just a distraction tactic — like the old trick of throwing a rock. You throw a small stone in one direction so everyone looks there, and then slip by unnoticed on the other side. Building up or tearing down reputations is often just a tool to stop people from seeing themselves in a positive light — to keep them divided and easier to control. That's what they do with countries under their ideological grip.

(345th) Twisting information is actually a lot of work — it would be much easier if the news were simply reported as it is. It would be easier to show social and technological progress, the services available locally, how institutions, public agencies, and companies operate. After all, there's plenty of real material out there to share.

(346th) The issues we see keeping people trapped under the control of dishonest groups are directly tied to the weakening of spiritual intelligence and morality. So, to overcome this challenge — the prison of the Tower of Babel — we need to free our thinking and look at knowledge with the widest possible perspective. We have to avoid the empty entertainment they hand us and engage more with reality. When our

[118] Excerpt from the song "*Melô do Tchan*" by Cissinho do Tchan and Lima — "Everything that is perfect we grab by the arm / throw her in the middle / put it on top, put it on the bottom / After nine months you'll see the result / [...] On Sunday, she doesn't go, go, go" (It was often confused with: 'With me, she doesn't go, go, go,' which suggests that even if the woman refused sex, she would still have to do it.)

society manages to reach that level of growth, it will be free. For that to happen, it's essential that we break out of the theater where the bars of our prison are built.

POST-CHAPTER – Electrochemical Communication and Mental Closed Circuit

(1st) Like a postscript — the famous "P.S." — this is a "post-chapter" of *Tower of Babel*, where I try to offer a more concrete view of the deeper workings of the mind and some aspects of the intimate relationship between humans and language.

(2nd) First thing I need to say: the words humans *speak* have more power over them than the words they hear. Because of that, the dominationists act by making people say words that end up controlling them.

(3rd) We carry within us a constant information-processing system. For us, it's even hard to tell which came first: the energy we feel in the word, or the word itself. A word is not just some vague collective symbol. At the same time as it has a generic side, it also has an individual application. The word "world," for example, can never fully contain what the world really is. That same noun can take on endless concepts depending on how it's applied and across a lifetime. The more a person matures, the deeper their understanding of the world gets.

(4th) The reality humans perceive is, basically, conceptual — defined by concepts. This entire process comes down to assigning meaning to words or stripping meaning away from them. That expands or shrinks the word's field of meanings — its semantic field — giving the speaker a larger or smaller vision of the world. The stabilization of a word in someone's mind lies in the balance between *carrying meaning and conveying meaning*.

(5th) The processes that make semantic fields grow or shrink are the conclusions, which get removed at the points where meaning is reduced. When someone says, for example: "The world, for me, just doesn't mean the same without her," we see there's a removal of meanings in that expression. The dominationists use this system of expansion and reduction of meanings all the time to insert ideas into the social body. That's why it's important we talk a bit about these mental processes and look at the effect certain concepts have on us.

(6th) One feeling that strips away conclusions and drastically narrows meaning is mockery. That happens because it carries a massive psychic force and makes an extreme denial. Because of that, it completely reverses concepts. The act of mocking is the opposite of believing — and mockery fights faith. That can even have a good use when someone needs to clear out bad understandings. But it has a terrible use when it blocks good paths of understanding and spreads shame and prejudice. And since it's such a powerful method for pushing ideas, it's one of the dominationists' favorite tools — usually through comedy shows.

(7th) Another example of a word that's key to our psychic world is "house." The word "house" often mirrors our mental state. Jung, for example, described a dream where he was inside a house he recognized as his own. In it, there were underground levels that represented his stages of intellectual growth, from Anthropology all the way to Psychology[119].

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[119] *Man and his symbols,* by Carl G. Jung, p. 56 — "I had a dream when I was working with Freud that illustrates this point. I dreamed that I was in "my home," apparently on the first floor, in a cozy, pleasant sitting room furnished in the manner of the 18th century. I was astonished that I had never seen this room before and began to wonder what the ground floor was like. I went downstairs and found the place was rather dark, with paneled walls and heavy furniture dating from the 16th century or even earlier. My surprise and curiosity increased. I wanted to see more of the whole structure of this house. So, I went down to the cellar, where I found a door

(8th) A person who dreams of a messy house might be going through psychological confusion. So there can be countless associations, because the house is important to us; it sparks in us a deeply personal feeling onto which we project our identity.

(9th) Linked to the idea of house, each person develops many subliminal associations. They're the sensations we've picked up from our experience with the object or the word "house." So this object will carry, for us, a feeling shaped by the affections or traumas it transmits to us. The same happens with many other words, but many of them carry less psychological weight than this one.

(10th) The world we know corresponds to the electric impressions we experience. The layers that build thoughts in our minds intensify the energetic charge of each word. At the same time, broader visions of knowledge expand our capacity to read the world.

(11th) Alongside that, because we're so tied to our words, suppressing or stripping away too many conclusions too quickly is a big psychological risk. Our thoughts are mainly electrical transmissions. And in any electrical circuit, overloads are dangerous. We too are a circuit at risk.

(12th) Enlightenment, for example, is a complex psychic act that involves an overload. In it, a person reaches many conclusions at once. Children's illustrations often represent the act of "having an idea" with light bulbs appearing above characters' heads. We can use that image too. Each light that turns on represents an expanding circuit of thought. And that process can repeat itself at deeper levels. When we find a Lamp, it's when we've reached a conclusion. Each lamp is like a reasoning path we've gained access to — one we couldn't reach before.

(13th) Our sensations are reflections of electrochemical operations in our body. They're triggered by the chemical conduits we form — mental channels. The mental channels are like streams that function like electrical wiring. The deeper they go, the more they affect our psyche. That can transform us both in the sense of illuminating our understanding, and in the sense of darkening it. It all depends on whether they're being built in a positive, expansive direction, or in a negative, reductive one.

opening onto a flight of stone steps that led to a large vaulted room. The floor consisted of large slabs of stone, and the walls seemed very ancient. I examined the mortar and found it was mixed with splinters of brick. Obviously, the walls were of Roman origin. I became increasingly excited. In one corner, I saw an iron ring on a stone slab. I pulled up the slab and saw yet another narrow flight of steps leading to a kind of cave, which seemed to be a prehistoric tomb, containing two skulls, some bones, and broken shards of pottery. Then I woke up".

(14th) An example of one of our core psychological processes that reduces meaning when it gets sick is vanity. Sick vanity works like a major psychological detour.

(15th) Vanity is the process of individuation where a person self-defines and the traits they perceive get added to their personality. It's like saying: "I have this trait, that other one, and so on." When this mechanism gets sick, the person clings too tightly to one trait, like: "I'm beautiful," and that weakens their sense of wholeness.

(16th) Vanity is more connected to self-love, while pride is more connected to dignity. Both kinds of feelings are expansive, but when they get sick, they turn reductive.

(17th) The system we live in — which conspires against our psychological health — works by making these feelings sick. On top of that, it deliberately confuses pride with vanity. And since vanity is dogmatized as if it were always a sin, these feelings are treated like a taboo, something society doesn't talk about. Not talking about it creates emotional buildup around those feelings that don't get released, which creates tension — something negative.

(18th) Semantic fields are fields of energy. Meanings are, for us, sensations — and they can carry positive or negative energy. They gather together according to their tendencies. Because of that, they form clusters of feelings that are smaller than our personality but bigger than a word. These clusters can be neutral if the energies balance out. But when they're charged with positive or negative emotional force, they become what we call our inner *angels* and *demons*.

(19th) These structures can influence our personality and turn us into angels or demons. Demons reflect an accumulation of tensions, but they don't always have a clear motivation. Prejudices, for example, are "pre-concepts," meaning concepts that come before knowledge. They're demons — and the source of the inner demons built from bad concepts and feelings we hold about things even before we actually know them.

(20th) The influence of inner demons can appear at different intensities. When they start becoming problematic, they manifest as anxiety crises, which can progress into other diagnoses. In panic syndrome[120] or night terrors, for example, the individual gets wrapped in fear. Demonic influence on our identity are the reflection of the inner terrorism we practice against ourselves.

(21st) In the same way that true knowledge stabilizes the social mind, faith in what is good — individually — is a mental act that guides us to eliminate our inner demons. So we do have a way to get rid of those tensions: by cultivating in ourselves a positive outlook on everything that happens to us. Only then can we keep our minds free of demons. And that way, they can't affect us — not even if we believe in spirits and some hostile ones try to disturb us.

(22nd) Jealousy and envy, for example, are inner demons born out of vanity. They're corrupted forms of self-definition that make us deny others. To deny is to subtract. The person falls into the illusion that they can stand out by erasing someone else. This kind of

120 *Panic syndrome* — or panic disorder (episodic paroxysmal anxiety) — is a psychological condition in which a person experiences sudden spikes of anxiety, full of feelings of fear and despair, together with physical symptoms. During these episodes the person may feel as if they're going to die, lose control of themselves, or go insane.

psychological denial is what shapes what we call the negative ego. The negative ego is an *Ego* that denies — a personality built out of our vanities. But it's only a shadow, an inverted projection of who we really are, a sub-personality living inside us.

(23rd) It's hard for us to recognize when vanity becomes unhealthy, because an ego ruled by arrogance will always praise its own traits. And that feels good. But at the same time, it tends to destroy whatever is different, just to derive more pleasure from itself. In reality, that comes from insecurity — it keeps us defensive against others. The problem is, that's not a healthy defense. It pushes us to become harmful without guaranteeing we will avoid harm.

(24th) If someone manages to avoid sick vanity, jealousy, and envy, they're avoiding a whole set of negative patterns. These feelings are chemical processes, which means they literally shape our bodies. A lack of mental discipline can create negative conditioning, even if a person never speaks about their bad feelings and just holds onto them quietly. In the end, those conditionings merge into their personality.

(25th) Take a simple example to show the difference between pride, sick vanity, and the negative ego. Imagine a group of people cleaning out a fridge. The person driven by pride might look at the job and say: "I did a great job cleaning this fridge — I'm good at this! Look, this spot was stained and now it's shining! Even this logo was hidden before!" In that case, the object — the fridge — is what's being seen.

(26th) The vain one, after the same task, might say: "I did a great job cleaning this fridge — I'm good at this! Whenever I take something on, I stand out. I pay attention to details!" and so on, continuing to speak only about themselves. The vain person stops seeing the object or the others. They act this way because they need to keep defining and recognizing themselves.

(27th) Now, if the one cleaning is dominated by the negative ego, they might say: "I did a great job cleaning this fridge — I'm good at this! If it weren't for me, who knows what would've happened to this piece of junk? It smelled awful! Nobody even wanted to use it anymore!" The negative ego, in this case, downplays others by subtracting their positive traits and highlighting only the negatives.

(28th) And if the ego is even sicker, the person might say: "Yeah, I cleaned this junk, but I'm not good at it anymore! Because before, I used to clean happily, but now, I clean with sadness!" Here, the negative ego subtracts even the person's own positive traits. Affection is replaced with rejection and self-deprecation. The negative ego works against faith in oneself and in others.

(29th) Some religious people, for instance, carry a kind of faith in God that's actually negative, because it weakens their faith in themselves. And that kind of inner faith is just as necessary.

(30th) A lack of personal faith is, in many ways, the same as indignity. The truth is, shame for bad behavior — a feeling of indignity — and pride for good behavior — a feeling of dignity — are both important references for us. But beyond what pushes us toward one or the other, human beings need to feel worthy if they want to give true meaning to their lives. And by the way, we shouldn't confuse humility with humiliation. Humility is necessary, but humiliation should be avoided.

(31st) Humility and faith in oneself aren't opposite feelings — they complement each other. Humility is also important for us because it keeps vanity in check. A lack of humility leads us into unhealthy vanity and a destructive ego. Without humility, we get stuck on

ourselves and stop progressing, because we stop seeing greater truths — and we stop seeing others.

(32nd) True humility comes from recognizing that we are small before higher truths. It makes us more balanced in relation to the whole and keeps us from idolizing ourselves. After all, there will always be someone better than us, and we need to be ready to submit and be obedient to the greater truths (God), which can reveal themselves through anyone.

(33rd) The kind of pride we should have is humble pride — without becoming attached to our qualities, which is when we become vain. It's a pride reflected in the joy of having something good without letting it make us harmful.

(34th) These issues, which may seem small, are psychological battles we need to face for our balance, and they take happen at the level of meaning.

(35th) Another important point for our inner communication is feedback. In fact, feedback is essential in communication in general.

(36th) Take a musician, for example, who tests the feedback system of the venue before a performance. That act is essential, because musical notes can't have their tones altered, or the show falls apart. The sounds need to keep their exact proportion with each other. Since conditions are always changing, instruments always need tuning and testing by the musician before an orchestra plays, checking how the sound is received and whether it's clear. That's how it is with us too, when it comes to the meaning of words. We always need feedback to make sure meaning is being understood.

(37th) We constantly need to form conclusions, and feedback is essential for that. That's why we test our words to check for errors or success. If we say a word and the listener doesn't understand it, we struggle to complete our line of reasoning. That's why human evolution is collective, even though salvation is individual. We need others to even check our own understanding.

(38th) The need to understand can drive us to exhaust all our resources. That's why it is one of the main targets of sabotage in the construction of the Tower of Babel. We must understand each other in order to make ourselves understood.

(39th) So we should always search for the deepest possible understanding of facts, so that we don't lose that understanding at the next stage. Our evolution is directly tied to the evolution of our language and our ability to read reality. Using positive and precise words helps simplify this journey and lights up our minds.

(40th) Words have power! But don't forget, their greatest power is over the speaker. That's why the search for the right words and true understanding must never end.



Images II

Below, two clippings from the Jornal do Brasil of May 20, 1967. On page 4 of the automobile section, we find news about the production of electric cars; and on page 8 of the main section, there's a report about the withdrawal of UN forces that were easing conflicts between Arabs and Jews. Both stories repeat themselves in today's world — with electric cars still not popular and with no definitive solution to the battery problem. All this shows that we are still in the same phase.

Below, *Jornal do Brasil* on May 20, 1967, announces the withdrawal of UN forces that were easing the conflicts between Arabs and Jews.
Reference - DINES, Alberto (ed.). 'UN dissolves its forces, and tension between Arabs and Jews worsens.' *Jornal do Brasil*, 1st section, p. 8. Rio de Janeiro: May 20, 1967.



Electric cars impress U.S. Senators

4 — Cad. de Automóveis — Jornal do Brasil, sábado, 20-5-67

Carros elétricos impressionam Senadores americanos

Para o espectador casual, parecia um sortimento estranho de automóveis, caminhões, abertos e fechados, e motocicletas. Os mais informados, porém, sabiam tratar-se da primeira exposição de veículos elétricos da História. Mas para os Senadores Warren Magnuson (democrata, de Washington) e Edmund Muskie (democrata, Maine) foi uma tentativa séria de investigar as condições da indústria de carros elétricos e determinar qual o papel do Govêrno federal na aceleração de sua tecnologia.

Tudo isso aconteceu na abertura de uma investigação, no Senado, sôbre veículos elétricos, estimulada pela campanha contra a poluição do ar. A Comissão de Comércio, presidida pelo Senador Magnuson, e a subcomissão de Muskie, sôbre contrôle da poluição, estão estudando dois projetos de lei que determinam uma verba de 15.5 milhões de dólares para subsídio e coordenação da pesquisa sôbre carros elétricos. Cêrca de 10.5 milhões irão para o Departamento de Transporte e cinco milhões para o Departamento de Saúde, Educação e Bem-Estar.

POTENCIAL

Pouco antes da investigação, a Comissão Federal de Energia calculou que as vendas anuais de veículos elétricos poderão atingir de 1.5 a dois milhões de dólares em 1980, e de três a quatro milhões, em 1985. No momento, segundo o relatório da Comissão Federal de Energia, há um mercado em potencial para 20 milhões de carros elétricos.

Isso e mais a atmosfera carregada de publicidade atraiu fabricantes de baterias, grupos de aparelhos elétricos e fabricantes de motores elétricos a somarem seus esforços em favor dos veículos elétricos, com Detroit ou independentemente.

A ajuda do Govêrno federal é entretanto questão aberta. Afirma Alan S. Boyd, Secretário de Transporte: "Ainda não estou preparado para definir o papel do Govêrno federal no desenvolvimento do carro elétrico. No momento não deve ainda assumir o encargo de financiar o desenvolvimento de veículos elétricos, pois a indústria automobilística tem responsabilidade inicial na pesquisa."

Muskie, entretanto, põe dúvidas quanto a estar a indústria automobilística agindo "com urgência suficiente" na questão dos veículos com propulsão elétrica.

PRIMEIROS PASSOS

Dean Coston, Subsecretário de Saúde, Educação e Bem-Estar, não acredita na necessidade de financiamento imediato por parte do Govêrno federal mas revelou que seu departamento vai assinar com Artur D. Little, um contrato de 75 000 dólares e um outro de 45 000 dólares com o Batelle Memorial Institute, para estudo de veículos elétricos e não-elétricos, como solução para o problema da poluição do ar.

Pondo de lado o financiamento federal, sérios problemas técnicos ainda precisam ser resolvidos, principalmente a criação de uma bateria de pêso leve e alto poder, que possa ser fàcilmente recarregada.

Os dois principais contendores nesse ponto parecem ser a bateria de sódio e enxofre, da Ford, e a bateria de zinco-ar, tentada pela General Dynamics, nos laboratórios de Lee-sona Moos.

A exposição incluí um Renault equipado com baterias de prata-zinco, de fabricação da Yardney Electric Corp; outro Renault equipado com células de chumbo-zinco, da Electric Storage Battery Co; um Corvair de propulsão a bateria; um caminhão fechado construído pela General Motors e com propulsão a combustível e célula; e uma motocicleta com célula de combustível, construída pela Union Carbide. A célula de combustível, por ser mais complicada do que a bateria, não é considerada boa solução para veículos de uso diário.



UN dissolves its force and tension between Arabs and Jews worsens

Nasser declares military zone at UAR border with Israel

Israel predicts world war if it is attacked by Arabs

1º Cad., Jornal do Brasil, sábado, 20-5-67

Fôrças em confronto no Levante

ONU dissolve sua fôrça e tensão entre árabes e judeus se agrava

Nasser declara zona militar fronteira da RAU com Israel

Israel prevê guerra mundial se fôr atacado pelos árabes

Below, a news piece also from the *Jornal do Brasil*, dated January 5, 1971, announcing the production of another 199 electric car models in Japan. [121].



SIL ☐ Rio de Janeiro, têrça-feira, 5 de janeiro de 1971 ☐ PÁGINA 7

DO JEITO QUE O MUNDO VAI

Elétrico para o centro

O Salão Internacional do Motor em Tóquio apresentou êste ano 199 modelos novos de carros esporte, numa exposição da qual participaram 33 fabricantes estrangeiros. O Salão contou com uma seção especial dedicada à segurança e à contaminação, demonstrando o interêsse dos fabricantes em combater os dois principais males do automobilismo.

Na foto, um pequeno carro elétrico de fabricação japonêsa. O carro elétrico, de fácil manejo e sem nenhum problema de poluição do ar, tem despertado interêsse crescente, podendo vir a ser a solução ideal para os problemas de trânsito urbano. (Foto EFE)

In the next section, newspaper images with a contemporary report on the Miracle of Fátima. In 1917, three mediums, Lúcia (ten years old), Francisco (nine), and Jacinta (seven), together communicated with a woman who claimed to be from Heaven. The woman seen by the mediums identified herself as the Mother of Jesus Christ. Among the three, The two youngest departed from apparently natural causes in 1919 and 1920. The eldest, Lúcia, was soon after, in 1921, admitted to the Asilo do Vilar, a school, where she lived in seclusion until 2005, when she passed away. Adapted translation — copy of the original image contained in the Portuguese edition.

[121] Available at: https://news.google.com/newspapers?nid=0qX8s2k1IRwC&dat=19920614&b_mode=2



The people kneel, looking upward

Supernatural manifestations occurred without fear that the bad weather would diminish their splendor and grandeur.

I saw that discouragement did not invade the *souls*, that confidence remained alive and burning despite unexpected setbacks; that the compostura of the crowd—mostly composed of peasants—was perfect; and that the children, believed to be privileged, were received with the deepest affection by that same people who knelt, uncovered their heads, and prayed at their command, as the hour of the "miracle" appreached — the hour of the visible sign, the mystical and longed-for moment of contact between Heaven and Earth.

And just when I thought I could see nothing more impressive than that slow-moving but peaceful crowd, driven by the same obsessive idea and moved by the same powerful longing, what did I still see on the moor of Fatima that was truly strange?



The three children who said the Virgin spoke to them.

The rain, at the foretold hour, ceaseed to fall; the dense mass of clouds broke apart, and the sun—a disk of pale silver—appeared at its zenith and began to dance in a wild and convulsive motion. Many people imagined it as a serpentine dance, with such beautiful and dazzling colors that successively cloaked the surface of the sun...

A miracle? As the people shouted?
A natural phenomenon? As the scholars say?

I do not concern myself now with knowing, but only in affirming what I saw...

The rest is up to science and the Church.

— Avelino de Almeida



The people kneeling and witnessing the miracle (1916)
(Cliche di Benedetii)

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CHAPTER III – THE DOMINATIONISM

> "There are so many ignorant people ruling over intelligent men that sometimes I wonder if stupidity is a science" (a quote attributed to António Aleixo, Portuguese poet; the word "dumb" was replaced with "ignorant people").

(1st) "Dominationism" is a word made by joining the root of "domination" with the suffix "-ism," which usually means a belief system or obsession. Dominationism is about unhealthy forms of domination — because not all control is bad. Actually, we always need some kind of structure, and that includes having a certain level of control over situations.

(2nd) This ideology is built on the belief that there always has to be one who dominates and one who obeys. It doesn't accept equality or autonomy between people. It's the ideology of the antichrist era. It's part of the confusion we're living in — our modern-day Tower of Babel — because it's based on lies. And it's been behind slavery in every time period.

(3rd) This way of thinking twists how rules are applied — turning justice into favoritism. It creates imbalance, and that should simply be seen as just another word for failure. The dominationist takes rights and resources for themselves, like someone splitting a cake and keeping the whole thing. Meanwhile, a wise leader — someone who's not out to exploit — tries to share in a way that increases value for everyone.

(4th) "Contradominationism" is the opposite. It's the idea that stands against dominationism — just like the prefix "contra-" means in Portuguese. That's where we stand. The "awakening of the giant" in this book's title is about helping the mystical body of those who want good to become aware — and that body is massive. That includes Christians, because true Christianity is liberating and contradominationist. But right now, most people practice it loosely, without being fully conscious of it. Finally, this book is a gospel — because I'm retelling the life of Jesus while pointing out flaws in the traditional Gospels and trying to explain them logically. I believe this is my mission, because, like Paul of Tarsus[122], I also had encounters with Jesus.

(5th) Dominationism feeds the illusion that some people are "more" and others are "less." It even works to make people worse, just to label them as inferior. It's an inferior ideology that promotes inferior ideas — just to control bodies and entire societies, taking from people what should never be taken: what's essential to who they are.

(6th) The dominationist mindset works like a math formula that turns every result negative. That's why ignorance ends up being promoted as a lifestyle — and it's directly linked to stupidity. Just look at how characters in media and movies are portrayed with idiotic traits — and then people start repeating that behavior. They even go around calling

[122] **Paul of Tarsus** (5-67) — also known as the Apostle Paul, was the first to systematically persecute Christians and later became one of the greatest promoters of Christianity. He encountered Jesus Christ only after His resurrection, in an appearance as Paul was on his way to the city of Damascus.

themselves idiots. And sure, that word could just mean someone with unique or different traits — but the way it's used now? It's offensive and blasphemous when used to insult human intelligence.

(7th) The word "dumb," like "idiot," has been thrown around and watered down in the media. But both carry the same issue — because claiming someone lacks human intelligence is an offense against the Holy Spirit, who is the very source of our intelligence.

(8th) The Holy Spirit drives out demons by restoring a person's intelligence. So when you insult someone's intellect or complain about what seems like chance, you're actually insulting God — because our intelligence reflects Him, and nothing happens without His permission. That doesn't mean we shouldn't confront harmful behavior. But when our efforts don't bring the outcome we want, we need to understand there's a greater logic at work.

(9th) If you don't believe in the Creator, consider this: when we insult human intelligence or complain about reality, our highest inner command turns against us — because we've turned against it. Developing intelligence is our job, and denying someone else's intellect or the reality we live in blocks that growth. We need to engage with all kinds of thinking and accept reality in order to face challenges — not just get stuck in insults and complaints.

(10th) The ideology of unhealthy domination — dominationism — tries to frame slavery as something noble. Under this mindset, the one being dominated often ends up surrounded by dominationists, much like wild animals trapped and caged by humans.

(11th) In dominationism, choices are made based on power, not merit. That often leads to decisions that are less logical and less intelligent. As a result, evil becomes the dominant trend — not because it works, but because it was forced into place by isolated opinions, not collective wisdom. That wouldn't happen if the chosen path had actually been tested and shown to work for everyone.

(12th) Real dialogue with society puts truth to the test — because the moment people start applying it, its flaws or gaps become visible. If something's inefficient or illogical, it won't hold up under language and reason.

(13th) Through honest dialogue, the mechanics of the universe start leaning toward wisdom — because conversation raises our thoughts and makes people smarter. It's a progressive process, as long as it isn't shut down. The broader your framework of reasoning, the more mental space you have for ideas to move around. Words expand that space naturally — just using them helps expand understanding.

(14th) The song *Sonho de um sonho (Dream of a dream)* by Martinho da Vila shows the presence of deeper, more subliminal layers in our thinking — through a kind of dream within a dream.

Dream of a dream
(Martinho da Vila - Rodolpho – Graúna - 1997)

I dreamed
That I was dreaming a dreamed dream
The dream of a dream
Magnetized
Open minds
No silent lips
Youth alert
Winged beings
My dream
I dreamed that I was dreaming
I dreamed

That I was the king who ruled as a common being
I was one for thousands, thousands for one
Like free rays crossing the skies
Engaging with the universe
Clearing the heat haze
Alas for me
Alas for me, I hardly dreamed
In the clarity of the mirror, I only saw clean things
Like a round moon shining on the tree tops
A smile without fury, between defendant and judge
Mercy and tenderness for the sake of confinement
A prison without torture, happy innocence
Oh my God
A false dream that I dreamed
Alas for me
I dreamed that I didn't dream
But I dreamed

(15th) That dream reflects a form of wisdom expressed through society itself — the one foretold in the prophecy of the Red Phoenix. The dream that Martinho da Vila represents points to access to deeper layers of consciousness that used to be unconscious — usually unexplored because they were erased by lies.

(16th) The more words you know, the more your mind expands — because you've got more building blocks to think with. That only doesn't apply if the person is just a repeater — someone who repeats other people's words but doesn't own any of them.

(17th) On the other hand, people shrink their own capacity when they assume they're talking to someone beneath them. That kind of mindset leads to personal decay — because your behavior starts following that perception. And dominationism encourages exactly that kind of thinking.

(18th) A person's ability to evolve isn't about overpowering others — it's about overcoming oneself.

(19th) Dominationism, by forcing behavior, holds back the evolution of the cultural mind because it runs on inverted logic. It's basically the science of stupidity — fighting against expanded intelligence by putting leaders with the least capacity in charge. That way, even people with broader minds end up just repeating the words of those with smaller ones, dragging down everyone's intellectual level.

(20th) Within the individual psyche, the same process we see in the cultural ego takes place: our conscious mind suppresses the unconscious with lies and control. Without that, maybe our dreams wouldn't have such a mysterious appearance. That dreamlike mystery comes from inner conflict. The mystical atmosphere of dreams is built out of our inner demons — the ones that fight us to block the messages our unconscious is trying to send[123].

[123] Dreams can be spiritual experiences, as well as reflections of a psychological cleansing performed by our bodies, among other things.

(21st) For example, when we decode the meaning of recurring nightmares, it clears up a blocked channel — and the nightmares stop. In those cases, our unconscious is insisting on getting a message through. Small changes in recurring dreams often point to huge transformations in the dreamer's life. And when the nightmare finally ends, it means one of those inner demons has been undone, freeing the channel.

(22nd) Dominationism works by consciously creating terror, leaving our minds wide open to nightmares — even when we're awake. That's why they stay in conflict.

(23rd) While the growth of intelligence brings unconscious layers into awareness, dominationism does the opposite — it pushes more and more material into the unconscious. Lies have to grow to stay hidden, which pushes truth into deeper mental levels, reducing it to little more than a vague impression — far away from certainty.

(24th) Corporatism[124] is a clear example of how dominationism works. The dominationist is both a collaborator and a hostage at the same time. At one moment, he thinks he's in control; the next, he's bowing to someone "above" him. So anyone caught in this web is always dominated — even when they believe they're the ones dominating.

(25th) Of course, sometimes lies are necessary. Like telling children: "If the thief comes, don't say where the gold is." We all need to tell a few lies from time to time to avoid a kind of "psychological nakedness." And sometimes what robs us of honor isn't a lie but an excess of truth — because not everything needs to be revealed. But the line between a code of honor and a law of silence is a thin one. In the first, lying defends you, an exercise of regular rights. In the second, silence is forced by oppression.

(26th) Public offices are good examples of where you can clearly see the exercise of power — whether it's done honestly or dishonestly, individually or systemically. In those places, every action has to be authorized by law before it can be carried out.

(27th) Asset seizure[125]— when the courts take someone's property to pay off debts — is a good example of when information has to stay confidential. If the owner knows in advance, they might hide the asset, blocking the process. In that case, silence is a proper use of power, a code of honor. If the reasons for the seizure are legitimate, the legal process plays out as administration of justice — not dominationism.

(28th) Legality is easy to check. But on the negative side, court staff and interns often get hit with workplace bullying — they're overloaded with work just to make up for the low performance of protected employees, managers, and even judges. That's dominationism in action.

(29th) When I saw it happen to one woman, while she was going through that harassment — and even after — everyone around her acted like nothing was wrong. Worse, the coworkers started treating her the same way her boss did, repeating his degrading behavior, encouraging the bullying, and getting favors in return. There was no sense of solidarity. Anyone could turn out to be an enemy. Thus, there was a law of silence.

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[124] *Corporatism* — here refers to an association that absorbs the interests of its member participants.

[125] Article 831 of Law 13.105/2015 – *Civil Procedure Code (Brazil):* — "Article 831. The attachment shall fall on as many assets as are necessary to cover the updated principal, interest, costs, and attorney's fees." Available at: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2015/lei/l13105.htm.

(30th) Dominationists always operate in groups. They need each other to keep the lie going. The law of silence is there to isolate and control people. But if someone breaks that code and joins forces with others, suddenly their behavior becomes a threat. It can't be controlled anymore. Jesus, for example, was never aggressive — all He did was break the silence. But even that was enough to make the system turn on Him. This is why this book is full of precautions from the beginning.

(31st) Mikhail Bakhtin, when he criticized the system of domination in his early books, had to publish under the names of two of his students — likely due to editors' demands for changes. The students whose names appeared on those books — Volochinov and Medvedev — vanished shortly after. I can't say for sure they were murdered, because there's no hard proof. But that's the point. There never would be. The system evolved to make the evidence disappear. That's how it operates. For a long time now, it's been making sure its anonymous victims never become known martyrs.

(32nd) In Brazil's 1964 military dictatorship, for instance, everything points to the military working to silence the population and hide changes in the system of domination. And today, there's a massive web of corruption and criminal operations tied to international governments — a scheme that gained traction back then. This gives us a clue about the purpose behind the dictatorship's massacre: to erase knowledge — not just from libraries, but from people. This was done to impose a law of silence, just like what happened in the Middle Ages.

(33rd) It would be naïve to think I'm not at risk because of this book. I'm calling out a system that's been in place for decades — and still hides in plain sight. But even so, all of it is fragile. A single awakening of consciousness could tear it down. And that's what I'm trying to do — by breaking the law of silence.

(34th) In Brazil today, the silence around widespread systemic oppression runs so deep that it almost feels like it doesn't even exist. Abuses against the population are out in the open — and hardly anyone reacts, because very few even know their rights. And those who do often realize there's no point in acting. After all, the police are focused solely on the war on drugs — they don't protect citizens, they go after them. The entire state apparatus and its affiliated institutions feels like it's against us, leaving us exposed to all kinds of social risks.

(35th) A lot of this abuse comes from corporations — cold, unfeeling machines when it comes to human beings — and from foreigners — who couldn't care less about the people of this country.

(36th) On top of that, social terrorism keeps people living in fear of new waves of bloody oppression, like what happened under the military regime. That's how dominationists work — indirectly. They scare people into silence, stopping anyone from speaking the truth about the system. And that truth-telling is the only real way out of this mess.

(37th) That's why a big part of our liberation depends on speaking the truth — making space for our society to form a healthy, shared understanding. Because good reflects intelligent reasoning — while evil is just a bad idea. And getting clarity through concepts is key if we want to build that collective awareness.

(38th) Take the word "ignorant", for example. If people don't understand what it really means, they get mentally lost — stuck in simplistic ways of thinking that block logical

thinking. Ignorance has to do with not having the right concepts. And that leads to bad decisions and poor results.

(39th) In Brazil, the word ignorant often gets used to mean "angry," and that link is important to understand. What's really happening is this: ignorant people don't have the words they need to understand themselves or others in a given situation. That failure in communication makes them lash out.

(40th) When people can't communicate properly, they get aggressive because their thoughts get stuck inside them, building up tension. What they need is a *catharsis* — basically, a kind of psychological cleansing[126] , a way to release those conflicts. But catharsis is useless unless it's unless it helps organize those conflicts using the right concepts. If we define things clearly, we can prevent conflicts. And if they still come up, we can solve them with precise definitions. That applies both to individuals and to society as a whole.

(41st) When we don't have the right concepts, we start seeing situations as fate or as personal attacks. The whole conflict-generating process is tied directly to ignorance. Without sound concepts, we weaken our very nature as conceptual beings. And if, in a heated outburst, we don't tell the truth — especially under moral condemnation — the mental confusion only gets worse. That's why the main role of a therapist is to help the patient find the right words.

(42nd) The truth is, being ignorant about something is a universal constant of the human condition — and it's not an insult. Nobody can know everything. Every class, every field, every level of education has its blind spots. Whether it's a homeless person or a mansion owner, everyone has knowledge to share, and everyone is ignorant about something.

(43rd) Those who understand this obvious and necessary natural condition are more sensitive to handling their own ignorance and are aware of the consequences of dealing with the unknown without caution. Not recognizing one's own ignorance means running into problems and getting stuck.

(44th) On the other hand, the dominationist system treats ignorance as an offense and encourages people to despise their ignorance and forcefully impose their understanding. This hinders communication and leads to less intelligent solutions. The phrase, 'You can't make an omelet without breaking a few eggs,' for example, suggests that the ends justify the means. This pushes people to invade others' rights and cause destruction to fulfill their needs — as though necessity justified anything they chose to do.

(45th) In criminal law, the defense of necessity[127] can eliminate criminal liability. But the dominationist system twists that idea for its own gain. It promotes the invasion of rights because chaos gives dominationists more room to abuse. It manipulates people into believing they have needs, so they abuse others easily, thinking they have the right to do so. And often, they don't even realize it's wrong — because they live in an ideological environment where disrespect has been normalized.

(46th) You can see the normalization of rights violations clearly in movies. For example, in a chase scene with a thief, characters knock over food stands, old ladies, baby strollers, women, and more — and all of this carries a much deeper meaning.

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[126] For more definitions of the term, see: https://pt.wikipedia.org/wiki/Catarse.

[127] *Clause I, Article 23, Law 7.209/84 (Brazil).* Available at: planalto.gov.br/ccivil_03/leis/1980-1988/l7209.htm.

(47th) In these movies, ideas are manipulated to turn logic upside down, diminishing deep moral values in favor of superficial and individual ones. Selfish, Selfish, chemical, and carnal desires, and carnal desires are placed above intelligent will — encouraging bad behavior and disrespect. In individualism, nothing is seen except the 'self' being pursued.

(48th) Of course, sometimes people do need to take rough, even primitive measures to defend their rights or protect weaker dependents. After all, those with bad intentions only back off when they know they'll be confronted. That confrontation is what drives the world forward — so it has to exist. Still, we should put ourselves in the other person's shoes and try not to cause harm, or at least cause as little as possible, just as we'd want if the roles were reversed.

(49th) These movies are usually rooted in capitalism and machismo — ideologies that make people numb to waste and oppression. And from within those ideologies, subliminal dominationist ideas take shape, trapping opposition as if there were some fixed, unshakable understanding that would be senseless to challenge.

(50th) Unhealthy domination is constantly evolving to stay hidden. It's built on the idea of control, creating unity through oppression and hostility, which centers power and attention on the dominationist through negative emotions. Many of the difficulties people face in recognizing the truth come from the belief this unhealthy domination is somehow necessary.

(51st) Dominationists enjoy manipulating people as if they were their property, with no free will of their own. Depending on the illusion they hold, they may resort to more dishonest tricks to feel in control when someone disobeys them.

(52nd) For example, a dominationist might give a child a gift just to control one of the parents. Then they convince the parent to punish the child for not taking care of the gift — and later console the child about it. By sowing division and then offering support to both sides, they bind the family to themselves, controlling each one through the other. That's exactly how the system works too.

(53rd) Dominationists try to convince people of the benefits of domination — as in the *The Matrix*. This movie is part of a line of futuristic, post-apocalyptic films that normalize scarcity and deprivation. According to my interpretation, the indirect message is that we are dominated by ideas, yes, but for our own good.

(54th) *Avatar* [128] though following a similar path, pushes us toward liberation instead. It also shows domination through ideas, but this time we get the message that humanity's moral failures — our drive to dominate and take what belongs to others — is what created an insane reality in the first place. On top of that, it makes us question mechanical life inside the system and invites us back to spirituality.

(55th) Control through food shows up in both *The Matrix* and *Avatar*, but in very different ways. In *The Matrix*, characters long for the system's food. In *Avatar*, the main character rejects it, eating only for survival. So, in *The Matrix*, the characters are controlled by their conditioned taste buds — but in *Avatar* they're not.

[128] The USA film released in 2009, produced and directed by James Cameron, was created by Lightstorm and Dune Entertainment. Its distribution was handled by 20th Century Fox.

(56th) Food-based control is one of the most effective forms of domination. Imperialists did it by introducing fast-food chains, through ideas — Ew! — and by selling addictive cookies and sodas. Nowadays, fast food, cookies, and sodas are sometimes criticized for harming health. But society doesn't really respond to this because the population has been hooked on these flavors.

(57th) Addiction — even to certain flavors — is one of many ways to convince people they don't really have free will. And that's basically slavery. Up until now, we've only ever known collective slavery. Some believe that what always existed was just selective slavery. But that mindset makes most people turn a blind eye to the reality of slavery itself.

(58th) The truth is, any system that produces slaves is enslaved as a whole, even if some people don't realize it. Everyone who plays along with such a system is a mental slave. The enslaver, by constantly obeying dominationist rules to act as a foreman, loses his own freedom. He locks himself into controlling the dominated. Psychologically, a foreman is more of a slave to the system than the slave himself, because he lives to imprison — and whoever lives to imprison is always imprisoned[129].

(59th) Wherever there's a dominationist, there's conflict — and maybe even physical aggression. There's always someone willing to do whatever it takes to look like they claim authority they don't actually possess. Because the truth is, no one's better than anyone else.

(60th) Dominationism is a systemic movement, fueled by individual feelings like envy or vanity. Competition can poison the mind. Countries destroy others like envious siblings. However, envy is practiced by individuals, and this has serious consequences, like delaying humanity's progress — because the best is often fought against out of envy.

(61st) Because people so often destroy what is good to allow dishonesty to prevail, our spirituality is still quite underdeveloped, as Jesus suffered the effects of this mentality.

(62nd) And because of this, the world we live in is one of fear, not love, as it's ruled by fear. People idolize this feeling. When we say we act out of love, we are often ridiculed, but if we claim we act out of fear, we are supported. However, as we've argued from the beginning of this book, the true God is a God of love — not fear.

(63rd) By believing in wrong concepts, we cause destruction in our lives and cowardly blame God. Because of this false concept of God, humans struggle to understand that it's unnecessary to repay evil with suffering. The true God offers justice and even softens the consequences of our mistakes if we pay our debts with love — through dedication or charity. We can even neutralize the harm we've received by doing ourselves some personal good.

(64th) Collective thought affects us because our minds work like they're part of a massive tide — sending out and receiving waves, like currents. I believe the Holy Spirit is that great tide, because He's the divine force from which human intelligence flows. But there's also the negative cultural ego — a current created by unhealthy domination — that pulls us away from higher intelligence. Blasphemies, for instance, pull us away from spirituality. That's why we have to avoid them.

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[129] BIBLE, *Revelation* 13:10 — " If any man sends others into prison, into prison he will go: if any man puts to death with the sword, with the sword will he be put to death. Here is the quiet strength and the faith of the saints."

(65th) The Holy Spirit is not just a spirit. He is the ultimate psychic emanation of God that unites our minds — when united with God, we become united with one another. Emmanuel, Chico Xavier's mentor, describes Pentecost[130] in his works, but he doesn't fully understand what the Holy Spirit is, just as most religious people don't. True common sense tends to be drawn toward the Holy Spirit because He is greater. However, since the system offers false ideas to maintain domination, a false common sense forms, leading minds toward the negative ego.

(66th) Even though it's false, common sense still creates a huge mental current — like a powerful flow of collective thought that affects the whole population. And it's hard for one person alone to go against it. It's powerful because it acts as a kind of reference point for us humans. Common sense is the dictionary — it translates and defines the code we all use. Without it, we lose the content and meaning of what's in our minds. We also lose stability.

(67th) As conceptual beings, we need a shared sense of meaning. And dominationism uses that against us. It tricks the cultural mind into feeling "stable" through insensitivity. But insensitivity only *looks* like balance because in both states, the ideas seem to stop moving.

(68th) Concepts are actually always in motion. But they feel still to us, because we're looking at them from inside the group where they've stabilized. It's like when you're on a train moving at the same speed and in the same direction as the one next to you — everything feels still, even though you're moving. That's what happens when words fit within a shared understanding: they feel sharp and precise, like they only have one meaning — no room for doubt. So they seem frozen.

(69th) When someone is banished from that shared understanding — for breaking the silence or going against the system — they pay a heavy price. It's like they're being cut off from sanity itself. They lose their reference points. The code becomes imprecise, but their mind still needs clarity. And when we don't get confirmation in our communication with others, we start to feel that breakdown happening.

(70th) Our understanding of the world is part of our identity, and that's why losing it causes us to suffer. Sometimes the instability caused by a lack of feedback can create a feeling of being wrong, and if it's too overwhelming, it can push us into an obsessive search for certainty. This leads to a flood of ideas with similar meanings as we try to find the right words — trying to force the words to make sense.

(71st) That flood of free associations can spiral into something called *Accelerated Thought Syndrome*[131] — where you're thinking so fast, asking so many unanswered questions, that you lose track of even what you were asking in the first place. Your doubts multiply. Your memory can't keep up with all the new thoughts. So in the end,

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[130] BIBLE, *Acts* 2:1-3 — "And when the day of Pentecost was come, they were all together in one place.
And suddenly there came from heaven a sound like the rushing of a violent wind, and all the house where they were was full of it.And they saw tongues, like flames of fire, coming to rest on every one of them.".

[131] *The Accelerated Thought Syndrome* (ATS) — is a psychological condition identified by Augusto Cury (Jorge Augusto Cury, a Brazilian psychiatrist, professor, and world-renowned author of the Theory of Multifocal Intelligence). It is characterized by a state where the mind is constantly flooded with thoughts while awake, increasing anxiety, attention deficiency, and causing physical and mental health deterioration.

it becomes a dead-end process, even though it may seem intelligent. The best thing you can do is avoid falling into that cycle[132].

(72nd) The suggestions used by the system in social communication — the ones we talked about in the last chapter — are an example of subliminal thoughts being planted into the code without any kind of confirmation. They take out the words that would be easy targets for critics, which makes ideas harder to handle because they become vague and imprecise.

(73rd) That vagueness leads people into endless arguments and contradictions — because they can't find the right words. So even though, in theory, debates should help guide the cultural mind toward a better shared understanding and bring stability, what actually happens is the opposite: the debates just recreate a state of mental confusion, similar to Accelerated Thought Syndrome. Shallow and fruitless opinions keep the cultural mind unstable — like it's going mad.

(74th) When common sense finally sets in, what used to be debated becomes unifying — as long as people are really searching for truth, and not just trying to push opinions. And to do that, we have to understand: truth is absolute. If it weren't, we wouldn't be able to agree on anything — not even on language. One person could say "pancreas" and the other would think they meant "liver." *Understanding* is relative — truth isn't.

(75th) The ideology of domination works in the opposite direction — it breaks down shared understanding by flooding people with conflicting information. That drives them into hostile arguments that isolate them into ideological bubbles. It's the Tower of Babel effect. Just look around at how many useless arguments are going on. And how weird it is that opposition and contradiction — things that should be part of a constructive search — have become the norm, not the exception. Do we really never reach common ground? Is there nothing we can point to and say, "This — we agree on"?

(76th) To make that chaos even worse in the cultural mind, the system pushes people to be reactive — using public figures and characters who model that kind of behavior. One of the reasons it does this is because reactive people are easier to control. Someone who *acts* is guided by their own will. Someone who *reacts* is just responding to an outside trigger. That's why reaction-based emotions — like outrage, for example — tend to create social conflict and should be avoided.

(77th) When reactions take over, people stop listening. These days, it's common for someone to start replying with a quick "no" — cutting off the conversation before they've even thought about what was said. I try to teach people to use "no" in the right way: fast, yes — but thoughtful, not impulsive.

(78th) Because of how the system operates, those thoughtless, biological reactions are getting stronger. People are in such a rush not to waste time that they're becoming more superficial — and drifting further away from honest conversations. The more instant our communication gets, the less willing we are to slow down and talk things through. So we don't reach real conclusions. This process, besides reducing reasoning capacity, tends to make people psychologically deaf and mute — dividing everyone.

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[132] In Chapter XII — *Depression and the Manufacturing of Diseases* — I propose psychological exercises to control anxiety, which begin with the act of slowing down the acceleration of thought.

(79th) On top of all that, in the dominationist ideology, contradiction, opposition, and conflict are the rule — because the fight for power never stops. It gets even worse with those knee-jerk reactions, because everyone starts acting like they're above everyone else, holding imagined authority to tear each other down. And this keeps going indefinitely — because people have bought into a fake version of common sense, one that's held together by a crowd of reactive minds.

(80th) This fake common sense gets built by the dominationists through polarized debates where they steer the outcome — always in favor of the few, unlike real common sense. In this version, people end up accepting violations of their rights, undermining security in relationships. It's even shaped by the words that are used, making the system's action invisible — and giving it permission to abuse.

(81st) The power they hold over people is directly tied to stripping away their will — which is a mental act. That's why the system tries to define even your thoughts. If the phrase "I think, therefore I am"[133] is true, then so is this: we are what we think. And while we're the ones doing the thinking, most people can't control their own thoughts. Without autonomous thoughts, we can't have autonomous actions either.

(82nd) On the other hand, knowledge — real understanding — gives us the power to act. And it's not just about collecting information. Logic and reasoning often do more to lead someone to wisdom. After all, the world is out there to be seen. But we've all got to be careful with what we handle — because even a little ignorance can mess everything up.

(83rd) Wrong concepts, spread to conceal knowledge, don't just lead to social conflict — they push them toward bad decisions too. It's as if, in a genetic selection process, the worst option was always chosen instead of the best — simply because dominationists profit from losses and defeats.

(84th) That's why dominationists like to put people with limited judgment in charge — people who spread division through lies, rule with one voice, and never question orders. They try to drag everyone down into a shallow existence ruled by the flesh — when the only way we win is by rising above it. They build invisible fences around human intelligence, blocking sound concepts — the kind that help us grow — and replacing them with false ones that shrink us.

(85th) If dominationists ever managed to make that degradation permanent, humans would be like livestock — trapped and controlled by predators. But their victory is never secure. It takes nonstop effort to keep people down, because the force of evolution is stronger than anything they can throw at it. It can't be stopped. We all teach, and at the same time, we all have something to learn from everyone.

(86th) Dominationists reduce concepts to control people and whole populations. In Brazil, for example, the way people see their own culture was reshaped — leaving them easier to control, since they lost a positive identity. Our culture lost its value in our eyes. And that was a move by the imperialists, through the media.

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[133] *Cogito, ergo sum* (literal translation: "I think, therefore I am") — is a phrase by René Descartes, a philosopher, physicist, and mathematician who lived in the 17th century. He revolutionized philosophy and science during his time, and his work remains influential to this day.

(87th) Up until the 1960s — and just before the military coup — Brazilian identity was tied to a kind of authentic hedonism. Songs like *Aquarela do Brasil*[134] praised the country's natural beauty as being filled with extraordinary colors, rich in fauna and flora. At the same time, Carmen Miranda's[135] image and recordings spread a tropical version of Brazil to the world — a land of abundant, diverse fruits.

(88th) In film, Disney's character *Zé Carioca*[136] projected a positive image of Brazil. In *Saludos Amigos*[137] — which featured *Aquarela do Brasil* and a tribute to Carmen Miranda — Zé was portrayed as a Brazilian with no money living a full, paradise-like life. But this portrayal was part of a broader strategy of psychological influence designed to win Brazil over to the United States — the so-called "Good Neighbor Policy." In the comics, the narrative went even further, reinforcing the trickster stereotype — suggesting that Brazil's hedonistic identity would be confused with laziness and dishonesty.

(89th) Then came the military regime, and Brazilian culture was violently silenced — censored and attacked by the state. In response, people took to the streets in massive protests. Despite the violence of the military regime[138] , protesters held on to moral clarity and showed solidarity with one another. But meanwhile, the media and film industries worked to destroy that image — attacking Brazilian honesty and decency until people started to believe they were fundamentally corrupt.

(90th) After that, the Brazilian people were subjected to a process of miseducation — one that stripped away their humanity. This made it easier for dominationists to justify treating them with contempt, based on a manufactured consensus that Brazilians were always acting in bad faith.

(91st) Now we're living through a full-blown inversion of values — because lies are applied to everything. The system runs against everything it's supposed to protect, following a logic of "destroy to profit." Lawyers keep their clients tangled in lawsuits or behind bars. Schools make learning harder. Medicine worsens the illness. The police cover up crime. Religion condemns instead of freeing. And the Brazilian government — which should be building the country — ends up working toward its collapse.

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[134] *Aquarela do Brasil* — is one of the most popular Brazilian songs of all time, written by the composer Ary Barroso from Minas Gerais in 1939. The samba was first recorded by his partner Francisco Alves and has since been re-recorded by numerous artists, from Carmen Miranda, Frank Sinatra, João Gilberto, Tom Jobim, Caetano Veloso, Tim Maia, Gal Costa, Erasmo Carlos, to Elis Regina and many others up to the present day. *Aquarela do Brasil* became a landmark for Brazilian music, practically turning into a musical postcard of Brazil.

[135] **Maria do Carmo Miranda da Cunha**, known as **Carmen Miranda** — was a Portuguese singer and actress who moved to Brazil when she was ten months old. Her artistic career spanned Brazil and the United States from the 1930s to the 1950s. She worked in radio, theater, cinema, and television. Carmen Miranda became an icon and a symbol of Brazil abroad.
Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Carmen_Miranda.

[136] Images III, page 101 — *Zé Carioca* — is an anthropomorphic parrot cartoon character created by the Walt Disney Company. He was introduced in the 1942 film Saludos Amigos, portrayed as a stylish Brazilian parrot who takes Donald Duck on a tour of Rio de Janeiro.

[137] *Alô, Amigos (*or *Saludos Amigos)* — was an animated film produced by Walt Disney in 1942, where Brazil was depicted and praised for diplomatic purposes. As a result, this animation was referred to as part of the "Good Neighbor Policy." However, the film went far beyond its diplomatic intentions and became an excellent record of Brazilian culture. Today, while the U.S. may attempt to diminish our cultural identity, they themselves immortalized it through this movie.

[138] Images XV, page 434.

(92nd) The Brazilian government is used by imperialists to serve their business interests and those of foreign governments at the expense of its own people. This control is first imposed through brute force, then solidified ideologically — so that domination feels natural once resistance has been broken.

(93rd) The military dictatorship in Brazil marked the moment when mass media began to be used against the people — to strip them of their dignity. While violence was enforced on the ground, so-called "educational campaigns" spread subliminal messages aimed at dismantling Brazil's joyful, hedonistic spirit. Characters like *Sujismundo*[139]— under the pretense of teaching hygiene and good manners (which, to be fair, were valid) — portrayed our rivers as polluted, even when the setting was clearly rural. But in reality, even today, Brazil still has countless rivers lined with riparian forests — which help keep the waters clean and safe for swimming.

(94th) In the same way, fruits were constantly linked with garbage. Countless films and broadcasts showed people slipping on banana peels, turning fruit into a running joke. Ironically, bananas were the most promoted fruit by Carmen Miranda herself, through the song *Yes, Nós Temos Bananas*[140]. Even in comic books, fruits were drawn lying on trash heaps — as if they *were* trash.

(95th) Alongside *Sugismundo*, there were also campaigns featuring a character named *Gastonildo* — but I couldn't find any trace of him online. His absence from the internet feels suspicious, almost as if there's been an effort to erase or hide him[141]. That's why I made sure to document the one digital place where I found even a remote reference to him. Below is a summary of jingles 1, 2, and 3 by Roberto Engel[142].

Gastonildo wastes water easily,
Washing his car with a hose, no problem.
Use a bucket, use your head, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Brushes his teeth with the faucet running, no problem.
Turn off the faucet and open your eyes, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Takes a bath for more than half an hour, no problem.
Less time, more savings, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Soaps the dishes with the faucet on, no problem.
Turn off the faucet and open your eyes, Gastonildo,
Treated water is not meant to be wasted.

[139] The Brazilian character *Sugismundo* — was created by Ruy Perotti Barbosa in 1972 and featured throughout that decade in jingles for the Brazilian federal government. He would get into trouble due to poor cleaning and personal hygiene habits, promoting the importance of cleanliness.
[140] Braguinha, Alberto Ribeiro, 1937.
[141] Available at:soundcloud.com/search?q=gastonildo
[142] **Roberto Engel** — is a publicist, creative director, and copywriter with over 20 years of experience in marketing, institutional communication, and promotional campaigns across BTI (Below the Line) and ATL (Above the Line) media platforms. He mainly works in creative roles for advertising campaigns and sales incentive campaigns, with experience in industrial, service, and retail environments. Source: SoundCloud. Available at: https://soundcloud.com/robertoengel.

Gastonildo wastes water easily,
Washes the sidewalk every evening, no problem.
Drop it, grab a broom, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Fills the pool every day, no problem.
Stop that, cut it out, Gastonildo,
Treated water is not meant to be wasted.
Don't be a Gastonildo,
If you waste it, it'll run out.
Save water,
A campaign by Águas de Joinville and the City of Joinville.

(96th) The erasure of Gastonildo likely has to do with the fact that he taught people how to avoid waste — so we wouldn't end up draining our own resources. For instance, wasting water can harm both individual and collective interests. And yet, most of today's fictional characters — on air, online, and in media — mirror Gastonildo in some way, but their harmful behaviors aren't called out. Why? Because waste serves capitalist interests.

(97th) In theory, all of us are at risk of violating someone else's rights — because we all wield some kind of power. None of us are neutral. At the very least, we exercise our own free will, which inevitably affects the free will of others, and vice versa. But what really matters is *how* we choose to use it.

(98th) Free will is our only true power — every other kind of power stems from it. Its exercise must be guided by rights and responsibilities. That's why we need laws: to define those limits and protect everyone's free will.

(99th) Laws, at least in principle, embody a wisdom greater than that of any individual. They're philosophical legacies shaped over millennia, refined through the experience of countless societies. It's the duty of those in power to ensure that these laws are upheld. When they don't, we fall into a survival mindset — where each person is left protecting their own interests. And that's what leads to social imbalance.

(100th) What we often call "power" is really the authorization to interfere with someone else's free will. However, that is a socially granted license, an agreement between wills — and it's always inferior to free will itself.

(101st) The power to act can be legitimized through a contract, the law, or something natural. *Legal legitimacy* is defined in *Article 5, Item II, of Brazil's 1988 Federal Constitution: "II – no one shall be obliged to do or refrain from doing something except by force of law".*

(102nd) The law is society's foundational social contract — one that must apply equally to everyone. Brazil's legal system has remarkable tools to strike down unjust laws and uphold just ones, with human rights as the guiding principle. That system *could* work well — if it weren't for society's tolerance of crimes committed by the Brazilian government itself, which has long been the nation's greatest unpunished offender.

(103rd) For example, the Brazilian government gives itself implicit permission to kill under certain circumstances, and the police abuse this. But legally, no one here has the right to do that. And morally, no one has that right anywhere, because, in theory, no one consents to being murdered — only to kill others. That goes against the very definition of what a law is: a command meant to be followed by everyone.

(104th) Laws that place themselves above higher principles of law are an invisible coup against the Brazilian people, where politicians treat the legal system as if they were its owners, violating rights in a systemic way. But a time will come when everyone will prefer just and complete laws — because living with social imbalance is exhausting.

(105th) These imbalances make social relations rely more on the law of the strongest than on actual rights — and that leads to disorder. If this country were a natural person, it would need some kind of guardianship, like that of an unstable individual who cannot manage their own life.

(106th) In fact, one of the risks I see for Brazil, since the social body functions like a giant collective projection of individual minds, is that this takeover can also be carried out over legal entities and even nations. Corporations infiltrate countries where disorder prevails, offering "solutions" on an individual basis. And the lack of administrative control in such nations has been exploited by imperialists to invade their sovereignty. A simple solution to this problem would be to return to systematically upholding the law and remove the legal devices that allow tyranny.

(107th) In Brazil, one of the landmarks in the promotion of social disorder was a campaign led by a soccer player named Gerson, a member of the Brazilian national team that won the 1970 World Cup. The cigarette ads in which he starred began airing in 1976 for Vila Rica cigarettes and later, in 1978, for Marlboro. In those ads, he repeated the cliché: "The key is to always gain an advantage." This became known as Gerson's Law[143].

(108th) But it isn't right to always seek advantage. Some situations offer advantages; others don't. Wanting to always stand above others ends up becoming a harmful practice. That campaign suggested the loss of civility and the spread of corruption and disrespect — much like in a soccer match, where the rule of the game is to move into the opposing team's territory.

(109th) The masterminds behind this effort to plant negative ideas in society were the United States and England[144], who controlled the cigarette industries, spreading ill will. That campaign, which also marked the beginning of our process of *miseducation*, represented a shift in behavior with deep consequences. For if we have any true advantage in terms of human progress, it is precisely the civility (the education) we have acquired — not the lack of it. Without civility, everything becomes unstable.

(110th) The very essence of education lies in teaching the rules of balance between rights and duties, such as: "Everyone's rights end where someone else's rights begin," "Every right corresponds to a duty," and "All people are equal before the law," among other principles.

(111th) In a state of ill will, people tend to hold back, to save up all their strength for their own benefit. That mindset blocks cooperation, and so it leads to separation. The pursuit of advantages gets even worse when someone believes that another person's loss is their gain. Enmity itself is something that conspires against humanity — because human beings, at the core, need each other.

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143 *The Gérson's Law* — is a Brazilian expression that describes a way of acting where people take advantage of everything and everyone, without concern for ethics.

144 *Marlboro cigarettes* were produced by the American company Philip Morris, while *Vila Rica cigarettes* belonged to R.J. Reynolds Tobacco Company, which, although American, is owned by British American Tobacco Plc, headquartered in London, England.

(112th) If Brazil's goodwill was attacked by the imperialists, it's because those countries wanted to control us — and with goodwill, things work well and regulate themselves. Those who act with goodwill believe in using their strength to generate benefits for everyone, boosting the efficiency of society. That's the mentality of someone who is truly leader. Goodwill is the real engine of progress; it's the spring that moves the world. If it had been promoted, our societies would never have known misery — even if some degree of social stratification remained.

(113th) Will is tied to self-determination, to conscious choice. Desire, on the other hand, is more about chemical will — not necessarily conscious, more like impulse, whim. And chemical desire tends to push people toward ill will and selfishness. That's why capitalism deliberately confuses will with desire — because desire is easier to exploit. It usually doesn't involve rational purposes.

(114th) Under dominationism, the exercise of power is never truly legitimized — even when its origins are hidden to make it seem so. That's why I see Law as a fundamental guide: a stable point of reference, constantly perfected, and a source of accountability. Jurisprudence is also important, but even that must rest on greater Laws and the fundamental principles of justice. It can always be changed at any time when proven otherwise.

(115th) The Brazilian Constitution places strong emphasis on individual rights and guarantees, because it offers protections against the State grounded in human rights — such as the rights to health and dignity. When people break the law without consequences, that's not the law's choice. That's the government's choice, made by permitting it.

(116th) Lack of awareness of one's rights confuses the people, putting one of dominationism's principles into practice: "If you can't convince them, confuse them." This is one of the foundations of the Tower of Babel.

(117th) Psychological confusion was also one of the foundations for the military coups in Guatemala in 1954, in Brazil in 1964, in Chile in 1973, and in the rebel activity against Nicaragua. Their true purposes were never made clear[145]. And yet, no matter how much the system tries to downplay U.S. involvement in those coups, their plans were already documented in U.S. government records long before they happened. That's proof enough that those movements were pushed by that country. The U.S., for its part, claimed caution as its reason for intervening — but what it really showed were expansionist goals.

(118th) Today, if we want to uncover the truth on the internet, we have to search in the original language of the source where the information comes from. That's the case with the information in the previous paragraph about U.S. interventions — I found it in English. This also shows why we need to preserve printed books. After all, they're solid records, untouched, unchangeable. The same can't be said for digital information — it can disappear or be altered at any moment, like everything else floating around the web. But this earlier record, written before the events themselves — denouncing U.S. imperialist territorial expansion through terrorism — will remain.

[145] Available at: https://en.wikipedia.org/wiki/Latin_America%E2%80%93United_States_relations

(119th) Monteiro Lobato had already denounced these predatory and criminal actions by imperialists since the government of Getúlio Vargas. The works where he did this are still hard for the public to access[146] because they've been so poorly publicized. Even so, they're scattered records — and their wide dispersal helps ensure that the truth eventually comes out sooner or later.

(120th) One of the ways they kept everything hidden during the dictatorship was by refusing to identify the dead. They called them "the disappeared," since the bodies were never found. Most likely, their identities were concealed because revealing who they were would have exposed the true targets of imperialist repression.

(121st) The imperialists' strategy relied mainly on keeping people in the dark — ignorance of the facts made it easier to enslave Latin American countries and break their resistance. That's why, in Brazil, universities became the main stages of protest during the dictatorship, because that's where many people witnessed the government's massacres firsthand.

(122nd) At that time, the so-called subversives were the main target — and the population as a whole felt their lives were at risk. But To subvert is simply to turn the established order upside down. So a subversive was just someone who wanted to put an end to the oppression that creates poverty for Brazilians.

(123rd) Eventually, the Brazilian government granted an amnesty[147] — which the dominationists claimed would benefit the subversives, but in reality, it gave advantages to the murderers of the military regime. And that ensured that the victims would remain unknown. After all, if we knew exactly who they had killed, we'd also know why they killed them. And since those people were probably killed to silence what they knew, hiding their identities is the most effective way to keep the population from finding out.

(124th) These days, ideas once spread against the militants for Brazilian liberation — the so-called subversives — are being planted among the people once again. That's how dominationists operate: they turn the victims themselves against their own defenses. Back in the 1970s, teachers risked their lives to explain what the word really meant. But now, with the population largely unaware, it's been broadly replaced with the term "communists."

(125th) To the naïve ones who think the military should "come back," I ask: come back from where? The amnesty made it crystal clear — they never left power. Today's dictatorship is simply a continuation of the previous one — the same goes for the national military.

(126th) Pornography, gradually introduced since the dictatorship, has also been used as a tool of sexual control over the population. This is almost routine under dominationism. Throughout history, we've seen people do crazy things and be ruled by distorted ideas of sex — which pornography clearly reflects.

(127th) Social pressures on relationships create psychological confusion, because neither sexual activity nor sexual abstinence can ever be forced. Any imposed model of sexual behavior disregards love — which should be the true motivation behind relationships.

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146 In 2019, a project was initiated to publish two of Monteiro Lobato's books, which remain difficult for the public to access in Brazil to this day. These books, *O Escândalo do Petróleo e Ferro* and *O Poço do Visconde: Geologia para Crianças*, date back to the 1930s and 1940s and are exceptions to the availability of his other works. Source: Catarse. Available at: catarse.me/lobato.

147 *Law 6.683/79*.

(128th) Still, the wave of pornography also tore down the psychological castration people suffered from sexual repression — which had only bred dishonesty and lovelessness in relationships. At least today, with so much openness, there's no longer any reason for people to be dishonest. What remains is for them to seek true love.

(129th) This issue, by the way, brings us to the case of Mary, mother of Jesus — used by some as a reference point for sexual repression, while others claim she must have had more children. But if Mary had other children, and if Jesus had brothers or nephews, they would all have been hunted down as successors to the Jewish kingdom. Besides, if at the crucifixion Jesus entrusted her to a friend, John[148], it's only logical that He had no brothers to share that responsibility with Him. There would have been nothing wrong if Mary had other children, but she was a different woman — she had to be free to dedicate herself fully to Jesus.

(130th) But maybe for us, the real question is this: to what extent are all forms of sexual repression actually political? Just look at the way single mothers are treated — something Mary herself went through. At first, she had to hide her pregnancy so she wouldn't be stoned to death. The persecution of women often begins with single mothers, who are routinely labeled as fornicators and turned into some of the biggest targets in our society.

(131st) The main goal of this persecution is to prevent women from gaining influence through their descendants. That's why "son of a bitch" is one of the most popular curses. In our society, children are often the hostages that keep their mothers trapped in slavery — and by consequence, they themselves become slaves, since they are their mothers' successors. Single mothers are still defamed or enslaved to this day. But the real ideal would be for society as a whole to raise all children — because every child is a child of humanity.

(132nd) If Mary's story were spread through her gospel, female slavery wouldn't be a secret, as one of her struggles was to escape it. Celibacy itself is a way of breaking free from female slavery — because that slavery is, first of all, sexual.

(133rd) In the same way, Jesus and Joseph were just as chaste as Mary. And the reason people avoid talking about their virginity is because it would undermine the sexual repression that fuels slavery.

(134th) In the Catholic Church, persecution based on sexuality has been constant. Its members — especially women — are directly identified by their marital status and whether they have children. The Church separates "children of love" from "children of sin," wrongly associating the former with children born within marriage and the latter with children of temporary relationships. But in truth, the biblical distinction had nothing to do with sexuality — it was about friendship within relationships.

(135th) The children of sin are the children of Eve — children of the domination system, of the enemy mother. The children of love are the children of Mary — the children of the New Covenant, a covenant of friendship, not of control. Jesus called them "children of Man" — meaning children of the human being. That designation was meant to highlight that He came to defend humanity itself, to bring it humanity and human values.

(136th) The Jewish laws of Jesus's time were contradictory: they allowed exclusions and even killings. The main victims of that oppression were women and lepers. Jesus did not persecute women for their sexuality, nor did He avoid contact with lepers. Take Mary Magdalene, for example — one of His disciples — who seems to have lived a sexually

[148] BIBLE, *John* 19:26-27.

promiscuous life in the past. By reintegrating people like her back into society, He was seen as someone challenging conventional wisdom and the social order — domination itself. That wasn't his main goal, but it was a side effect of his actions.

(137th) Many still point to the fact that Jesus chose men as His disciples as proof to keep anti-feminism alive — even though He interacted with whole families, not just men. The reality is that He was constrained to choose men, because in those days, only they could perform public roles like speaking in public, baptizing, or healing the sick without causing public scandal.

(138th) And it's worth noting: the first rights attacked by dominationism are always women's rights. The female voice is silenced even when it says no to sexual acts. And when it is heard, it serves as a barometer — showing that dominationism is weakening. The very term "witch hunt" from the Inquisition in the Middle Ages is strong evidence that persecution of women and the revival of anti-feminism may well have been its driving force.

(139th) Dominationism uses sexual chaos to dehumanize people and dismantle our concept of love. And anti-feminism is often the tool that triggers this process. Men are persuaded to unload their frustrations on women — even abusing them sexually — setting off countless social side effects. And this makes it seem like, every time we're making progress, anti-feminist campaigns are reignited.

(140th) One of the main tools used by society to persecute sexuality is the spread of slander, libel, and defamation. In Brazil, these are crimes against personal honor, but they've become so normalized that they now seem outdated. Yet they continue to destroy social bonds — both between individuals and between organizations.

(141st) Insults often lead to slander and defamation. And with defamation, even if false information is later corrected, it can still linger in people's subconscious. That's why, when someone issues a public correction or apology, it should happen through the same channels that spread the original lie — if the victim wishes[149]. However, this rarely happens. That's why it remains a heavily used tactic by the system — just like fake news.

(142nd) One clear example of how hard it is to erase a false reputation is the case of a man who proved his innocence, but still continued to be seen by society as a rapist. The truth is, society is largely made up of people who either tolerate rape or even justify it. So in that sense, it becomes a rape-tolerant society, where the default belief is that no one is innocent.

(143rd) Even though defamation is powerful, it can vanish quickly when new slanders emerge in the opposite direction — like the contrast between being called "a big spender" and "stingy." But exposing your own sex life in an attempt to fight back against defamation? That's not advisable. It can become an invasion of rights. For instance, a brief kiss on the lips can be shared casually, anywhere. But a French kiss is a form of erotic exposure — and that should remain private.

[149] *Sole Paragraph of Article 143 of Decree-Law 2848/40 – Brazilian Penal Code*. Available at: planalto.gov.br/ccivil_03/decreto-lei/del2848compilado.htm.

(144th) Fraternal love is attacked by dominationists because it doesn't exclude any other kind of love. The only form of love that tends to exclude others is erotic love. And that's exactly why dominationists channel the whole idea of "love" into that one version. But the real issue here is how we define erotic love — because what we often call "love" isn't love at all. It's been confused with a much lower form of behavior: just the sexual act, nothing more.

(145th) True erotic love implies exclusivity — because it involves a communion of souls, not just bodies. When two souls become united — and that's only possible when fraternal love comes first — they gain spiritual freedom. Most couples can't stay married because they never reach that level. Love is the greatest of all earthly lessons.

(146th) Machismo is taught by the system to enable sexual repression and dominationism in general. Men are trained to eliminate female competition, mocking women from an early age as a form of male self-assertion.

(147th) Controllers encourage disrespectful male behavior toward women to dominate them in every sphere. In Brazil, it's common for men to shout obscene or intimate words at women on the streets — sometimes individually, other times in groups. That's when I learned to answer with something sharp — throwing the humiliation back at them and reversing the power dynamic.

(148th) Alongside all of this, the way society "talks"—its collective language—often leans anti-feminist. Take how leadership within couples is described in Brazilian Portuguese: when the man takes the lead, people often use the term "dominant".

(149th) The adjective dominant has a broad range of meanings. It can refer to anything that stands out or exerts influence. As such, it tends to suggest a natural and legitimate form of prominence. It may even imply flexibility, with leadership shifting according to who is best suited to a given situation.

(150th) But when a woman takes on a similar role, she is often labeled "domineering" or "controlling", terms that carry a much more negative connotation. And the word woman here — as opposed to female (the natural pair to male) — marks her as an exception, something unnatural. The adjective dominating (or dominator) carries the weight of abuse and madness — like someone trying to compete with God. When a human tries to usurp power, they go mad — their temperament becomes harsh, and for some, unbearable to live with.

(151st) Among humans, Jesus Christ is the only legitimate Dominator — capital "D" — because He lives within us and is directly connected to God. Others may become "legitimized dominators" through social agreements. Sometimes, I'll still use the word dominator to describe power usurpers — just to make it clear that domination isn't some abstract force. But I offer the term dominationist because it's more accurate.

(152nd) Even though everyone has free will, it can be taken away with alarming ease. And the very ones who could do this most completely — God and Jesus Christ — are the least willing to do so. If They allow other spirits to interfere with it — which is dominationism — it's because, in some way, we've either consented to it or drawn it upon ourselves as a consequence. But above all, Jesus is the Supreme Guide. He draws us through love and admiration — and when we are guided by His wisdom, we finally discover ourselves.

(153rd) So the non-sexist way to describe the fair prominence of one partner in a couple is by saying *dominant man* or *dominant woman*. And in fact, both can be dominant in different ways. The system, however, dehumanizes people with the expression dominant male — a phrase meant to highlight and idolize the penis, something common to all male animals, and the very foundation of machismo.

(154th) Among dominationist movements, machismo is the one most often mentioned here. But I don't focus on it out of some personal fixation, as if I were practicing a disguised form of feminism. I knew my biological father, one of my grandfathers, and two of my great-grandfathers. I also have uncles, cousins, brothers, nephews, a son, and many friends. So I'm fully aware that men also need care and support — something feminism doesn't provide. Feminism, too, can become a dominationist ideology. At present, both sexes are in conflict because of sex-based ideologies.

(155th) Still, machismo is the broadest dominationist movement, and that's why it offers so much material for analyzing ideological corruption. And since dominationist techniques repeat themselves in different ideologies, machismo makes them easier to observe. But this book stands against all forms of dominationism.

(156th) My goal here is to promote the New Covenant — a concept of society that confronts dominationism. It symbolizes spiritual salvation, which is also psychological healing, through a new Mother who brings us into the family of Jesus, our archetype, within a society guided by Christian values — which are, in truth, human values. The New Covenant seeks to eliminate dominationism and to value women, standing in direct opposition to the New World Order (NWO). While the New Covenant proposes a human system based on truth and liberation, the NWO operates through lies and slavery.

(157th) Dominationism is so influential that it makes people confuse power with domination. But legitimate power — or better, legitimized power — is strictly limited by responsibility, something dominationism always seeks to escape. Responsibility in administration is meant to block dominationism. Anyone managing public resources could be branded a thief for the smallest misappropriation. That should, in fact, be considered an aggravating crime if the law truly worked for the people in Brazil. But today, the law is applied almost exclusively against them.

(158th) The events surrounding May 13th — the anniversary of the abolition of slavery in Brazil — illustrate the difference between power and domination, and show how dominationism acts invisibly. That day stopped being a national holiday a few years ago. But refusing to commemorate it is, at the same time, an act of slavery, anti-feminism, and racism.

(159th) On Earth, every legitimate crown is a crown of thorns. Emperor Dom Pedro II felt the weight of his crown during the abolition of slavery, when he stood against Brazil's elite to make it happen. He acted quietly, working behind the scenes to see it through. And today, his role is not adequately recognized by the public in proportion to his actions as a liberator.

(160th) He worked tirelessly so that society itself would move toward abolishing slavery, influencing it through every possible means. He was a wise man, known worldwide as "the Magnanimous." He dedicated nearly his entire earthly life to Brazil and was deeply committed to the abolitionist cause.

(161st) His own life story made him identify with that cause. As king, he was the highest representative of power in the country — yet he served it like a slave. At just five years old, after his father abdicated the throne, he was left practically orphaned, since his mother had

died when he was only one. When named Prince Regent, he lost his freedom, being forced into a routine of study every single day, from six in the morning until ten at night, with only two hours of recreation.

(162nd) Dom Pedro II was two meters tall, blond, and blue-eyed, yes — but he fought against slavery. He hated the suffering of enslaved people and empathized deeply with them. He did not own enslaved people, was raised by a Black servant, and even described himself as enslaved.

(163rd) He developed the communication systems of the Empire to give voice to abolitionists, as a way to stand against the powerful elite — descendants of imperialists — who were actively opposing abolition. In 1850, he even threatened to abdicate the throne if the General Assembly refused to ban the slave trade.

(164th) He and his daughter, Princess Isabel, were very close, and she often did what he could not. She embraced abolition openly, even daring to appear in public wearing a camellia on her dress — the symbol of radical abolitionism. She organized what became known as the "Battle of the Flowers," riding through the streets in an open carriage decorated with flowers, collecting donations to fund the abolition cause.

(165th) That's why it was Princess Isabel who signed the law that officially abolished slavery — the Golden Law. But that very act led to the Proclamation of the Republic and the exile of Dom Pedro II and his family. Because no matter what the Minister of Agriculture, the General Chamber, or the Senate had done, the dominationists knew: Dom Pedro II and Princess Isabel were the true architects of abolition. The Proclamation of the Republic was, in itself, an elitist act — it lacked popular support. Even so, Dom Pedro II surrendered peacefully and refused any compensation for his exile.

(166th) Because of this, even today, he is defamed. The dominationists accuse him of holding Brazil back for opposing the Baron of Mauá[150]. But in truth, it was Dom Pedro II who granted Mauá his noble titles, and who supported his projects through the full force of the state — a clear sign that these accusations are baseless.

(167th) Others, in another attempt to tarnish his name, claimed that Dom Pedro II was secretly a Freemason like his father or tutors. But he wasn't. He simply defended freedom of belief — even for the Freemasons. He usually dressed humbly, and when a foreign sailor once asked why the Emperor had no bodyguards, someone replied: "The whole Empire protects him." He became the first "Volunteer of the Fatherland"[151] and personally took part in the Paraguayan War.

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[150] **Irineu Evangelista de Sousa** (1813–1889) — was a Brazilian merchant, shipowner, industrialist, and banker. Throughout his life, he earned noble titles—first as baron (1854) and later as Viscount of Mauá (1874)—due to his contributions to Brazil's industrialization during the Empire period (1822–1889). He was a pioneer in various sectors of Brazil's economy. Among his greatest achievements are the establishment of the country's first iron foundry and shipyard, the construction of Brazil's first railway (the Mauá Railway in the city of Magé), the development of steam-powered navigation along the Amazon River and its tributaries, as well as the Guaíba River and its tributaries in Rio Grande do Sul, the introduction of gas street lighting in Rio de Janeiro, the creation of the third Banco do Brasil (the first, from 1808, was dissolved in 1829 as per its statute), and the installation of the telegraphic submarine cable connecting South America to Europe. Source: Wikipedia.

[151] The title *Voluntários da Pátria* — was created by Dom Pedro II through Decree No. 3,371, on January 7, 1865. In this decree, the emperor called upon the population to present volunteers to fight in the Paraguayan War**.** Source: Wikipedia.

(168th) Because he was a polyglot, fluent in more than a dozen languages — he connected with some of the greatest minds of his time, earning genuine praise from them. Through those connections, he brought cutting-edge intellectual advances to Brazil. And more than that, he led the country in phenomenal cultural and educational development — because true, lasting liberation includes all of that.

(169th) Still, in a grave mistake, certain Black consciousness groups pushed for the replacement of the May 13th holiday — the day slavery was abolished — with November 20th, the day Zumbi of Palmares was killed. Well, Zumbi was a man who fought for his own freedom, yes, but not necessarily against slavery itself. Several academic and historical sources indicate that he practiced slavery within the Palmares quilombo — though it was less brutal than the European kind[152]. When the authorities erased the celebration of May 13th, they committed a form of racism — this time against "whites." And the Black consciousness movements were used as instruments in advancing dominationist interests.

(170th) Let's break this down: Was the movement that ended slavery made up only of Black people? No. Brazilians are a mixed people. Many "white" Brazilians at the time were also deeply opposed to slavery. One more question: Was abolition only for "Blacks"? No. The enslavement of Black people was shamefully seen as the final form of slavery — that's why it was significant for a woman to sign the abolition law, as it also fought against the enslavement of women.

(171st) May 13th belongs to everyone—'Black' and 'white,' rich and poor, men and women — because anyone can be enslaved. That's why we should all celebrate and highlight this date. After all, what I argue here is that this supposed difference between "white" and "Black" simply doesn't exist when it comes to human beings. We're not really black or white. Those are paint colors. Human beings come in different shades of pigmentation. And that's exactly why I put those terms in quotation marks.

(172nd) The controllers want people to forget the importance of the abolition of slavery — because if people remembered, they might realize they are free. And that would make it harder to trap them in hidden schemes. If the actions of Dom Pedro II and Princess Isabel have become invisible, it's because the actions of domination are even more hidden.

(173rd) Capitalism is a dominationist ideology that also works invisibly — pretending to be a force of freedom. But it is used as a means of oppression, manipulating the concepts of "competition", "better", and "worse", poisoned by vanity. Satan is the social projection of this mindset — a false god created and idolized by human hands. Outside of this oppressive situation, though, these concepts are important for us.

(174th) When we're "better" at something, if we took all the factors into account, we'd realize we're not exactly better — we're just people who got lucky. But when we cling to the prideful idea of being "better," we leave space for vanity to take over — and that cancels out our intelligence.

(175th) Just look at how flawed and harmful this arrogant statement is: "I want to be better than you and everyone else at everything." It's similar to saying, "I want to be you and everyone else, but not myself", That's the essence of destructive competition. When

[152] See: https://www.infoescola.com/historia-do-brasil/escravidao-nos-quilombos/#google_vignette

someone tries to compete with other people's qualities, they lose sight of who they are, adopting a negative view of themselves and of others. This kind of mindset is inferior and damaging — it pulls people away from true life.

(176th) The only way someone can truly be better than anyone else is by being themselves. When someone gives that kind of attention to their own life, that's what becomes truly constructive. And psychologically, life begins to feel fuller — as if their existential thirst has finally been satisfied.

(177th) However, under capitalist oppression, even these words take on negative tones — like in the phrase: "No matter how good you are, someone will always be better." It sounds heavy, as if endless competition were necessary. In a more balanced use of the word "better," someone could say: "I'm better than you *at this*," but they shouldn't say, "I'm better than *you*."

(178th) I emphasize the word "better" because its use demands a lot of care — it's a crossroads for human intelligence. We can't eliminate it from our understanding because we need to recognize when we give our *best* and are the *best* we can be.

(179th) At the same time, since we are what we love, we should strive to be better and better[153]. That's the right and constructive approach to both pride and self-belief.

(180th) The same goes for the word "worse" — flawed reasoning around it also leads to psychological conflict and emotional pain. A problem that needs a solution may be labeled "the worst," and because of that, it's seen as hopeless. Or it may be dismissed entirely — since, no matter how bad it is, "there's always something worse." But just like "better," the concept of "worse" can be helpful for self-evaluation — like when someone says: "I'm worse at this".

(181st) Dominationism invades all areas of the system, giving us the illusion that control is everywhere. This idea — that control is everywhere — comes from Michel Foucault. However, I believe this view actually favors domination. I think control exists primarily in those who are psychologically aligned with the controllers.

(182nd) The smallest yet most powerful chains capable of holding a human being are their own ideas. A person who is enslaved *physically* can still try to escape — but for someone enslaved *mentally*, it's much harder. Yet if control isn't in the mind of the dominated, then it isn't anywhere. Many birds live free of all control — and the same is possible for human beings.

(183rd) My grandfather is an example of someone who enjoyed a certain freedom to grow, overcoming the system's limits. He was a farmer with a self-sufficient farm that supported a middle-class lifestyle. His small monthly purchases at the store were more about comfort than necessity. He generated his own electricity through a mill and did much of his business by barter — and yet he wasn't without capital.

(184th) The system tries to prevent people from realizing they have other survival options besides what it offers. Dominationism embodies the saying "In the land of the blind, the one-eyed man is king" by blinding people. Its rhetoric is how it blinds them. That's why rulers sometimes pass just laws, the result of serious social efforts — because that unites the people with the State. But at the same time, they plan to

153 A commonly used phrase in the *Silva Mind Control Method* (1945) is: "Every day, in every way, I am getting better, better, and better." This phrase emphasizes self-improvement through positive affirmations, a key aspect of the method.

disobey those laws and encourage others to do the same. And so they weave a net of usurpation, built on the ideas of domination, stretching from the largest to the smallest structures.

(185th) Dominationism causes the psychological and social death of people, and it can lead to physical death as well. Social death comes through exclusion and slander. Psychological and spiritual death happens when people lose the light in their eyes, when they live without purpose and without joy. In that state, they become like the walking dead — with no motivation to live, simply waiting for time to pass. And from that emptiness, sickness comes, and physical death follows.

(186th) Our bodies have a more or less predictable lifespan — so eventually they fail, usually through illness, and die. But one of the central theses of this book, when it comes to sickness and healing through neurolinguistics, is that most of our illnesses and premature deaths come from a lack of psychological health, caused by lies about our true identity. In such cases, language can create a psychological key capable of reversing illness

(187th) The most challenging form of illness in this analysis is psychopathy — the person sickened by a lack of empathy, driven by destructive instincts against others. Psychopathy is often surrounded by layers of mystery.

(188th) Yet we observe — as with other mental illnesses — that some people are born with severe mental disorders, while others acquire insanity later in life. Many times, insanity grows out of a homicidal desire born from humiliation by an oppressor. I propose the thesis that Hitler may have been one such case — turning against the Jews out of revenge for some supposed harm they had done to him in the past.

(189th) There is also a situation narrated in literature and unconsciously encouraged by the military: the creation of psychopaths through Stockholm Syndrome[154] — the stereotype of the cooperative victim.

(190th) A dominationist can become so consumed by the pleasure of domination that they want the dominated person to satisfy even their smallest desires. But here's the truth: the one who is forced to move is just as much a slave as the one who forces themselves to stay still in order to manipulate another into acting for them. If someone insists on this mindset, they create a constant sense of dissatisfaction with whatever others can give them — and this can eventually become a form of dependency.

(191st) Dominationism is a sickness of the human mind — an animalization of it. It lures us toward the easy paths, the "wide gate." But if we follow it, we regress. It entangles us in lower desires, like the desire for revenge. The Law of Talion, for instance — "an eye for an eye, a tooth for a tooth" — was, at one point, a limitation: a way of keeping vengeance from going too far. Yet even that law was revoked by Christian teaching thousands of years ago. Still, countless people continue to ignore even these basic limits.

(192nd) God, in general, does not approve of revenge — He teaches us to forgive always. What He does not oppose is compensation, so long as it does not involve evil. That's why He instructed the Hebrews to ask the Egyptians for goods when they left Egypt[155]. If we commit evil, even in the name of repaying evil, we become entangled in it — and it turns against us. Put simply: if we sow evil, we reap evil. If we sow good,

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154 *Stockholm Syndrome* — is the term commonly used to describe a particular psychological state in which a person, after being subjected to prolonged intimidation, develops sympathy and even love or friendship for their aggressor. Source: Wikipedia. Available at: pt.wikipedia.org/wiki/S%C3%ADndrome_de_Estocolmo.
155 BIBLE, Exodus 11:2,3

we reap good. For those who believe in the Creator God, we are accountable only for what we do, and we have the duty to do good. For those who look to the God within, the outcome is the same — our conscience does not tolerate our own evil and reacts against it.

(193rd) God permits compensation because often, if we don't seek what's owed to us, we cannot truly reconcile with the one who harmed us. The resentment lingers; the trust is gone. In fact, many people restrain themselves from wrongdoing only because they know there will be compensation. So compensation, as painful as it may be, can help restore understanding between us. But it is not the same as revenge: compensation means receiving good in return for the harm done, while revenge means inflicting harm in return for harm received.

(194th) Yet God permits vengeance when we refuse to recognize our sins. In that case, He permits us to face judgment[156], and the one we harmed may be permitted to repay us. From the perspective of the God within, this means we unconsciously grow careless — provoking and allowing avengers to allowing others to exact repayment. Some people, more evolved, neither desire vengeance nor seek compensation. But for a full life, at the very least, they must step away from those who harm them. God wants to draw us closer, and He sees compensation as a way to balance our relationships — so that, once everyone is satisfied, reconciliation can take place.

(195th) However, when the other has no way to compensate or take revenge for a harm we have caused — and we refuse to acknowledge it — we still receive the consequences of our errors in exact proportion. That's because we live in a world of reflection. The negative energy we project comes back to us in the same measure, as if it struck a shield and rebounded. For those who believe in the Creator God, He holds us accountable for our debts with precision. If we receive punishments, for example, only those we deserve will hurt. But we also pay for those we intended to inflict, even if we didn't succeed in harming the person.

(196th) In the spiritual world, if we sign off on something evil — knowing it is evil — we lose our hand, even though physically it may remain attached. If that hand is used to do evil, and so it receives evil. Life itself reveals a logic, and hell has its logic as well. We may arrive in the spiritual world with nothing, even if we lost no member here. And sometimes, in this life, we lose a leg — and people say it's because our legs were carrying us toward evil. In that case, we may enter the spiritual world with that leg intact, because its negative influence has already been removed[157].

(197th) The Bible is the story of God trying to free human beings from slavery — because our slavery is, above all, spiritual. Evil governments may enforce it, but the problem is not government itself — it is wickedness. Jesus was indirectly questioned about this in the Bible, in Matthew 22:17: "Tell us, what do you think? Is it lawful to pay taxes to Caesar, or not?"

(198th) The question was malicious, because depending on His answer, Jesus could have been accused of a political crime rather than a religious one — provoking violent reactions by challenging earthly authorities. The one who asked seemed to want to stir up killers against Him, because if His response didn't anger the rulers, it would anger the Jews. But Jesus'

156 BIBLE, *Jeremiah* 2:35 — "You say, 'I am innocent; he is not angry with me.' But I will pass judgment on you because you say, 'I have not sinned.'"
157 BIBLE, *Matthew* 5:30 — "And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell".

answer offended no one, because He wasn't against government itself — He was simply in favor of human transformation.

(199th) In the Bible, in Matthew 22:21, Jesus replied, "Give to Caesar what is Caesar's, and to God what is God's." His message was that He did not oppose administration, but dishonesty. He emphasized that what we give to God isn't money, but spiritual values.

(200th) Even the reasons behind the crucifixion of Jesus are tied to ideological domination. After all, although Jesus was heir to David and King of the Jews, He posed no real threat, for He was a well-known pacifist. Yet He was still murdered for political reasons. If it had been for religious reasons, the method would have been stoning. The apostles, too, failed to understand that Jesus had no political ambitions — even after witnessing countless works of His. That's why they quarreled among themselves[158] — as if political power were the most important thing.

(201st) Jesus raised the awareness of every person He healed, because His deepest concern was the restoration of human identity. Personal liberation means not falling for the illusion of tyranny — because living that way, in reality, enslaves people through their own errors.

(202nd) Dominationism is directly tied to tyranny. It is a primitive human practice in which people are degraded and enslaved by those they once served. Yet I believe that those who do not serve are unhappy — because when we serve freely, we feel both servant and king at the same time, precisely because it was our choice.

(203rd) Religions should take responsibility for awakening people — because they are the ones who spread spiritual intelligence. But instead, they have adopted dominationism. Their leaders often think their role is to control people, which is why they don't act as liberators. Therefore, they need to evolve.

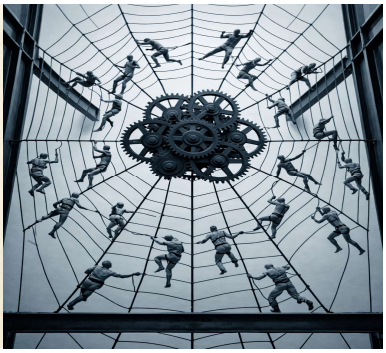
(204th) Any religion, even with its historical traditions, must pursue constant growth — because that is the path to finding God. If the Antichrist can be understood as a network of people who believe in anti-Christian ideology, then we must be careful not to become part of that net — making sure we don't end up in the wrong mystical body.

(205th) Anti-Christian concepts are destructive — because they take the energy of fundamental values and twist them in the opposite direction. The absence of Christian values leads to immense destruction. But just one thoughtful mind committed to the good can trigger a mass reaction — like a room that only needs a single lamp to be filled with light.

(206th) We have already evolved enough to improve the system. The time for change has come — to bring this backward phase of spiritual poisoning by dominationism to an end.







158 BIBLE, *Matthew* 20:21.

Images III

Electric vehicles parked at a charging station in London in 1917[159].





Carmen Miranda — Commemorative stamp released in the U.S. in March 2011 featuring the singer who was a Brazilian icon from decades before the 1970s but widely popular during that time. Highlights Brazilian fruits.



José Carioca — A character created by the U.S. company Walt Disney to represent Brazilians. Originally from the 1940s, he gained popularity in the 1970s. Portrays Brazilians as easygoing people: a character who is poor but enjoys a good quality of life and leisure.

[159] Available at: https://ar.wikipedia.org/wiki/%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE_%D8%A7%D9%84%D9%85%D8%B1%D9%83%D8%A8%D8%A9_%D8%A7%D9%84%D9%83%D9%87%D8%B1%D8%A8%D8%A7%D8%A6%D9%8A%D8%A9. Also available at: https://www.coulst.com/blog/evchargersareold

CHAPTER IV – POWER AND FREE WILL

(1st) People tend to think that talking about love in the face of human power is just wishful thinking. Strangely enough, they see the use of force as something necessary — not as a sign that love is missing. Over and over, they impose their power onto others and call that love, without realizing their version of love is still primitive.

(2nd) However, love in its most evolved form is the true Higher Law; everything is done through it, and nothing is done without it; without it, everything falls apart and is destroyed. Equal rights laws are born from love, as people filled with love seek to balance their rights and duties, while those driven by hatred aim only to create imbalance in relationships.

(3rd) In question 361 of the book *The Consoler*, dictated by the spirit Emmanuel and psychographed by Chico Xavier[160], the author describes a dominant idea of "force" that gets in the way of spiritually reaching people in positions of power. These people often only accept what's backed by force — or by the principles that force approves of. This force is human control, carried out by some kind of pressure — physical or mental.

(4th) In the *Gospel of Judas*, when His disciples revolted against Him, Jesus challenged them to speak up if any among them was perfect. They all responded, "We have the power"[161]. In the *Star Wars* series[162], the phrase "May the Force be with you" replaces the concept of God or peace with that of mental strength and is repeated often. In her gospel, Mary narrates a conversation between Jesus and a rebel leader, John of Giscala, where He rejects his call to war and refers to force as something opposed to love[163].

(5th) And what would you think about using force to prove your point? Don't you think that would just make you look unreasonable? If your reasoning actually made sense, it would convince people — it would bring peace, not conflict. The reason human coexistence still hasn't found peace is simple: we haven't evolved that kind of intelligence yet. Emmanuel wraps up the same passage by saying, *"A day will come when the eternal rights of truth and Goodness will shine on Earth, canceling out this temporary 'force.'"*

(6th) In *Madness and Civilization*[164], Michel Foucault digs into how madness — and even the *definition* of madness — is shaped by whoever has the power. He shows how French society — or rather, certain elite families — started using state power to shut people away. Not just the mentally ill, but anyone who stood in their way. Foucault lays bare the absurdity of the so-called "treatments" they used over the centuries. Most of them were more about

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160 Xavier, 1941, p. 122.

161 *Gospel of Judas* Source: Internet Archive. Available at: https://ia800501.us.archive.org/0/items/white-alexandrias-library/The%20Gospel%20of%20Judas%20from%20Codex%20Tchacos.pdf

162 Film *Star Wars* — Directors: George Luke, J.J. Abrams, Irvin Kershner, Rian Johnson, Richard Marquand. Production and Distribution: Lukefilm, 20th Century Studios, Bad Robot Produstions, Walt Disney Pictures, Ram Bergman Productions, 1977.Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Star_Wars.

163 *The Secret Gospel of the Virgin Maria* by Santiago Martin, pages 183 e 184 — "My ways are not your ways. I came to save what was lost, not to increase destruction. You are trying to establish a kingdom of this world, and I fight for a kingdom that is not from here. You believe in strength. I believe in love. Perhaps you think you will win, and you may even win a few battles, but in the end, you will be defeated. On the other hand, I will die soon, but it won't be long before I return to live forever."

164 FOUCAULT, 1978.

punishment than care. And the real point? It wasn't about healing people. It was about rewriting reality — replacing medical truth with social control.

(7th) The label of madness has been used by those in power throughout history as a way to eliminate opposition. For a dominationist, declaring someone mad is a means of silencing them. Today, people are so conditioned to this reality that anyone who speaks the truth is often met with, "Are you crazy?" making truth synonymous with madness in the era of the antichrist. And the system fights back against those who tell the truth — because truth threatens the force that rests on lies

(8th) Innovation and madness have one thing in common: they're both forms of free thinking. And when they show up, they don't go unnoticed — because they use words that don't belong to the language of domination, which is governed by codes of silence. That's why social discourse so often sounds like a bunch of scripted repetitions laced with traps.

(9th) At the same time, our society treats madness like a permanent condition — but let's be honest: in some situations, not going mad is what's truly abnormal. For example, how could someone stay perfectly stable after witnessing a brutal murder?

(10th) Dominationists often provoke psychological instability in their opponents on purpose — trying to drive them insane or get them permanently labeled as mentally unfit. And in doing that, they completely ignore the person's resilience.

(11th) Declaring someone insane is a way to erase their will and personality from society — it's basically a kind of social death. The person loses their free will, isn't heard, and has no authority to defend themselves. They're condemned without a chance to respond. And just like that, they stop being a threat to whatever domination wants to impose.

(12th) In *Madness and Civilization*, Foucault shows how psychiatry, instead of discovering the essence of madness and setting it free, actually doubled down on controlling the mentally ill. The movie *One Flew Over the Cuckoo's Nest*[165] is a powerful metaphor for what happens. In it, a sane man is locked in a mental hospital and ends up lobotomized for disobedience — exposing how many sane people were treated as insane just to be controlled. In Brazilian music of the 1970s, Raul Seixas[166], Silvio Brito[167] and Rita Lee[168] were some of the strongest voices raising questions about what we call "madness."

Ballad of the Madman
(Arnaldo Baptista e Rita Lee, 1972)

They say I'm crazy for thinking like this
That I'm too crazy just because I'm happy
But crazy is the one who tells me so
And who isn't happy, who isn't happy

[165] *One Flew Over the Cuckoo's Nest* — This is an U.S. film released in 1975, based on the 1962 novel of the same name written by Ken Kesey. Director: Miloš Forman; producers: Michael Douglas e Saul Zaentz; companhia Production Company: Fantasy Films; distributor: United Artists. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/One_Flew_Over_the_Cuckoo%27s_Nest

[166] **Raul Santos Seixas** — was a Brazilian singer, songwriter, producer, and multi-instrumentalist, often regarded as one of the pioneers of Brazilian rock.

[167] **Silvio Ferreira de Brito** — is a Brazilian rock and folk rock singer, known for his songs addressing social and psychological issues during the military regime.

[168] **Rita Lee Jones de Carvalho** — was a Brazilian mezzo-soprano singer, songwriter, multi-instrumentalist, actress, writer, and activist of U.S. and Italian descent.

If they're handsome, then I'm Alain Delon
If they're famous, then I'm Napoleon
But crazy is the one who tells me so
And who isn't happy, who isn't happy

I swear it's better
Not to be "normal"
If I can think that I am God

If they have three cars, I can fly
If they pray a lot, I'm already in the sky
But crazy is the one who tells me so
And who isn't happy, who isn't happy

I swear it's better
Not to be "normal"
If I can think that I am God

Yes, I'm very crazy; I won't be cured
I'm no longer the only one who's found peace
But crazy is the one who tells me so
And who isn't happy – I am happy

(13th) We live in a society that's gone crazy — one that decides what madness means and imposes it by force, making it uncertain whether it is healthier to be "normal" or different. In *The Alienist*, Machado de Assis[169] questions the relativity of madness in a story where a psychiatrist, armed with unlimited power and a brand-new asylum to fill, keeps shifting the rules of admission. At one point, the entire town ends up committed. In the end, everyone is released, and the psychiatrist declares that the only truly insane person is himself — so he chooses to remain in the asylum, devoting the rest of his life to studying his own madness. In this way, Machado highlights the insanity hidden in what society calls "normal."

(14th) In *Microphysics of Power*[170] Foucault examines how power operates in society. As we mentioned back in Chapter II, he stresses that knowledge is the main and most strategic weapon of domination. He calls this *institutionalized knowledge* — systems of knowledge selected by power, produced by force, and imposed on society. This knowledge becomes the common code of culture, treated as unquestionable truth — though in reality, it's still tied to countless lies.

(15th) Whenever someone tries to go against institutionalized knowledge, they crash into a cultural wall. Dissenting voices or alternative ideas are hunted down even before they can fully form — isolating the opposition. Institutionalization shapes knowledge around the interests of the system and reinforces it across different fields, making it nearly impossible to challenge.

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[169] **Joaquim Maria Machado de Assis** (1839–1908) — was elected president of the Brazilian Academy of Letters in 1897. He was a novelist, short story writer, and poet, with both Romantic and Realist phases in his career. His Realist prose is considered a collection of masterpieces, featuring psychological analysis of characters, societal observations, and critiques of Romantic values. Source: *Literatura brasileira das origens aos nossos dias* by José de Nicola, 1988, pp. 100–104..

[170] (Foucault, 2007) -— *Microphysics of Power. Available at:* http://www.cidadaniaereflexao.com.br/uems2018/Microfsica%20do%20Poder.pdf.

(16th) One example is today's dance trends, where people imitate sexual acts. This is primitive and animalistic, but it's promoted by music, encouraged by society, and repeated across all media. Many companies have adopted this pornographic style of dancing as something merely cheerful, institutionalizing it and pressuring young people to adopt it to avoid the embarrassment of being different. However, from a neutral perspective, it's actually the dance itself that's embarrassing.

(17th) Socrates is a classic example of someone condemned to drink poison in public simply for standing against institutionalized knowledge. His resistance was so powerful that it's remembered to this day. Yet the same lack of social intelligence, sustained by force, still survives — keeping the same problem alive in different forms.

> Thus, they thought: *How could a man teach for free and claim that they did not need teachers like them?* And further: They disagreed with Socrates' idea that to believe something, one had to verify if it was actually true. [...] (PLATO)
> *For if you think that by killing people you will prevent them from criticizing you for living poorly, you are mistaken. This way of getting rid of those who criticize you is neither very effective nor honorable.* (PLATO).

(18th) In ancient times, anyone who spoke for themselves was punished in ways that would make an example out of them — just like Socrates. In some societies, that still happens. But often, instead of erasing ideas, such punishments spread them further. That's why the system had to adapt its strategies.

(19th) Today in Brazil, the system controls people through work. In Rio de Janeiro, for example, street vending used to be open to anyone — a survival option for those who couldn't find other work and were at risk of going hungry. Now, the city government demands official authorization and even uniforms[171] , treating street vendors as if they were part of formal commerce. What's the goal? Restrict the profession and increase government control. But since the law is impossible to enforce across the board, many simply ignore it.

(20th) This kind of control works best on intellectuals — who also happen to be the most manipulated by institutionalized knowledge. The government employs them through civil service exams, locking them into its discourse. If they dare to show different ideas, they're slowly punished by the system's protected and loyal supporters. If the pressure destabilizes them, they're evaluated by psychiatrists — usually the agency's own doctors — who almost always diagnose mental issues as chemical, not social. And once labeled, they're forced to take psychiatric drugs that numb their emotions — and, by extension, their judgments and actions.

(21st) Independent workers and freelancers face their own pressures too. They're forced to bend to the system just to make money. Social mechanisms of exclusion and separation push people toward obedience and complicity with domination's ideas. Fear — of hunger, of police violence, even of assassination — plus the inhumane conditions of prisons, all hang overhead like constant threats. And those threats are enough to smother new ideas before they can breathe.

(22nd) In today's ideological domination, they push the idea that all opinions are free — by letting the worst ones run wild. That's how the sabotage works. Any claim that freedom is missing gets shut down. Meanwhile, young people are dismissed the moment they open their mouths. They are taught not to trust their own judgment.

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[171] Brazilian Law 6.272/2017

(23rd) Institutionalized knowledge does not always match academic knowledge. For example, in the Brazilian public sector, the law sets clear limits, with few elements needed for an excess to be considered a crime. But academic knowledge is treated as if it were fanciful compared to dominationist ideas, and employees often share stories that suggest corruption, slavery, bullying, and sexual harassment as if they were common practices — not crimes.

(24th) In public law, everyone is supposed to follow the law — nothing more, nothing less. Otherwise, punishment is already waiting. Every function is laid out on paper from the start. The principle of cordiality, for instance — the main barrier against base behavior — applies to both the public and to colleagues inside the institution. In theory, no one gives orders: the Law itself does, and that should be enough to regulate relationships.

(25th) However, dominationists promote rudimentary power struggles, believing this allows them to impose their will on others. People in trusted positions often interpret hierarchy as personal superiority, acting without basic courtesy. That's where cordiality disappears — and workplace bullying turns into an unspoken habit.

(26th) Our coexistence is ruled by social contracts, not always written, but guided by the logic of the Law. Dominationism goes against that intelligence — against logic itself. Behind the legal framework, dominationists often install an illegal power structure of their own. Dominationism has a life of its own, independent of its agents. It stretches all the way into the most basic corners of society — because it's an idea. And since our customs are so rudimentary, people often grow up surrounded by it from childhood.

(27th) Dominationism doesn't sit in one spot within the social structure. It works like a web — devices and mechanisms repeating themselves to keep thoughts and behaviors tied together. That's the net. And within this net, there are free spaces left open, essential to how domination works. Those are the arenas where power struggles take place — through force, through ideas, or both. The tension is always there, making sure nothing and no one escapes.

(28th) In this web, there is always someone ready to take the next place in line. Agents are treated as interchangeable bodies so that those dominated by force never realize there's an outside to the system — or where the limits of power actually are. That blindness keeps them from calling this power what it is: usurpation.

(29th) Knowledge itself gets falsified as it's passed along. The rules are twisted before they're even applied. Criminal law, for example, often stays trapped on paper, far removed from the realities of policing — where violence and force dominate, dressed up as "misunderstandings."

(30th) Domination is always being exercised — and always being contested. People scramble to climb higher levels of power, fighting for advantage in those so-called "free spaces." A clear example is in government offices, when new trust positions are about to be handed out. Those jobs come with new responsibilities and higher pay. And when a new judge is about to arrive, behaviors start shifting fast — especially if there aren't already protégés in place.

(31st) Employees often end up waging a full-on war for positions, seeing higher ranks as symbols of greater power — and regularly crossing the line from hierarchy into usurpation. Many even feel panic and despair at the thought of holding a lower position in the chain of command, terrified of receiving the same cold, dismissive treatment they themselves dish out to others.

(32nd) These problems are aggravated by widespread ignorance of the law. Continual emphasis on balancing rights and duties — as outlined in item "d"[172] of Article 6 and item "f"[173] of Article 2 of Decree Law 869/69 — could help reduce this problem. Since item "f" has been upheld by Human Rights[174] and is linked to a Constitutional guarantee[175], it has become part of a constitutional guarantee[176] and therefore cannot be revoked. I even believe that this item should be called "The Cornerstone of Law" — because it directly refers to the fundamental notion of rights and duties.

(33rd) Power can be abused from both above and below. In a work relationship, employees can misuse work hours for personal gain or neglect their responsibilities — just as employers can demand unpaid overtime or impose tasks that were never agreed upon. All of that breaks the boundaries of legitimate authority within the contract. And when power oversteps its bounds, that's usurpation — plain and simple.

(34th) On an international scale, the same kind of usurpation is often excused when it comes from powerful nations. But violating another country's sovereignty is always wrong — unless there's a clear legal basis for it. In Brazil, for instance, our Constitution gives precedence to human rights, but that only allows foreign intervention in one case: to protect human life on a large scale and in extreme situations.

(35th) We need to take a stand — or we'll suffer the fallout of our own inaction. Take current music, for example. It often teaches men to dominate women through sexual disrespect. At the same time, society has silently allowed a growing hostility toward Christianity. And now? Now it's paying the price, as radical Islamism — an ideology that amplifies those same violent tendencies — continues to expand worldwide.

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172 "d) to influence and call for cooperation in serving the goals of Moral and Civic Education, from institutions and organizations shaping public opinion and cultural dissemination, including newspapers, magazines, publishing houses, theaters, cinemas, radio and television stations, sports and recreational entities, professional associations, as well as printing and advertising companies; (...)Available at: https://www.planalto.gov.br/ccivil_03/decreto-lei/1965-1988/del0869.htm

173 f) understanding the rights and duties of Brazilian citizens and knowledge of the country's socio-political and economic organization. Available at: same source as above.

174 Article 32, 2 – "The rights of each person are limited by the rights of others, by the security of all, and by the just requirements of the common good in a democratic society." Source: Inter-American Commission on Human Rights. Available at: https://cidh.oas.org/Basicos/English/Basic3.American%20Convention.htm

175 "Article 5 – All individuals are equal before the law, without any distinction of any kind, ensuring to Brazilians and foreign residents in the country the inviolability of the right to life, liberty, equality, security, and property, as follows: (...) XXXIII – everyone has the right to receive information of personal, collective, or general interest from public authorities, which must be provided within the timeframe established by law, under penalty of accountability, except for those cases where confidentiality is essential to the security of society and the State. Source: Planalto. Available at: https://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

176 *The "unamendable clauses"* (cláusulas pétreas) — are provided for in the Brazilian Federal Constitution, Article 60, Paragraph 4:"No proposal for an amendment shall be considered if it aims to abolish: (...) IV - individual rights and guarantees."

(36th) Back in the 1970s, the influence of the hippie movement seemed to be dissolving this kind of violence against women — and with it, the attack on Christian liberation. For a moment, it looked like we might be heading toward freedom. But then the system pushed back, reintroducing those toxic ideas on a massive scale. Even cartoons began normalizing violence, showing cavemen hitting women and dragging them by the hair like trophies. And the very same year the divorce law was passed, the media promoted a song whose lyrics said:

> Here She Comes Crying / Money There Is None"
> (Beth Carvalho, Ernâni Alvarenga, and Benedito Lacerda, 1977)
>
> Here she comes crying
> What does she want?
> A beating, it's not, I know
> A woman of partying, when she starts to cry,
> Wants money
> Money there is none
> There is none
> I've got plenty of affection
> To give and sell
> Beatings won't be lacking either
> But money, no, that's not for women
> I'll bring down the earth, the sky, and the stars
> If she wants
> But money there is none

(37th) Violence is the most visible way force is used — a crude method of imposing discipline aimed purely at control. Foucault called this kind of thing "disciplinary power," where using coercion becomes a way to control people. But coercion itself is basically a kind of violence, and trying to force discipline on someone is, at its core, a primitive impulse — whether it's physical, verbal, or psychological.

(38th) Coercion is effective constraint — applied directly or indirectly to prevent someone from expressing their free will. It acts like a barrier to action, enforcing punishment and forcing the person to act against their own desires. The very definition of coercion reveals its nature: it is an assault on free will. Therefore, it should only be used for legitimate purposes — and with higher principles in mind.

(39th) In fact, taking away someone's free will is only justifiable when persuasion has failed and it is absolutely necessary to prevent harm — whether to a person or to the community. Coercion should always be the exception, with clear limits set from the start. It carries a destructive logic and, because it irritates, it usually doesn't work. Its flaw is inherent in its nature. An insult, for example, is a form of moral coercion.

(40th) Coercion aims to subject the individual and exercise control over their body down to the smallest details. It can dictate gestures, behaviors, habits, and speech. A common example is when a guardian hits a girl to make her sit with her legs closed, and society insults a woman if she doesn't sit that way. Society creates and popularizes sexual insults to coerce and control.

(41st) Family authority exerts coercion through disciplinary power and transfers it to schools, which are used as a means to reinforce domination. Thus, people are prematurely subjected to indirect coercion by the system. However, without coercion, the outcome in

teaching discipline is much more effective. Techniques like gentle training — Monty Roberts' join-up — prove this.

(42nd) Discipline, in a positive sense, matters for human development. The conditioning it provides is a strong ally in reaching our goals. I once heard someone say: we'll always be slaves — either to discipline or to the lack of it. But I understand we can be disciplined without becoming slaves.

(43rd) True discipline — the kind that builds an inner, psychological temple — doesn't enslave. It is a technique practiced habitually by the individual, helping them correct their mistakes and move forward with their goals. Being a slave to discipline can be compared to having an obsession, which is not always beneficial, though it may be useful for specific goals like passing exams. As Renato Russo reminds us, knowing how to use discipline for our own benefit leads us to freedom.

(44th) Disciplinary power operates at the deepest level of human experience — which is why it must be exercised with moderation. Just consider how personal it is when teachers decide whether or not to let a child leave the classroom to use the bathroom. Similarly, during adolescence, guardians may sometimes need to keep a young person at home, forbid them from going somewhere, or check their messages out of genuine concern. But now imagine the psychological damage caused when actions like these are used purely as punishment — and made even worse by constant surveillance or persecution.

(45th) Still, the desire to control often pushes caregivers beyond those boundaries — toward psychological torture, pushing young people into emotional crises, pressuring them to reveal their thoughts. That's where control meets madness — not just in the person being controlled, but in the one doing the controlling.

(46th) From one perspective, discipline makes us like circus elephants — taught from a young age not to break the chains around their legs. So when they grow up, even with the strength to break free, they don't.

(47th) But the opposite process can also happen. When a young person gets used to overcoming big challenges, they grow up equipped to face even bigger ones. Discipline either liberates or enslaves. Our worst enemy might be within. Before disciplining someone else, people should ask themselves: am I truly disciplined — or just obsessed?

(48th) There is both a lower and a higher concept of discipline. In its higher form, discipline allows human beings to make better use of their strengths, guided by discernment and knowledge. In contrast, indiscipline leads to the waste of human potential. To be disciplined — or to discipline without coercion — may be the greatest gift we can offer ourselves or others. With discipline, we tend to reach our goals. Without it, that path becomes far more difficult.

(49th) Disciplinary power often becomes indistinguishable from the system itself. It plays an important role in shaping our ability to function within systems — something essential to survival. And that process begins with the individual. A person with self-discipline is able to direct their strength toward a specific goal. The problem lies in excesses and distortions.

(50th) Institutionalized knowledge has always been part of the mechanics of systemic control. From there, this mechanism extends to the *organization of space* — disciplining people by gathering them around a common objective, such as work.

(51st) Organizing space also means *organizing people* through relationships of subordination or coordination — either under someone's command, commanding others, or operating in parallel roles. As individuals are drawn into this game of control, they are recognized by the system according to their roles, gradually creating specific "types" of people.

(52nd) *Time control* involves regulating a person's movements in the execution of tasks. This control is tied to *surveillance*, ensuring tasks are carried out according to established knowledge.

(53rd) With the acceleration of modern capitalism, *time control* has become increasingly intense — aimed at producing as quickly and efficiently as possible. The maxim "Time is money" reflects the mentality of the dominators, convincing the dominated of the justifications for their enslavement and creating a common code followed by all. This results in a docility-usefulness relationship, reducing resistance.

(54th) *Surveillance* is the most strategic tool of control. A person may come to feel it as constant and limitless, adopting the gaze of the observer as a defense against some external, oppressive eye. This can be dangerous — because by internalizing the identity of the dominator, the person starts shaping themselves around it. This can lead to identity crises that prevent emotional maturity or even the pursuit of happiness.

(55th) The villain in the first version of the series *The Tomorrow People*[177], in the episode "Slaves of Jedekiah," illustrates this process perfectly — acting as an omnipresent observer. In this series, the protagonists are continuously monitored by the antagonist, as if, in real life, we were always in front of a camera.

(56th) This cinematic focus has continued to the present day, making people feel constantly watched. When the dominated person uses the dominator's knowledge, they see from their perspective and internalize a surveillance and repression against everything that contradicts this knowledge — functioning as their own oppressor. At times, having internalized this point of view so deeply, people even repeat the dominator's rhetoric in their own inner dialogue — using it to offend themselves.

(57th) Legal entities experience the same interference applied to individuals. In Brazil, mass media plays this role of ideological adjustment, devaluing Brazilians to belittle local culture through humor. This extends to the internet, where major Brazilian authors and works are minimized, while everything from the United States and imperialist countries is praised. As a result, Brazilians develop a repressive view of their culture and adopt the perspectives of foreigners.

(58th) In addition, our schools largely ignore local knowledge, leading us to adopt foreign cultures and requiring us to rely on foreign knowledge. For instance, here we do not study our biodiversity and healthy nutrition in high school and elementary school for medicinal purposes, despite these being well known by our ancestors. Thus, our behavior is controlled, as Brazilians who aspire to stand out are required to adapt to foreign standards, consequently suppressing local culture.

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177 *The Tomorrow People* — its first aired from April 30, 1973, to February 19, 1979, on the ITV network. In Brazil, the series was broadcast by Globo. Production Company: ITV Network. Source: Wikipedia. Available at:https://en.wikipedia.org/wiki/The_Tomorrow_People.

(59th) Control also involves the constant recording of knowledge. That's what stitches together the web of domination — with institutionalized knowledge running through it like a thread from beginning to end. At the same time as administrators exercise power, they produce knowledge. The eye that observes to control is the same that extracts, records, and transfers information to the highest points in the power hierarchy. Therefore, no institutionalized knowledge is neutral. It's political. It's born from power relations. It manipulates truth to steer entire populations.

(60th) Institutions such as hospitals, schools, prisons, and asylums are not merely places of healing, education, punishment, or treatment but also centers for producing, accumulating, and transmitting knowledge. They're where fields like medicine, pedagogy, criminology, and psychiatry were born.

(61st) As a final element of this web of domination, all knowledge helps secure the exercise of power. It creates the conditions under which knowledge can be used to reinforce domination. Foucault highlights the existence of forms of power exercise that differ from the State yet connect with it, arguing that social change depends not only on modifying the State but also on the mechanisms operating around it.

(62nd) From my perspective, everything will change only if the ideas that allow for the usurpation of power — dominationism — are broken down across society, and if truth is consistently used as a tool. Administration must be legitimate — not done for the benefit of a few by stealing the rights of the many. Every real change has to be a moral one. Social problems reflect individual ones, and honest moral change can only be built on truth.

(63rd) However, due to our state of underdevelopment, we use lies even in religions. Buddhism, for example, is a religion guided by good principles, based on peace and goodness. Yet the metaphors in its stories — sometimes giving voices to animals that speak, body parts that speak, or beings capable of transformation —are unrealistic. They arose because someone struggled to explain, and others to understand. But this can make the literal experience of these stories inaccessible, leaving their teachings vague.

(64th) Still, I want to make something clear: Buddha's teachings don't sin against God. They guide the mind toward something higher — what we might call spiritual intelligence — not toward other gods. The logic of the universe is greater than the logic of control. When we grow according to that logic, we follow a kind of neural path that expands the way our minds work. Buddhism seeks for that path — preaching good thoughts and good feelings — and for that reason, it shouldn't be dismissed as a religion.

(65th) We could say that the Bible also contains some mythical and impossible stories. Because of this, I do not believe in all its content. But Jesus's parables focus on human experiences, and His words have direct application in our lives. For example, most of us are like a prodigal son to God[178], and this is a direct relationship, as

[178] This is a reference to the Bible story in Luke 15:11-32. In the story, the younger son asks his father for his share of the inheritance, leaves home, and spends it all on a wild lifestyle. After he loses everything, he comes back, feeling sorry, and his father welcomes him with a big celebration. This makes the older son upset, but the father tells him: "'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found'".

Jesus teaches that God is the Father and we are His children. The same is true of the Parable of the Sower[179], where Jesus uses an ordinary human experience — working the land — to explain how we are.

(66th) According to the Master's teachings, we must never be like the three wise monkeys who close their eyes, mouth, and ears. Institutionalized knowledge is important, yes — but so is free knowledge: the kind based on the ability to perceive and verify truth.

(67th) The system teaches us the opposite, using images like the three wise monkeys or clichés like, "If you can't beat them, join them," suggesting that we abandon our convictions in favor of the stronger ones. Likewise, a cunning dominator will often pretend to surrender, as if they are a victim, to gain pity and make others yield to domination, benefiting from it.

(68th) But as long as we keep aligning ourselves with these psychopaths who maintain illegitimate power structures — such as female slavery, electoral dictatorship, and the illegal prison system, among others — we will remain behind. These are all inefficient structures of social cohesion built on lies, stolen power, and fear. They survive by invalidating individuals and profiting from death. This problem only grows worse if left unchecked.

(69th) For every person unjustly imprisoned, there's a family behind them — full of grief and anger, often longing for revenge against the jailer. The same goes for the poor majority in this country, watching in silence as abuse is normalized. What moral ground do we even have to call poor prisoners "criminals" when we are the ones acting as their cruel jailers? We tolerate evil and, in doing so, build a resentful and violent society — even though we have free will to act, either to resist or to comply with what is done.

(70th) Persecutions, disguised as "discipline," are a constant threat — a tool used to pressure people into submitting to dominationism. Yet, even though this surrender may seem easy, society pays a high price for it. Just look at Brazil: this kind of submission has often meant the unraveling of society itself.

(71st) The dominationist ideology paints free will as the root of sin — claiming that only when we obey we don't sin. And yes, without free will, no one would be responsible for their actions, and the concept of sin would lose all meaning. We'd all be like objects. On this, Sister Nair de Assis Oliveira summarizes St. Augustine's words in the book *On Free Will (O livre arbítrio)*: "the ability to do wrong is inseparable from free will, but the power to avoid it is the mark of freedom" (1995, p.18).

(72nd) Everyone has free will — whether they like it or not — and everyone is accountable for their actions, either through the physical law of cause and effect or the Law of the Harvest, where we plant little but reap many consequences. You can see this clearly in people with high social visibility — like teachers, priests, or artists — who receive amplified responses from the community for their actions. And

[179] BIBLE, *Matthew* 13:3-09 — " Then he told them many things in parables, saying: "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop —a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.".

honestly, it's often better when we face immediate consequences for our mistakes — so the damage doesn't grow any worse.

(73rd) The laws that govern the universe are, above all, spiritual. With peace, we find harmony; with love, unity; with goodwill, strength. Without these qualities, we find destruction, psychological suffering, and weaknesses in every way. We encounter God through love or through pain, as in both situations we understand the mechanics of what happened. The laws of the universe are laws, not suggestions; if we don't follow them, we move away from the logic of the universe.

(74th) Existence implies construction, positivity — not destruction or negativity. A mind filled with negative thoughts does not achieve good results, as it denies positive possibilities. Bad outcomes often stem from a flawed mental attitude. For example, instead of facing evil, people often compensate through harmful behaviors — like alcohol abuse, which is one of the most common forms and often disastrous in people's lives. Because of this, even to sell alcoholic drinks, the system sadly invests in the mechanics of spiritual destruction.

(75th) Higher, divine concepts are like glasses — they help us see reality more clearly. With the right concepts, we can use our free will wisely. Without them, we're likely to walk toward destruction. All of us can choose good or evil, but real freedom doesn't exist for those who turn away from the good.

(76th) Only miracles bypass natural consequences. Thousands of people have witnessed miracles — even in modern times — like the Miracle of Fátima or the healings performed by Chico Xavier, José Arigó, and other mediums. Some say those aren't miracles, but to me, they are — because they alter the natural order. Not everyone can perform these medically impossible healings. They do not result from mechanical forces alone and always depend on God's permission.

(77th) On this point, I must part ways a bit with atheists, as, to me, miracles are not needed to prove the Creator's existence. Humans can reproduce life, just as other living beings can, within their own limits — but not create it. My own existence, and life in general, is already a miracle.

(78th) At the same time, we cannot just wait for miracles. We must act to improve our lives. That involves respecting free will in order to work together while honoring human dignity. Working together is part of our evolution as human beings, and we must do it.

(79th) Subordination is a way of working on different tasks together. It involves some surrender of free will for the sake of administration — but not a loss; rather, a joining of efforts to reach a common goal. Tasks that require subordination should never involve coercion or loss of dignity. Shared intention and positive words are the true tools of efficiency.

(80th) We are all beings of the same species — of all ages, colors, social classes; parents, children, siblings; employees and employers; professionals, students, the unemployed; men and women; responsible for our own bodies; thinking beings. We need interaction — and the greatest feeling we can have for one another is love in the form of friendship, something essential for anyone who calls themselves Christian.

(81st) Our greatest strength is not just willpower but, above all, goodwill.

Images IV

In the next section, activism, images created by the author in the project: Learn to Read in Portuguese from the First Letter. The little bee was flying around distractedly when it fell in a very funny way, making everyone laugh. The teacher then teaches the letter "A" and shows the bee's song to the children: "Ah, ah, ah, goes the little bee; ah, ah, ah, goes the little bee; with one wing only, she looks so funny; with one wing only, she looks so funny."





[180]

[180] Music and images from the exhibition panels belonging to the "Método da Abelhinha" by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.



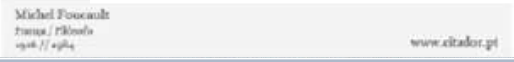
"Every educational system is a way of maintaining or modifying the adequacy of discourses, along with the knowledge and the powers they imply.".

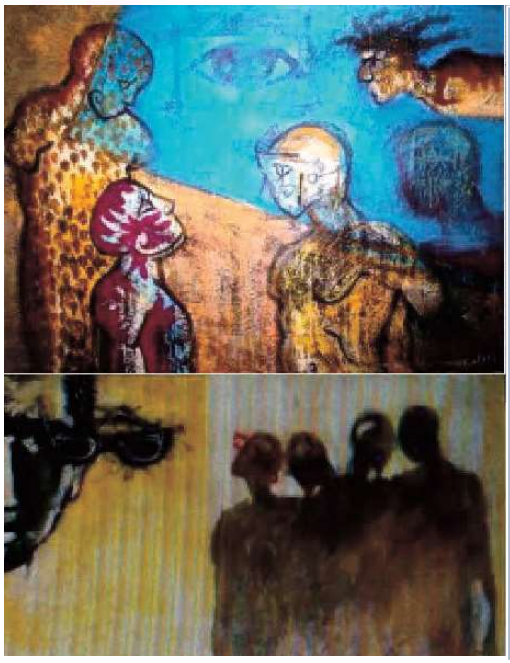


Genealogy of Power
Just like the German philosopher Friedrich Nietzsche, Michel Foucault also developed his own genealogy. The starting point is the notion that values — such as good and evil, true and false, right and wrong, healthy and ill, etc. — are historically established based on interests related to power within society. In other words, what is defined as good, true, or healthy depends on the domains in which power resides.



Psychology will never be able to speak the truth about madness, because it is madness that holds the truth of psychology.





Foucault: Power is Everywhere

Michel Foucault, the French postmodernist, has been extremely influential in the analysis of power. He moved away from examining power as an instrument used by actors to impose coercion, and also beyond the discrete structures through which these actors operate, toward the idea that "Power is everywhere" — diffused and embodied in discourse, in knowledge, and in the "regimes of truth" (Foucault, 1991; Rabinow, 1991). For Foucault, power is what makes us who we are, operating at a level quite different from traditional theories.

Sources: pt.slideshare.net e powercube.net. Avilable at: https://pt.slideshare.net/slideshow/sociologia-michel-foucalt/37977712 and www.powercube.net/other-forms-of-power/foucault-power-is-everywhere/

CHAPTER V – THE GAZE: AN INSTANT LANGUAGE

(1st) Now look and notice this: do you see how our communication becomes stronger when I tell you to look? See? That's because the language of the gaze is immediate, almost at the speed of light. It creates an instant and intense connection. We communicate our thoughts not only through words, but mainly through the way we look at things. This way of seeing lies at the foundation of our thinking — even for people who are visually impaired.

(2nd) The way we look at things is what we call a point of view. Our gaze is so deeply connected to language that codes themselves become reflections of it. Dominationism — the ideology of evil — takes shape through codes. But most people who follow it are simply distracted "useful innocents" being carried along by it. They are drawn to distorted interpretations — the kind the system keeps repeating — and also to attachment to their own flaws and desires.

(3rd) Even so, despite all the tools used by dominationists to impose their views, I believe genuine understanding comes more naturally because it does not need endless repetition. Once something is truly understood, it takes root. And once a person genuinely understands something, they begin projecting that understanding outward. That has a stronger impact and naturally prevents opposing viewpoints from settling in.

(4th) The way people see the world — which shapes the way they think — even changes from language to language. In Portuguese, the word for "driver" is derived from the word "motor", while in English, "driver" is connected to the idea of directing or guiding. In some languages, a rainbow is described through gradual shades, while in Portuguese we separate it into seven distinct colors.

(5th) Capitalism, age-based divisions, and divisions between men and women are all forms of domination created through ideas and reinforced through social codes. The same can be said of imperialism, although imperialism is, above all, dishonest rather than cultural. Through imperialism, we watch our wealth being taken away as if that were legitimate — when it clearly is not.

(6th) Imperialists see us as fools — consumers whose ignorance gives them an advantage. But in reality, they behave more like thieves than merchants. And history has already shown that when people refuse to accept their dishonesty, they resort to force.

(7th) Stories are codes expressed on a larger scale. They crystallize certain ways of seeing the world so clearly that they can even contribute to psychological conditions. Don Quixote[181], for example, describes a man who suffers psychotic episodes and begins acting like a wandering knight — the central figure in the chivalric stories popular at that time.

(8th) I believe many stories can contribute to psychological disorders, and that the evil stepmothers in children's tales are metaphors for people affected by what I call the "Eve Syndrome." This psychological condition, represented in stories such as Snow White and Cinderella, would affect mothers — or by people placed in the maternal role — which is why these characters appear as stepmothers.

[181] *The Ingenious Gentleman Don Quixote of La Mancha* — was a book published in Madrid by the writer Miguel de Cervantes Saavedra in 1605. It tells the story of a man who loses his sanity from reading chivalric romances and takes on the persona of a wandering knight. Accessible book available at: https://www.gutenberg.org/ebooks/996.

(9th) The term "stepmother" would suggest that she is not a true mother — and therefore not a friend — but rather a hostile guardian. One factor I see contributing to this abnormal hostility in some mothers is the pain of childbirth. Today we know that labor pain can also be eased through psychological support and mental conditioning, not only through anesthesia. Because of that, the biblical passage saying that women would suffer intensified pain in childbirth can be seen as a harmful psychological suggestion — something that works against emotional well-being.

> To the woman he said, "Great will be your pain in childbirth; in sorrow will your children come to birth; still your desire will be for your husband, but he will be your master". (BIBLE, *Genesis*, 3:16)

(10th) What I call the "Eve Syndrome" would be an extension of reactions once associated with what used to be called postpartum disorders. In extreme cases, it can appear as Infanticide[182] — when a mother kills her child during or shortly after childbirth. In my view, this psychological condition may be connected to cultural, hormonal, and emotional factors, culminating in an extreme reaction to the trauma and stress of childbirth. The story of Adam and Eve may also contribute psychologically to this condition. But this disorder does not always lead to the death of the child.

(11th) Because childbirth can involve intense pain, when this crime happens, the mother may react as though she is trying to eliminate a perceived threat to her survival. If this condition is not treated, the mother may continue expressing hostility toward the child throughout life through controlling behavior, persecution, or emotional abuse. In what I call the "enemy guardian syndrome," the child becomes socially marked, because the guardian rallies others against them and turns others against them.

(12th) In the time of Jesus, the Jews referred to Adam and Eve as the parents of humanity. Even today, many people continue repeating the same patterns associated with Adam and Eve — becoming enslaved either by work or by sex. Jesus offers liberation from this institutionalized form of slavery by presenting God as Father and Mary as Mother. The central idea is simple: change the matrix, and everything changes.

(13th) For a long time, I did not know what to think about Adam and Eve because the story felt unrealistic to me, even though I saw people constantly repeating it. One day, during a Kardecist Spiritist meeting, I heard someone say that the story was an allegory meant to help people understand sin. I agreed with that interpretation because, when I first heard that Bible passage on my very first day of kindergarten, I understood sin as lying and disobeying God. At that age, I did not even know what "sex" or "death" meant. In practice, though, the story ends up promoting blind obedience to the system.

(14th) As I grew older, I saw this same story constantly repeated throughout mass media, always implying that the forbidden fruit represented sexual activity, even though in the Bible it is associated with knowledge. Presenting knowledge itself as forbidden is already problematic because it encourages ignorance. But connecting the forbidden fruit to sexuality is even worse because it creates guilt around something natural and unavoidable.

(15th) I believe the story of Adam and Eve was a malicious invention, although the story also reflects aspects of the negative collective unconscious. At the same time, no human text is truly impartial — not even texts believed to have divine inspiration — because no writer can completely remove their own point of view. That is why I believe that, although

[182] Article 123 of Decree-Law 2,848/40, *Brazilian Penal Code*. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

the Old Testament contains many historical records, it also includes many questionable passages.

(16th) The New Testament provides the "glasses" needed to understand the Bible as a whole. Even though it, too, contains passages that may not fully reflect the truth, it is there that we find the words of Jesus — words that expose what is irrational and inconsistent.

(17th) It is only logical, for example, that Jesus and Mary shared a deep friendship, even if the Bible does not describe it directly. After all, they lived together for thirty years. It would be hypocritical for Jesus to preach love for others while disregarding His own mother. Mary also showed a unique understanding of Jesus' abilities when she asked Him to turn water into wine at the Wedding at Cana[183]**.** And ultimately, anyone who told the story of Jesus' conception must have heard it from Mary herself, since she was the only one who could fully testify to it

(18th) Therefore, if Mary was illiterate, it makes sense that John would have recorded her testimony, as described in *The Secret Gospel of the Virgin Mary* by Santiago Martin. That text feels authentic to me. It gives meaning to Simeon's words when Mary brought Jesus to the temple eight days after His birth[184] , because according to that account, Mary had become spiritually united with Him shortly before the crucifixion and felt everything He went through. So when He was pierced by a sword of suffering[185], She was pierced as well.

(19th) Michelangelo's famous sculpture *La Pieta*[186] also depicts a moment only described in the *Secret Gospel of the Virgin Mary*, when Mary closes Jesus' eyes and speaks to Him. This silence about Mary's role may stem from the influence of the Adam and Eve narrative, whose story promotes harmful views both about women — silencing and subordinating them — and about the ideal relationship between a man and a woman, creating psychological conflict within the most basic social unit: the couple.

(20th) The story is filled with inconsistencies. For example, the punishments imposed on the characters are tied to sexual and labor-related slavery, even though those conditions already existed beforehand: Eve was already gathering food for Adam, and Adam had already been created to work in the garden.

(21st) The social interpretation of this story — treated as one of the main religious foundations of our time — pushes people toward irrational behavior in their romantic relationships. But this allegory is not really about sex. It is about humanity distancing itself from God and, as a result, distancing itself from the divine within.

(22nd) The story of Adam and Eve also deals with the language of the eyes. After eating the forbidden fruit, they become aware of their nakedness and cover themselves, marking the loss of their original unity — including their unity with each other. Yet this new "seeing" resembles a kind of blindness: eyes that can see outwardly, but no longer inwardly.

(23rd) The story of Adam and Eve also contradicts Chapter 1 of Book of Genesis regarding the idea that God created human beings in His own image and likeness[187]— which would also include equality between men and women. God is invisible, and so is the human soul. And even atheists can recognize that it is God who gives rise to our intellect, not the other way around. We possess inner consciousness and intelligence because the human mind develops upon that foundation and on the greater truth that connects us all.

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[183] BIBLE, *John* 2:1-11.
[184] BIBLE, *Luke* 2:35.
[185] BIBLE, *John* 19:4.
[186] Images V — Many historians recount that after completing this sculpture, Michelangelo exclaimed, "Speak! Why won't you speak?!" and broke the statue's arms to make it look less lifelike.
[187] BIBLE, *Genesis*, 1:27 — "So God created mankind in his own image, in the image of God he created them; male and female he created them".

(24th) There are many important layers behind the symbolism of vision and perception. One famous example is the phrase: "What is essential is invisible to the eyes"[188].

> The light of the body is the eye; if then your eye is true, all your body will be full of light. But if your eye is evil, all your body will be dark. If then the light which is in you is dark, how dark it will be! *(*BIBLE, *Matthew* 6: 22-23).

(25th) According to this allegory, all knowledge should come from God because knowledge needs to be guided by something divine — by a higher moral point of view. Without that, knowledge becomes corrupted by vanity. After all, we do not create the world; we only discover ways to use what already exists independently of us. In that sense, knowledge ultimately belongs to everyone.

(26th) True wisdom in the use of knowledge comes from higher values. We need to see and read the truth correctly. In fact, truth itself is a fundamental point of view. Without believing that truth guides the logic of reality, people become disoriented. And — believe me — there are many who benefit from that confusion.

(27th) The forbidden fruit represents knowledge taken from the world in a distorted and selfish way — knowledge that blinds instead of enlightening. You can see this in some academics who know theories extremely well but fail to recognize simple situations in real life. Knowledge will always come from the world around us, but we still choose what to do with it: whether to use it selfishly and exclusively or in a generous and shared way.

(28th) While writing this book, I often felt as though the ideas were emerging directly from my mind through moments of illumination. Because of that, I do not see these insights as truly mine, but as coming from God. Since many boundaries between fields of knowledge are removed here, mistakes are inevitable. So the way to overcome those flaws — and to make this work complete — depends on the goodwill of those who read it. That is why I always count on your help.

(29th) Above all, Jesus Christ represents someone whose wisdom did not come from formal education or worldly instruction. Some people claim that He spoke about ideas already discussed by Greek philosophers, as if He were merely copying them. But even mastering the Jewish scriptures would have been extraordinarily difficult for an uneducated person at that time, and His understanding and use of those texts was remarkable. If Jesus went beyond the limits of His own culture, that points far more toward His divinity than toward plagiarism.

(30th) Jesus reaches beyond Greek philosophy and speaks from a wisdom unrestricted by time, place, or culture. His words carry a universal point of view. The clarity and logic of His teachings suggest a level of spiritual development beyond any historical era.

(31st) In theory, all of us would be connected to a single higher intelligence[189] through the Holy Spirit. The Holy Spirit would not be a spirit like us, because we are all imperfect beings. The Holy Spirit proceeds directly from God, while we are created beings and do not come directly from Him in the same way. Only Jesus possesses that perfect spiritual unity with the Holy Spirit because He comes directly from the Father. The Holy Spirit is a living power that comes from God because our God is the God of life.

(32nd) Even an atheist can understand this by recognizing thought itself as a living form of energy. The collective unconscious can be understood as this living energy that exists beyond individual human minds. It can be understood as the union of our mental frequencies, reflecting a collective inner God that points toward a single transcendent God.

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[188] Quote from the book *The Little Prince* by Antoine de Saint-Exupéry
[189] BIBLE, *1 Corinthians* 12: 4 — "There are different kinds of gifts, but the same Spirit distributes them".

Personally, I believe the One God beyond ourselves is the source of the inner divine presence within us. But in practice, regardless of which theory someone accepts, the result of the Holy Spirit acting through us would be the same.

> When the Helper comes, whom I will send to you from the Father even the Spirit of true knowledge **who comes from the Father**--he will give witness about me; (BIBLE, *John* 15:26, our highlights).

(33rd) In the Bible, when the disciples are touched by the Holy Spirit, they receive understanding — not a different personality. But how could Jesus have explained that the Holy Spirit is a mental emanation of God, and that everything in God is alive, if even two thousand years later people still struggle to understand it? The Holy Spirit is like a great spiritual plasma that gives life to human beings and spiritually renews them by entering the soul.

> And when he had said this, breathing on them, he said to them, "Let the Holy Spirit come on you:" (BIBLE, *John* 20:22).

(34th) This question has had major cultural consequences and even helps explain part of the tension between Evangelicals and Spiritists. Spiritists often call Spiritism "The Comforter," which is also one of the names used for the Holy Spirit. However, the same biblical verse that predicts the coming of the Comforter describes it in a way that does not fully match either Spiritism or an ordinary spirit. The Holy Spirit is presented as the Spirit of God in emanation, proceeding directly from the Father. So although Evangelicals may be right on this point, they are mistaken when they refuse to recognize Spiritists and the departed as spiritual brothers and sisters.

(35th) The Holy Spirit is what connects us to God. It guides all religions and spiritual intelligence and is not limited to any single faith. The Bible, the books of Chico Xavier, and the writings of Allan Kardec all show that mediumship and contact with spirits existed long before modern Spiritism. Recognizing spiritual life and believing in the soul's existence beyond physical death should be the foundation of any true religion — not just Spiritism.

(36th) Pride in knowledge diminishes it. Because we share a common social intelligence, knowledge does not belong exclusively to anyone and can be expressed through many different people. Truth — the source of genuine knowledge — comes from a single origin, and we should not place barriers in front of it through patents and other restrictions the way we often do. Human values are imperfect, and turning knowledge into private property only pushes understanding away from others.

(37th) Judas is an example of someone who became consumed by vanity over acquired knowledge. He lost himself in the desire for power and ended up betraying Jesus Christ. Michel Foucault once argued that power drives people mad, but I believe what truly corrupts people is stolen or illegitimate power. In the allegory, Adam and Eve also lose themselves when they take possession of knowledge that was not truly theirs. That was their expulsion from Paradise: they lost peace and began seeing the world as a hostile place.

(38th) The way we understand knowledge shapes both our lives and our language. The story of Adam and Eve reflects this clearly. They saw knowledge as power rather than as a source of happiness and a way to improve earthly life. That limited perspective still exists today. Under it, knowledge, which should be rooted in truth, becomes ignorance and falsehood instead.

(39th) Our visual connection to the world is a powerful instinct, much like it is in other animals, and it extends into communication, which exists in virtually all living creatures

beyond plant life. But without verbal language, we lose even part of what makes us human. At the same time, the development of verbal language gives us a perspective that allows us to adapt to circumstances and face challenges in ways animals cannot, since they are far more constrained by their biological limitations.

(40th) From the womb onward, every form of communication reaches us. Touch and the sound of the mother's heartbeat already communicate with the baby. Yet visual connection is so important to human beings that the absence of it can signal that something is wrong.

(41st) One of the most fascinating things about verbal language being rooted in vision is that human sight itself is extremely selective. Our visual focus is narrow, and the brain fills in the rest of the image for us. Because of that, we are constantly forced to establish priorities. Perhaps that is one of the reasons human language became so detailed and specific.

(42nd) At the same time, we connect what we see with biological reactions — emotions — which makes human language deeply emotional at its core. Because of that, the more we evolve emotionally, the broader our perspective becomes and the more skillfully we use language.

(43rd) Eye contact is often the most honest form of communication. Many times, we look directly into someone's eyes to judge whether they are telling the truth. When a person performs a lie convincingly through their emotional expressions, the lie becomes more believable. The language of the eyes can "dress" us more effectively than clothes or words. It can emotionally camouflage us.

(44th) Lying, however, goes against what we truly feel or experience, which is why emotionally acting out a lie is exhausting. We may have the right to lie a little in self-defense, but that should stay proportional to the attack we are protecting ourselves from — much like legal self-defense[190]— and only when necessary to preserve our privacy. Once lying goes beyond that point, it starts creating bigger problems.

(45th) We pay a high price for unnecessary emotional disguises. Over time, lies can start feeling true only to the person telling them, creating serious gaps in memory that may even develop into illness. Depending on how far someone distorts reality to fit their personal worldview, can be a sign of severe psychological imbalance. And when a person lies constantly, they may become psychologically blind, filling their mind with fiction and weakening their ability to understand the world and communicate sincerely through their eyes.

(46th) The human brain adapts to the culture in which it develops, which means it can also be damaged by lies. An actor must know how to separate themselves from a role in order not to be consumed by it. In the same way, because emotions form the foundation of our inner code and shape the way we see the world, we must be careful not to become addicted to destructive feelings. People who constantly condemn others end up condemning themselves as well, and whatever someone cannot forgive in others, they usually cannot forgive in themselves either.

(47th) The way we look at something gives it meaning and existence. Two people may agree — or disagree — about what they see simply because they were shaped by different cultures. For example, a child raised by wolves might not even notice a chair, because a chair would hold no cultural meaning for them.

(48th) We interpret the world according to the value we give to things, and that shapes the way we "read" reality. Sharing a common code brings people together around a shared

190 "Sole Paragraph, Article 23, II of Decree-Law 2,848/40, *Brazilian Penal Code.* Available at:"http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

way of seeing life. But the opposite also happens: when we reject something or someone, we begin denying their existence. We stop "seeing" them — as if they had been removed from the code itself, even though they are still there.

(49th) Want a good example of people who lower their own value while believing they are increasing it? The so-called "Nicolaitans"[191] — people who see themselves as superior to everyone else. Today, we often call them "highly competitive" people, but that mindset is not healthy.

(50th) Competitiveness becomes a form of vanity that keeps people from recognizing the value of others. Deep down, though, it only works that way because they cannot truly see themselves clearly. Failing to see other people or the world around them is just a consequence of that deeper blindness.

(51st) When someone becomes trapped in constant competition, it starts consuming their sense of purpose. They begin fighting for attention and trying to overshadow what others do. Unfortunately, many even resort to dishonesty whenever they feel they cannot "win" fairly. But that is the trap — because in reality, everyone can win. No one truly needs to lose. The real loss only happens when someone believes they have "lost" and gives up their spiritual growth because of it.

(52nd) Spiritually speaking, even losses can have value, because sometimes what we lose ends up protecting us. There are spiritual planes of existence far more painful than this one. So in many cases, losing something material prevents us from losing something deeper — something spiritual.

(53rd) The way we interpret facial expressions — visual language — helps shape the way we understand spoken language too. When parents react to situations, they give meaning to what a baby sees and hears. And before babies can even speak, they often scream out their opinions like tiny dictators, exercising power from the safety of someone else's arms.

(54th) A baby's tantrum can become an attempt to take control, which may also stir feelings of jealousy or ambition in siblings. To avoid psychological harm, it is important to teach older siblings that a baby does not have more rights — only more limitations. At the same time, children should understand that greater independence brings greater freedom, but also greater responsibility.

(55th) Capitalism flips this entire idea upside down. It sells the illusion that people can have more rights with fewer responsibilities, as if rights existed without conditions. It creates the appearance of psychological balance while actually weakening it.

(56th) Many characters promoted by capitalist culture as "balanced" are, in reality, deeply unstable. Human beings are always searching for balance, and until they find it, they struggle to truly see themselves and often feel their identity slipping away. That is why so many people try to imitate these characters and end up feeling lost — mistaking stagnation for balance.

(57th) Even in the way movement is represented, sports transmit a code that shapes a distorted view of human beings. Teams are organized around rigid categories — age groups and sex divisions. But real life is not like that. Real groups are diverse. And that diversity is actually intelligent, because the presence of someone more fragile pushes the group to develop better solutions and greater intellectual adaptability. In that sense, the "weaker" member also becomes essential to the growth of the group.

[191] BIBLE, *Revelation* 2:15 — "So have you also them that hold the doctrine of the Nicolaitanes, which thing I hate".

(58th) This way of thinking shapes society as a whole. In Brazil, women are often pushed away from sports and pushed into more sedentary domestic roles. And because sports usually separate people by sex, they reinforce the false image that women are naturally weaker.

(59th) But what ends up happening instead? A man goes out to play soccer with strangers on his only day off, while the entire family stays behind. Of course, leisure matters. But if couples were not trapped in rigid gender roles and simply related to each other as friends, they could enjoy life together. They would actually look forward to it. Instead, many people today look forward to getting away from each other in order to have fun.

(60th) The language of the eyes, which is almost instinctive, expands as verbal language develops. And spoken language itself also seems natural, because when we are born, the bones of the skull remain unfused during early childhood, suggesting that nature leaves room for the development of language.

(61st) The semantics of vision are everywhere. Human communities are far more cohesive than animal groups because we share rational points of view. That is what unites us: reason.

(62nd) The negative collective unconscious — the "shadow" side of the collective unconscious — is an individualistic and socially conditioned way of seeing reality. It is not reality itself. The true collective unconscious is based on universal and timeless values. Still, human beings naturally form group minds because understanding any shared code depends on a collective point of view.

(63rd) We absorb society's points of view partly because we depend on them in order to communicate. The more someone echoes the language of society, the more they are heard. It is almost like saying: the best speaker is the one who says what everyone already thinks. But that kind of shared thinking narrows the path for new ideas. So even innovation requires learning how to work within a code full of traps — and gradually steer it in a better direction.

> Verbal communication, inseparable from other forms of communication, involves conflicts, relations of domination and resistance, adaptation or resistance to hierarchy, and the use of language by the dominant class to reinforce its power **[usurping the rights of the dominated]**, as class differences correspond to differences in register **[institutionalized knowledge]** or even system." (Bakhtin, 2006, p.7, **our emphasis added**)[192].

(64th) If we want to face the challenges of this era, we need to replace the system's point of view with our own. That means seeing the world as a place that belongs to everyone and questioning the language that sustains domination — dismantling the mechanisms that allow usurpation and control.

[192] *Marxism and the Philosophy of Language.*

Images V

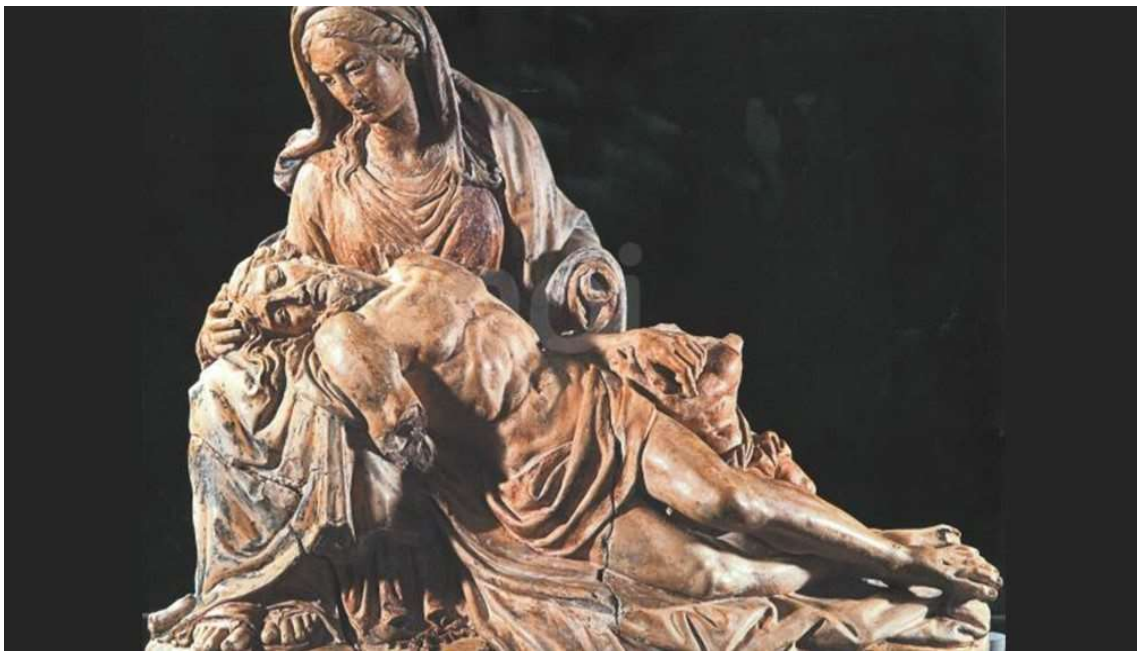


Image – La Pietà in terracotta by Michelangelo (1475-1564). Avaiable at: https://www.vaticannews.va/it/mondo/news/2019-03/michelangelo-pieta-terracotta.html. Episode from the life of Jesus narrated only in *The Secret Gospel of the Virgin Mary* by Santiago Martin[193].

I SEE YOU

Neochristian Message in the film *Avatar*



[193] *The Secret Gospel of the Virgin Mary* by Santiago Martin, page 202 — "I sat on the rock and rested his torso on my legs, leaving the rest of his body lying on the ground. Magdalene and the other women wept with boundless sorrow, as they carefully tried to clean his feet of mud and blood. I held his body and gently kissed his face, but I still couldn't cry. I closed his eyes. How was I able to close the eyes that I myself had opened to life? I placed a kiss on each of his eyelids and one on his forehead. Then I remembered that he had made a strange sign over some of the dying members of the family and also over friends he had been with in their last moments. I recalled that this sign was precisely that of a cross, and I realized that he had just died on a cross.".

In the next section, Activism, Project: Learn to Read in Portuguese from the First Letter. Professor Ulisses was introducing the class—Ana, Eduardo, Iara, and Olga—to a group that was going to film at the school when Olga, instead of responding, said, "ÊÊÊ." Olga then explained that the little bee had fallen again, but this time it kept her from being eaten by a bird, and everyone celebrated with her by shouting "ÊÊÊ." Then, she shared that she had tried to make a "hair wing" for the bee, and that when she brushed her hair, the brush made the sound "Ê Ê Ê." Professor Ulisses took the opportunity to teach the letter "E" and showed the class a little song for the "brush." "Ê Ê Ê goes the little brush, Ê Ê Ê goes the little brush. Make a wing for the little bee; make a wing for the little bee.".[194]



[194] Music and exhibit board images from the *Abelhinha Method* by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.

CHAPTER VI – THE SEED AND THE TREE

(1st) We have already talked about how verbal language leads us to see because it is built on the language of sight. Now we are going to talk about idolatries and some other reasons why we become psychologically blind. "The Seed and the Tree" is an ideal metaphor for this theme because it symbolizes the course of our lives.

(2nd) One of my main ideas is that we are more natural during childhood and old age, and that we lose our balance when we reach adulthood. We become corrupted by our own vitality and by the society we live in. Our energy pushes us toward passion and idolization, and society does the same. But society also "prunes" us.

(3rd) Old age is often called a second childhood, and ideally it truly should be — in a positive sense. The younger children are, the more connected they seem to all the living beings around them, showing their natural kindness. Sometimes they do get genuinely upset about something. But soon they let it go and become friends again with the same children they just argued with. This shows that they judge lightly: they may feel anger, but they do not hold grudges, so they forgive easily. And we know that someone has has aged well when they show these same qualities[195].

(4th) We are shaped by what we love. But as we grow into adulthood, we drift away from that because of the roles society pushes onto us — roles that teach us to ignore what we see and hear, stay silent, and keep our heads down. Over time, we start mistaking those roles for our real identity instead of seeing ourselves as free and natural human beings. That is why so many people rely on others to tell them who they are, because deep down, they are not even sure themselves.

(5th) So, even though human beings leave records of who they are in an attempt to identify themselves, they still do not truly know who they are. One of the goals of this book is to offer new ways of observing so people can better understand themselves.

(6th) For example, many people believe that human nature is evil, while I argue that it is good. First, because we are made in the image and likeness of God, who is pure love and goodness. And second, because goodness is exactly what defines us as human beings. To have humanity is to have goodness.

(7th) Childhood is the best time for us to create an ideal of perfection for our lives, and this can truly help us. Old age is equally important because it allows us to look back and see who we were and what we planned for ourselves. The seed is the project; the tree is its fulfillment.

(8th) This would be the ideal path toward self-improvement, since even our idea of perfection could change over time. But from childhood on, we are surrounded by misleading stories that society imposes on us encouraged by our parents as a way of developing our imagination. This is true of Santa Claus, the Easter Bunny, and perhaps, long ago, even Adam and Eve. These stories train us to accept commands and facts without explanations, until we lose the desire to act because everything starts to feel dishonest.

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[195] BIBLE, *Matthew* 18:3 — And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.

(9th) If it were not for the conspiracy of this system, which uses television, the internet, and audiovisual media in general to confuse us, we would all have every opportunity to grow and develop. These media should help us reach our full potential, but instead they hold us back, creating a state of dehumanization that goes against our natural path of evolution — which is our greatest truth. And truth is unavoidable; a lie does not become true no matter how many times it is repeated.

(10th) Truth is an abstract force that stands on its own. Every path eventually leads back to truth because everything moves in cycles. If all paths come from truth — including words, which shape the way we think — then they naturally return to it in the end. Truth lives within us. It is something greater than ourselves, something through which we come to understand who we are.

(11th) When facts are distorted, we lose the ability to understand ourselves, and that makes us weaker. But no matter how many lies support another lie, they can never be stronger than the truth, because truth represents perfection.

(12th) The lack of logic in lies is what harms us and prunes us. That is why we must constantly rebuild ourselves, like new growth after pruning. The song *Primavera nos Dentes* suggests this idea of "human pruning" and renewal through the exclamation "Wow!"

> Spring in the Teeth
> (João Ricardo/ João Apolinário, 1973)[196]
>
> Who has the awareness to have courage,
> Who has the strength to know they exist,
> And at the heart of their own machine
> Creates the counter-spring that resists.
>
> Who doesn't falter even in defeat,
> Who, though lost, never despairs,
> And, cut down in the storm's fierce heat,
> Holds spring between their teeth—
> Wow!

(13th) In the 1970s, audiovisual media still did not fully reach the entire population. Because of that, the decade provides a simpler example of how the system acted against both our social identity and our individual identity, which is why it is mentioned so often here. For example, the song mentioned earlier suggests that Brazil once had a fearless sense of resistance. In response to that strong social identity, the British TV series The Tomorrow People was released in the same year as the song (1973). The show used hypnotic themes to shift attention away from material reality as a way of weakening our sense of identity.

(14th) *The Tomorrow People* encouraged unrealistic beliefs about mental powers, leading people to idolize the mind and knowledge itself, while at the same time suggesting defeat. In other words, it created a double effect — filling young people with vanity while draining their confidence, defeating them psychologically.

(15th) In the series, "normal" adults were portrayed as weak-minded people, suggesting that having a strong personality was the special trait being targeted and suppressed. It became a way of discouraging people from expressing their individuality on a massive scale, as though the unconscious mind were being conditioned to surrender.

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196 band *Secos e Molhados*. — This 1970s music group, whose members were João Ricardo, Ney Matogrosso, Gérson Conrad, and Daniel Iasbeck, brought an innovative and forward-thinking style for its time, one that is still critically acclaimed today.

(16th) I believe hypnosis was used as a strategic tool. The children of that era would reach adulthood around the time Vale do Rio Doce (now Vale) was privatized. The company had been created in 1942 with the expectation that it would eventually be negotiated roughly fifty years later[197]. Because of this, imperialist interests had enough time to weaken our resistance, preparing young people to become passive toward authority and unwilling to react when the country's mineral wealth was taken through privatization.

(17th) At the same time, social spectacle took on a more conservative tone, drawing attention to ceremonies centered around uniforms, formal gowns, and ceremonial robes. These rituals, rooted in the past, helped reinforce the authority of the ruling classes. In fact, stories built around fantasies of mental powers combined with elite rituals are nothing new — the Greco-Roman gods reflected the same pattern.

(18th) Meanwhile, the real spiritual medium, Chico Xavier, was largely ignored, and his ideas were attacked indirectly so the public would overlook his work. Uri Geller, in 1976, emphasized mental powers rather than spiritual intelligence — which, according to this view, is what truly gives the mind its strength. He performed acts such as telepathy, bending spoons, and moving objects. At the same time, doubt about mental powers was encouraged by the Brazilian TV drama *O Astro*[198] (1977), in which one of the characters pretended to have psychic abilities.

(19th) In this way, spiritual truths were pushed aside. One example was the encouragement of fear surrounding mediumship — something connected to the idea of spiritual intelligence — through the dramatic phrase often repeated in cartoons: "Boo! Ghost!".

(20th) During the 1970s, new ideas began to be used to confuse people. Spiritual darkness — understood here as a psychological condition that clouds understanding through lies and distorted ways of thinking — was being encouraged. Certain names became almost unspeakable, while fanaticism and idol worship were increasingly promoted.

(21st) However, this process would not have succeeded if it had happened only in Brazil, because people would still have heard outside perspectives about it. For that reason, our social spectacle was only one part of a much larger global scene that was taking shape. The same stories were repeated around the world, guiding society toward a stronger form of domination — a process seemingly aimed at all humanity.

(22nd) Behind the worship of the mind was anthropocentrism, which seemed attractive because it appeared to defend human identity and the human soul. But according to this view, that is not what really happens. In situations like these, the importance of the first commandment becomes clear: "Love God above all things." God represents ultimate truth, while human beings do not reach that level of perfection, and for that reason we should not idolize ourselves. Any form of worship that is not directed toward perfect truth becomes a psychological process that clouds the mind and leads to mental stagnation, because someone who believes they are already perfect no longer feels the need to grow or evolve.

(23rd) This process encouraged a shift away from spiritual intelligence toward analytical intelligence, based mainly on calculation and logic. From there, it moved even further down toward instinct-driven thinking — a lower level focused only on material survival. The

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[197] Brazilian Decree-Law 4352/42, Title – PROPOSED STATUTES OF THE VALE DO RIO DOCE COMPANY, Chapter I, Article 4 — "The duration of the Company shall be 50 (fifty) years, counting from the date of its Constituent Assembly. However, the General Assembly reserves the right to decide at any time on extending this period or on dissolving the Company before the fixed term." Source: Câmara Legislativa (Legislative Chamber) Available at: https://www2.camara.leg.br/legin/fed/declei/1940-1949/decreto-lei-4352-1-junho-1942-414669-republicacao-68227-pe.html.

[198] A Brazilian soap opera written by Janete Clair, aired by the network Rede Globo from December 6, 1977, to July 8, 1978.

difference is important: through analytical and material thinking, people believe in accumulating more for themselves; through spiritual intelligence, people believe in sharing so that everyone can have more.

(24th) If each of us carries an inner altar within the mind devoted to some kind of god, then we must be careful about what we place there so we do not end up worshiping the wrong thing. The right God clears the mind; the wrong one traps it.

(25th) From a broad point of view, Catholics may idolize images, Evangelicals may idolize the Bible, Spiritists may idolize spirits, and people who place excessive faith in technical knowledge may idolize human knowledge. Idol worship can exist in any religion, but it is not limited to religion alone — it can be directed toward many things, including sex, for example. Idolatry weakens human beings, and the most common form of it is the worship of money.

> The idols of the nations are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see. They have ears, but cannot hear, nor is there breath in their mouths. Those who make them will be like them, and so will all who trust in them. (BIBLE, Psalm 135:15-18)

(26th) During the 1970s, society was being pushed away from becoming the strong and healthy tree it had the potential to become. Fear was encouraged in every area of life, including health, as a way to reduce people's ability to act. This was nothing new. History has always been marked by diseases that terrified populations, such as leprosy during the time of Jesus Christ and tuberculosis during the Romantic era. Fear of unknown diseases — especially deadly ones — can blind people and make them more obedient to whatever they are told, while also increasing attachment to physical survival.

(27th) During that time, cancer cases rose dramatically, creating widespread fear to the point that many people referred to the disease only as "C.A." In many cases, even doctors were frightened by the diagnosis because cancer was seen as fatal, rare, and incurable. As a result, patients were often kept in the dark about their real condition.

(28th) Today, cancer rates are even higher, increasing almost as though the environment had been contaminated by radioactive substances. I strongly believe cannabis may help in treatment because some cannabinoids have antitumor properties. I also believe in immunotherapy[199] because it works in a more natural way with the body. Proper nutrition and avoiding carcinogenic substances may also help prevent cancer and support recovery. Physical detoxification works in the opposite direction of the processes associated with cancer, which can be understood as a form of poisoning.

(29th) The AIDS epidemic began around 1981, and because it was often fatal, it created widespread fear. It also brought prejudice and shame because it was sexually transmitted, something the system used to justify attacks on sexuality. In the city of Rio de Janeiro, some parents taught their children to scare away thieves by claiming they had AIDS, while some thieves took advantage of the same fear by robbing people without weapons, simply by making the same claim. Some people believe that large institutions may have exploited the situation by developing the virus in laboratories for profit.

(30th) People often avoided saying the names of these diseases out loud because of fear, almost as if they were worshiping death through excessive respect. Many people believe that speaking about evil attracts it, which is why some refer to the devil as "the Evil Thing," for example. But avoiding the subject does not solve the problem — it usually makes it worse.

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[199] *Immunotherapy* — This type of therapy uses the body's own immune system to fight cancer cells, helping strengthen the body's natural response against cancer.

(31st) People place enormous importance on a single moment — death — while failing to notice the full length and meaning of life itself. It is like living only one frame of an entire movie. In general, people spend large amounts of money on whatever they worship, especially on deadly diseases, which encourages systems of profit built around fear, idol worship, and illness.

(32nd) Many people also believe that money can solve any health problem because they idolize it. Those who worship money often humble themselves before the rich and powerful while looking down on the poor as if they were made from something lesser. Yet people should notice how many wealthy individuals die young despite spending fortunes on medical treatments, while many poor people reach old age in good health with very little money.

(33rd) The form of idolatry most readily recognized by people is the worship of "saints" — a term I place in quotation marks because words like "redeemed" or "liberated" may be more accurate. These are human beings who set positive examples by showing a path toward spiritual intelligence and teaching people to face reality in service of truth.

(34th) "Saints" are not superhuman beings. They are human beings — heroes and victims of a struggle against the system carried out through peace. They are prophets and messengers of Jesus Christ and of God. However, the system distorts their image in order to hide the true history of Christianity, turning them into talismans connected to the supposed power of the mind: "saint of the eyes," "protector saint of drivers," "matchmaking saint." Some people even mistreat statues of "saints" in attempts to force them to grant favors, almost as if the statues were objects of voodoo[200].

(35th) Statues of "bleeding saints" are, in reality, symbols of death. For that reason, it is troubling when people treat them as lucky charms, since their supposed power is historically linked to human sacrifices made to Roman gods.

(36th) Thousands of people, especially Christians, were killed by the Romans before white plaster statues that became stained red with blood. Some were thrown to lions, others were struck with poisoned arrows, and others were burned alive as human torches to light circus arenas while crowds watched in a state of frenzy.

(37th) These executioners became numb to the horror they caused because they believed they were punishing people on behalf of their gods, who they thought had been offended by Christians worshiping without images. As a result, they took pleasure in killing them and turned executions into public spectacles and sporting celebrations. The killings were often accompanied by military marches that symbolized Rome's victory over its enemies. The martyrs of Christianity became victims of fanaticism surrounding images and idol worship — and later, through that same mentality, they were renamed "saints."

(38th) During the Middle Ages, the Catholic Church also adopted violent practices, punishing people who refused to honor its beliefs. Acts of aggression became public spectacles, and many took pleasure in them. According to this view, that attraction to primitive spectacles still exists today in blood sports, graphic video games, and news programs. focused almost entirely on brutal deaths — while audiences continue to be fascinated by them.

(39th) Some religions seem outdated to me mainly in the ways they idolize images and make offerings such as drinks, food, cigarettes, and animal sacrifices in exchange for favors. I present this as a personal evaluation, not as an attack on any religion. In fact, I agree with some practices involving herbal practices, aromatherapy, respect for nature, and respect for

[200] *Voodoo* — refers to a religion with African roots, but it is widely known for the popular belief in voodoo dolls, which are said to be used for rituals aimed at controlling or influencing people they are focused on.

other people. I also feel a strong connection with Umbanda, for example, since I practiced many of its rituals intuitively even before I came to understand it better.

(40th) At the same time, within this primitive mindset, the killing of Jesus is often portrayed as an act that honored Him — and in one sense, it was. But it should also be recognized as a terrible human act, something that often goes unnoticed because of an unconscious fascination with death.

(41st) It is important to say that I strongly identify with Christian Spiritism rooted in the Gospel tradition because it places spiritual growth at the center of its teachings while following the Gospel of Jesus Christ. At the same time, I also find many points of agreement with Evangelical, Catholic, and Buddhist beliefs. I can even find valuable teachings in the Quran and the Torah, although I cannot speak deeply about every religious tradition because I do not know them all. Still, I see common ideas shared among them.

(42nd) In my belief, Jesus Christ comes directly from God the Father, shares the same divine essence, and has always been perfect. He is the perfect human being, the first soul, and the creator of the world we know. Just as many people believe in the Big Bang, I believe that Jesus truly possessed immense power and that God gave Him the authority to create. None of His actions happen without the Father's participation and approval[201] , but because the Father loves Him completely, He entrusted Him with the power to shape a world of love according to His will.

(43rd) Images themselves would not create idolatry if it were not for the ideas behind them. Idol worship often begins with attachment to ideologies that are represented through images. Human images can also affect people psychologically, depending on facial expressions and the emotional meanings attached to them.

(44th) For that reason, I believe the true symbol of Christianity is the empty cross rather than images portraying Christ dead on the cross, since those images can communicate a sense of destruction and annihilation.

(45th) False ideologies lead to a lack of discernment. For example, idolizing the Bible can prevent some readers from recognizing the higher spiritual position of the New Testament in relation to the Old Testament. Human beings are even capable of idolizing parts of the body itself, as seen in the worship of the penis associated with Shiva or the eye represented by the Eye of Horus.

(46th) The system constantly tries to hide and distort what it sees as true Christianity, which nevertheless continues to survive in a more imperfect form. Humanity still faces the same opposing system, and the examples set by the "saints" remain important because they show people how to confront it and move toward spiritual elevation.

(47th) The "saints" lead us to Jesus, who leads us to God, as He is the perfect human model who does not obscure our vision of God. And although we should worship God[202], Jesus can be revered as a model[203], and we need that too. For that reason, I believe the title "Lord of Hosts" should be replaced with "Lord of Peace," because Jesus is the Prince of Peace. He established an immense kingdom without resorting to war, even though many wars were later fought in His name.

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[201] BIBLE, *John* 5:19 — "Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does."

[202] BIBLE, *John* 5:23 — "that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him".

[203] BIBLE, *John* 3:14-15 — "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him."

(48th) Even if someone sees God as a higher mental structure rather than a literal being, that idea would still carry immense power. Atheism often arises in response to flaws found within religions, since idol worship and fanaticism — both commonly present within religious groups — work against balance and clarity. Even so, many religious people encourage those behaviors without realizing it.

(49th) Male circumcision — a practice tracing back to Abraham and still followed by Muslims and Jews for religious reasons — is another example of what I see as a primitive religious ritual. It seems illogical to believe that God would condemn someone for lacking a mark on the penis, an idea that can lead to a form of phallic veneration. Even so, male supremacy — which may reflect that same form of idolization — remains common in many religions, including Catholicism.

(50th) Passion, when it becomes obsessive, can also be viewed as a form of idolatry. In my view, when it develops into a condition characterized by intrusive and repetitive thoughts, it should be treated medically, including with antidepressants if necessary. The expression "Love is blind" accurately describes a kind of psychological blindness linked to imbalances in neurotransmitters. Yet society does not usually recognize it as an illness, partly for cultural and political reasons, because intense passion increases consumption and is often encouraged through stories and entertainment. A person consumed by obsession becomes emotionally enslaved, showing how idolization — whether of ideas or passions — can lead to forms of enslavement.

(51st) Children and the elderly, like the seed and the tree, represent the possibility of human renewal, perhaps because they are less likely to idolize themselves. Childhood and old age are the stages of life that come closest to God — when they are guided well. The child is our raw material, or recycled material for those who believe in reincarnation. The elderly person, seeing everything come to an end before their eyes, including their own body, may feel as if they are returning to that original state. Spiritually, this can be understood as a rebirth, a return to the source.

(52nd) Children and the elderly are separated by age but united by occupying opposite ends of life, which brings them closer to truth. Along with the limitations that come with age, both recognize more deeply the need for love. A child is like a seed imagining itself as a tree. An elderly person is like a tree, yet often feels like a seed again because they spread the knowledge gained through experience — a true inheritance for humanity.

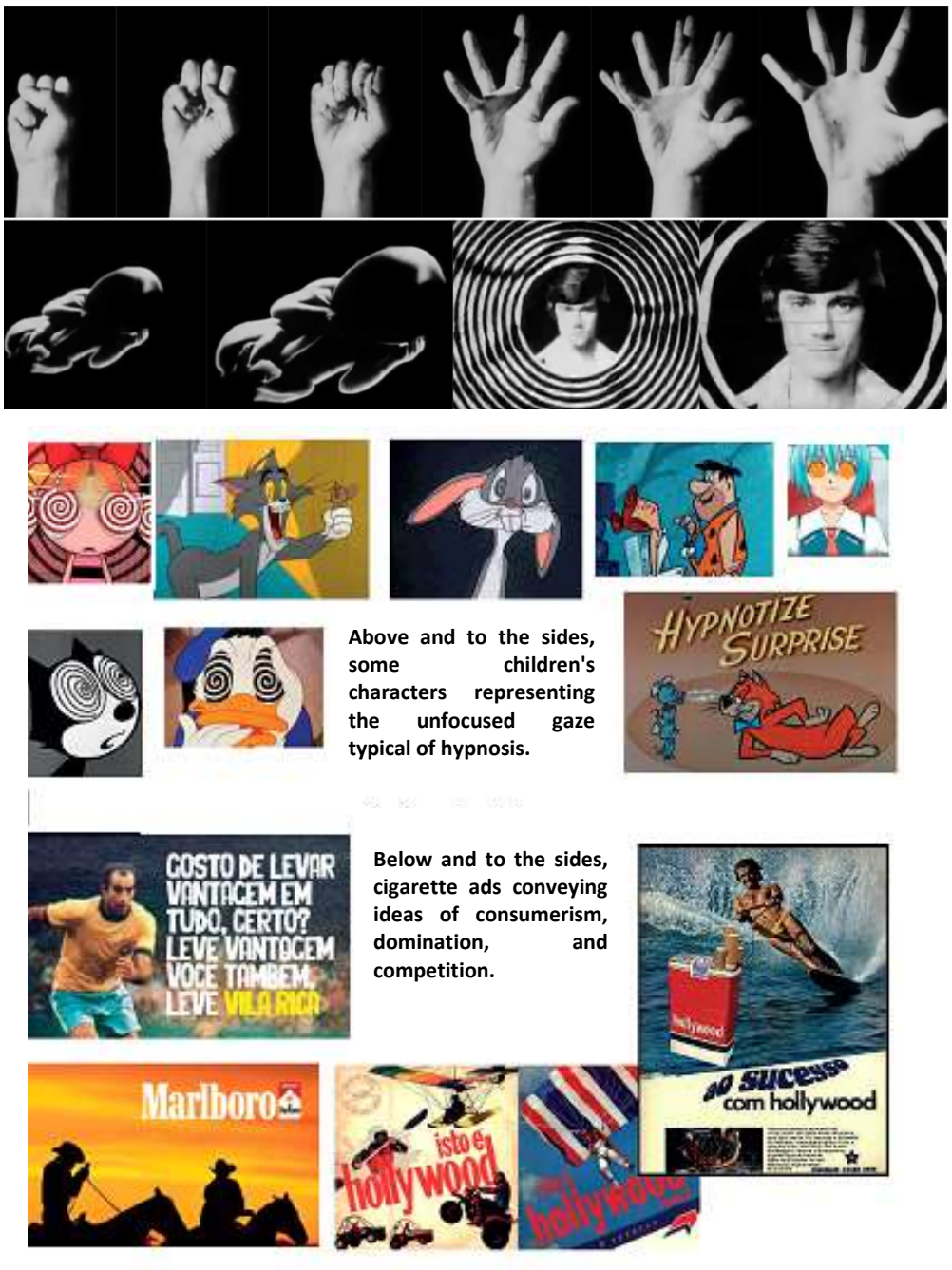
(53rd) We should think about the older person we once imagined becoming and change within ourselves whatever might make living with us difficult in the future. We should make an effort to become kinder, because not every elderly person is difficult to care for, but living with someone who lacks kindness can be exhausting.

(54th) Our inner child should not be spoiled either, because that too can create difficult relationships. At the same time, the inner child remains a safe reminder of the purity we once had. Through it, we can still see the adult we once hoped to become, giving us a chance to find our way again. We should change whatever within ourselves would disappoint our inner child or shame the elderly person we may one day become.

(55th) Past and future come together when identity is involved. By reconnecting with the child we once were, we invest in the elderly person we will someday become. This is one way to help reshape society's outlook, because it encourages greater care and attention toward the children and elderly people around us. Changing ourselves can already be a powerful step toward changing the reality we live in.

Images VI

In the next section, images from the opening of the series The Tomorrow People. In these images, we can observe the use of hypnosis techniques. Extreme focus is forced, and focus is one of the keys to hypnosis. By directing attention to a stimulating object, a single thought develops, centered on that one object. This process causes a lack of depth—meaning, there's no real reasoning about what's being seen. This shallow focus causes variations in the speed of electrical pulses in our brains, which then start to emit "alpha waves," a slower brainwave. When this happens, our focus becomes so narrowed that we can't actually see the object anymore. At this point, we enter a trance and stop evaluating, allowing other thoughts to influence us.



Frames composed of images sourced from the internet.

CHAPTER VII – FAMILY AUTHORITY

(1st) I was the youngest daughter in a family with rural roots, where it was quietly expected that the youngest daughter would eventually care for her parents in old age. Because of that, my family tried to keep me from building a life of my own. My mother raised me to obey.

(2nd) She was always asking who had told me to do something, and I constantly felt like I had to be following someone's orders to avoid punishment. There was also an invisible kind of pressure around me. Everyone — even people close to the family — seemed expected to stop me from doing certain things, talk me out of my decisions, or stop speaking to me if I did something they disapproved of.

(3rd) My mother's system of control seemed impossible to escape. One day, when I was still very young, she told me, "From now on, you tell me everything." When I asked if that included what I did in the bathroom, she replied, "Even your thoughts." That idea shaped my life in painful ways, including pushing me into social isolation. My family often gathered without me, saying I was too young, but among themselves they would say that I told everything.

(4th) Being taught to "tell everything" made me spill my anxieties onto other people and expose the insecurities of those around me. I criticized myself and everyone else openly, right in the middle of situations and often directly to people's faces, creating tension everywhere I went. It also made me deeply distressed whenever I was expected to go along with a lie.

(5th) I was treated as immature and constantly watched. My mother often spoke for me, saying I did not know what was appropriate to say. Before almost any situation, she would ask what I planned to say and pressure me to change my words. Over time, I became confused and unsure of how to express myself.

(6th) My relatives ignored my rights, and throughout different periods of my life I met people whose family situations were better or worse than mine, though almost everyone carried some kind of conflict. At the same time, there was still a certain balance within those imperfect relationships, something that could lead people toward goodness if they did not let bitterness consume them.

(7th) I became deeply rebellious and could not see the good in my family. That was also because whenever I spent time away from them, people often praised qualities in me that I did not even realize I had. During those times, I felt an enormous sense of relief because the pressure was gone and I was treated more like an equal.

(8th) My family placed many obstacles in my path, and every truly meaningful achievement in my life demanded tremendous effort from me. At the same time, many people credited my success to my family — especially my mother, who raised us alone after separating from my father. And despite everything, there was some truth in that, because I still depended on that support system, and the support she did provide gave me strength.

(9th) We loved each other deeply, but the social roles we lived under created emotional distance between us, as if we no longer wanted the same things. At that time, even some popular sayings about family authority were degrading, such as: "Tie up your goats because

my billy goat is loose." Because of that, the blame for the oppression I experienced belonged not only to my relatives, but also to the society that taught them how to raise children.

(10th) Family authority, which lies at the center of these issues, comes from free will just like every other form of power. It is reinforced indirectly and can even seem justified through the natural logic of life itself. In theory, parents express the desire to have a child when they choose to have an intimate relationship. In theory, children choose family over death, because human beings require endless care and protection at birth in order to survive. In that sense, family authority becomes one of the first forms of power exercised over another person.

(11th) The family is the first social group a person belongs to. It is where we first receive moral values, rules of behavior, and our earliest sense of social agreement. Family authority is far too important a subject to remain undiscussed. Yet for thousands of years, serious conversations about it have often been avoided, as if violations of rights between parents and children were unquestionable, when in reality everyone has a duty to respect the rights of others.

(12th) Brazil's *2002 Civil Code* defines "family authority" [204] — previously called "paternal authority" under the 1916 Civil Code — as the set of rights and responsibilities assigned to parents, or legal guardians, in relation to their children. In theory, that authority should be neutral. But human beings are not neutral, we are not perfect, and neither is the society we live in. Because of that, the only way to make this form of authority healthier is through greater love and tolerance in the way people live together.

(13th) Even today, many parents still raise their children to serve them, treating them as extensions of themselves. This can become a tempting path because children enter the world knowing nothing and learn everything within the family — the most important institution in any person's life.

(14th) And through a strange kind of logic, parents often end up doing some good for their children because constant moral pressure can still teach them a sense of responsibility. These children also learn how to work, which is something everyone eventually needs to learn, since all work is, in some way, an act of service.

(15th) Parents are responsible for the paths their children take when they go beyond guidance, interfere with their children's free will, and prevent them from reaching their own goals, pulling them away from the right path instead of helping them find it.

(16th) The harmful effects of those actions can grow even stronger in future generations, which highlights the enormous responsibility parents carry in their choices and behavior. On one occasion, the apostles asked Jesus Christ whether a man's blindness had been caused by the sins of his parents[205]. We do not literally pay for our parents' sins, but we are often so deeply affected by their actions that it can feel as though we do.

(17th) Family authority plays such an important role in a person's life that Brazilian law, legal doctrine, and court decisions generally treat it as semi-public, non-transferable, and impossible to waive or lose over time. When parents lose that authority, *Brazil's Statute of the Child and Adolescent* [206] provides several legal measures intended to place children and teenagers within another support structure capable of replacing the family environment.

(18th) The institution of family is directly connected to a person's quality of life. Without family, individuals often face a deep sense of emptiness. At the same time, family authority — like every form of power — is not unlimited. In theory, it ends at age eighteen,

[204] Article 1630 of Law 10.406/2002, *Brazilian Civil Code* — "Children are subject to parental authority while they are minors." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.
[205] BIBLE, *John* 9:2 — "His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"".
[206] Brazilian Law 8.069/1990 — Available at: http://www.planalto.gov.br/ccivil_03/leis/l8069.htm.

when a young adult is no longer personally subordinate to relatives, even if financial dependence still exists.

(19th) Once young people reach adulthood, they also begin taking responsibility for the consequences of their actions and for their own lives, while some of their relatives' obligations naturally come to an end. Because of that, they should start building their financial independence and a career of their own, preferably by pursuing work they truly enjoy and naturally feel drawn to.

(20th) Financial power is often used by relatives to demand obedience from young adults, continuing to control their relationships and life choices. Ideally, though, family life should involve mutual support, shared responsibilities, and a gradual shift toward independence. Families should help young people move smoothly into adulthood, respecting their privacy while still preserving some of the healthy parts of childhood, such as sports and recreation.

(21st) The best situation is when a young person can focus on studying without financial worries. Even so, it is important for them to learn how to cook their own meals, wash dishes, do laundry, and take care of both themselves and their surroundings. These are important life skills above all else. Even doing some farm work in moderation can teach valuable lessons, since learning how to work the land helps people understand where food comes from.

(22nd) If a young person has financial resources, they should begin contributing to their own expenses according to their abilities. In families with limited income, it is especially important for young adults to help with household expenses whenever possible.

(23rd) Sharing rights and responsibilities involves both financial matters and household duties for men and women alike. The more capable and independent young people become, the better, and learning how to manage possessions and responsibilities also helps them mature. At the same time, certain family belongings, such as a car, should only be shared with them if they are careful, responsible, and trustworthy.

(24th) At the same time, the transition into adulthood creates enormous anxiety for many young people. I once recognized this in one of my classes while I was working as a teacher. At that time, even though I was barely older than a teenager myself, I created a chart to illustrate the gradual transfer of responsibility from parents to teenagers.

(25th) As I explained the chart in class, I noticed a major improvement in the students' sense of balance and confidence. They began understanding themselves better and eventually formed a very strong class that outperformed — and even provoked — the "A" class. At that school, the class letters reflected the city's social hierarchy. The "A" class was made up of the children of important people, such as directors and supervisors.

(26th) First, I explained to my students that parents or guardians were legally and morally responsible for their actions and therefore had the right to expect good behavior from them. I showed them that those expectations could actually be positive because they encouraged them to seek good outcomes, especially since, little by little, they themselves would become responsible for the consequences of their actions. In that sense, listening to their parents would probably help them avoid many problems.

(27th) Then I explained that they were going through the transition from childhood into adulthood, and I connected age with the gradual transfer of responsibility from parents to teenagers themselves. Becoming an adult meant learning to take responsibility for your own life.

(28th) In the chart, each year made them 10% more adult. At age thirteen, they were considered 90% child and 10% adult, until reaching age twenty-two, when they became 99% adult and 1% child. I explained that keeping that remaining 1% of childhood alive mattered because it kept alive their sense of wonder, sensitivity, and courage.

(29th) I suggested basic rules for living with parents, such as not leaving personal belongings in shared spaces and making sure each person cleaned up after themselves. Rules like these exist to make sure everyone can meet their needs without creating problems for others.

(30th) In theory, a home only needs a set of rules that apply equally to everyone — much like public spaces do — so that living together does not become stressful. Some of those public rules are never written down, but people learn them through consequences. For example, if we leave our belongings unattended in public, someone may take them. And if we throw trash onto the streets, we may get fined or clog storm drains, increasing floods and the spread of disease. Those things may not happen inside a home, but they still serve as examples of what people should avoid doing there as well.

(31st) Many children and teenagers end up tyrannizing their relatives by refusing to help with shared or personal household responsibilities while taking advantage of parental obligations. Fathers, stepfathers, or equivalent figures often fail to help as well, reinforcing that behavior. But everyone in the household should follow the same basic rules and face fair consequences if they refuse to do so.

(32nd) Love — or reverential fear — toward parents and relatives[207] is one of the strongest characteristics of family authority. The structure of parental authority requires children to obey parents or guardians until they develop enough skills to survive independently, which makes that sense of reverence almost unavoidable.

(33rd) Unfortunately, many relatives become prideful and confuse respect with fear, causing their children to fear them excessively, almost as if they were gods. And often they do not even realize how unhealthy their behavior has become.

(34th) Physical punishment[208] by parents or relatives remains common in our culture even though it is illegal[209], harmful, and widely discouraged. Many people believe it is impossible to raise children without at least some form of psychological pressure. But because human beings learn far more from examples than from words, coercion tends to teach fear and submission more than strength of character.

(35th) In a story that reflects a common challenge in parenting, a mother faced dangerous situations involving her two children, who had very different temperaments. In each situation, she had to react quickly to stop them from falling out of a window. Once both children were safe, she threatened to spank them if they ever put themselves in danger there again.

(36th) Situations involving children often happen suddenly and may require immediate and extreme reactions. At times, we may need to slap a child's hand to make them drop something dangerous, shove them out of the path of a moving car, or even hit them to stop

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[207] The concept of "*reverential fear*" is found in Article 153 of the *Brazilian Civil Code* (Law 10.406/2002). Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.

[208] *Physical Altercation* — Brazilian D.L. 3688/41, Law of Misdemeanors, Article 21. Available at: https://www2.camara.leg.br/legin/fed/declei/1940-1949/decreto-lei-3688-3-outubro-1941-413573-publicacaooriginal-1-pe.html.

[209] Brazilian Law 13.010/2014, popularly known as the *Spanking Law* — Establishes the right of children and adolescents to be educated and cared for without the use of physical punishment or cruel or degrading treatment. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2014/lei/l13010.htm.

them from drowning. These actions involve force, but they are not acts of abuse — they are emergency reactions in life-threatening situations.

(37th) In the past, many parents believed that spanking small children was not especially traumatic. Today, however, many studies suggest the opposite. In the case of that mother, the better solution would have been to install bars on the window or keep it locked instead of hitting the children.

(38th) Our society often promotes the idea that violence is necessary to fight evil through fictional stories in which heroes rely on force instead of intelligence or persuasion. This is reflected in the way many people — even unconsciously — accept unjustified police violence against so-called "criminals."

(39th) The person I once was stands as both a witness to and a reflection of the time we lived in. Even today, when I try to advise relatives not to treat their children aggressively, they often react as if I do not know what I am talking about. But because I was once aggressive myself, I understand what is happening inside them.

(40th) I used to believe that parents who did not hit their children were failing to raise them properly or build moral strength in their character. That belief was even reinforced by passages from the Bible that recommended the "rod"[210] as a way to discipline children. To me, parents who did not use physical punishment seemed weak and irresponsible. If someone had never hit their child before to test whether the child's behavior would change, I did not think they even had the authority to speak to me about parenting.

(41st) I was an obsessive person who lived under constant tension, always feeling pressed for time, like a warrior raising my children as "little soldiers of Israel." Even though those mistakes caused deep unhappiness in my life, I now understand that if I had not gone through that experience myself, I would not have the authority to speak to the people who most need to hear me — aggressive parents.

(42nd) During a visit to an Indigenous reservation in the Xingu Indigenous Park, one of my relatives witnessed a mother who never resorted to violence even though her daughter repeatedly broke the clay pots she made. Shaped by our culture, my relative asked why she did not punish the child. The mother answered that children naturally behave that way and that, in time, the girl would begin valuing an unbroken pot more than a broken one and would eventually stop breaking them. She showed that patience and understanding could be more effective forms of education, revealing that, in this respect, her culture was more advanced than ours.

(43rd) Today, looking back, I can see all the psychological approaches that would have worked with my children but that I failed to use. Because of that, the advice I give is this: use kinder ways to guide your child, as if that child belonged to someone else, and treat other people's children with the same fairness you would want for your own.

(44th) By rejecting violence, parents follow the second Christian commandment, and no other approach succeeds more fully in human relationships than this one. Violence against children also goes against Christianity. Christianity is described as a light burden because it stands against unnecessary suffering, yet it still guides with firmness because its principles do not bend.

(45th) True reverence is born from admiration. For people to reach that point, the respect between educators and students — or between parents and children — must be mutual. Educators must struggle against their own impulses toward coercion in order to create space for those they guide to grow and develop, even when discipline still places limits on them.

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[210] BIBLE, *Proverbs*, 22:15, 23:13-14 and 29:15.

(46th) In another story, a young man was raised to work in his family's business without receiving meaningful pay or opportunities to continue his education after high school.

(47th) Years later, when he wanted to move out of his father's house with his own family, his father resisted the decision and fired him without compensation. The experience left him unprepared for the job market, leading him into a period of despair and depression that eventually ended in his tragic death from cancer without proper medical care.

(48th) People who are raised without respect often fail to recognize their own rights, seeing everything they receive as a favor granted by their oppressors. This can create a desire to dominate others, producing emotional numbness and dehumanization in which every sacrifice made by the person being controlled is ignored for selfish gain. At the same time, the oppressor risks facing an unbearable wave of rebellion in return or even pushing the oppressed person — who is often deeply loved — toward a tragic end.

(49th) It saddens me to say that while this kind of abuse may be less common among men, the expectation of servitude is often imposed more heavily on women. Still, it is a danger that affects everyone wherever it is accepted. That is why it must be confronted by everyone. Denying people sexual rights and other rights connected to building a family is another abuse of family authority that often goes unnoticed. In those situations, discipline becomes confused with simply taking away a child's freedom.

(50th) On the other hand, discipline does help human beings grow, and families do need to teach it. But discipline should come from a personal choice to improve oneself, not from force. Extremely rigid discipline can prevent the development of a free and healthy mind.

(51st) Jesus Christ also showed how parental authority affected His own life. At the Wedding at Cana[211], He obeyed His mother, marking the beginning of His mission. Later, when His relatives came looking for Him at Peter's house, He showed that He was no longer living under the authority of His family.

> Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you." "Who are my mother and my brothers?" he asked. Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother." (BIBLE, *Mark*, 3:31-35) [212]

(52nd) Unhealthy domination — or dominationism — leads some people to feel that they own others because of the power they hold over them. The relatives of Jesus Christ were no exception, even if their actions were understandable. They behaved that way because they feared harm due to the tensions among the Jews and the hostility of Rome. But that was also enough reason for Jesus to distance Himself publicly from His mother, which is why He acted as though He did not know her in public. At the same time, His wise and balanced words cut through His relatives' attempt to impose authority over Him and laid the foundation for universal brotherly love.

(53rd) According to the *Secret Gospel of the Virgin Mary* by Santiago Martin, Jesus' cousins introduced themselves as His relatives because His mother was with them, leading people to

[211] BIBLE, *John* 2:1-11.
[212] This passage is also in the Bible in *Matthew* 12:47-50. and *Luke* 8; 19-21.

logically assume that they were His brothers[213]. Through His response, Jesus signaled that the true bond with Him was not blood relation, but commitment to His teachings.

(54th) Even at that time, this situation would have raised many questions about the relationship between Jesus and His mother. Because of that, the story was widely discussed and helped spread important ideas.

(55th) My belief in the *Secret Gospel of the Virgin Mary* comes from what I see as its deep logic and wisdom, qualities that seem to go beyond ordinary human writing. Before reading it, I had already heard about its reputation as a Vatican secret. While reading it, I experienced it intensely, almost like a trance, and I felt a powerful emotional connection to everything in it. At one point, I found myself desperately searching for Jesus in the crowd and then seeing Him directly before me on the road to Calvary. Its connections to the biblical Gospels, certain Spiritist writings, and its precise references to the Old Testament also strengthen its authenticity in my eyes.

(56th) Jesus Christ represents the path toward the evolution of human consciousness. He gives us questions to think about because He wants us to reason and reflect, teaching a new model of family built not on self-interest — as in the story of Adam and Eve — but on love.

(57th) Family authority is often shaped by society merely to maintain hypocritical control. For example, many parents do not teach their children to be independent in preparing food because society encourages dependence and the exploitation of one person by another. Some people believe that knowing how to do certain kinds of work can lead to being treated like a servant, and for that reason they avoid teaching their children practical skills. But in reality, the ability to do things for yourself is a form of freedom.

(58th) We are not truly good people if we limit our kindness only to our own families while expecting others to serve us. That is one reason I often mention Scouting, because it encourages good deeds and independence in a broad and generous way rather than in a selfish one. That alone is already a major step toward preventing people from exploiting others. People who learn how to act for themselves are less likely to become hypocritical because they do not need to lie in order to satisfy their needs.

(59th) Mary, mother of Jesus symbolizes the New Covenant, transforming human beings from children of sin into brothers and sisters of Jesus Christ. The image of a wife and mother exercising family authority with honesty is essential for building a healthy idea of both womanhood and family. Without that, humanity collapses, because people need to trust at least their mothers in order to find emotional stability and become better human beings.

(60th) In our society, slavery-like relationships often begin inside oppressive family structures, where children are conditioned to serve without recognition while being controlled through degrading language. Women are often treated the same way by their

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[213] *Secret Gospel of the Virgin Mary* by Santiago Martin, p.157 — "'More than Jonah and more than Solomon!' my relatives exclaimed indignantly. 'This is too much. He has gone mad, and if we don't stop him, he will bring disgrace upon all of us and even upon Israel.' Amid the commotion, some turned and ordered them to be quiet. 'He is speaking about Satan—be silent and let us listen. If you don't believe, that's your problem. For us, everything he says is true, because we have seen so many of his miracles that neither Solomon nor even David could compare to him.' My cousins protested, and the uproar, instead of subsiding, grew louder. Then they identified themselves: 'We are his family; we came from Nazareth, and his mother is here too.' My heart skipped a beat. How dare they involve me in that turmoil? How dare they mention my name as if I agreed with them and doubted my son's identity and significance? But there was nothing to be done. As soon as it was confirmed that I was there, and since no one knew me, the news spread like lightning. 'It's his mother,' some whispered to each other reverently, clearing a path for me. Finally, someone managed to approach Jesus, who continued speaking, and said to him: 'Look, your mother and your brothers are outside, wanting to speak with you.'"

husbands as a continuation of that cycle. Yet those women often become mothers, and mothers are pillars of society because they are difficult to replace. As a result, when a mother comes to see herself as a servant or a slave, she can pass that mentality on to both her husband and her children, extending the cycle of domination throughout society and repeating patterns of degrading treatment that condition children to serve others.

(61rt) Relatives often treat their children according to what they themselves learned, continuing a tradition of injustice and creating hostility across generations. They believe they must do this in order to pass their own form of slavery on to someone else. Society reinforces this mentality through individualism, working against the healthy development of family life. A far better approach would be to recognize a simple truth: no one is born to be a slave, and the world naturally contains enough abundance for everyone.

(62nd) When parents are not truly friends to one another, they can begin to seem like nothing more than owners of their children. And when children are not raised in friendship and mutual respect, they may come to see themselves as nothing more than heirs. We cannot raise our children either to dominate others or to live as servants, nor should we allow ourselves to become enslaved by them. As long as any form of slavery exists, all of us remain slaves in one way or another.

(63rd) We need to redefine family authority through relationships built on respect, freedom, and love rather than oppression. If we do that, we can break this cycle of domination and transform society by raising healthier and more independent human beings. So let it be that way. Can I get an amen? Amen.

POST-CHAPTER – EVE versus MARY

(1st) Many pre-Christian ideas still remain in our society because of what I see as an antichrist system. One of the strongest influences behind this is the story of Adam and Eve, which existed long before Jesus Christ and still shapes society today. According to this view, it creates a social structure similar to a dysfunctional family built on lies, expanding human neuroses through the family myth itself[214].

(2nd) As a result, two opposing philosophical and spiritual systems coexist within our society: one based on slavery — the "Eve system" — and another based on liberation — the "Mary system." The God of Adam and Eve is portrayed as a master over slaves, and Eve becomes the hostile woman who drives enslavement by leading others into error, representing the system of domination. Christianity revokes Adam and Eve's[215] parenthood, replacing them with God and Mary — making Mary the symbol of the Christian system. Christianity introduces a new concept of both family and society.

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[214] "M. Mannoni repeatedly emphasizes the role of the family myth in the onset of psychosis. According to the author, in the (two) preceding generations, the narratives of deficient symbolization are prepared, whose effects can lead the child to psychosis." (*The Psychiatrist, His "Madman," and Psychoanalysis*. Rio de Janeiro: Zahar, 1974, p. 43). "A child is not born, under these conditions, to occupy a place that has been opened for them and in which they can develop and individualize in their own way. Instead, they come to occupy a place that has been predetermined for them within a family myth that predestines descendants to fulfill certain functions, disregarding their own desires. Symbolized through orders, oracles, oaths, and vows, these predestinations exert an unconscious coercion on the child and form 'an entire apparatus of destiny' (ibid., p. 159), which the child blindly and dramatically fulfills, especially as they attempt to escape it, thus following the model of Oedipus (which, in this sense, corresponds much more to a psychotic model)." For more on this topic, see also Aulagnier, P. "*The Violence of Interpretation*". Rio de Janeiro: Imago, 1978. (BUCHER, 2012).

[215] *The Secret Gospel of the Virgin* Mary by Santiago Martin, p. 190 — "For centuries, they had been engaged in skirmishes since that first day when our father Adam was seduced by the serpent".

(3rd) When Jesus called Himself the "Son of Man," He meant that He was the son of humanity — not the son of the dominating system. Under that old system — born from a hostile and inhuman mother — people live as though they are orphans.

(4th) While the Eve system is built on hostility, with human beings dominating one another, the Mary system is founded on friendship and brotherly love — the very foundation of Christianity itself. The oppressive system teaches people to exploit friendships by turning them into forms of servitude. Jesus was opposed even for breaking away from the separatist practices of the Jewish people, including xenophobia, extreme antifeminism, and discrimination against others. Perhaps the Essenes were the Jewish community that followed Jesus most closely, since "Essenes" can be understood as meaning "union."

(5th) The teachings of Jesus are the cornerstone in the construction of humanity, offering solutions to spiritual conflicts. But the Eve System distorts those teachings, because history is written by those who hold power — and that same system, created long before Jesus walked the earth, still governs the world today.

(6th) Every part of society has been shaped by this system to distance people from spirituality. Universities, while claiming to be neutral, often follow an atheist mindset. That is why much of our knowledge has developed only halfway — limited by a limited morality.

(7th) It is illogical, for example, that the story of Jesus has been told mainly by the Romans and the Jews, who viewed Him as a subversive figure and a corrupter of the Law of Moses. Even the apostles made concessions to their own people and were not entirely transparent in their accounts, causing some branches of Christianity to mirror aspects of the Jewish mindset.

(8th) That is why Paul of Tarsus is often seen as the last disciple of Jesus — the one who built up the Christian Church. He truly confronted Jewish separatism and was uniquely suited for that role because he himself had once begun the persecution of Christians. He understood the Jewish way of thinking deeply.

(9th) And because the god of Adam and Eve still reigns above the Christian God, our society has not even built the first floor of the structure of spiritual evolution — peace. We remain trapped on the ground floor, still living in our homicidal stage.

(10th) Jesus presented a vision of God completely different from the one held by the Jews under the influence of Adam and Eve. In *The Secret Gospel of the Virgin Mary*, Jesus quotes Isaiah[216] in order to criticize the Jews' ritual sacrifices and to express God's rejection of those practices — and of the hypocrisy behind them[217].

(11th) Even so, Jesus did not oppose the Ten Commandments of Moses[218]. Instead, He refined their meaning, revealing how unreasonable those who persecuted

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[216] BIBLE, *Isaiah* 1:11-14 — Criticism of the Rites in *Leviticus*.

[217] *The Secret Gospel of the Virgin Mary* by Santiago Martin, pp. 118–119 — "Father, don't you see? The essence of God's revelation to our people is not the law, nor the temple, nor even the meticulous observance of all legal prescriptions. What matters most is love. If there is no love, if there is injustice, resentment, hatred, envy, and all those things, no matter how many sacrifices we offer or how much we pray, God will not be pleased with us — and how could He be?" […] "And this is not a reason to destroy what we already have — the temple, the law, and everything else — but rather to purify it, to rid it of everything that does not please God."

[218] From the book *Keys to the Unconscious* (*Chaves do Inconsciente)*, "Part IV: Personal Integration Therapy, Conclusion," p. 297 (author's translation): "When it comes to moral and religious values, people also tend to resemble one another and move closer to the code of the Ten Commandments handed down to us by Moses. The research therefore does not confirm the real existence of moral relativism, but instead reveals a consistent pattern that has remained across time. In a certain way, the study demonstrates — not by directly stating it, but through what can be inferred from the data it presents — that human beings carry within themselves an ethical

Him truly were. And we should remember what He said — words that enraged both the Jews and the priests: He claimed to possess greater spiritual authority than the prophets[219].

(12th) The prohibition against creating images to represent God, for example, seems logical to me, because if God is invisible, then any image of Him becomes a distortion, even satisfying those who believe only in an inner god. At the same time, the true image of Jesus crucified could never really be shown — it was a traumatic testimony to human cruelty. In the same way, artistic representations also run the risk of desensitizing us.

(13th) The commandment to keep the Sabbath also seems logical to me, and Jesus did not violate it in the sense of avoiding heavy labor. But the idea that a person should remain completely inactive on the Sabbath becomes imprisoning, because there are things we cannot stop doing — because they are necessary and good. In those situations, failing to act is itself a form of wrongdoing. Therefore, when faced with such circumstances, we must do the necessary work regardless of the day[220].

(14th) The Eve System engages in a kind of cultural cannibalism toward Christianity, something that closely resembles the image described by Jung[221] in which a hero with the profile of Jesus is swallowed by a monster. The system absorbs Christianity, but never fully delivers its true message.

(15th) The dominationists— the architects of the Eve System — continue persecuting and killing true Christians even today, seeing them as a threat to dominion-based slavery and contributing to a sick collective ego[222]. Yet Christian martyrs do not suffer more than their oppressors, because having a greater purpose and being free from destructive emotions can numb suffering, even though the pain of death itself is universal.

(16th) Even so, the "Eve System" distorts the suffering of the martyrs and of Jesus in order to encourage people to imitate their pain. Modern superheroes, for example, often suffer because they isolate themselves, and through that isolation they secretly fight against the very idea of unity.

(17th) You can see this in the way many people still fail to understand that the true message of Easter — the renewal of life through God — stands above the message of sacrifice on the cross. Through Easter, Jesus showed that resurrection comes three days after death, counting both the first and the last day. After that final day, a person either rises into

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code whose basic content is not determined by customs and does not depend on social learning. Even though concepts of values tend to shift during youth, they return to a more uniform pattern in adulthood."

[219] BIBLE, *John* 8:53 — "Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are? ". *John* 8:58 — "'Very truly I tell you,' Jesus answered, 'before Abraham was born, I am!' ". *Matthew* 12:42 — "The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now something greater than Solomon is here ".

[220] BIBLE, *Matthew* 12: 11,12 — "He said to them, 'If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath'".

[221] JUNG, 2002, "1. Chegando ao Inconsciente", p.72.

[222] From the book *As Chaves do inconsciente* (*Keys to the Unconscious)* by Renate Jost de Moraes, "Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious," p. 83 (digital edition) — "And to safeguard this internal order within the human being, the unconscious itself contains functions of self-censorship and self-punishment, which are automatically triggered whenever the personal self allows a reversal of values. This is a defense mechanism at the noological level, as a reversal of values in the internal hierarchy of the human being is synonymous with a process of self-destruction for the individual".

eternal life or falls into hell, which is temporary and represents the death of the old personality.

(18th) Jesus opposed the Jewish belief that the "last day," the final judgment, would be the end of the world — the last day of humanity itself. In reality, if everyone were judged all at once when everything was ending, that would amount to a collective condemnation. That belief belongs to a god of destruction rather than to the Creator[223] — it belongs to the god of Adam and Eve, not to the God of Jesus.

(19th) The way Jesus confronted that system was sublime. By bringing wisdom into the world, He guided our collective ego to face its own inner demons — creating psychological conflicts capable of healing social ones. Only a few decades after His resurrection, civil wars erupted among the Jewish people, while the Romans — and dominators in general — began retaliating against Christians. That marked the beginning of both those internal and external conflicts.

(20th) In the end, after the Roman Empire failed to destroy Christianity through crosses and arenas, it changed its strategy. It led Christians to mourn the death of Jesus instead of celebrating His resurrection. In doing so, it planted the idea of Christianity as a religion of grief rather than a faith centered on resurrection and eternal life.

(21st) Our collective ego remains in conflict. Even today, some parts of the world commit atrocities against Christians. And many people likely arrive in the next dimension psychologically dead, waiting for a final day that never comes. But when all Christians come to understand that the "last day" is the third day after death, then death itself will finally have been overcome.

(22nd) Every period in human history — despite its flaws — follows an evolutionary path within God's plan. God always remains in control and guides social conflicts. Modern pornography, for example — spread everywhere on a massive scale — emerged as a reaction to the false puritanism that once slandered anyone involved in a romantic or sexual relationship. This kind of extremism eventually restores balance. Over time, as people grow tired of it, public pornography fades away.

(23rd) Even the military dictatorship in Brazil had its purpose. By intensifying the persecution of marijuana in pursuit of profit, the ruling powers — even unintentionally — prevented the country at that time from being flooded with extremely toxic synthetic drugs. Today, we are better able to distinguish poisons from medicine, but back then we could not. Janis Joplin[224], , for example, when she visited Brazil, was trying to overcome her heroin addiction, since heroin was not available here.

(24th) Above all, the Eve System devalues women as mothers, creating conflict between female sexuality and the dignity of motherhood. Married women are viewed as enslaved, while single women are treated as sinners; they are belittled or stigmatized either way. As a result, children struggle to accept their mothers as sexually active women, creating a kind of psychological orphanhood.

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[223] BIBLE, *Matthew* 9:13 — "But go and learn what this means: 'I desire mercy, not sacrifice.' [BIBLE, *Oséias* 6:6]. For I have not come to call the righteous, but sinners."

[224] **Janis Lyn Joplin** (January 19, 1943 – October 4, 1970) — was an U.S. singer and songwriter. One of the most iconic and successful rock performers of her era, she was noted for her powerful mezzo-soprano vocals,[1] as well as her "electric" stage presence. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Janis_Joplin.

(25th) The idea of motherhood also carries the idea of liberation — through dignity and humane treatment. The example of Mary, the mother of Jesus, preserves a bond of love and respect between mothers and children, standing against that devaluation.

(26th) At the same time, institutions such as the Catholic Church do not strongly oppose the public obscenity found in certain music and dance performances, yet they oppose the use of contraceptives — something that, in this view, reveals support for the dominator system. This contradiction encourages promiscuity and makes birth control more difficult, pushing society into a cycle of exclusion and vulnerability. And to drive this situation to an even deeper level of dehumanization, the system also fails to provide greater support for children.

(27th) Chico Buarque's song "*Cálice*" illustrates this complexity. It contrasts "the children of the saintly woman" with "the children of the other woman," suggesting a social and moral division. The implied rhyme would even connect with a deeply offensive expression aimed at women, one that broadly carries the idea of condemning female lineage and associating women with moral corruption and social decay. This language reflects the oppressive system's attempt to marginalize and demonize the feminine image by placing society's faults and deviations onto women. Below is an excerpt from *"Cálice"* (*"Cup"*) (our translation), written by Chico Buarque and Gilberto Gil in 1973 and released in 1978:

> Father, take this cup away from me.
> Father, take this cup away from me.
> Father, take this cup away from me.
> This cup of red wine, filled with blood. (Refrain repeats)
>
> How can I drink this bitter drink,
> Swallow the pain, endure the struggle?
> Even with my mouth shut, my chest still aches,
> Silence in the city goes unheard.
> What's the point of being the saint's child?
> Better to be the child of another—
> Another reality, less lifeless,
> So many lies, so much brute force.

(28th) One of the implications behind the expression "sons of bitches" is the idea that some people are accepted by the system, while others — especially those associated with the feminine line — are unfairly blamed for everything. In reality, it becomes a way of persecuting anyone who is not considered a "child of the system." The ultimate goal of that persecution is to create a protected class of insiders. That is what I have seen happening within public service: either you are protected, or you are persecuted.

(29th) Within the Eve System, negative rules prevail — destructive competition, personal devaluation, marginalization, and stigma. The expression "children of Eve" suggests individuals driven by those worldly values.

(30th) In that system, the concept of holiness becomes confused with psychological repression, used to suppress every genuine expression of life. The Mary System offers a different understanding of holiness — one that celebrates life in all its forms and emphasizes the importance of relationships grounded in genuine love and friendship.

(31st) While Eve creates a hostile environment where people are reduced either to enemies or to tools for selfish goals, Mary proposes a path based on respect for individuality — one in which every person is valued for their essence and their capacity to love.

MARY	EVE
— Believes in a tolerant and liberating God.	— Believes in an intolerant, punitive, and controlling god.
— Represents thoughts rooted in the spiritual and divine origins of human consciousness.	— Represents thoughts of domination, equating humans with lower animals.
— Believes in free conviction through truth.	— Believes in control through lies.
— Believes in respectful communication and coordination.	— Believes in disrespectful communication and subordination.
— Believes in POSITIVE WILL as a means of social progress (unification of wills) – goodwill – unites forces.	— Believes in NEGATIVE WILL as a means of social progress (suppression of wills) – ill will or even bad faith – competes.
— Embraces the development of life, peace, and love.	— Relies primarily on fear of death, irritation, and hatred.
— Believes in human value (validation).	— Believes in human evaluation (devaluation of human worth).
— Children of Maria = Children of Man = Children of Human being; relationships filled with humanity and friendship.	— Children of Eve = Children of the dominator system = Children of society; relationships filled with inhumanity and hostility.
— CHILDREN OF FRIENDSHIP = children of holiness – cooperate with their parents through conviction.	— CHILDREN OF CONTROL = children of sin – cooperate with their parents through coercion.
— Represents Heaven.	— Represents Hell.
— Represents freedom.	— Represents slavery.

(32nd) The Eve System is aggressive, and the "hemlock cup" offered to Chico Buarque was also offered to Raul Seixas, as suggested in the song "*Cowboy Fora da Lei*[225]" ("Outlaw Cowboy"). The song seems to carry the message that he was not capable of confronting the rich and the powerful.

(33rd) Among its references, "Durango Kid"[226], for example, points to a comic book and film character who fought against tyranny. The expression "to become mayor" symbolizes becoming one of the chosen. The phrase "to die hanging on a cross" is a direct reference to Christianity. And the idea of "going down in history" carries the meaning of becoming revolutionary — something the song's speaker avoids. In the end, the song suggests that he refuses to promote Christian liberation because it would be opposed by the system, and he feared being killed for it.

(34th) While the promotion of Christianity through art was suppressed by those in power, beginning in the 1970s the media started encouraging agnosticism and criticism of religion. The film *Jesus Christ Superstar*[227] is a subtle example of how that opposition began.

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[225] *Cowboy fora da Lei* (Raul Seixas e Cláudio Roberto Andrade de Azevedo, 1987) (*Outlaw Cowboy*) — "Mom, I don't want to be mayor,/I might get elected,/And someone might want to assassinate me./I don't need to read the news,/I can lie all by myself./I don't want to tempt fate./Dad, I'm not trying to prove anything./I've already served my beloved country,/And everyone keeps asking me to pay my bills./Oh, poor guy, he went so soon./God forbid, I'm afraid/Of dying nailed to a cross./I'm no fool to play the hero./I've had my shots; I'm a cowboy,/An outlaw cowboy./The Durango Kid only exists in comic books./Whoever wants to stay here, let them stay./And making history? That's up to you.

[226] *Durango Kid* — is a fictional cowboy from film and comic books. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Durango_Kid.

[227] *Jesus Christ Superstar* — is a 1973 British musical film directed by Canadian filmmaker Norman Jewison. It is a cinematic adaptation of the rock opera of the same name by Andrew Lloyd Webber and Tim Rice. The film stars Ted Neely, Carl Anderson, Yvonne Elliman, and Barry Dennen. The story focuses on the conflict between Judas and Jesus during the final week leading up to Jesus' crucifixion. This musical and pop interpretation is set against the backdrop of the hippie generation and narrates the events from Jesus' arrival in Jerusalem to his crucifixion. The costumes and choreography blend historical and political elements, incorporating modern objects like machine guns and tanks alongside Roman spears and palaces, creating a striking juxtaposition. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Jesus_Christ_Superstar.

(35th) At the same time, the population was subjected to mass neurolinguistic conditioning, ranging from the equation "true love = erotic love"[228] to the idea that "the only thing that exists in an erotic relationship is sex." Taken together, these ideas ultimately suggest that love itself does not exist. Yet Adam and Eve were the first to make that suggestion.

(36th) The Eve System leads people to destroy their own relationships by erasing the concept of friendship, as seen in the widely repeated phrase, "A dog is man's best friend." In that expression, both the first and second Christian commandments are violated at once, excluding friendship with God and with other human beings.

(37th) Popular sayings are also frequently used as tools for spreading the ideas of this system, because anyone can repeat them and they shape social behavior. For example, the expressions "Desire comes and goes" and "Good things come to those who wait" encourage passivity and inaction, aligning themselves with the Eve System's goal of paralyzing individual will.

(38th) Eve is built upon inequality of rights. We have good laws, but we are unable to make the powerful submit to them, and that violates the second commandment — which is a commandment, not a suggestion. Because of that, consequences return in the form of conflict as society moves toward balance, and through that process many people lose their insensitivity.

(39th) Until now, we have needed suffering in order to become more sensitive and humane. In the Secret Gospel , Mary, speaking during the turbulent period before the establishment of the Church, says: "And I tell you that suffering is redemptive. Not because God delights in our suffering, as though He were a cruel being, like the gods of the Greeks or the Romans. God delights in our happiness."[229]

(40th) Tyranny causes suffering for everyone, including the tyrant, who becomes constantly watchful over whether or not their desires are being fulfilled and suffers whenever even the smallest wish is denied. In fact, people often harm precisely those closest to them — the very people who should be their point of balance. It is like one leg knocking down the other — as happened between Eve and Adam. And because that model appears in the Bible, our society continues to repeat it, with some people controlling and exploiting others. This creates an opposition to Christianity that often goes unnoticed.

(41st) God, as portrayed by Jesus Christ, offers an antithesis to the Eve System. He condemns sin, but not the sinner. Jesus presents a loving God who defends free will — the foundation of our soul — and who works tirelessly to save humanity from itself. He opposes the commercialization of faith, as seen in the expulsion of the

[228] In this campaign, the characters from "Love Is...", a creation by Kim Casali, were used. The first comic strip was published on January 5, 1970, in the *Los Angeles Times*. Source: euteamohoje.com.br. Available at: https://loveiscomics.com/#google_vignette/.

[229] *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 218.

money changers from the temple[230], and promotes a "light burden"[231], encouraging self-development and self-examination[232].

(42nd) We ourselves bring negative consequences into our lives. While we are incarnated, our physical bodies often conceal the energies we set into motion, so that we fail to realize how much harm we do to others and to ourselves. When one person wishes evil upon another, they are often wishing for a problem with no solution. Spiritually, the mind — which operates according to a single measure — ends up materializing similar unsolvable problems for itself.

(43rd) Some people, for example, say they will continue drinking alcohol as long as they have alcohol and as long as they still have a liver. When their physical bodies die, the spiritual body continues to deteriorate — only now without the numbing effect of alcohol. Spiritual laws are more reflective than material laws, meaning that energies move more freely there. A mind consumed by irritation and destructive emotions is drawn into the dark world it itself perceives.

(44th) Many people call these consequences punishment because the Eve System distorts the concept of God in order to promote fear and servitude. It uses the image of a punishing God to justify relationships founded on negative motives. It teaches people that they serve one another because of money rather than love — and that creates scarcity. It also spreads the belief that serving is inferior to being served, leading to the idea that some people exist only to serve and give, while others exist only to be served and to receive.

(45th) At the same time, people are drawn into intolerant forms of discourse. The "politically correct" [233] movement, now often associated with left-wing ideals, presents itself as a fight against intolerance and attracts many followers because of its apparent reasonableness. Yet in many cases, the movement fights intolerance with the same intolerance it claims to oppose, revealing itself as a kind of double agent within the political and social landscape.

(46th) At first, behaviors such as drinking, smoking, or using profanity were not considered "politically correct." Later, the term came to describe a movement claiming to defend minorities and operate independently from the system — but I do not believe that

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[230] BIBLE, *John* 2: 13-25.

[231] BIBLE, *Matthew* 11:30 — "For my yoke is easy and my burden is light".

[232] From the book *Keys to the Unconscious* by Renate Jost de Moraes, "Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious," p. 84 (digital edition): "And when there is a reversal of values, the unconscious functions of self-censorship and self-punishment manifest through symptoms of psychosomatic imbalances, which tend to resist medication and other treatment processes. This leads to other significant forms of suffering, such as the fear of death, existential anxiety, and similar afflictions. Thus, our therapy highlights, through experience, certain truths about human nature that have endured over time and across millennia. Through unconscious self-censorship, we regulate ourselves far more strictly than any external institution of social or religious order could".

[233] *Politically correct* — is a term used to describe expressions, policies, or actions that seek to avoid offending, excluding, or marginalizing groups of people who are perceived as disadvantaged or discriminated against, particularly groups defined by gender, sexual orientation, or race. The term came into more common usage in the United States after being the subject of a series of articles in "The New York Times". It was widely discussed during the debate surrounding Allan Bloom's 1987 book *The Closing of the American Mind* and gained further prominence in response to Roger Kimball's book "Tenured Radicals" (1990) and conservative author Dinesh D'Souza's 1991 book *Illiberal Education*. In these works, D'Souza criticized what he saw as liberal efforts to promote self-victimization, affirmative action, and changes to school and university curricula through the use of politically correct language. Source: Wikipédia. Available at: https://en.wikipedia.org/wiki/Political_correctness.

either. Now, those same behaviors that were once criticized are often treated as politically correct. From what I see — and many other writers agree — the modern idea of "political correctness" is being used to stir resentment by framing disadvantaged groups as permanent victims.

(47th) This movement has received support from the system in ways that encourage chauvinism and revenge against those seen as privileged. Many negative terms have emerged from these groups. For example, terms such as "*mansplaining*"[234] and *"manterrupting"*[235] can be understood as forms of retaliation against the antifeminism women have experienced from men. Expressions like "lived experience"[236] and "cultural appropriation"[237] can become separatist in nature. The practice of "canceling"[238] people promotes social exclusion. The phrase "female body empowerment"[239] is often associated with the sexualization and objectification of women's bodies. The slang term "to own someone"[240] in an argument encourages aggressive interruptions meant to shut conversations down rather than continue dialogue.

(48th) The "politically correct" movement claims to defend Black culture, yet it also rejects certain racial terms while replacing them with others. In my view, the entire framework remains flawed because these labels still keep racial divisions alive. Instead, people should perhaps seek new ways of speaking, such as describing differences in skin tone without turning them into rigid racial identities.

(49th) The promotion of profanity as acceptable language is also a controversial aspect of the politically correct movement, especially considering how openly aggressive many of those expressions are, particularly toward women. Profanity is often used as a catch-all substitute for proper words and names. This harms us because it trains the mind to lose precision with language. Many otherwise respectable people even become emotionally attached to profanity and may go so far as to believe that people who avoid it are being hypocritical.

(50th) Therefore, today's version of "political correctness," by promoting a kind of unspoken censorship and dictating what people must say in order to remain socially accepted, drifts away from its original goal of encouraging peaceful language and healthier behavior. Instead, it becomes a tool of division rather than a way of promoting dialogue and mutual

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234 *Mansplaining* — An explanation given by a man to a woman in a manner considered condescending or paternalistic, as a way of belittling the opposite sex.

235 *Manterrupting* — An interruption by a man of a woman's speech in an oppressive way.

236 *Speaking space* or *right to speak* in Brazil can be seen as equivalent to "lived experience" in the U.S., as both concepts refer to the authority and legitimacy to speak that comes from direct experience with a particular issue or situation. However, in more casual discourse, the term often takes on a connotation of "limiting who has the right to speak" about certain topics. For example, it might be interpreted to mean that one can only criticize feminism if they are a woman.

237 *Cultural appropriation* — In broader terms, cultural appropriation highlights the power imbalance where dominant groups adopt elements from marginalized cultures, often commodifying or misrepresenting them while those same cultures face discrimination for practicing their traditions. For example, capitalists, under the guise of representing hippies, distorted their image in films like "Hair" and "Jesus Christ Superstar". However, in more casual discourse, the term often takes on a connotation of restricting the right to use elements of another culture, particularly when it involves ideological or symbolic aspects. For example, if I, as a white person, tattoo the African continent on my body, I am criticized for it, as if this were not my right but exclusively the right of black people.

238 *To cancel* — refers to the act of socially excluding or shunning someone online for being deemed "politically incorrect."

239 *Empowerment of the female body* — refers to when a woman displays her body, embracing its power of seduction, often through activities like dance, for example.

240 *To shut down* — meaning when someone gives an aggressive response to interrupt or shut down another person's argument or discourse.

understanding. It often seems more focused on verbal disputes [241] than on constructive conversations.

(51st) And what about lies? Are they politically correct, as many people seem to believe? It would be hypocritical to claim that we never lie, but lying should remain an exception. Otherwise, we stop being trustworthy. When it truly is an exception, people understand that it is neither an attack nor an attempt to control anyone.

(52nd) To change this system, we must be ethical, not merely "politically correct." And if we want to speak diplomatically, we must first know how to communicate well. We must be willing to change our language whenever we realize it does not reflect truth and logic, speaking with understanding instead of making dialogue more difficult, as this movement often encourages.

(53rd) Being truly politically correct means knowing how not to "explode" before finishing the message — in other words, speaking without allowing irritation to disrupt communication.

(54th) If we want a peaceful society, we must also seek the words that lead us toward God. That means we must take responsibility for every word we speak[242].

(55th) The lesson of the Last Supper[243], in which Jesus washed the feet of His disciples, was simple: they were meant to serve one another. Their relationships were meant to be based on cooperation rather than subordination. Without friendship, without brotherly love, we hardly seem human at all. No child belongs only to their mother — all of us are brothers and sisters, children of humanity.

(56th) Fraternity has the potential to build a world far better than this one. In true fraternity, achievements are shared and celebrated collectively.

(57th) The true God frees us from seeing human beings only as oppressors or victims. After all, those roles are often reversed, and the "good" person may be persecuted as though they were "evil." Liberation must mean offering humanity and compassion to any human being who needs it[244].

(58th) Jesus came precisely to propose the end of unhealthy domination. But for that to happen, people would need to change their philosophy of life — their "spiritual matrix," their spiritual mother.

(59th) Mary, the mother of Jesus, is presented as the ideal model. Through her devotion to her son, she reached the seven stages of spiritual evolution: peace, love, goodwill, faith, wisdom, transcendence, and universality. She demonstrated faith by accepting the role of mother of the Messiah despite the social dangers surrounding her. She sought guidance from her cousin Elizabeth regarding male psychology, marriage, and raising children. In doing so, she acted wisely, because a truly wise person is someone who seeks the knowledge they need, recognizing that no one except God possesses all knowledge.

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[241] BIBLE, *2 Timothy* 2:14 — "Keep reminding God's people of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen".

[242] BIBLE, *Matthew* 12:36-37 — "But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned".

[243] BIBLE, *John* 13:1 até *John* 17:26 e *I Corinthians* 11:23-26.

[244] From the book *Keys to the Unconscious* by Renate Jost de Moraes, "Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious," p. 82 (digital edition) — "If we speak of the proper use of freedom, it is because, in reality, there is only one general direction for the conscious and free personal self: the choice of paths that lead to the full flourishing of the human being. In practice, this means a continuous commitment to selecting values, goals, and existential meaning. Any mistake in this choice reverses the process of humanization and pushes the individual toward animalization."

(60th) She demonstrated peace, love, and goodwill when she cleaned the foul-smelling cave where they had taken shelter so that she could give birth to Jesus there. She showed transcendence by remaining psychologically strong in order to support her husband, even though she herself was in the more difficult situation — on the verge of giving birth under inhuman conditions. And finally, she demonstrated universality by accepting the passing of her son for the good of humanity.

(61st) When Jesus carried out His mission, what people struggled most to understand was that it was not a political movement, but a spiritual one. Politics involves the interests of groups, whereas spirituality, in theory, exists in favor of human beings in a universal sense. Therefore, spirituality should guide every form of power. We do not need to eliminate administration or organization; we need to eliminate usurpation and simply respect the human being.

(62nd) Mary represents the right to exist taking precedence over the duty to serve. She stands as a defender of humanity. The society envisioned in the New Covenant, inspired by Mary, promotes health and well-being because it offers the values of Jesus as an ideal model for human development. Those values, opposed to the tyranny [245] practiced by our system through hierarchies, allow our minds to function in healthier and more effective ways.

(63rd) The Mary System is centered on human beings, like a good mother who seeks to help her child mature. This stands in contrast to the Eve System, in which human beings exist for the sake of the system, like children held hostage by an oppressive mother. Many people agree with that system and resist evolution by supporting forms of domination. Yet they cannot be entirely blamed, because the Adam and Eve model has functioned almost like a behavioral requirement of this era.

(64th) Because these ideas became so deeply massified, most people truly had no way of knowing what to think. (07/27/2016 at 1:09 PM — "Clean death" — I made it through! — there was another surrender[246]).

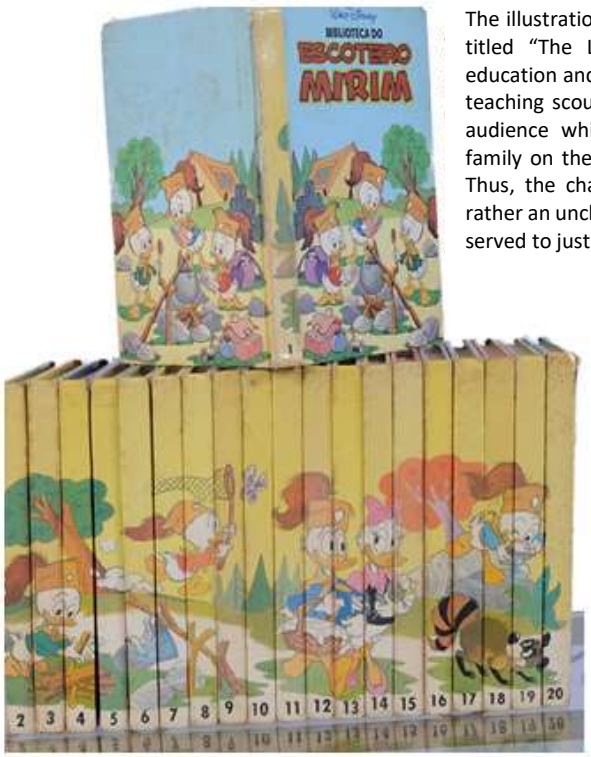
(65th) Jesus teaches that human beings should be authentic rather than becoming property of the system. He encourages us to use our own senses to perceive reality instead of merely being told what reality is. It is as though He were saying: "Use your senses, because many lies are being told to you!"

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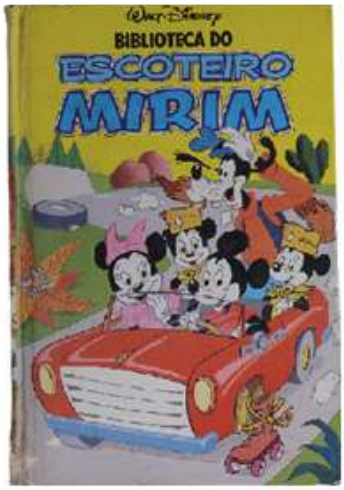
[245] From the book *Keys to the Unconscious* by Renate Jost de Moraes, "Part I: The Unconscious, 1.7 The Anthropological Dimension of the Unconscious," p. 83 (digital edition): "On the other hand, the basic values that naturally emerge from the human unconscious, to the surprise of many, are similar and stable, not relative to social learning. These include, among other aspects, the pressing need for humans to see themselves as good, to feel useful, to consider the balance between rights and duties as important, to feel happiness through giving or self-transcendence, and to recognize the need to avoid evil. What we observed has been explained by Saint Thomas and other scholars of humanity and its moral, religious, social, or anthropological phenomena. This ethic present in the human unconscious can also be summarized in the code of the Ten Commandments found in the Old Testament of the Holy Scriptures".

[246] The notation of the date refers to a moment of illumination during the initial writing of the book, when I heard the spiritual message "clean death" and understood it to be equivalent to a spiritual authorization to access new information. That happened a little before the submission of the text: *The Theory of the Double Six*.

Images VII



The illustration beside refers to a collection of magazines titled "The Little Scout's Library". In 1975, Christian education and scouting were on the rise. With the goal of teaching scouting, magazines were released for a young audience which, although they suggested the idea of family on their covers, contained individualistic content. Thus, the characters are not parents and children, but rather an uncle and his nephews — a narrative device that served to justify certain abuses among them.





THE WALT DISNEY COMPANY. *Biblioteca do Escoteiro Mirim*. São Paulo: Círculo do Livro S.A., 1975.

In the next sections, activism, project: *Learn to Read in Portuguese From the First Letter*. Teacher Ulisses asks someone in the class to share a story involving an indigenous person and the sound of the letter "I." Eduardo says, "Me, me, me!" and tells a story about how, in a forest near his grandparents' house, there's an indigenous person who is very fast. When they point and say, "I, I, I," he's already gone. The teacher then introduces the letter "I" on the display board using the *Bee Method*, and the students rehearse a choreography for the letter "I" song: "I, i, i, the indigenous person has arrived; I, i, i, the indigenous person has arrived; Jumping quickly, into the woods he went; Jumping quickly, into the woods he went."



Below, Teacher Ulisses asks if anyone has a story involving glasses and the letter "O" that they could share. Ana volunteers, saying, "Me, me, me!" She tells the class that one day her grandmother dropped her new glasses on the floor. Many hands tried to grab them, but no one succeeded, so they ended up breaking. As people failed to grab the glasses, they exclaimed, "Oh!" The teacher introduces the letter "O" using the *Bee Method*. Then, they went to the courtyard to rehearse the song: "O, o, o, grandma's glasses; O, o, o, grandma's glasses; All broken, with just one arm; All broken, with just one arm."



CHAPTER VIII – SOCIAL UNION AND VALIDATION

(1st) One of the main traits of being human is that we're social. We live in complex societies with specialized roles that make it possible to take care of every part of our bodies—if we want to. That's why we have doctors, cleaning products, medicines, and so on. Without society, we fall back into material primitivism, like castaways in survival stories. All of our evolution exists only because we share a common understanding — a way of thinking together.

(2nd) Validation is the foundation of that shared understanding. To validate something means to recognize it as real or meaningful. In statistics, validation means checking whether information is accurate. But the most important part of the human world is people themselves. The way we judge and value one another is one of the strongest forces shaping society. To validate another person is to acknowledge them — almost like saying, "You matter to me."

(3rd) Mutual recognition is essential to who we are. Ignoring or diminishing another person's value makes us poorer inside. In fact, it's impossible not to assign value to something—the absence of that creates a kind of psychological emptiness. That's why we also need to be defined and validated by others.

(4th) These acts of evaluation reflect our own psychological mechanisms — things like vanity, affection, and rejection. Vanity is a defense of the ego closely tied to self-image. We need to recognize ourselves as individuals and see ourselves positively in order to affirm our own existence.

(5th) According to Carl Jung, human personality is fragile and vulnerable to fragmentation. This fragmentation[247] — or dissociation — can sometimes be positive when we consciously set aside part of ourselves in order to focus on something specific. But when it happens unconsciously, it usually becomes harmful and may lead to psychological damage[248].

(6th) The clearest expression of vanity is the phrase "I am…" — a form of self-recognition. In a healthy form, vanity protects people from losing their sense of identity by helping them recognize the traits that make up their personality.

(7th) But because human beings are still imperfect, society itself develops a kind of unhealthy collective vanity — and everyone is affected by it. It creates competition, where people try to increase their own value according to what society praises and rewards. Without realizing it, they slowly drift away from who they truly are.

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[247] *Man and his Symbols by* C.G. Jung, p. 24 — "[Consciousness] It is frail, menaced by specific dangers, and easily injured. As anthropologists have noted, one of the most common mental derangements that occur among primitive people is what they call "the loss of a soul"—which means, as the name indicates, a noticeable disruption (or, more technically, a dissociation) of consciousness."

[248] *Man and his Symbols by* C.G. Jung, p. 25 — "But there is a world of difference between a conscious decision to split off and temporarily suppress a part of one's psyche, and a condition in which this happens spontaneously, without one's knowledge or consent and even against one's intention. The former is a civilized achievement , the latter a primitive "loss of a soul, " or even the pathological cause of a neurosis.".

(8th) The saying "In the land of the blind, the one-eyed man is king" suggests that people's blindness gives power and advantage to those who help maintain it. When vanity becomes unhealthy, it creates psychological blindness and confusion. An extreme example of this is Narcissistic Personality Disorder[249] — when self-admiration turns into self-worship and leads to egoism. The narcissist behaves almost as if hypnotized by their own reflection.

(9th) Vanity in human society, in general, leads people to worship materialism — in other words, the idea of *possessing* things — and to value material qualities above everything else. Intelligence, knowledge, and culture — things that should be understood as spiritual qualities — also end up being idolized as material achievements. This becomes a form of worship of the human mind and of knowledge created by humanity itself.

(10th) The problem of unhealthy vanity is so deep that the Bible often addresses it in a negative way. Solomon says that *all is vanity*[250],suggesting that human beings overvalue the very things that eventually exhaust them, while forgetting how small and temporary material life is compared to God.

(11th) Interestingly, one of the names God gives Himself in the Bible is "I am." [251]. The search for the "I am" is really the search for human identity — and God represents its perfect form. But people often fall into the trap of unhealthy vanity when they obsessively ask themselves, "Who am I?" At the same time, we cannot solve excessive vanity simply by invalidating vain people — that only makes the problem worse.

(12th) A healthier approach is to recognize that our qualities come from God, as Solomon suggests. That way, we can acknowledge and appreciate them while feeling worthy because of how we use them — not because we believe they make us superior to others. We should feel grateful for our gifts, like fortunate people who received presents, rather than proud as if we had created those gifts ourselves.

(13th) Vanity is, in a way, the appreciation of a collection of loves within ourselves. That is why depression can also distort it. Sometimes a person tries to boost their self-esteem only to fight off emotional pain, turning vanity into a kind of psychological escape.

(14th) When vanity becomes addictive, people create a kind of mystical illusion about themselves that they can no longer escape. Society feeds this double image of vanity, portraying it both as an angel and as a demon. In truth, it reflects aspects of both. But the way vanity is usually treated — either through total condemnation or quick forgiveness — prevents people from truly understanding the problem and correcting it.

(15th) Excessive self-pity and attachment to suffering are also consequences of vanity. Many people cling to their own suffering, saying things like, "How could someone as smart as me be going through this?" They resist moving beyond the stage where they still feel intelligent or important, almost as if they were saying, "Why should I leave this cycle behind?" It is like wanting to freeze themselves in a single moment — like a photograph.

(16th) If the phrase "I'm going through" is removed, the person moves closer to the solution: "I — smart — this." Then the real question appears: "What do I want from this?"

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[249] N*arcissism* — The term comes from the Greek myth of Narcissus, a handsome young man who fell in love with his own reflection when he saw it in the water. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Narcisismo.

[250] BIBLE, *Eclesiastes* 1:1-5.

[251] BIBLE, *Exodus* 3:14 — "God said to Moses, "I AM WHO I AM. "This is what you are to say to the Israelites: 'I AM has sent me to you.'"

The answer is to act and solve the problem. The unconscious mind already contains the capacity for intelligence — and therefore the possibility of a solution. If the person channels that energy in a healthy way, they will feel drawn toward solving the problem. But if they channel it in a distorted way, they will remain trapped inside it.

(17th) The problem of unhealthy vanity is widespread, but people usually notice it only in others. Because of that, those around someone struggling with it often fail to help them think clearly, since they are more interested in proving that the other person is not smarter than they are.

(18th) People also fall into the vicious cycle of vanity because they demand immediate answers to questions that can only be resolved with time. That's why we end up denying our problems, complaining or rebelling against them as if they were personal offenses.

(19th) By doing this, a person can become attached to their own problems simply to maintain the role of a victim — because overcoming the problem would force them to confront their own qualities instead. It is like saying, "Because I'm beautiful, I didn't deserve something ugly like this," or "Because I'm good, I didn't deserve something bad like this." Through comparison, people build their sense of individuality. That is why vain people often prefer complaining over actually facing their challenges.

(20th) Look, the problem isn't pride. If we don't believe we're good at something, we won't even want to do it. The real problem is when we can't move past our conclusions — the mind becomes addicted to isolation, to feeling unique and separate from everyone else.

(21st) The demonization of all vanity as a sin — confusing healthy pride and self-respect with unhealthy vanity and arrogance — pushes people toward indirect ways of trying to stand out and feel important.

(22nd) This subject is deeply connected to emotional balance. Healthy pride and self-respect act like medicine for the soul, helping create a better world around us. Unhealthy vanity and arrogance, on the other hand, act like poison. The first are in harmony with Christian teachings, while the second oppose them, leading people to love themselves more than they love God or others. This is why the former are "angels," and the latter are "demons."

(23rd) Many times, outside validation helps us finally see who we really are, breaking endless cycles of self-questioning. Another person's perspective gives shape to reality in a different way. That can help us greatly by pulling us out of mental patterns that have become repetitive or distorted.

(24th) Even when people say something we already suspected ourselves, hearing it in someone else's words still makes us reflect as we process what they are saying.

(25th) When we cannot validate ourselves and depend entirely on others to do it, our lives become smaller. Depending on someone else to recognize your existence is almost like not existing unconditionally. Yet we can also say that we ourselves are part of the truth, because our existence is powerful enough to affirm itself.

(26th) Being able to recognize your own identity independently of other people's validation is a high level of maturity. It may take many years to reach — or perhaps may never be fully completed in a single lifetime. For those who believe life is eternal, it becomes an ongoing process.

(27th) Laughter, because it is such a powerful source of pleasure, also works as a strong form of social judgment, instantly validating or invalidating people and situations. It, too, can be angelic or demonic.

(28th) Laughter disarms us. Human beings still study its mysteries today. It rises from deep within us and can spread throughout an entire social group. When someone begins

laughing sincerely and without cruelty, that feeling quickly reaches others, making them laugh with the same sincerity — even if they do not fully know why.

(29th) Laughter is essential, even for freeing ourselves from our inner demons. But negative laughter — such as sarcasm or mockery — feeds those demons instead. It provokes irritation and awakens destructive emotions.

(30th) When I was young, mockery was one of the trademarks of my family and social circle. At home, everything was a reason to laugh. We made fun of each other, of failed events, and even made up funny nicknames for things. Sometimes, making fun of someone helped ease the irritation we felt toward that person.

(31st) But often, mockery turned into labeling, depending on how the target reacted. Other times, it became slander when it was done with dishonesty. And since mockery is a way of invalidating and offending people, those attitudes caused distance and separation.

(32nd) It didn't seem entirely natural, though — the media constantly encouraged mockery through countless comedy shows and humorous stories. In those, many social types were ridiculed through stereotyping[252].

(33rd) Unfortunately, the media often uses laughter in harmful ways. Comedy programs promote disrespect when they add laughter tracks to scenes of violence or dishonesty — as if those behaviors deserved applause. This trains the audience to adopt negative attitudes, even invalidating honest behavior.

(34th) But laughter, when used well, is a great teacher — it creates empathy and connection. Teachers who teach with humor often help their students remember lessons for life.

(35th) Popular wisdom says that "laughter is the best medicine." It's true, because laughter also shields us from the psychological harm caused by others. Since all evil is a reflection of spiritual regression, sometimes it can even look funny to those who have learned to stay calm. Whoever learns to disarm themselves laughs at the ridiculous instead of getting angry. Neuro-linguistic programming can help us add moments that make us laugh — replacing rebellion with balance. Thus, if we know how to live, we are like conductors orchestrating our lives, as the flesh can be tamed, and laughter can be stimulated.

(36th) Compassionate laughter, for example, can stop bad thoughts and turn them into good ones — acting like a healing balm. If we learn to fight our irritation with kind laughter, we gain a valuable ability — not to get angrier than necessary to understand a situation. It would be enough to avoid demonizing and to remove bad feelings from the start to transform irritations into something temporary.

(37th) But, as we have seen, laughter is not always the best medicine. The best is awareness, which is a more challenging path but can become quicker with the constant use of neurolinguistic commands. For instance, if we realize we are about to become irritated, we can use the command "Let the irritation pass!" to prevent irritation from turning into anger.

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252 *Stereotyping* — here is a term that means creating stereotypes filled with biased ideas about different types of people or groups in society. It can also refer to entire communities or cultures.

(38th) Invalidation is also part of this mechanism of valuation, contrasting with validation. To invalidate means to annul or reject something. Invalidation itself is not inherently harmful; the problem arises when it loses its practical utility and is directed toward malice.

(39th) "Evil is not a being, but a deficiency and deprivation of being[253]." Just as a lie is the absence of truth, being evil is the absence of being. So, in the case of invalidation, evil happens when it's used to "kill" someone psychologically — instead of simply to evaluate.

(40th) Invalidation, in this case, is what we call destructive criticism—a use of psychological resources in a negative way. When it happens, it's as if someone, instead of striving to succeed, merely seeks to eliminate their competitors.

(41st) Invalidation is the foundation of surplus value because when a work or its author is devalued, the latter believes they cannot survive through their work and submits to working for others, who then reap the value denied to them.

(42nd) Our current society is built upon harmful invalidation — even to the extent of keeping it rooted in a quasi-slavery phase. It works to convince people to adopt a defeatist mindset, encouraging unions based solely on physical and unstable bonds, driven by negative feelings — which, in reality, create psychological separation.

(43rd) When we fail to recognize our own values, we create a kind of deficiency in our identity that imprisons us. Believing in others' invalidations distorts our perception of the human world.

(44th) For dominationists, invalidating the dominated makes control easier — but it weakens the world as a whole, because everything becomes undervalued and therefore withdrawn. They encourage competitions so that people invalidate one another through vanity-driven disputes.

(45th) When that happens, people stop reflecting one another's true image and start projecting distortions instead — imposing their own viewpoints and shrinking the other person's perspective.

(46th) Social invalidation is often built into words themselves — words loaded with prejudice and stereotypes. The result is that these anti-values get transferred to everyone. That makes people desperate for validation, and eager to invalidate others — something very common today.

(47th) Sexuality is one of the system's favorite tools for invalidation, and it greatly contributes to the demonization of sex in general. Genitalia have been given countless so-called "forbidden" nicknames.

(48th) The growth of demonization within us is what Jesus referred to as "yeast of the Pharisees"[254] It often begins with a bad impulse — gossip, for example — but then spreads through imagination. The human ability to imagine is both a strength and a weakness; it can cloud our judgment. When a person starts demonizing emotions — seeing demons and believing in them — they reflect those demons. Irritations can grow into mythical beings in our minds when they're intensified.

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[253] Book *O Livre Arbítrio (On Free Choice of the Will*), by Santo Agostinho, Nair de Oliveira, 1995, Introduction, p.16.

[254] The *yeast of the Pharisees* — for us refers to demonizations, as yeast is something that works to make the dough rise. This term was used by Jesus and explained in Matthew 16:12.-" Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees."

(49th) The misuse of invalidation is directly linked to demonization and irritation. An irritable person is easy to control, because they expose their weaknesses — allowing dominationists to exploit them and worsen their psychological state. That's why invalidation is so useful to those who dominate: it provokes irritation.

(50th) Bullying[255] and trolling[256]— both negative forms of social interaction — are socially accepted ways of invalidating others. Bullying is officially recognized as harmful and can even be considered a crime of unlawful coercion[257]. Trolling, however, is often dismissed as mere foolish fun. But both are animalistic acts from those who commit them, tending to nullify the victim.

(51st) In films, these acts are sometimes humorously depicted, focusing on power dynamics where a superior figure intimidates a subordinate. Thus, many people who consider themselves decent engage in bullying and trolling despite the system's serious words of condemnation, which often amount to hypocrisy.

(52nd) This grows into something much bigger — it projects itself onto the social ego, becoming the very foundation of wars. In wars, their promoters claim moral or religious reasons — serious words — to conceal economic or domination motives. But inner demons like fear and sarcasm—the true authors of bullying and trolling—are often encouraged by leaders in the population to ensure obedience to commands of war.

(53rd) And think about how incoherent it is to claim that a war is fought for religious reasons. Anyone who believes in God should realize that He doesn't need a human to take another human's life. In fact, logically, He doesn't need it, doesn't want it, and doesn't like it. If He gave us life, He wants us alive.

(54th) In war, we destroy who we are and what we love — because we become dehumanized. War can't be seen as a solution; it exists to destroy, not to build.

(55th) The setting of war reminds us of depictions of Hell, and all Hells originate from here. Matter is so relative that, no matter what we possess, if we fill ourselves with negative feelings, we end up in that bad place. The world will either be Heaven or Hell, depending on the network we weave in our lives. The only difference between these situations is whether that network is made of friendships or hostilities. For those who have friends, this world is Heaven, but for those who don't, it is Hell.

(56th) Today, people are encouraged to build a Hell around themselves, even through malicious jokes. Many refuse to detach themselves from this lifestyle because we need to laugh, and they believe it is the only way.

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255 *Bullying* — is when two or more people from a social group team up against someone weaker, often as a joke, to humiliate that person through verbal, psychological, or even physical aggression.

256 *Trolling* — is a term popularized on the internet that means, among other things, teasing or annoying someone with jokes or comments that upset them.

257 Decree-Law 2848/40, *Brazilian Penal Code*, Article 146 — "To coerce someone, through violence or serious threat, or after having reduced their ability to resist by any other means, to refrain from doing what the law permits or to do what the law does not mandate. Penalty – imprisonment from three months to one year, or a fine."

(57th) The lack of validation for others alone can destroy a relationship — or keep it from ever starting. Without proper evaluation, existence becomes meaningless and merely mechanical for those involved. Our lives may appear perfect when following mechanical rules, but that is equivalent to living only in the body, without being present in the soul.

(58th) The absence of validation can cause psychological breakdowns, just as it disrupts social relationships. That's why we feel the need to distance ourselves from those who reject us—because being part of a group that doesn't see us puts us at risk of illness.

(59th) Without validation, both individuals and societies develop a diminished sense of self, because they don't know their worth. I believe that the lack of validation is so damaging that it even contributes to Accelerated Thought Syndrome. It's not caused by too much information, but by a lack of completeness — a lack of closure and feedback. It also arises from a lack of validation, inducing a sense that information is disjointed and causing thoughts to race in a desperate search for understanding.

(60th) Invalidation and lack of validation both lead to psychological blindness, just like vanity does. And the difference is that in excessive vanity, people can't see themselves because of too much light — they're dazzled. In the absence of validation, they can't see themselves due to the absence of their own light — so, there's no light at all.

(61th) The psychological isolation caused by invalidation is a key ingredient of slavery. People accept submissive relationships out of the need for connection — even without friendship. In this way, destroying another's dignity becomes a task for profit in predatory capitalism. It cements social stratification and leaves society's mind in pain.

(62nd) Parallel to this, the system presents indiscipline as a remedy for suffering, a form of freedom. However, indiscipline actually harms more than it helps, favoring the dominance of oppressors.

(63rd) This age-old strategy of personal loss of control through indiscipline works because humans need to feel mentally free. Yet their survival and freedom depend on communal life. Thus, they end up perceiving freedom as brief moments of extreme venting, while feeling enslaved the rest of the time. For this reason, they accept toxic and sinful relationships, which actually lead to widespread lack of freedom.

(64th) Invalidation is used as a way to destroy others. Brazil, for example, is a country that has been destroyed by invalidations, even though it is, in fact, a great power. But those who use invalidation with such intent destroy themselves by subtracting the spiritual meaning from their own lives.

(65th) The strongest act in the social process of valuation is validation. It shapes our reality much like it does in literature, where it's part of what builds a story's structure. One of the ways writers create validation in a novel is by making the characters believe in something. We, as readers, only "believe" in the story because the characters believed first — they validated it for us, making events feel real.

(66th) Literary validation is simple: a skilled writer stages it like puppets clapping for something. Even if that "something" is insignificant, the characters' applause draws us in and wins us over, reflecting our own need for acceptance and social validation. But there's a danger — we can end up sympathizing with or even adopting bad behaviors because of that same strategy.

(67th) In storytelling, the audience sees through the characters' eyes — what they see exists; what they don't see doesn't. If only a secondary character witnesses

something, it might be questionable. But if the protagonist or narrator is the only one who sees it, they may be defending hidden truth and justice — or struggling within a psychological plot. In short, there are formulas for making stories, and many are written to order, with the goal of planting certain ideas in the audience's mind.

(68th) In a story of suspense, for instance, we await the revelation of a "truth" conveyed by the characters' conviction, which will conclude the narrative. The story can be entirely impossible, and this "revealed truth" could also be a grand lie. The goal in such stories is always to shape the group's social common sense, guiding their behaviors.

(69th) The portrayals of personalities and mental states in stories tend to be repeated by us. Sadly, audiences have been influenced to absorb madness — the very foundation of much of today's literature, built around twisted plots and negative personalities.

(70th) Representations of exaggerated expressions of fear make people excessively fearful; depictions of laziness make them lazy, sluggish, and tired. During moments of psychological distress, the frightening images we have watched — even casually — resurface worse in our minds.

(71st) Images cause significant psychological weakening for those exposed to them. Literature reflects this. It often uses statues to represent moments of psychological surges, where these statues appear in people's memories. Images of "saints," representing Christian martyrs, suggest humanity's defeat at the hands of the system.

(72nd) Cemeteries, filled with mythological sculptures, confuse human identity — worsening the psychological turmoil of the faithful instead of helping spiritual healing, which is also psychological. Personally, I believe angels are simply very good people — and they don't have wings. Animal traits like wings actually symbolize spiritual backwardness, not evolution.

(73rd) We need to recognize each other's values — especially the good ones. A single glance, a smile, or a small compliment can be enough to validate someone.

(74th) In education, validation must be balanced — neither too permissive nor too strict. Recognizing, through validation, the values that ground our lives inspires us to pursue spiritual victory and encourages self-discipline, which reflects self-recognition born from validation.

(75th) Validation is a real kind of recognition, always felt in a positive way. We need that positivity. It's no coincidence that when we start speaking as children, we barely understand the word "no" — a tiny word powerful enough to reverse the meaning of an entire sentence. In neuro-linguistic programming, for example, I recommend avoiding "no". Instead of saying "Don't walk," say "Stop." That way, the brain doesn't misinterpret the command.

(76th) A compliment is one of the most affectionate and expressive forms of validation. It's powerful — it boosts self-esteem for both the one who gives it and the one who receives it, strengthening their bond.

(77th) A compliment can also be an important step in developing a quality. To validate isn't just to see the other person — it's to break down the barriers between

you and them, barriers that could otherwise lead to irritation. The key is to see the other person without walls, as if you were seeing yourself — and then, they will see you. To truly see means having nothing blocking your vision.

(78th) When we see others from within, we encounter no obstacles to seeing them. When we see ourselves in others, we see them from within. This is like in the movie *Avatar*, when a character says, "I see you!" In another moment, another character explains, "It's not just seeing, it's seeing from within you."

(79th) Validation is a two-way exercise — faith in another person, even when there are limits, greatly strengthens faith in ourselves. It's a mutually beneficial exchange. When it's healthy, it doesn't require self-sacrifice or saying something untrue. On the contrary, what actually demands effort and causes irritation is refusing to acknowledge someone's value.

(80th) Ideally, validation should be balanced — neutral, like an evaluation without bias or self-interest. But it's hard for us to reach that through words — and that's one of the greatest strengths of numbers, and of the competitive exams that rely on them.

(81st) Proper validation is a powerful act within spiritual intelligence and opposes unhealthy domination. Domiationists avoid validating the dominated to maintain their position of power. This harms the reference points of both individual and social minds.

(82nd) Social validation, as currently practiced, often confuses people instead of helping them find themselves. It shapes them into what they are not. Humanity's greatest captivity is psychological blindness, which disconnects us from others and forces us to follow wherever we are led. We cannot see others because we do not see ourselves.

(83rd) Validation shapes our worldview. I look at a chair and can generate hundreds of meanings depending on my age. Thus, validation must be an exercise in truth — otherwise, it causes destruction and waste.

(84th) I believe this waste happens continuously, and that we likely have a much higher evolutionary state than we see, even in technology. I believe that evolutionary progress is restrained by dominationists.

(85th) Meanwhile, most people view knowledge in an abstract way, without really understanding it. The excess of codes alienates the public, preventing their validation. Thus, knowledge is controlled by small groups who validate it as authorities in each field.

(86th) Finally, the valuation of everything around us forms a consensus within the group. This common sense is also the social ego or the social mind of a group of individuals. Common sense shapes opinions, blends with codes and institutionalized knowledge, and is validated by the group as if it were good. For this reason, it is often confused with good sense.

(87th) Common sense often limits thought, because people can only communicate within the boundaries approved by their group. New or free ideas — even if superior — can be misunderstood simply because they don't fit the established code.

(88th) However, common sense is always expanding, influenced by the pressure of dominant forces. So an idea that isn't accepted right away can later be re-evaluated. This has happened to many thinkers whose ideas ended up influencing future generations.

(89th) Over time, the dominant forces tend to merge with the broader consensus — until it truly becomes good. So, a day will come when people will begin to reason together, guided by great truths.

(90th) Being part of a shared consensus gives us value — it makes us feel as big as the community we belong to. That explains the human concern with social acceptance. Teenagers, in general, crave validation because, until then, they've only known acceptance and safety within the family environment. The mistake many educators make is trying to provide that same care through ignorance and lies.

(91st) So suddenly, the teenager is hit with all the terrible news of humanity — as if those were the great truths of the world: the two World Wars, for instance. From that point on, society convinces them of new lies, presenting them as truths that supposedly oppose the "illusions" they were told as children.

(92nd) The film *It's Kind of a Funny Story*[258] illustrates this well. It tells the story of a teenager who, overwhelmed by family control, voluntarily checks himself into a psychiatric hospital due to suicidal impulses. There, he discovers his identity through the recognition and validation of the group. This allows him to break free from the familial and social consensus, which was unified around a rigid understanding that was depersonalizing him.

(93rd) False values lead to wars, while true values promote peace. The most cunning dominists try to mimic the pacification achieved by an undeniable consensus. We believe in this illusion because, if not for deviations, social harmony would be our natural path. Thus, they suggest that opinions are already pacified, but they keep us oppressed to avoid rebellions. They instill fear through seemingly benign stories that keep people frightened and passive in the face of abuses — as if such abuses were socially approved.

(94th) Hypocrisy is the clearest example of a group uniting around the defense of a false common sense. In it, people describe themselves in noble terms to avoid persecution — but they don't live by the values they claim to hold. And then, they become the persecutors themselves, because hypocrisy gives them permission to do so.

(95th) In our society, hypocrisy is institutionalized. Even if people don't live ideally, they're pressured to lie about their lives — and punished if they refuse to play along. It works as camouflage, but at the same time, it weakens individual defenses.

(96th) The ongoing challenge of dominion is to prevent truth from emerging — or to delay it as long as possible. But eventually, truth builds up and breaks through, like water bursting through a dam under pressure.

(97th) The evil within us fades as we evolve — just as lies are overcome by truth. This happens when we grow tired of the spiritual consequences of this reflective, material world

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[258] *It's Kind of a Funny Story* in the U.S., *Se Enlouquecer, Não Se Apaixone* in Portuguese, *Una Historia Casi Divertida* in Spanish, and *Une Drôle d'Histoire* in French, is an U.S. movie starring Zach Galifianakis and Keir Gilchrist — The film is based on the novel *It's Kind of a Funny Story,* written by Ned Vizzini, also U.S, and published in 2006. The book was recognized as the best young adult book of 2007 by the American Library Association. The movie was released in 2010, directed by Anna Boden and Ryan Fleck, produced by Misher Films, and distributed by Focus Features LLC. Source: Wikipedia. Available at: [Wikipedia - It's Kind of a Funny Story (film)](https://en.wikipedia.org/wiki/It%27s_Kind_of_a_Funny_Story_(film).

and begin to long for goodness instead. Little by little, we start to *love* the good, organizing ourselves to do good — and being transformed by it.

(98th) One day, everything will change. People will see that subordination must equate to interactivity and not the nullification of individuals. If the other is nullified, so are we. The other is part of our lives; they are our witness. Validation will then be better employed to motivate teams and enhance dignity. This alone is enough to make a team successful, regardless of the results.

(99th) So far, people have not been socially programmed to have faith in collective victory. This is equivalent to programming ourselves for defeat. Success must also be shared, not selfish —true victory and liberation are only achieved collectively. Yet people believe that their victory depends on exploiting others, which is a defeat for them.

(100th) True Christianity is real common sense. It teaches defense without offense and moral steadfastness that influences every aspect of our lives. Something that many intellectuals in our culture, even if they were anti-dominists, failed to understand because they did not see dominism and, therefore, did not know how to fight it. That favored imperialism — but we have laws greater than theirs.

> "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (BIBLE, *Matthew* 22:36-40)

(101st) Jesus' commandments represent the cornerstone of spiritual laws, like the triangular stones of ancient constructions—the stone that provides firmness and a foundation. They give strength for building a full society that validates its members and practices positive values.

(102nd) We need to feel positive values as symbols of our own existence. Thus, if we do not validate and are not validated, we experience a sense of frustration. This feeling is tied to the dissatisfaction of our expectations of positive values, such as stability, security, affection, empathy, sharing emotions, acceptance, and consideration, among others.

(103rd) Union through validation, as humanity's great natural instinct, produces a sense of fulfillment in people. This truly ensures the formation of a safety net.

(104th) In the old tale of *Snow White*, the witch would ask, "Mirror, mirror on the wall, who is the fairest of them all?" and it gave her pleasure. In real life, the other is the great mirror that helps us experience and savor our existence as something valuable to ourselves—something we are.

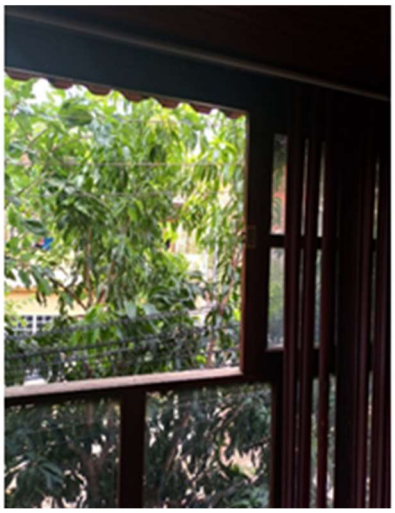
(105th) Validation is a friendly stance and is present in many gestures. The warmth of a kind and smiling face lights up an encounter, fosters acceptance, and can change everything in a person. It's wonderful when we see our living image succeeding through another's gaze. In this way, we form a strong connection with them. Recognizing the values we possess, in turn, fosters their development and refinement. This mature observation leads to harnessing all our strengths. With the unity that validation provides, the human network becomes strong and cohesive, reflecting expanded potential. It will be won-der-ful when we allow this to function at its full potential!

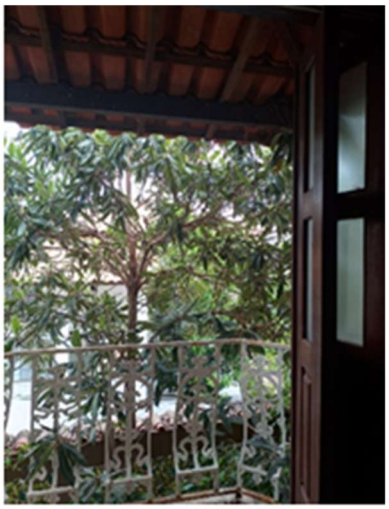
Images VIII

Below, activism: planting fruit tree saplings along RJ116 and on a section of the public walkway in the district of Comendador Venâncio in Itaperuna, RJ, to combat the risk of hunger. This second planting also serves as a green curtain, providing privacy and harmony with nature in the urban environment. Trees near homes are planted in concrete pipes to minimize the risks caused by their roots.









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; its 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 Francis [260]
>
> 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.

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[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 lost[261]. 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.

Moraes[262] describes conception as the moment when gametes unite and receive a spark of light[263].

(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: остранение, IPA: [ɐstrɐˈnʲenʲɪjə]) — 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 a rise—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 otherwise[267]. 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 adulterers[269]. 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.

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[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* series[271], 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 crime[272], 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

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[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. Volumes14. Ruby-Sapphire. Source: wikipedia. Avaiable 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 Threshold[274], 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

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[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 66.183/70[276], 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 Innocents[278]. 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 shape[280], 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 enemies[281] — 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 desires[282] 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 beings[284]— 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 human[285], suggesting a

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[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 Bible[286]. 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

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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 power[287].

(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.

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[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.

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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 ultrasonic[291] and infrasonic[292] 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 weapons[293] 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.

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[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 Souza[295].

(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.

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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.letras.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 Leitura[296], 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 lying[297], 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

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[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 grievance[301].

(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 Christians[302]. 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 ISIS[303] 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".

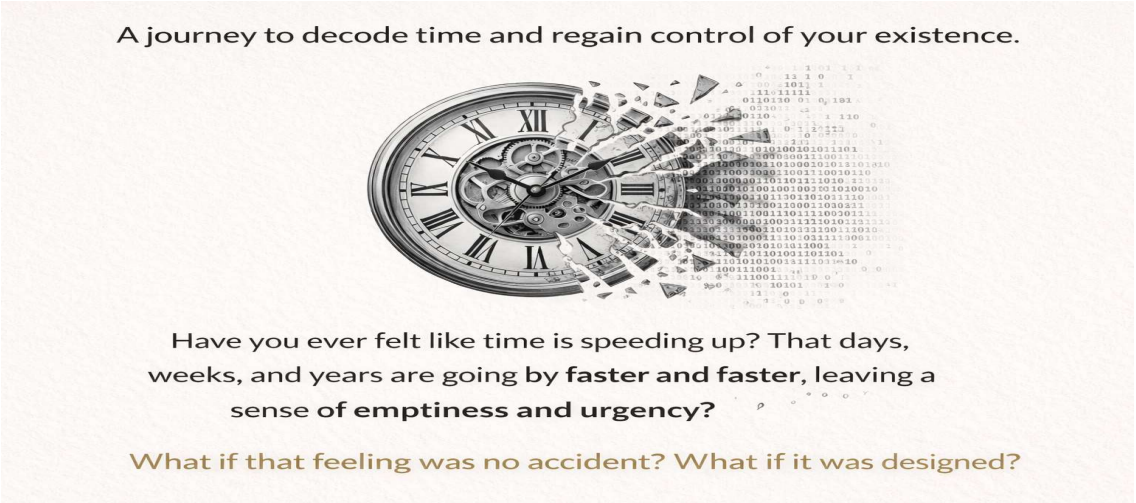
(10th) Finishing my analysis, I concluded that the Bishop on the black side represented the Catholic Pope because, even today, I believe the Catholic Church serves the system through negative imagery, anti-feminism, and dominationist ideas. Finally, I concluded that I was the Bishop on the white side 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.

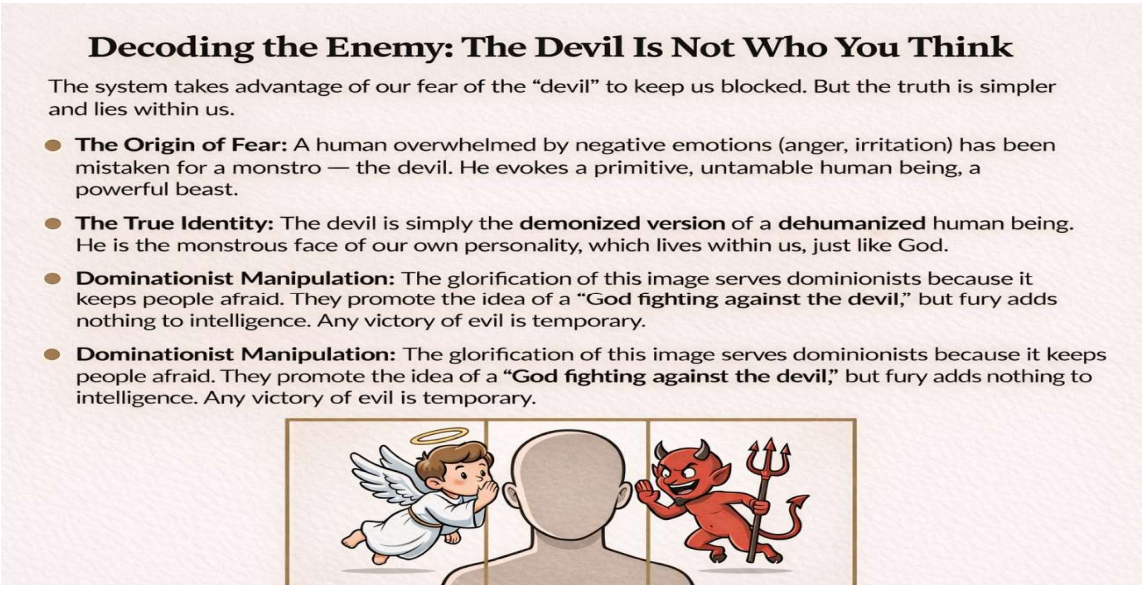
(11th) We see Jesus in our historical past, in a time when we do not even know whether chess already existed. But Jesus, like God, knows the past, the present, and the future, and is capable of arranging a game that unfolds across centuries. The introduction He orchestrated

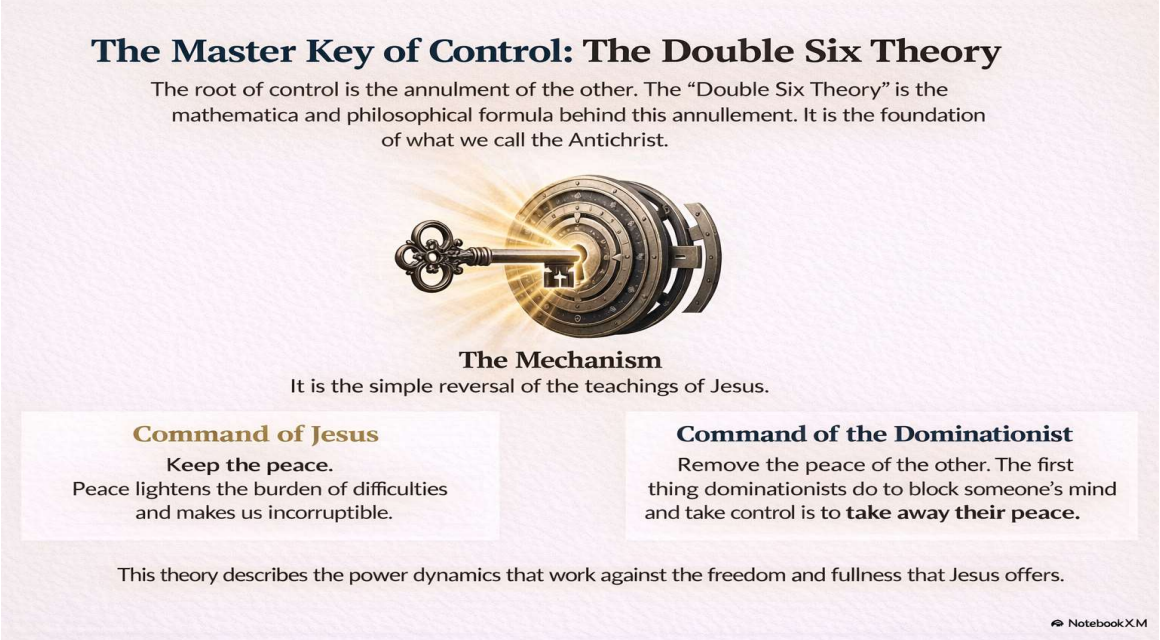
between me and the Chinese was simple, something like: "White Popess, these are the enemies who want to kill you. Chinese people, this is the one responsible for the rebirth of the Red Phoenix." I think that if we had not been brought face to face, no one would have believed it.

(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.



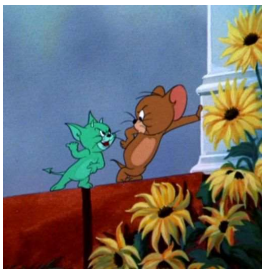




Images IX

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.

CHAPTER X – IDEOLOGIES OF SEPARATION

1. SEGREGATION BY AGE

(1st) In this chapter, we will discuss the separations imposed by the system as a means of controlling the population. However, I will avoid delving deeply into the separation of people due to deadly diseases, as this was already covered in Chapter VI, and a brief summary will suffice. This segregation is temporary because, once the population gets used to the disease that initially scared them, it stops being an effective method of control.

(2nd) Deadly diseases are often used by the system as an excuse to keep people physically apart and to dictate how they should act. I'm not denying that these diseases exist — they do. But many of them could arise simply because essential information about nutrition is withheld.

(3rd) Because of that, I believe most global disease outbreaks have been manufactured by the system, either through acute hunger or chronic malnutrition. The second one happens when people aren't getting the nutrients they need, even if they don't feel hungry. So, from what I see, viruses might be connected to a lack of iron and vitamin C, while lung and bone diseases seem tied to the absence of natural milk and its by-products. Hospitals are structured in ways that facilitate control, and large-scale diseases extend this control to society as a whole.

(4th) Now, the kind of separation we're focusing on here is age-based. This is an ideology that takes our age categories and uses them to assign roles and dictate how we should behave. Chronological time becomes a tool — both as a control mechanism and as a reason to carry out social persecution.

(5th) Most of the time, we don't even notice the effects of age segregation, because it's framed as just another part of our culture — and to be fair, it partly is. Like we said in the last chapter, humans use time to manage themselves better. But behind that structure — which might even be natural — there's another one, more abusive, installed through certain ideas.

(6th) Chronological time is used both to strip away and to assign credentials. But the credentials we get from the system are negative — they're designed to let us act unfairly toward people who can't defend themselves. Our voice — which should be one of our most fundamental sources of legitimacy — is taken from us at every age, replaced with constant instructions about what we're allowed to say. And usually, if we're not repeating the system's script, we don't get heard at all. That's why age is always used as an excuse to silence people.

(7th) Through the lens of age segregation, life gets treated like a mechanical process — predictable, scripted, and closed off to experimentation. That leads us to detach from our own memories, because nothing feels meaningful enough to stick. But we need every phase of life to be filled with experimentation and joy.

(8th) Classifying people by their "maturity level" could be helpful if it were simply about personal growth. But instead, it often becomes a tool for division — when it should be confined to educational or developmental contexts. Maturity itself gets pushed further away from people, and the ages of life are used to trap them in psychological stages.

(9th) In classrooms, students who are older or younger than their classmates are treated by the system as risks and are targeted for being harder to control. Because of this, in Brazil, the system adopted automatic progression, linking grade levels to age. This allows the system to manage students uniformly, encouraging group members to monitor each other and act as agents of the system.

(10th) What is striking is that even with all this "facilitation," Brazil still has sky-high dropout rates. That's because, if a student falls behind or struggles — and this whole setup actually creates those struggles — they usually just get pushed out of school. So the system ends up fueling school dropout while blaming it on other causes. On top of that, this same structure helps people reach college still stuck in functional illiteracy.

(11th) In *The Matrix*, human beings are kept in a vegetative state inside an artificial womb — they're never actually born, just used like batteries to power the system. That's basically the same message as Pink Floyd's *Another Brick in the Wall*[304]: people being shaped into unthinking workers, stripped of personality, serving the machine. The ideology of age segregation overhypes and devalues people based on how old they are, but the result is the same — unconscious, robotic humans, not truly in control of their own lives.

(12th) Some nursing homes exemplify this human stagnation through harmful practices where agitated residents are physically restrained in their wheelchairs by staff. Not only do those people lose their ability to walk and move on their own, but the restraint leads to muscle atrophy, organ failure, and eventually, death — all under the excuse that it's for their own good.

(13th) Human beings are treated as if their lifetime does not belong to them, limiting their authority to speak up and defend their rights. As a result, people tend to surrender to the system's suggestions or impositions.

(14th) Ideally, people should not fragment their personalities, maturing without losing touch with the child they once were. Due to the oppression of people's intelligence, age-based segregation encourages a collective mindset of defeat. At the same time, many use age as an excuse for abusive behavior. You'll hear things like, "I can because I'm young" — usually said to defend some kind of wrongdoing, using age as a so-called "privilege."

(15th) Sure, we all mess up as we go through life — and we deserve a certain level of tolerance. But we don't have the right to mess up on purpose. Once someone becomes aware of themselves, they take on responsibility — not just for their own life, but for those who haven't gotten there yet. We can all learn and share what we've lived. So at no point in life do we have the right to see ourselves as irresponsible "privileged ones."

(16th) The family should be the ideal place for people of different ages to interact. But for that very reason, it is one of the system's main targets for promoting separation. The so-called "generation gap" is also something stimulated by the system. Currently, dominationists encourage children to be disrespectful and tyrannical — in order to silence their parents.

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304 *Another Brick in the Wall* is a song from the rock opera *The Wall* by the British band Pink Floyd, in the progressive rock genre, composed of three parts, written by bassist Roger Waters, and released in 1979. It is a protest song against the sedentary and conformist role of school. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Another_Brick_in_the_Wall.

(17th) At any moment in life, human beings can live fully, but our society tends to displace people to other times, distancing them from the present. Young people are pushed toward the future, while the elderly are confined to the past — as if the former have not yet earned the right to happiness and the latter have lost it, even though we always need to be happy.

(18th) Everything is fleeting in the dance of the cosmos; we experience all ages — but we do not remain fixed in any. And no stage of life should be dismissed. Childhood, for example, often is. In my childhood, children and teenagers who were the children of military personnel revealed much about the dictatorship, highlighting how little value society placed on children's perspectives — who are now adults and once had access to privileged information.

(19th) A lot of parents treat their kids like they're incapable — overprotecting them and holding back their independence. The continued use of baby talk long after early childhood is a symptom of that. It encourages immaturity and builds up toxic social structures, starting with child-ruled households and feeding directly into things like machismo.

(20th) Infantilizing people might look like a privilege, but it actually harms them. In the past, even child-kings were treated with adult-level respect. In the Bible, children are called treasures. Today, though, kids are caught in this confused treatment — stripped of agency, told what to do in every little thing, while being set loose to consume junk without any guidance.

(21st) Kids are often treated as if they're beneath adults — stuck in some kind of "age hierarchy" that ends up scarring their memories with negative experiences. The show *That '70s Show*[305] is a good example of a domination dynamic built on this age hierarchy. The show *That '70s Show* illustrates a family structure shaped by age hierarchy. Red Foreman expects unquestioning respect from the younger members of the household, yet frequently responds with ridicule, intimidation, or dismissiveness. At the same time, the mother often treats the teenagers as children, limiting their autonomy and reinforcing dependence.

(22nd) Today, adults hold a monopoly on knowledge, but kids are perfectly capable of thinking for themselves and offering valuable insights. They need boundaries and role models, yes — but they also need to be encouraged to speak their minds. And adults should explain why they accept or reject what kids say, instead of just ignoring or crushing their dreams.

(23rd) In scouting, kids are taught to do at least one good deed a day — and that simple act pushes them to grow. It gives them a sense of purpose: one mission done, and another to take on. It's not just about willpower — it's about goodwill. Ideally, we should all seek both personal growth and collective development. People who get used to solving problems beyond just their own tend to evolve faster. There's something powerful about constantly aiming your mind toward more solutions and bigger results.

(24th) Practicing charity daily during childhood strengthens and positively shapes our memories, making each day a good recollection of grateful, radiant faces. This becomes ingrained in our spirit. Later, it helps us eliminate trauma and feelings of

[305] *That 70's sh*ow – a series with 200 episodes; country of origin: USA; production company: The Carsey-Werner Company; distribution: Carsey-Werner, 1998. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/That_%2770s_Show.

defeat. Each act becomes a victory without opponents, because anyone who does a good deed daily is, first and foremost, someone capable of doing so.

(25th) A good deed is something extra we choose to do, as we should, in theory, always strive to be good, not just at certain moments. Moreover, it should not be done solely for profit, even though we may benefit from it. Otherwise, it ceases to be an act of goodwill and becomes an act driven by self-interest.

(26th) Doing a good deed each day helps us feel like we're making the most of our time — like we're living better days. That habit lays the groundwork for a whole chain of positive thoughts, which fuels maturity in a real and even early way. The moment we choose to do good, we're offering a solution that's already within our reach.

(27th) I believe kids need to act — within their limits — to support their own survival, just like adults. Otherwise, they suffer psychologically from depending too much on others.

(28th) We only know if we are truly good when we face bad situations, as many people turn bad in such moments. Therefore, to avoid surprising ourselves negatively, it is necessary to improve this learning by taking action to face challenges, which awakens good instincts — rather than passively waiting for someone else, as this fosters the development of bad instincts.

(29th) That's why I don't think child labor is always wrong. I remember how I used to help elderly women carry their grocery bags home — just as a good deed, since we were going the same way. One day, a lady told me I was taking away work from other kids who were hoping to earn money doing that. So I stopped, even though it wasn't hard work. But that moment made me realize: there's nothing wrong with a kid getting paid — as long as it's their choice to do the job.

(30th) Since our system teaches the opposite of humanity, it promotes a language of dependence. In doing so, it indirectly opposes scouting. Numerous fictional stories of terrifying summer camps were broadcast during that time. In these stories, young people often didn't want to camp, and things always went wrong due to dishonesty in competitions.

(31st) Sadly, even if parents try to shut off the TV and internet to block that influence, kids still end up hearing about those stories — because they're repeated so many times that people keep retelling them long after leaving the screen. But parents can flip the script — they can build the habit of camping with their kids and teach them directly.

(32nd) Now, many of the philosophical thoughts that underpin this book were conceived before I turned 20, when I made charts to illustrate how domination worked and already warned about age-based separation. But my youth often became a barrier to my ideas being taken seriously. People would say I would change radically as the years passed.

(33rd) People often say that youth is the prime of life — but right after childhood, young people are already under attack. People talk about the genocide of Black youth — and yes, that's real. But beyond race, poor youth across the board are being persecuted, as if their time and their actions held no value.

(34th) The system manipulates young people in a confusing way, switching between sexual repression and neglect. It pushes them toward risky sexual behavior and takes away their ability to take control of their own lives. Early sexualization is used by the system to create distance between young people and their families, leading them into sexual and labor exploitation. This happens because it creates sexual needs and early parenthood, forcing young people to work to support their children.

(35th) Often, we reclaim our identity by appreciating who we were in childhood. However, our flaws generally reveal that we've remained stuck in a particular phase. Authoritarian parents often behave in the same tyrannical way they did as spoiled children, only now oppressing their children instead of their parents.

(36th) In age-based separation, credentials are handed out like rationed goods. Most of the time, we're told we're either too young to understand or too old to think clearly. Only between forty and fifty-five do we get a short window of freedom from those prejudices — unless other stigmas, like hormonal changes, get used to strip away our credibility again. Exceptions are rare, because opportunities are usually reserved for those who serve the system's interests.

(37th) The ideology of age segregation puts the elderly in a psychologically vulnerable spot, splitting the human personality apart — as if we stop being who we are at each new stage of life.

(38th) Physical aging gives us a different face and social status, increasing the risk of losing our identity. Without psychological preparation, it's predictable that someone may become depressed as they age. Socially, the elderly are often isolated, limiting their relationships to their romantic partners, which harms their self-image and contributes to a loss of identity.

(39th) Human psychological fragility shows itself clearly in certain moments — like when someone keeps repeating the same memory over and over. That kind of repetition often points to trauma, which can hit at any age and for countless reasons.

(40th) At times, repetitive thoughts may suggest obsession. However, avoiding the review of memories can also be harmful. It is important to confront negative impressions throughout life, serving as a kind of vaccine against future depressions. If these psychological challenges are not addressed in youth, they tend to intensify in old age, a period when fixated memories are more common but may also offer greater capacity for resolution.

(41st) Playing the victim in old age can be both a stigma and a strategy. Staying stuck in a melancholic past blocks real growth — no matter how old you are.

(42nd) It's never too late to mature. One of the best ways to age well, mentally and emotionally, is through gratitude — for every experience and every person who's crossed our path. We should resist the urge to complain and instead trust that everything fits into a larger logic, one that might be beyond our full understanding. And so, we will live well from cradle to grave.

2. EGOCENTRISM AND INDIVIDUALISM – Discrimination[306] Based on Sexuality

(43rd) Individual characteristics form the basis for assigning roles and social stereotypes, which leads to a vanity-related condition known as individualism. Through individualism, people compete against each other, each defending their own personal type while opposing others, creating divisive ideologies that discriminate based on sexuality. Examples of these ideologies include ideologies of domination based on sex—male, female, and homosexual—racism, and capitalism.

(44th) Individualist ideologies are leveraged by systemic dominationism, primarily to disrupt the formation of healthy families that thrive on unity. This is the most fundamental way to "divide and conquer." These ideas discriminate against sexuality, which is foundational to family formation. In early human history, it is possible that patriarchy was not influenced by these ideologies and represented a much more humane and desirable family structure than the model shaped by these ideologies.

(45th) If this thesis is correct, the original patriarchy was not rigid in defining the roles of father and mother, as these were shared responsibilities. In this case, the first individualist ideology to emerge would have been patriarchalism, which isolated men and contributed to humanity transitioning from being family-oriented to becoming individualistic over time.

(46th) Patriarchal ideology led to the division of family members into roles, serving as the starting point for control. These roles influenced how people dress and behave differently. Consequently, from the two sexes, society created countless lifestyles through "genders" based on sexuality. The system also stereotyped differences as a means of distancing people. However, a healthier approach would be to view differences as personal traits — joyful and recreational attributes of each individual.

(47th) Birth control, through the regulation of sexual relations, is the system's initial justification for controlling individual sexuality. This occurs even within ideologies seemingly unrelated to sex, such as racism and capitalism, which dictate who individuals can associate or marry with, thereby undermining interpersonal relationships.

(48th) Sexual control becomes particularly harmful because it takes contradictory and extreme paths, psychologically castrating and promoting promiscuity in individuals. Social ego mirrors the psychological state of a person in need of sex, torn between physical happiness and morality. Mandatory sexual activity and psychological castration are conflicting concepts that are simultaneously practiced by our society. When sexuality is conflicted, it tends to become compulsive, fueling a market of products catering to sexual fetishes, which in turn disrupts or directs marital relationships.

(49th) These days, society pushes people to believe they have to have sex to "show who they are." That kind of thinking erases identity — because if we never see ourselves in isolation, we never really get to know who we are as individuals. In social circles, psychological repression is subtly institutionalized as a goal or a way to elevate groups. However, what society truly condemns is the lack of sexual activity or libido, driving people toward meaningless relationships.

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306 *Discrimination* here is a word used in the sense of violating a person's rights based on their personal characteristics.

(50th) Opposing someone else's sexuality under the guise of being civilized has the opposite effect—it dehumanizes us. This happens because controlling sexuality cannot be imposed externally; it can only be governed through self-control. Improving our sexual experiences and, consequently, our self-control is only possible through the exercise of free will.

(51st) At the same time, the best solution to sexual issues is not always a physical union with another person. Masturbation can be a tool for self-discovery and balance, allowing individuals to meet their sexual needs independently. In theory, anyone should be able to sexually satisfy themselves with their own hands.

(52nd) Often, achieving orgasm is easier through masturbation than through sexual intercourse. This practice is not harmful if done with recommended precautions, such as avoiding pornography and engaging in prayer beforehand. However, it should only be done to release excess libido, not for entertainment or habit, as overuse can lead to physical exhaustion and spiritual implications.

(53rd) On the other hand, the system has encouraged an increase in sexual activity, stripping it of its spontaneity. Many have become "sexual athletes," focusing more on effort than pleasure. Unfortunately, this has led to an increase in neglected individuals and harmful practices, as relationships are based on shallow interactions. In such cases, orgasms are achieved purely for chemical reasons, prompting a compulsive pursuit of satisfaction.

(54th) People may engage in sex for chemical, intellectual, or spiritual reasons. A relationship based solely on chemical attraction is shallow and diminishes us as individuals. Even combining chemical and intellectual reasons may not provide true fulfillment. Complete satisfaction comes only with spiritual involvement.

(55th) In everything we do, no matter how small, common sense should guide our actions. On the other hand, a person does not cease to be a sexual being due to a lack of libido or sexual activity. Not wanting to have sex is entirely normal. What is unhealthy is the desire to engage in sex indiscriminately, at any time, place, or with anyone or anything. Viewing sex as a solution to everything becomes a form of idolatry. Yet, the social consensus of this era, as it has been for millennia, elevates sexual idolatry as the standard norm of behavior.

(56th) Although sexuality is part of the human condition, the ability to control it or even live without it elevates humans to a divine level. Sexual acts are merely a *detail* in our lives, which is not the case for lower animals. However, for sexuality to truly be like this, it requires psychological balance. If it takes up too much of our time, we should seek medical help because we need to be more than that.

(57th) Movements for sexual freedom emerged from people's desire to end domination through sexuality. These movements should not be associated with debauchery, which benefits no one, but they were caricatured to appear that way. Even heterosexual men, who would not necessarily need these movements, are caricatured as libertines through machismo.

(58th) The incoherence of so-called "men's rights" is so pronounced in machismo that many men claim to be Christians while promoting male adultery, despite Jesus speaking against it. In fact, those who advocate for debauchery have now become the rule rather than the exception.

(59th) At the same time, seeking a relationship through trial and error cannot be a privilege reserved only for men. Sin lies in the thoughts one has when committing an act, not in the act itself.

(60th) For example, we wouldn't need more than one word to identify a fornicator[307] — using the feminine form in Portuguese, "fornicadora" — and adjectives like "homosexual," "heterosexual," or "bisexual" could simply be added to it.

(61st) There are only two sexes and two sexualities; this is different from the psychological types that emerge due to sexuality. However, society creates stigmas and nicknames to promote heterosexual male promiscuity while repressing others, reflecting a primitive stage of human understanding.

(62nd) Heterosexual male fornicators are still socially nicknamed "hunters" today, encouraged to pursue superficial sex through machismo. In Brazil, their house or bedroom is nicknamed a "slaughterhouse," insinuating a "social death" for the women involved due to defamation. When people want to say a man had sex with a woman, they say he "ate" her.

(63rd) For homosexuals, this situation is even more challenging, as the defamation extends to their partners as well. The weapon in this hunt, in reality, is the societal gaze, aimed at any expression of femininity, fostering male "pride" through the humiliation of others.

(64th) The demand for honor in sexuality has historically fallen almost exclusively on women. Yet honor is a sentiment that should guide everyone's actions, and sexuality is just one of them, regardless of sex or sexuality. To go against this principle is to maintain unnecessary primitiveness. Fornication is not beneficial for any human being as it degrades character and harms positive feelings.

(65th) Sexist nicknames are used to shame people and are constantly evolving, acting like codes that need to be refreshed. In Brazil, fornication is currently referred to as the 'act of taking.' To indicate that someone had sex with another person, the verb 'take' is used. In Portuguese, this verb is also a metaphor for 'stealing' or 'seizing.' This terminology reflects the onset of a season of predatory sexual behavior, often involving a lack of consent and even pedophilia.

(66th) I believe all these terms originated from systemic influences, with more recent ones stemming from mass media. Wealthy businessmen, who wield their power above the law and government, effectively creating a system of corporate dominance, paid many women to strip in broadcasting programs. From these promotions, many insults against women began to be openly spoken and represented, but they were not recognized as insults.

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[307] *Fornicator* here refers to someone who engages in fornication, that is, sexual activity driven by recklessness, irresponsibility, and excess.

(67th) Simultaneously, also influenced by the system, many women began opposing the role of victims, competing with men for the dishonest role of "hunters". Furthermore, the idea of equality sought by women was distorted, being associated with their right to libertinism. While this is indeed a right, it wasn't their only goal.

(68th) Our society promotes narratives that reflect a cultural mindset tolerating behaviors associated with rapists and pedophiles. Recent Brazilian music productions, popularized by broadcasting, are full of phrases featuring the words "litlle young girls"[308] blatantly glorifying the crime of pedophilia[309]. In the future, people will look back at these things in shock.

(69th) Moreover, despite the restrictions imposed by Law 9.294/96[310], in 2016, advertisements often portrayed women as servants in short clothing, serving beer to a group of men. This created a secondary association between women's servitude through their bodies, promiscuous sex involving multiple men, and the use of a drug to achieve this.

(70th) This association was made directly, including in the choreography of "Na Boquinha da Garrafa" (At the Litlle Mouth of the Bottle) a song by the group "É o Tchan," released a year before this law, in 1995, and which continued to be heavily broadcast in the media for many years.

(71st) In the video for this song, the dancers performed a choreography where they crouched with their vulvas aimed toward the neck of a beer bottle, which nowadays is long and shaped like a penis. This pornographic implication grew over the years and paved the way for aggression against women. For sexually active individuals, it was interpreted as: "sitting on the tip of a penis." Performances like this equate women to objects, whose sole purpose is to produce dopamine, a natural drug[311].

(72nd) Thus, beyond the moral harm of objectifying women, there is also the harm of alcohol itself. Despite time restrictions for alcohol advertising between 9 PM and 6 AM, which were only extended to beer in 2006[312], this performance was shown at any time of day, serving as indirect beer advertising. From a more objective

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[308] Examples include songs such as *Essas novinhas tão que tão* by MC K5, *Várias Novinhas* by Breno Casagrande, Rafinha RSQ, and Samir, even leading to a group of artists formed around what became known as the *Bonde das Novinhas*.

[309] Novinhas in this context may refer either to girls under the legal age of consent for sexual activity, which is 14 years old in Brazil, or under the legal age of majority. The 14-year threshold is established by STJ Summary 593, which states: The crime of statutory rape is characterized by carnal intercourse or lewd acts with individuals under the age of 14, regardless of the victim's consent, previous sexual experience, or romantic relationship with the perpetrator." And the 18-year threshold is defined in §1, Art. 213, Decree-Law 2.848/1940, Brazilian *Penal Code*. The first provision can be found at the source: STJ. Available at: https://www.stj.jus.br/internet_docs/biblioteca/clippinglegislacao/Sumula_593_2017_terceira_secao.pdf, and the second provision is available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

[310] Art. 4 – Commercial advertising of alcoholic beverages on radio and television stations shall only be allowed between 9:00 PM and 6:00 AM. §1 – The advertisement referred to in this article must not associate the product with Olympic or competitive sports, healthy performance of any activity, vehicle operation, or images or ideas of greater success or sexuality. §2 – Alcoholic beverage labels must carry the warning: "Avoid Excessive Alcohol Consumption."

[311] During sexual activity—or even beforehand—an explosion of reactions occurs in the brain due to neurotransmitters. One of them is dopamine, the neurotransmitter of pleasure. Serotonin is the hormone that makes us obsessive. These substances produced by our bodies are very similar to amphetamine-type drugs. Source: Mundo Educação. Available at: https://mundoeducacao.uol.com.br/quimica/a-quimica-amor.htm.

[312] Ordinance No. 1,098 from the Ministry of Justice, issued on July 20, 2006.

standpoint, it would be fair to ban advertisements for any kind of alcoholic beverage at all times, just as is the case with cigarettes.

(73rd) Wealthy businessmen have exploited the theatricalization of sexual acts and the use of women's bodies to provoke biological desires in the population. This is part of a political strategy that uses sexual chaos and the stimulation of cruelty as tools. Logically, this has serious consequences. After all, when we are socially aroused, it disrupts our privacy and emotional stability. This applies not only to individuals but also to society's collective ego.

(74th) The song "Melô do Tchan" by the group "É o Tchan" explicitly encourages men to rape young women, as it suggests forcing sexual acts, alludes to pregnancy as a result, and promotes a restriction on their freedom to walk[313]. Furthermore, when the song was released, the camera frequently focused on the genital areas of the group's two female dancers.

(75th) In the group's choreographies, the female dancers often shook their hips frantically, sometimes with their pelvises raised higher than their heads and their legs spread apart. Meanwhile, the male members of the group performed movements as if they were holding someone's hips in front of them and simulating sexual penetration.

(76th) In one of the group's choreographies, the dancers made gestures mimicking chickens, a term in Brazil used as a slang for women perceived as promiscuous. Worse yet, in this choreography, the dancers wore outfits styled like infant clothing, inspired by female baby fashion trends of that time[314].

(77th) In the song "Ralando o Tchan"[315], one of the dancers was shown in a close-up of her hips, wearing tight shorts that clung to her skin, with the camera focusing directly on her anus. She then made circular movements with her hips.

(78th) This is also a form of human devaluation, something that has become the foundation of profits for wealthy capitalists. When a woman displays her body, nude or nearly so, on television, society reacts by disrespecting millions of women in response. However, the fact remains that nothing gives anyone the right to do so.

(79th) After achieving orgasm purely for chemical reasons, people often feel repulsion toward their casual partners, leading to the degeneration of character and generating hatred between the sexes. This increases the popularity of media that objectifies women as a form of bullying against them, offering revenge-fueled pleasure.

(80th) These broadcasts not only violate the purpose of public broadcasting[316], but also contravene the first article of the *Brazilian Federal Constitution of 1988*, which enshrines the principle of human dignity[317]. Human dignity is inherently tied to the essence of humanity, meaning this violation offends not only women but any honest individual. However, most people remain unaware of this because these songs and choreographies were widely disseminated through multiple channels in a rapid,

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[313] Image X – highlighted drawing of the area where the vulva is, alluding to the idea of the vagina.
[314] Image XII – choreography of the song *Dança do Põe Põe*.
[315] Available at: https://www.dailymotion.com/video/x7p0e52.
[316] Article 3, Decree 52.795/63 – "Broadcasting services have educational and cultural purposes, even in their informative and recreational aspects, and are considered of national interest. Commercial exploitation is only allowed insofar as it does not harm that interest and those purposes.". Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/decreto/antigos/d52795.htm.
[317] Article 1, item III of the *Brazilian Federal Constitution*: "The Federative Republic of Brazil, formed by the indissoluble union of the States, Municipalities, and the Federal District, constitutes a Democratic State of Law and is founded upon: [...] III – the dignity of the human person". Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

continuous, and repetitive manner. This persuaded people to prioritize social acceptance, ultimately undermining their ability to critically assess the content, as individual judgment is often influenced by group opinions.

(81st) Furthermore, this media also stimulates fetishes, which manipulate psychological forces to such an extent that people lose control over themselves. This creates a bestial society, governed by animalistic or intellectual desires but stripped of spirituality—the very thing that would truly give us dignity.

(82nd) Early sexualization leads young people to spend money trying to attract a partner who is socially better accepted. They feel the need to adorn themselves, wear perfume, buy expensive brand-name clothing, cell phones, and other items. All of this is seen as a necessary performance, without which young people believe they won't be able to find a partner, driving impulsive consumption of low-quality products promoted by the system.

(83rd) Notice that just 15 seconds of exposure to a video can influence a child or young person for the rest of their life. And brazilian youth today, because their parents work excessively long and abusive hours, spend many hours exposed to television and the internet. The internet, in particular, plays videos automatically and endlessly, often leading to miseducation.

(84th) Additionally, the media transports people into a different psychological reality, shaping their fetishes and fixations, which they relate to and are manipulated by, often causing them to forget or reject the real person next to them.

(85th) The repeal of Brasilian D.L. 869/69[318] is often mentioned here because it led to a voracious capitalist domination, fostering widespread disrespect, particularly toward women. This allowed capitalists to sidestep legal restrictions and introduce obscene choreography.

(86th) After society was sexualized, there was a sudden leap toward pornography and vulgarity. During this time, we were still hearing the echoes of the dictatorship censoring our culture, leaving only pornography for cinema. But for the average person, it was difficult to understand the motives behind this.

(87th) One reason the system promotes sexist campaigns lies in the concept of the "Eternal Feminine", a term Simone de Beauvoir[319] used to describe the dictatorship of gestures. For women, this mindset dictates: what they can say (no cursing), their role in society (enslaved with double or triple shifts), and their exclusion if they fail to meet physical expectations (shaved armpits and legs, wearing lipstick and high heels). This is central to the demonization of women's image. Yet, very few realize that, in reality, the system applies this to everyone.

(88th) Men are subjected to expectations like being insensitive, speaking in a deep voice, being tall, being fornicator, and having a large penis, among other things. This also creates an "eternal masculine" and leads to the demonization of men's image. The fashion industry imposes a dictatorship of gestures too, even dictating how men should move while dancing. But we need dance free from sexism, like in rock or reggae.

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[318] Decree-Law on the inclusion of Moral and Civic Education as a mandatory subject in schools of all levels and types of education in the country. Available at: https://www.planalto.gov.br/ccivil_03/decreto-lei/1965-1988/del0869.htm

[319] BEAUVOIR, 1970.

(89th) This brings us to a powerful message in the book *Os Frutos Amargos da Liberdade*[320] (The Bitter Fruits of Freedom): the smallest prison a human being can live in is their own body, shaped by imposed ideas. Even controlling something as automatic as walking ("hold the Tchan") is a dictatorship that starts with controlling ideas to dominate the body.

(90th) It's worth highlighting the hypocrisy of promoting campaigns to psychologically castrate young girls ("hold the Tchan, tie the Tchan"), using circular anus movements as the camera's focal point. This alone reveals that psychological conflicts were being manufactured on a large scale.

(91st) Men contributed to this castration of women's walking styles without realizing that dictating one sex's movement is equivalent to dictating everyone's—and therefore, castrating everyone.

(92nd) Meanwhile, the "siren song" of the internet and television misguides male libido and fuels machismo, which ultimately destroys men's lives too. Separatist movements like machismo harm lives because they destroy healthy relationships.

(93rd) All of this prevents healthy family structures from forming. When families are broken, we create a divided society that oppresses everyone, including the elderly. A society that objectifies women, suggesting that the penis is what holds value in the act of penetration, will hesitate even less to discard an elderly person, for example.

(94th) This benefits the forces of domination because people live shorter lives without family support. And without the elderly, society cannot advance knowledge, as there is no one to pass it on from a more distant and therefore more fundamental perspective.

(95th) Machismo ideology can be even more damaging to men than women by causing them to lose their sense of identity. The simple act of glorifying the image of a fornicator woman triggers enough demonization to make men feel disgusted by women and change their instinctive orientation.

(96th) Furthermore, men are constantly pressured to prove their masculinity. They're forced to appear fornicators and heterosexual by being accused of the opposite. Since we live in a world defined by sexuality, this accusation alone can create unsolvable identity confusion.

(97th) An example of this confusion is when Brazilian parents tell their children to "act like a man" instead of saying "act like an adult." This indirectly implies that behaving otherwise is acting like a woman.

(98th) Movements of domination based on sex—male, female, and homosexual—create aesthetic standards, and in this, they reach a certain consensus among themselves. This happens because, in reality, they are manipulated by the system. Current standards for women emphasize thinness, varying with trends that favor either more or less prominent sexual features. The problem is that struggling with one's own body type can be a path to hell, and not all women are naturally inclined to be thin.

(99th) This imbalance results in human beings who are physically and mentally limited in their gestures and thoughts, among other expressions. In the pursuit of these almost unattainable aesthetic standards, various illnesses develop. Examples include bulimia, anorexia, and depression, though not exclusively, as malnutrition often leads to conditions that profit the pharmaceutical industry. All of this shows us that human beings have no choice but to build themselves from within, loving and accepting who they are. For us, who we truly are will always be enough if we embrace our authentic selves, for we are what we love. Self-esteem is nearly a necessity for survival.

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[320] LEAL, 1993.

(100th) Trying to fit into predefined standards distances us from our true selves. Yet, the system tries to convince people to replicate a specific image of beauty to consider themselves beautiful. I had the chance to experience how this process can lead to flaws in our neurotransmitters.

(101st) At a time when I was depressed, I saw myself as ugly before taking the antidepressant that corrected the chemical imbalance. And after taking it, I felt beautiful, even though my appearance remained unchanged. The individual doesn't see things that don't exist before or after the chemical adjustment; what changes is their identification with their own image. People shouldn't seek someone different from themselves within themselves.

(102nd) For instance, a common expression in Brazil is, "She's no Gisele Bündchen"[321]. This phrase reduces everyone and prevents them from being seen for who they truly are. Let's consider: Who is Gisele Bündchen? The answer is no one other than herself. However, by individualizing a single ideal, the system turns everyone else into generic versions. This person could be anyone else, but the only obvious thing is who she's not: Gisele Bündchen.

(103rd) Individualism elevates a few while relegating everyone else to anonymity: one class above all others and only one individual within that class. The dictatorship of beauty equates being unattractive with not being a woman and dictates that to be beautiful, one must conform to a standard.

(104th) In the pursuit of controlling sexuality, women are often policed by husbands, children, and society at large, which demands subhuman behavior from them. Typically, men are seen as human, while women are relegated to subhuman status—the rib. When women push back against this, they are attacked in a fashion reminiscent of the Middle Ages, but through contemporary means. Many extraordinary individuals are persecuted by the system under the pretext of targeting their sexuality, publicly stripped of their free will as a show of power.

(105th) A public example of targeting someone for their sexuality and subjecting women to social and psychological castration was what happened to Lady Diana[322]. A beautiful and kind woman, she developed a close friendship with Mother Teresa of Calcutta[323].

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[321] **Gisele Caroline Bündchen** (1980–) is a Brazilian model, activist, and businesswoman. Since 2004, she has ranked among the highest-paid models in the world and, from 2007, became the 16th richest woman in the entertainment industry. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Gisele_B%C3%BCndchen.

[322] **Diana Frances Spencer** (1961–1997) was a very beautiful woman. She was a peace activist who gained worldwide sympathy. She used her platform and image to advocate for social improvements. She had two sons: William Arthur Philip Louis (1982), better known as Prince William, and Henry Charles Albert David (1984), known as Prince Harry. Before marrying, she worked as a traditional kindergarten teacher at the Young England School in Pimlico. She received the title Princess of Wales upon marrying Prince Charles — Charles Philip Arthur George (1948).

[323] **Mother Teresa of Calcutta** — **Maria Teresa Bojaxhiu** (1910–1997), or **Saint Teresa of Calcutta** in the Catholic Church, was a pacifist with great influence and global reach. She was Albanian-Indian. At the time of her birth, her region was considered part of the Ottoman Empire. She was a Catholic missionary nun and lived most of her life in India. She founded a religious congregation called the Missionaries of Charity, which had over 4,500 nuns and was active in 133 countries as of 2012. The congregation runs homes for people dying of HIV, leprosy, and tuberculosis. It also operates soup kitchens, dispensaries, mobile clinics, child and family counseling programs, as well as orphanages and schools. The members take vows of chastity, poverty, and obedience, and also profess a fourth vow — to give "wholehearted free service to the poorest of the poor." Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Mother_Teresa.

(106th) Lady Diana passed away trying to avoid scandal after going out to dinner with a man. Her driver attempted to flee from reporters following them, which caused the car crash that ended her physical life. However, by then, she had been separated from her ex-husband, Prince Charles, for some time. Meanwhile, her ex-husband openly displayed his mistress throughout their marriage, which was truly offensive to her.

(107th) Scandals like Prince Charles' adultery are promoted by the system, often as examples of sex inequality in rights. Social dramatizations like these, coming from the upper class, have the power to influence society as a whole, making the abuses of a toxic domination seem normal.

(108th) Controlling or persecuting someone else's sexuality creates neuroses. Therefore, greater acceptance of both one's own and others' sexuality is necessary. However, public obscenity also causes neuroses. All this generates significant long-term profits for pharmaceutical companies and capitalists. The traumas caused by these conflicts led to the creation of psychoanalysis to address them, as Freud himself also faced such problems.

(109th) But we can only end these imbalances by addressing the systemic means through which this persecuting of sexuality is enforced. For example, people need to be made aware that alcoholic beverages shouldn't be associated with libido or women in advertisements, and that alcohol ads should be banned altogether.

(110th) Anti-feminism is a powerful tool for social control. It's even more widespread than male chauvinism because it's often supported even by women and affects both heterosexual and homosexual people alike. In fact, many people are homosexual because of extreme anti-feminism — they have phobia to women.

(111th) To weaken this societal obsession with persecuting humanity through sexuality, I'm going to touch on a point that undermines the foundation of sexist movements. I want to demystify differences in sexuality by talking about their similarities, addressing orgasm in a neutral and mature way.

(112th) Orgasm is a release of electrical impulses throughout our nervous system, and it feels all-consuming because it engages the entire body. It happens due to stimulation at the base of the spine, in the genitals, which sends signals directly to the brain. The brain then emits energy flows that spread throughout the body, improving our nerve channels and electrochemical circulation.

(113th) Interestingly, this is primarily a neurological sensation, where physical aspects play a lesser role. This is evident in cases of sexual impotence, where individuals can still experience orgasms despite non-functional genitalia. Orgasms significantly reduce or even eliminate nervous tension. Without a doubt, they are beneficial and healthy when appropriate; this is undeniable.

(114th) Now imagine if there were a device, like those used in transcranial stimulation, that could provide electromagnetic inductions to simulate sexual sensations leading to orgasm, without physical contact. In this case, no one would care about the user's gender.

(115th) This would eliminate countless debates about sexuality. Debates like whether a person born female would feel like a woman in a relationship with another woman; or if she would feel like a man in a relationship with a woman; or if she would feel like a woman in a relationship with a man; or even if she would feel like a man in a relationship with another man.

(116th) Such a device couldn't be limited to just one sex and could even offer therapy for sexual addictions, emphasizing the equal mechanics of sexual pleasure for everyone.

(117th) The public, fraternal love demonstrated by Jesus was a sign of strength, as it united people and taught that non-erotic love must be part of our lives. Expressions of fraternity are exemplary conduct and should be public to combat lovelessness and social fragmentation.

(118th) This is the opposite of what happens with public erotic love. During erotic moments, we lose our clear judgment. Public eroticism traumatizes young people and children because they don't have the ability to understand what's happening. The worst part is that adults are usually not mature enough to explain it without causing trauma because they themselves often have unresolved traumas about it.

(119th) Even when such exposures are public, it's up to us to have the maturity not to look and not to interpret them in a harmful way. After all, the real loss is to the person exposing themselves, and we must help minimize their harm. Ideally, we should educate people about the risks of erotic exposure without falling into the trap of interpreting all affection as eroticism, given the problems caused by sexual persecuting.

(120th) Alongside all of this, we must revitalize the family. In marriage, both partners should become "one flesh," meaning they should act as the same hand, the same foot, and the same heart. This way, there's no conflict because the couple's goals, personal rights, and responsibilities are all equivalent.

(121st) A marriage designed for one partner to dominate or take advantage of the other isn't real, as it begins with a spiritual divide, which goes against the essence of this institution.

(122nd) In a healthy marriage, lack of agreement isn't an insurmountable obstacle because good communication and understanding of each other's way of thinking. This allows the couple to find middle ground without one imposing on the other, respecting their differences.

(123rd) There are also exceptional and urgent situations where one opinion may need to prevail. However, in a spiritually grounded marriage, trust brings peace, allowing even for one partner to make mistakes or take the lead at times for the benefit of the couple.

(124th) I've been married more than once. Since I used to take on all the couple's obligations by myself, my relatives would say I was marrying alone. But you cannot marry alone. The truth is, I had never truly been married. Marriage is not a material institution made of documents or rituals — it's a divine institution.

(125th) The legal and religious formalities of marriage are only social contracts and blessings, meant to help the couple's commitment succeed. However, they don't define the true union of marriage.

(126th) We have free will even to enter false marriages, which can — and perhaps should — be dissolved because they are neither complete nor blessed, often leading

to conflicts and dissatisfaction. However, in the case of an integral union, divorce is not allowed, and the couple should strive to withstand ups and downs.

(127th) One of the key reasons to defend true marriage is to protect the birth of children because all of us need a family. The family cannot rest solely on sexual or material foundations — it must be, above all, a place where people share affection and spiritual values. So, also within the family, the couple's erotic love should remain private, while fraternal love should abound.

(128th) At the same time, while controlling birthrates is important, it could be more balanced if society embraced all children as its own. People could form families united psychologically, even if the parents were no longer married, as material interests would no longer play a role. What children need most for psychological stability is friendship between their parents and themselves. Society could then focus on promoting joy for young people and children through good education and well-designed parks with drinking fountains, fruit trees, fountains, protected from animal contamination sand, and more.

(129th) Jesus maintained a consistent position throughout his ministry, condemning licentiousness without promoting repression or social and psychological castration. He emphasized love, mutual respect, and human dignity above restrictive social conventions. He prohibited divorce in true marriages but not in false[324] — or non-existent ones. A society that offers greater social support and understanding of sexuality, aligned with these principles, would face fewer conflicts related to sexual issues.

2.1. MALE INDIVIDUALISM and MACHISMO

(130th) Even today, we don't often see boys playing with dolls as fathers, because our society isn't patriarchal — as the false consensus suggests — but rather, sexist. In the same way, machismo isn't just a Latin thing, but a universal one.There are various theories about the origin of the ideology of male domination, also called "machismo", "male chauvinism" or "sexism". Some suggest that society was once matriarchal until people discovered the man's role in conception, shifting toward patriarchy. Others argue that the world has always been machist, attributing men's domination over women to their physical strength and aggressiveness. However, these factors of domination are neither evolved nor intelligent, and machismo persists to this day.

(131st) None of these theories can be proven. However, if machismo is not taught, it does not manifest. Therefore, it is not natural but rather cultural. Our society persistently teaches machismo, though its intensity varies across cultures and, in some cases, may not exist at all. Following this logic, I propose another theory about its origin.

(132nd) Machismo was a consequence of patriarchalism. I refer to it often because it was the first individualistic movement and the foundation for all others. Being individualistic, it opposes the formation of family and may have originated with divorce, rooted in the pursuit of lust.

(133rd) Before the ideology of patriarchalism, the patriarch or matriarch only stood out in the absence of the other. True patriarchy is a collaborative unit of father, mother, and children, requiring cooperation from all members and excluding none. In the biblical book

[324] BIBLE, *Matthew* 19:4-12.

of *Revelation*, 24 elders are mentioned, corresponding to the patriarchs of Israel's 12 tribes multiplied by two, as they were couples.

(134th) According to this theory, the early patriarchy, predating the story of Adam and Eve, was balanced in terms of rights and not structured in a chauvinistic way. Interestingly, some cultures narrate that Adam divorced before marrying Eve. In Matthew 19:8, Jesus suggests that divorce did not always exist[325], but his disciples countered, asserting the right to divorce[326].

(135th) Since the story of Adam and Eve forms the basis of machist teachings both then and now, I believe it was from this point that machismo began to be systematically taught.

(136th) Material conditions of the past, such as high female mortality during childbirth and the resulting need for men to assume family responsibilities alone, may have reinforced male authority and the practice of polygamy. Thus, patriarchalism gained prominence.

(137th) This situation tended to associate male identity with greater authority over women. Consequently, men have started to adopt a more materialistic approach to relationships with women and resisted the shared commitment of marriage.

(138th) Among the Jews, only men could initiate divorce, often for trivial reasons, granting them significant power over women. Women who were abandoned faced risks such as enslavement, starving, or death. They were also vulnerable to rape and social rejection if they became pregnant outside of marriage. This dynamic made Jewish women highly dependent on men.

(139th) The result was the granting of unlimited rights to men at the expense of women, whether the men were married or single. Women, on the other hand, often grew up isolated and unaware of the outside world, perpetuating male domination due to a lack of cultural alternatives.

(140th) To defend machismo, some argue that women can be just as machist, if not more so, than men. However, machismo is often the only cultural reality they know, which limits their choices.

(141st) Supported by machismo, men often lead double lives and become absentee figures in their families, neglecting their responsibilities.

(142nd) This forces many women to take on the roles of both provider and caregiver for their children, even while married. In cases of separation, society tends to expect men to rebuild their romantic lives away from their children, while women are expected to sacrifice their own to care for them.

(143rd) The configuration of the "hysterical mother and absent father," mentioned by Freud, reflects a common structure influenced by machismo, in which the burden of responsibility placed on women contributes to their psychological imbalance.

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325 BIBLE, Matthew 19:8 "Jesus replied, 'Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning'."

326 BIBLE, *Matthew* 19:10 — "The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry'.".

(144th) Today, representations of the father figure fluctuate between undervaluation and overvaluation, reflecting an ambiguity that can either reinforce machismo or weaken the concept of family by devaluing the paternal role.

(145th) Single men, on the other hand, are overly glorified, and this represents the most complete form of machismo. The excessive vanity of machismo is not just chauvinism but an idolatry of the penis. This translates into anthropocentrism, which opposes theocentrism, even if unconsciously.

(146th) Machismo is essentially composed of the idolatry of the penis and anti-feminism. Anti-feminism is based on the idea that a man can only be superior if he is better than women. This creates a male partisanship against women. machismo forces men to compete negatively with women and to defeat them. Historically, this dynamic even institutionalized in Brazil marital rape under the concept of "conjugal duties".

(147th) The experience of making love is wonderful, but being raped is undoubtedly one of the most painful, repugnant, and humiliating experiences a human being can endure. Unfortunately, many men defend the right to rape or to have sex with women without their consent. However, few may realize that this is institutionalized bullying.

(148th) In the past, when patriarchs acted in harmony with their families, sexist men were frowned upon and associated with debauchery, which was a more reasonable perception than the current one.

(149th) At the same time, the less family-oriented a patriarch was, relying on lies and ignorance, the greater his burdens, as these traits complicated leadership. Women, in turn, were forced into ignorance, often forbidden from learning to read.

(150th) Because of this, to safeguard women within the family, the simplest and most recommended solution, even in fairy tales, was to isolate them from society. This parallels male rites of passage from childhood to maturity. In children's stories, the young man would often have to rescue his beloved from the watchful eye of a dragon, symbolizing the challenge of overcoming obstacles and protecting a woman in a machist world.

(151st) This practice of isolating women evolved into forms of imprisonment, which still occur today despite being illegal, as they are socially tolerated or downplayed.

(152nd) Family balance, once maintained by male honesty, was eroded by the social acceptance of men being dishonest with their wives, turning them into tyrants and oppressors of their families. Socially, there was a saying: 'A single strand of a man's mustache was enough to guarantee that the contract would be honored.

(153rd) One of the foundations of machismo is the permission granted to men to be dishonest toward women. Because of this, phrases like "I'm a man!" became frequently used by men to justify their abuses.

(154th) Machismo is supported by the system because it fosters exploitation, which is why it unconsciously takes on characteristics that make it even worse, as if men were demigods compared to women. Men are also treated as if they must be predators or killers, even if only at a psychological level, in a call to their own involution.

(155th) Machismo also reflects the neurotic society described by Carl Gustav Jung, as it exhibits a fragmented personality in which people fail to connect simple points. Most claim to believe in God, they attend church, and mechanically repeat the command to "love your neighbor as yourself." Yet, because of machismo, they disregard this without hesitation, as if women were not included as neighbors.

(156th) It is worth noting that these ideas are not clearly spoken. They are often expressed through attitudes, such as treating women in a derogatory manner or always expecting them to adopt an immature posture in front of men.

(157th) For example, in some workplaces, men spend entire shifts telling offensive jokes about women, and women can't speak up against it, as if this behavior were a male entitlement. If they do respond, they risk facing retaliation.

(158th) Moreover, machismo has absurd narratives. For instance, ins Brazil, due to sexual competition, some men often say they "scored 1-0" against a woman when they force her into sex against her will or when they get her pregnant. They describe this as something exhilarating, while one of their greatest fears is being penetrated by another man against their will.

(159th) Notice that, in Brazil, people find it normal for only women to handle household chores after their paid work shifts. This influences children to demand more from their mothers, acting like tormentors or overseers, fulfilling the goals of dominationism to harm the most essential relationships of the dominated, isolating them to dominate them further.

(160th) Due to machismo, men often change their behavior radically toward women after a sexual act, ceasing to be friends and equals, and becoming authoritarian with conflicting interests.

(161st) I tried to have a friend in my intimate relationships, but I couldn't. Male domination ended our friendship and turned them into my owners. And when I had relationships with friends in an attempt to take the opposite path, so many psychological conflicts took over our minds that we lost the friendship.

(162nd) The system hides and reshapes the female image for its purposes, making women adopt a confining way of being and leading men to expect unrealistic things from them. In my intimate relationships, men weren't relating to me, but to their own fetishes. Often, they fell in love with my personality, but after the relationship began, they suppressed it.

(163rd) Dominationism also exploits the vulnerability of the dominated. Thus, machist ideology systematically attributes depression to women and attempts to provoke it in them. Phrases like "Men don't cry!" are widely used. At the same time, women are constantly encouraged to cry, including through songs that glorify female tears.

(164th) Moreover, due to machismo, the treatment of women is often demeaning. There are situations where many guests stay in a couple's home, expect to be served only by the woman, and upon leaving, thank the man. Since people see this as normal, the woman receives no psychological support from anyone.

(165th) The approval of the divorce law in 1977[327] was a natural step. After all, in the absence of men, women had to take on responsibilities, moving toward matriarchy but clashing with the limitations imposed by marriage at the time.

(166th) So after that, the system worked to make sexism even more degrading, with rape still being punished very lightly today.

[327] Law 6,515 of 1977

(167th) Maintaining terrorism against women is also in the system's interest. That's why mass media create scandals when a woman is dishonest and makes false rape accusations to extort money from a man. This leads many to disregard real cases.

(168th) Worse still, even today, in this insane era, in Brazil, the one condemned for the crime of rape is often the victim herself. She starts being treated as inferior by society, undergoing a kind of social banishment. As a result, she becomes a target for attacks by all sexually dishonest men, and thus, she remains silent.

(169th) Machismo exploits every advantage men have over women, such as the lack of visible physical marks from sex. Thus, the loss of female virginity and pregnancy are seen as vulnerabilities exploited by the system. In Jesus's time, women could be stoned for adultery, and this practice still persists in some culturally backward countries. These are collective inquisitions[328]; today, in our culture, they are carried out in a more psychological way, through slander and defamation. But they are still carried out.

(170th) Anti-feminism fuels men's harmful actions against women, leading them to display acts of strength as a form of "male self-affirmation," which often manifests through infidelity.

(171st) Society convinces men that they are corrupters of sex and that they must fulfill this role, treating women as slaves to the entire machist society, not just to a single man. Because of this system, men often see women as targets to be exploited. Real change depends on conscious men who must reject the machist roles imposed by the society.

(172nd) Machismo is one of the most advantageous ideas for oppressive systems because it operates on a one-against-one basis, quickly dominating half the population and simultaneously enslaving men through the illusion of power. In this way, the entire society becomes controlled. For male machists, machismo is like a side benefit of collective subjugation, which is why they don't oppose it. Since they abuse, they come to see abuse as the norm.

(173rd) In every dominationist system, the dominator is also dominated. Men are conditioned to repress their emotions because, as depicted in the movie *Equilibrium*[329], a lack of feelings prevents critical thinking and makes control easier. Thus, machismo becomes a form of self-segregation, preventing men from living and expressing themselves naturally and stripping away their right to enjoy beauty and adornment.

(174th) In our culture, the system teaches men, from an early age, to diminish or even destroy paternal love, undermining the foundation of families. Additionally, the system promotes a family model based on the father's tyranny.

(175th) Machismo encourages men to pressure women so they accept having all their rights violated, including their right to consent to sex, subjecting them to the burdens of male domination.

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[328] Social accusation with condemnation against an individual by a group.

[329] US science fiction film. Written and directed by Kurt Wimmer; starring Christian Bale; produced and distributed by Dimension Films; released in 2002. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Equilibrium_(film).

(176th) The backwardness of machismo reflects the mentality of Socrates' time, when society believed women and slaves had no soul. The difference today is that this belief has become unconscious.

(177th) The exploitation of women is hidden from them and secretly taught to men from a young age. The alleged consensus has always been the same to justify enslavement: divine reasons, still today through Adam and Eve.

(178th) Our society is corrupt because it accepts subjugation, which is inherently inhumane. It's as if we have rewritten human laws to permit inhumanity against everyone, including ourselves.

(179th) A male machist doesn't know how to love a woman, much like parents who hit their children believing they're acting out of love, following advice from the Bible[330]. True love is not tyrannical. If someone dominates another, they lose sensitivity toward that person.

(180th) Furthermore, men are pressured to prove their domination, as if male self-affirmation were a lesson on how to be a man. However, this leads to harmful consequences, such as an insatiable drive to take more and more because nothing is ever enough to prove one's worth as a "demigod."

(181st) In Brazil, Northeastern states like Bahia are considered places where people are very machist, but they are not isolated cases. In Rio de Janeiro — a state considered progressive — I once overheard this at a Federal Justice counter: "I even hit her to get her to give me the bank card, but she still won't obey!" People say such things openly, showing that these ideas are commonly heard and rarely criticized because they are spoken so naturally.

(182nd) Machismo mainly destroys men's lives, creating resentment in unacknowledged children, a pain that can persist across generations. After all, parents are responsible for raising their children, a duty recognized under Brazilian criminal law, where they are referred to as "guarantors[331]".

(183rd) There are women who use machismo to reverse the game of domination caused by it, which is not always male. The resentment caused by domination creates a constant dispute for power, because it is not legitimate power, and therefore it can belong to anyone.

(184th) An example of how people are manipulated through language under machismo is the use of curse words. No one in their right mind would prefer to speak the worst words of a language over the most intelligent ones. However, chauvinist society convinces men that swearing is a masculine language and makes them use it as self-affirmation, even to silence defamation that are always provoked.

(185th) As a consequence, the women of this time interpret cursing as a way to dominate and adopt this bad habit. Now, many defend the use of curse words as if it were a democratic language, but it is a setback for anyone who uses it, because the most effective thing would be to use words with real meaning.

(186th) Above all, curse words strengthen the idolatry of sex, which leads to the idolatry of the penis. The Indian god Shiva symbolizes this idolatry, which has served as inspiration for the millennia-old domination through sex. The Sadhus, Indian holy men who worship

330 BIBLE, *Proverbs* 13:24 - "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them.".

331 The "guarantor" is a legal concept in criminal law where the individual has a legal duty to act and can be held criminally liable for omission. This rule is established in §2 of Article 13 of the *Penal Code* (Decree-Law 2.848/40), under the title "Relevance of Omission."

Shiva, perform exhibitions where they wrap their penises around sticks connected to something heavy, which they pull[332] — serving as a metaphor for the strength of the penis.

(187th) So, what is the true strength of the penis? I answer: it is to give man a greater love, a maximum psychological integration with someone. Love is the best thing a man can materialize with his penis. However, this involves souls, not bodies, and it is not about imposing force. The strength of the penis that matters to a man is not material.

(188th) The sexuality of a passionate and desirable man must have an irresistible beauty to a woman, not his strength or aggression. Chauvinist society teaches women to praise men's penises, but that is not what is most important in a relationship. A large penis can, in many cases, even hinder pleasure.

(189th) A man's beauty lies in his humanity, which is contrary to displays of strength; it lies in being a partner and a caring father, sharing tasks alongside his partner — whether male or female. How beautiful is a couple who, when passing one another, exchange glances, touch each other, even if just their hands. Publicly, they share hours of conversation filled with laughter, and privately, hours of affection. They play, cook, and eat with the family.

(190th) In a true relationship, we engage our entire bodies, but most importantly, our souls — otherwise, it is not true. These are the best relationships, because in them, people feel as free as birds in flight, unlike unhealthy relationships where people feel trapped, predatory, or lifeless.

(191st) We need this vibrant life that a well-fulfilled relationship gives us. True happiness, which is based on love, is the greatest gift a man can receive through his penis. Any value the penis holds is merely an accessory to the man in the relationship being experienced.

(192nd) Jesus speaks of loving your neighbor, and no one is closer than the person with whom we share an intimate relationship. This person deserves our respect, and if that isn't the case, it is better to walk away. If necessary, we must try as many times as it takes to achieve a complete relationship. Everything is a mistake until we get it right. However, we must proceed with caution, showing tolerance for our current relationships and trying to fix them before resorting to an unnecessary separation that causes hurt.

(193rd) A dominationist is a person driven mad by the desire to dominate; a machista is a dominationist and no exception to this rule. It is important to remember that this violates the second Christian commandment, which is a commandment, not a suggestion. I long for the rise of a new man — a man who is naturally human and free of machismo.

2.2. FEMALE INDIVIDUALISM and FEMINISM

(194th) I understand that, as a woman, I need to make it clear from the start that I do not support feminism as a movement advocating for female domination, as this is easily misunderstood by the system. In fact, this happened with Simone de Beauvoir, who suggested rejecting the title of feminist, probably because it would undermine her neutrality and weaken her voice. Thus, she begins her book, *The Second Sex*, by saying:

[332] Images available at: https://www.fotosearch.com.br/IMB002/iblfbd03152408/.

> For a long time, I hesitated to write a book about women. The subject is irritating, especially for women. And it is not new. The debate on feminism has given rise to much talk; it is now more or less over. Let us not talk about it anymore [...] (BEAUVOIR, 1970).

(195th) Negative ideologies, dominationist ones, twist meanings. This is something that happened to feminism. The very name suggests a bias toward favoring women over men. However, feminism has historically been a movement aimed at achieving equal rights, not female domination. At the same time, feminism with a purely egalitarian goal existed long before Simone de Beauvoir, even though many consider her a key figure in its origins.

(196th) Calling the act of women demanding equal rights "feminism" is actually an anti-feminist stance, showing that the term feminism itself was born out of anti-feminism. But if people saw that what women are asking for is justice, not feminism, these demands would be better understood by everyone.

(197th) Because of all this, I believe this is the ideal moment to quote the principle of equal rights contained in the *Brazilian Federal Constitution of 1988* Article 5 and its first clause define it:

> Article 5 — All persons are equal before the law, without distinction of any kind, ensuring Brazilians and foreign residents in the country the inviolability of the right to life, liberty, equality, security, and property, under the following terms: [...]
> I — men and women are equal in rights and duties under this Constitution. (Brazil, 1988).

(198th) Even today, the law of the strongest is indirectly taught, placing men above women. *The Flintstones*[333] shows the family model taught and repeated by our society, with men portrayed as much stronger than women. In this model, the main roles attributed to women are being weaker than men, being feminine, performing domestic chores, and serving their husbands and children tirelessly.

(199th) Social education leads women to seek validation from men and society and to request permission for their actions. These evaluators, in turn, are trained not to value them. All of this, as sinister as it may seem, often stems from religions that rely on stories like Adam and Eve, which remove spirituality — which is also humanity — instead of fostering it.

(200th) On the other hand, in some social classes, women do not act to provide for themselves, do not assist men with tasks requiring physical effort, do not take on so-called masculine jobs, and do not contribute to household duties. Some women believe they were born solely to embellish men's lives, adopting a machismo-like atitude — except applied by women. This, indeed, is feminism, as it excludes the sharing of responsibilities. I do not agree with special rights for any sex. These rights often are not established in law but are rooted in mentalities, leading to negative consequences.

(201st) But it is a fact that this arose from a reaction to machismo, as many men take actions against women — even against the law — believing it is their right to do

[333] *The Flintstones* is an American comedy series produced by Hanna-Barbera Productions. This animated series has aired on Brazilian broadcast television since its creation in the 1960s. Today, it is shown on Rede Brasil and cable channels. The show portrays a middle-class family, where the man is a factory worker and the woman is a housewife, all set in a romanticized version of the Stone Age, where Jurassic-era animals serve as household appliances.

so. In Brazil's Northeast, I encountered a place where, despite the frequent practice of keeping women in private captivity, no one reported it because the police officers refused to register such incidents. Furthermore, the next authority in line would typically not file charges, and the one after that would not prosecute. At the same time, people knew that even if prosecution occurred, it would not lead to conviction. This forced inaction persisted from beginning to end, as there were no means to claim the rights that belong to everyone for women.

(202nd) Simone de Beauvoir aims to remain neutral in explaining the condition of women. She communicates the idea that the monopoly of information and language by a chauvinist society has been the greatest tool of anti-feminism and domination. She describes the relationship between males and females across various species and between men and women in different cultures, including from prehistoric times to her own era. Additionally, she subtly critiques actions labeled as feminist; at times, she refers to the "Feminism Quarrel," and at others, to the "Women's Quarrel" (querelle des femmes)[334]. Later, she explains her understanding of "Quarrel"[335]: as an action where people no longer reason well.

(203rd) Most of the achievements in women's social rights did not come from feminist activism. There were exceptions, like the right to vote in 1932, which seemed directly linked to the creation of the women's party in 1910, and more recent ones, such as the Maria da Penha Law, the classification of femicide as a crime, and the recognition of political violence against women. What has always happened is that women have faced major social obstacles simply because they are women. Their victories have gradually created openings in the system, allowing for greater female participation. Moreover, the social imbalances experienced by women are not just their own problem; they reflect the collective imbalances of humankind. Therefore, their push for equality benefits society as a whole.

(204th) Simone de Beauvoir saw feminism, in part, as a political tool of the system[336] , one that often highlights elitist feminist actions with little social impact. However, many women have been murdered in the pursuit of social justice, and femicide remains alarmingly high due to machismo. That's why feminism has proven to be important until now, as, at its core, it has been the movement that opposes machismo, trying to free women from sexual exploitation and gain recognition for them as human beings. The so-called "Bra Burning,"[337] for example, would be a powerful symbol of liberation, as women are socially frowned upon when they don't wear this piece of clothing.

(205th) Meanwhile, the anti-feminist movement constantly reacts to even the smallest actions by women, as if the "Women's Quarrel" were a movement of fornicators rather than mothers. This needs to be addressed because, today, society is indifferent to whether a woman is a fornicator. The real issue is women's freedom to be mothers—a right of immense importance that remains restricted.

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[334] Book *The Second Sex* by Simone de Beauvoir - "In the course of this querelle des femmes, which has endured from the Middle Ages to our times, some men only want to see the blessed woman they dream of, while others want the cursed woman who belies their dreams." Available at: https://newuniversityinexileconsortium.org/wp-content/uploads/2021/07/Simone-de-Beauvoir-The-Second-Sex-Jonathan-Cape-1956.pdf; and at: https://libcom.org/article/second-sex-simone-de-beauvoir.

[335] Book *The Second Sex* by Simone de Beauvoir - "If the "question of women" is so trivial, it is because masculine arrogance turned it into a "quarrel"; when people quarrel, they no longer reason well. What people have endlessly sought to prove is that woman is superior, inferior, or equal to man (...)"

[336] Book *The Second Sex* by Simone de Beauvoir - "Feminism itself has never been an autonomous movement: it was partially an instrument in the hands of politicians and partially an epiphenomenon reflecting a deeper social drama".

[337] 1969 Miss America protest, held on September 7, 1968.

(206th) Women today are held in a false illusion of sexual freedom. The concepts of a "free man" and a "free woman" in Brazil highlight how women's freedom is restricted. A "free man" is understood as someone unmarried and with the power to make decisions about his life, something all humans need. Meanwhile, a 'free woman' is often interpreted as a libertine, or as 'liberated' for men's sexual use. This leads to the conclusion that men have a right to freedom while women do not. Female sexuality is treated as a consumer good with commercial value. Because of this, in many places, it's not only women's leadership that is attacked in even their smallest actions, but also their right to own property, which is frequently disrespected in countless ways.

(207th) Machist society spreads myths about women to keep them from truly seeing themselves. One such myth is that women are the only females capable of experiencing orgasm; anyone observing animals knows this is not true. Female birds flutter their wings for male birds as a mating signal, and female dogs whimper to attract males. Another myth is the claim that men's sexual needs are greater than women's. In my youth, I would say, "If only that were true!"

(208th) Women need to defend themselves with greater awareness, without assuming the role of victims. We are all protagonists in our own stories—not victims or mere supporting characters. Extremism must be avoided, and things should be seen for what they are. Dominationist feminism is largely a manifestation of resentment and a counterattack against machismo.

(209th) Some women victimize themselves because they lack the same ease as men in abandoning their offspring. Thankfully, they don't! If they did, we might not even be able to distinguish ourselves as human beings. For other women, direct access to their children is seen as an advantage and, unfortunately, sometimes as a form of power over men. This is why we cannot classify people solely as victims or villains based on their sex.

(210th) On the other hand, if we want to evolve, the victim mentality and demonization of women must end, as should all backward processes in relationships. We must see problems for their actual size because, often, it's not people who are bad but the societal criteria for relationships. We must learn to condemn bad relationships, not people. We should feel compassion for those who make mistakes, for our own benefit, as we often have illusions of perfection that prevent us from seeing our own faults.

(211th) So, we cannot blame our animalized partners, who may lack understanding, for their limitations, because this is what evil is. The resentment harbored by women has greatly hindered their evolution. Many times, women use this resentment to defend their sex and, through revenge, repeat the idolatry of sex—this time in favor of the feminine. Consequently, many mothers often become irritated and inattentive, which also causes their children to develop resentment toward them.

(212th) At our current stage of maturity, a free woman often cannot avoid experiencing sexual harm, but this is true for both sexes. I believe that true love between men and women will be what restores humanity. Now, with the social eroticization, both sexes can be libertine until they learn to relate to each other without major issues. Thus, there is a consensus that no one has the right to force or compel another person into a relationship against their will. Yet, the right to libertinism is

relative, as no one has the right to be irresponsible when it comes to conception and caring for their offspring.

(213th) What both sexes need to understand about relationships is that, if they are unhealthy, they should be ended or avoided at all costs. If someone is being sexually harassed against their will, they have the right to confront, report, relocate, or seek transfer. But everything should be turned into positive growth within us, which becomes a path to liberation for everyone.

(214th) No one is immune to making the same mistakes they criticize in others. Our learning journey is meant to make us better, despite, and even because of, the shortcomings of others. We are all capable of profound change; overcoming evil without becoming evil ourselves has the potential to inspire transformation in everyone involved.

(215th) A woman's natural role in nurturing her children highlights her vital importance to society. Having human genes and being born of a woman fundamentally defines what it means to be human, reinforcing the saying, "A mother is always right."

(216th) Even women who rent out their wombs for surrogacy form emotional bonds with the babies, making separation after birth difficult. This is why surrogacy is allowed only under strict rules that limit it significantly[338]. At the same time, in Brazil, recognizing rights as human from conception[339] emphasizes the protection of the womb, demonstrating why women should be respected as mothers—gateways through which life enters the world and the first support of humanity. But this perspective is very different from feminism.

(217th) Anti-feminism[340] takes many forms, as noted by Simone de Beauvoir, who examined both anti-feminist and feminist actions throughout history[341].

(218th) To provoke an extreme clash between male chauvinists and feminists, the system created the enticing concept of a "battle of the sexes". Both sides idealize abuses of rights, making feminism as dominationist and oppressive as machismo.

(219th) On the other hand, anti-feminism in Christian churches contributes to psychological conflicts among their followers. The antiquity of anti-feminism is evident in the absence of female-authored gospels, such as one by the Virgin Mary, which I eagerly hope will one day be recognized.

(220th) People believe the lack of female versions is natural because anti-feminism has become ingrained in our culture. They conclude that women didn't write anything because they were illiterate or due to the prejudiced belief that they had weak personalities. However, Christians couldn't view illiteracy as a barrier since they support one another. According to the *Evangelho Secreto da Virgem Maria* (Secret Gospel of the Virgin Mary) by Santiago Martin, her testimony was recorded by John the Evangelist, who cared for her at the time.

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338 Regulated by CFM No. 2.168 of 2017

339 Law 10.406/2002 — Civil Code — "Art. 2 The civil personality of a person begins at birth with life; however, the law safeguards the rights of the unborn from the moment of conception." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.

340 Book *The Second Sex* by Simone de Beauvoir — "To prove the inferiority of women, anti-feminists appealed not only to religion, philosophy, and theology, as in the past, but also to science: biology, experimental psychology, etc." and "Anti-feminism takes on a new and violent form in 1617 with L'alphabet de l'imperfection des femmes by Jacques Olivier.".

341 Book: *The Second Sex* by Simone de Beauvoir, pp. 15–16 — "Everything men have written about women should be viewed with suspicion, for they are both judge and party," wrote Poulain de la Barre, a little-known feminist from the 17th century".

(221st) Additionally, all human writings are flawed. Matthew, a former tax collector, tried to document Jesus' life in the style of royal public records, portraying Jesus as the King of Israel. He neither knew Jesus at the start of His ministry nor had close ties to His family[342]. Moreover, some of his writings seem anti-feminist, promoting polygamy in passages that don't sound like Jesus' words[343].

(222nd) Paul of Tarsus was thrilled to meet Mary and encouraged her and John to write their own gospels. He even offered to write hers, but the opportunity never arose[344].

(223rd) Many biblical gospel passages appear to have originated from Mary. But, it's even possible that the "witch hunts" were form of persecution targeting those who possessed her gospel, as the term reflects an anti-feminist movement.

(224th) At 15, I became an atheist after hearing a friend's story. She was 16 and had been expelled from her church by a priest who insulted her after she confessed to him. My mother also experienced anti-feminism after divorcing my father; she was isolated from the church community. Meanwhile, my father, an admitted adulterer, faced no consequences, even though he stopped supporting the children he had with her.

(225th) I had already recovered from atheism when my mother, despite being charitable, began to lose her faith, disillusioned by the combination of machismo and anti-feminism in the Church. One day, before a Mass, a priest announced that divorced people could not receive communion, effectively imposing a collective excommunication. My mother and I, both divorced, exchanged glances and left, which ultimately led her to become practically agnostic.

(226th) In the Bible, Paul addresses unworthy communions in *1 Corinthians* 11:23-26. However, because Judas, the traitor of Jesus, was present at the event where Jesus instituted communion with bread and wine, I believe it is wrong to excommunicate anyone. During Mass, we hear a summary of this act, roughly as follows:

> And, as He was about to be handed over, embracing His passion freely, He took the bread, gave thanks, and broke it; then He gave it to His disciples, saying: "Take, all of you, and eat. This is My Body, which is given for you." Then He took the chalice in His hands, gave thanks, and gave it to His disciples, saying: "Take, all of you, and drink. This is the chalice of My Blood, the blood of the New Covenant, which will be poured out for you and for all for the forgiveness of sins. Do this in memory of Me." This is the mystery of faith[345].

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342 BIBLE, *Matthew* 9:9 — "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.".

343 This refers to the parable of the ten virgins, who were betrothed to a man, found in the Bible in *Matthew* 25: 1-13

344 Book *Paul and Stephen: Historical Episodes of Early Christianity: A Novel by the Spirit Emmanuel*, psychographed by Francisco Cândido Xavier, p. 384 — "With utmost tenderness, he visited the Mother of Jesus in her modest little house by the sea. He was deeply moved by the humility of that simple, loving woman, who resembled more an angel dressed as a woman. Paul of Tarsus became interested in her charitable stories about the night the Master was born, engraved her divine impressions in his heart, and promised to return at the first opportunity to gather the necessary information for the Gospel he intended to write for future Christians. Mary gladly offered her help.".

345 Text excerpts collected from Sunday magazines and masses attended.

(227th) Excommunication contradicts Christianity's principles of inclusion and forgiveness. Furthermore, the Church was entirely wrong in condemning an honest woman while absolving an adulterer. Unfortunately, the Catholic Church has often been separatist and anti-feminist, exposing its idolatry of penis.

(228th) God would be a hypocrite if He claimed to want to save people but then abandoned them over sexual issues. The story of the adulteress[346] perfectly illustrates what still happens today — the woman would be punished by society, while the man wouldn't, even though they committed the same act together. That is, even if it were a crime committed by the man alone, the woman would still be the only one punished.

(229th) In the past, my experience with the Church's anti-feminism also pushed me toward dominationist feminism. In a college project, I presented research on abortion in Brazil, defending it as a response to the social oppression of women, particularly due to their vulnerability when having children.

(230th) I believed abortion was a woman's right because she is often forced to raise children alone. At the time, I was in the penultimate month of pregnancy and about to face this challenge, even though I was married. When my daughter was born, I experienced severe psychological problems. I suffered from postpartum traumatic stress, experiencing an overwhelming homicidal instinct. Because of this, I had to remain constantly vigilant since, being a sleepwalker, I feared I might harm my daughter.

(231st) Women's situation is complex; it reflects all of life's dilemmas. Postpartum traumatic stress, or puerperal fever, made me confront a side of myself I had never seen before—a potential killer. To make matters worse, I couldn't stop thinking about the images from my recent college project showing children dismembered by abortions. Before my daughter was born, they had seemed like nothing more than broken dolls to me.

(232nd) Thus, I returned to the Church because, despite its flaws, it still claimed to preach humanity, which would be good for my daughter. But I only truly believed in God again when I realized that Mary was not responsible for the demonization of women or their social castration. This was a crucial point because this social castration, although psychological, is inhumane and illogical, far removed from God. However, the Church's portrayal of Mary—always depicted in clothes resembling a burqa—was a distortion that made me reject her. I couldn't see that she was the greatest advocate for women.

(233rd) In recent days, as Simone de Beauvoir observed in other eras, anti-feminism has intensified, portraying men as inherently dishonest toward women[347]. In Brazil, among the poorest classes, we see the promotion of male attitudes marked by extreme selfishness and poor interpersonal behavior. Men choose the best piece of chicken, the better side of the bed, and even demand public acceptance of their adultery.

(234th) However, it is naive to think that anti-feminism is merely about relationships; it is tied to the political manipulation of the masses. Simone de Beauvoir was hypocritically attacked because she came close to uncovering the truth. The truth is that women's subjugation is not just a tendency of male supremacy—it is a social imposition.

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[346] BIBLE, *John* 8:3-11

[347] Book *The Second Sex* by Simone de Beauvoir, p. 251 — "The persistence of certain men in rejecting everything that could empower women shows just how alive antifeminism still is.".

(235th) At the same time, in my view, dominationist feminism is not a positive thing, mainly because it trivializes abortion. However, today, this crime would have no justification for being practiced irresponsibly, given that many contraceptive methods are already available.

(236th) Examples of semi-permanent contraceptive methods for women include subcutaneous contraceptives (implant[348]), IUDs (intrauterine devices)[349], IUSs (intrauterine systems)[350] and progestogen injections[351].

(237th) For now, men have only one semi-permanent contraceptive option: reversible vasectomy, which does not guarantee reversibility. Some people use testosterone combined with a progestin as a contraceptive method, but the uncertainty about whether it can be reversed and the possible side effects make it not recommended. Other methods, such as RISUG[352], are still in development. However, the lack of semi-permanent contraceptive options for men should encourage more open conversations with their partners and greater responsibility toward the women they choose for their intimate relationships. They should avoid promiscuity—unlike what happens today.

(238th) From the perspectives I offer, the only truly feminist trait of Simone de Beauvoir was her support for abortion. She viewed abortion as a phenomenon of such great proportions that she believed it needed to be seen as one of the inherent

[348] A *contraceptive implant* is a birth control method inserted into a woman's arm between the 1st and 5th day of the menstrual cycle, under local anesthesia. It works by continuously releasing hormones into the bloodstream, preventing ovulation and causing the endometrium to atrophy, thus preventing pregnancy. It is a small silicone tube about 3 cm long and 2 mm in diameter, which must be applied by a gynecologist in the office after evaluating the woman's overall health and analyzing the pros and cons. It contains a high dose of the hormone progesterone, which is gradually released into the bloodstream over the course of 3 years, effectively preventing ovulation. Source: Tua Saúde. Available at: https://www.tuasaude.com/implante-anticoncepcional/.

[349] An *intrauterine device* (IUD) is a small T-shaped contraceptive device that is placed inside a woman's uterus to prevent pregnancy. It is a reversible, long-term method. IUDs are safe and effective even for teenagers and for women who have never had children. Once an IUD is removed, even after extended use, fertility quickly returns to normal. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Dispositivo_intrauterino.

[350] The *intrauterine system* (IUS) is a hormonal contraceptive device that is placed in the uterus. It contains a cylinder that releases a progestin called levonorgestrel daily into the uterine cavity. This hormone promotes contraception through two primary mechanisms: it thickens the cervical mucus, preventing sperm from passing through, and causes morphological changes in the endometrium, making it inhospitable to an embryo. These are the most significant effects. This method does not primarily work by inhibiting ovulation, as ovulation continues in most users; only some women stop ovulating. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Sistema_intrauterino.

[351] *Progestogen injections* must be administered every three months. Progestogens are a class of hormones that include natural progesterone and various synthetic compounds with similar actions. Synthetic progestogens are used in many hormonal contraceptive methods, such as pills, implants, injections, and hormonal intrauterine devices (IUDs). They mimic the action of natural progesterone in the body, helping to prevent ovulation, thicken the cervical mucus to block sperm, and make the uterine lining less receptive to a fertilized egg. Thus, while progesterone is a specific hormone, progestogens refer to a broader category that includes both progesterone and its synthetic analogs. Both are used in clinical contexts for a variety of purposes, including birth control, treatment of menstrual disorders, and hormone therapy during menopause. Information available at:: https://www.saudedireta.com.br/docsupload/1340374587Portuguese-Chapter4.pdf

[352] Reversible Inhibition of Sperm Under Guidance

risks of being a woman[353]. For that reason, she thought it should not be punished. And to avoid punishment, she believed it should no longer be considered a crime.

(239th) However, we must consider that during Simone de Beauvoir's time, the most effective contraceptive methods were *withdrawal* and *vaginal douching*. Male condoms already existed, but women could not count on men's cooperation—much like today. Moreover, male condoms significantly reduce penile sensitivity, making it difficult for many to adapt to them. Meanwhile, the promotion of contraception, diaphragms, and vaginal caps, among other things, was prohibited. In other words, if she supported abortion, it was because at that time, with no contraceptives adequate to meet human's needs, abortion seemed like the only way to control births and protect women.

(240th) Simone de Beauvoir saw the legalization of abortion as necessary to prevent more deaths of women in clandestine clinics and of children after birth. She recounts cases of children dying due to intentional neglect by their parents[354]. But, note that, I also support the legalization of abortion clinics. However, this reflects the ambiguity of my position, as I do not support abortion itself. I only recognize that it happens because there are women capable of performing it on themselves without harm, and others who die trying.

(241st) Personally, I don't agree with all the legal permissions for abortion in Brazil, such as those in cases of rape. But I admit that a woman has the right to choose between her life and the child's, even if it's to avoid her psychological death. I believe what really needs to be fought is rape. Instead, society encourages it through musical and choreographic pornography — with women unconsciously supporting its promotion.

(242nd) However, I cannot take away people's free will when they decide to terminate a pregnancy. That's why I propose a social policy that does not penalize a doctor or a clinic for performing an abortion, as long as it is done at the request of the pregnant woman, to prevent her from attempting it alone and in unsafe conditions. In such cases, the doctor could not refuse to assist, as it would constitute a failure to provide aid. The doctor's crime would then be failing to notify the authorities about the procedure.

(243rd) In the book *Keys to the Unconscious* by Dr. Renate Jost de Moraes, she describes cases in which patients, under hypnosis, recall experiences from their time in the womb. This shows that there is already a conscious spirit during the uterine phase, which reveals why abortion is truly an act of murder[355]. Since the crime is characterized as a typical, unlawful, and culpable act, abortion cannot go unpunished either. However, we can establish a system of support and accountability efficient enough to ensure it does not happen.

(244th) Under the medical notification system, the pregnant woman would be questioned about the reasons behind the abortion. If guilt or intent was found, both the man and the woman could be held accountable or sign an agreement, each taking responsibility

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[353] Book: The *Second Sex* by Simone de Beauvoir, vol. II, p. 249 — "It is such a widespread phenomenon that it must be considered one of the inherent risks of the female condition. The legal code, however, insists on treating it as a crime: it requires that this delicate procedure be performed clandestinely".

[354] BEAUVOIR, 1967, p. 249.

[355] Book: *The Keys to the Unconscious* by Renate Jost de Moraes, "2.4 — The Child and Its Birth," p. 123 (digital edition): — "Dad is angry and upset! He's hitting Mom!... He said nothing is working out, that they can't afford to raise more children. That he doesn't want me!... So I'm fixing my body! (The patient moves on the sofa bed.) I'll put my head through the (umbilical) cord so it'll squeeze my little neck!... I can't exist! They don't want me anymore!" (The patient cries.)"

for their part. If they could prove they were using a contraceptive method that failed, their penalties might be reduced. However, proving this is challenging unless the method is semi-permanent. In any case, they would still need to sign the agreement to avoid punishment.

(245th) Finding the man's responsibility in such crimes is fundamental to preventing them. Those who signed the agreement would have to undergo medical examinations and use semi-permanent contraceptive methods. This would be government-funded if they lacked financial means. To avoid being required to use semi-permanent contraceptive methods, men would have to show, at the very least, that they used the "calendar method," having intercourse with the woman only during the days close to her menstruation. The most important thing would be demonstrating that they had a conversation with their partner about her fertility before the sexual encounter. And if they actively sought the most favorable times for intercourse, that would be a strong indication of such communication.

(246th) At the clinic, before undergoing the procedure, the woman would be informed of all the legal implications involved and would have to name a possible father. All potential fathers would be questioned about whether they agreed with the abortion. If there were multiple consensual partners and it was impossible to determine paternity before the child's birth, the mother could take sole responsibility. The man who denied the possibility of paternity but was the biological father would be held to the same legal standards as this woman. In such cases, the abortion would be considered intentional for future punitive purposes, given the mother's irresponsible behavior. If it were proven that the woman had the abortion against the father's will or concealed it from him, this would be an aggravating factor in her penalty. Conversely, if the father evaded her, preventing her from informing him, this could be an aggravating factor in his penalty.

(247th) In cases of repeat offenses where guilt or intent is found, the man or woman would be called into a new agreement to undergo sterilization. They would have the option of freezing their sperm or eggs for future artificial insemination or *in vitro* fertilization. This would apply even if the crime was committed with another partner. If they refused the agreement, and the benefit granted from the first offense was still in effect, it would be revoked, and they would face imprisonment for both crimes combined.

(248th) Finally, in these agreements, both the man and the woman would be required to attend courses for future parents, raising their awareness of the importance of parenthood. They would also be informed about all the support structures provided by the government to prevent abortion. Additionally, they would undergo psychological treatments aimed at addressing instabilities in their sexual behavior.

(249th) Abortion should be a medical procedure available but cannot be legally overlooked, even though we may still have to tolerate it. I was a single mother, socially oppressed, and I know that women in such pregnancy situations experience several psychological crises and often consider terminating the pregnancy. Therefore, it is better if the process is not too easily accessible. However, women's concrete difficulties must also be addressed to put an end to this.

(250th) We are living in a moment in history that Jesus described as one in which women would wish to be barren[356]. And here we are, narrating the same regressive stage Simone de Beauvoir described 50 years ago. Many men, even believing they have the right not to be fathers, think they can demand that their partners have an abortion. Under my legal suggestions, if this happened, their penalty would be increased.

(251st) Suicide is a refusal to accept the path destined for us, and abortion is the same. I understand that abortion reflects a lack of faith in God, but who am I to judge the depths of human despair in private relationships?

(252nd) Europe is globally regarded as a symbol of a developed continent. Many European countries supported their development policies through birth control and hypocritically normalized abortion, even when it was illegal. Don't be surprised if the European population, which has caused so much destruction, ends up destroying itself soon.

(253rd) Today, if the best contraceptives were more accessible and widely promoted, abortion might not occur as frequently. However, abortion is primarily caused by social hypocrisy. For example, while it is logical for abortion to be rejected, birth control is necessary. Yet, the Catholic Church—and many Evangelical churches—condemn contraceptive methods, and this hypocrisy allows abortion to continue to exist.

(254th) Abortion clinics could also serve as psychological support centers to try to dissuade women from having an abortion. In cases of rape, they could offer stays at spa-like facilities during pregnancy. However, if women were determined to proceed, it would be difficult and risky to stop them, given that illegality and the lack of clinics have never been enough obstacles.

(255th) Clinics could perform abortions only up to the third month of pregnancy. After that, the procedure would require judicial review to determine if it involved therapeutic abortion[357] or cases of fetal malformation[358]. The judgment would need to occur within a maximum of one week. Alongside the legalization of clinics, the government would implement an intense policy of providing contraceptives.

(256th) Women registered for the procedure would also receive special psychological support, allowing them to consider giving birth and placing the child for adoption. Custody of the child could be transferred to a pre-registered family. Although adoption is a lengthy process, custody can be granted quickly and serve as a pathway to adoption with the mother's authorization.

(257th) The government would maintain institutions similar to orphanages to care for children from families unable to raise them or those rejected. In these boarding schools, children and teenagers would receive full medical and dental care. Along with formal education, they would also receive musical training and at least learn one profession in which they could work as paid assistants. They could also spend their weekly breaks with their parents if both parties were interested.

(258th) Parents would pay child support according to their financial capacity. Any surplus funds collected would be distributed among the beneficiary children and the others. Half of the surplus would be deposited in a savings account for the specific child, while the

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[356] BIBLE, *Luke* 23:28-31

[357] *Penal Code* (D.L. 2848/1940) — Article 128, I and II. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

[358] Claim of Breach of Fundamental Precept No. 54 — ADPF 54. Available at: https://redir.stf.jus.br/paginadorpub/paginador.jsp?docTP=TP&docID=3707334.

other half would be invested in improving the quality of life for all children in the facility. This system would continue until the child was adopted or returned home.

(259th) The movie *The Cider House Rules*[359], starring Tobey Maguire, illustrates the issue of abortion and orphanhood caused by unwanted pregnancies. The illegality of abortion increases the number of abortions and the deaths of women who resort to unsafe procedures in substandard clinics or at home.

(260th) However, advocating for abortion as if killing could become a right is an abuse, just like the abuse committed by men through machismo. Women have rights over their own bodies and lives, but they do not have rights over the body and life of the person they are carrying — only responsibility. Therefore, the idea, then, is to allow abortion clinics as a way to ultimately prevent abortions.

(261st) This is because we can only truly solve this problem by providing information and support to the peoplemost affected: men and women of childbearing age. Raising awareness about the importance of stable relationships for building a family and the beauty of parenthood should be addressed as early as high school.

(262nd) It is more important to prevent abortion than to punish it, considering that sterilization is not a punishment for those who do not want children. However, abortion would still be a crime[360]. If the defendants refused to sign the agreement, their sentence should involve imprisonment, served entirely under strict conditions, as there would be every reason for the crime not to be committed.

(263rd) Free access to contraceptive implants lasting up to three years should be provided through the healthcare system, beginning at the first menstruation, as a preventive measure against unwanted pregnancies, including those resulting from rape. It's important to note that in Brazil, any sexual relationship involving someone under 14 is legally considered rape, since individuals at that age lack the maturity to give consent. This would be a way to address a recurring and unequal situation. Many women remain in relationships where they were raped but never reported it out of fear.

(264th) Rapists could also have the option to sign agreements for sterilization and libido-reduction treatment[361] to reduce their sentences. But they would still be held accountable for all acts of violence or other crimes committed.

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[359] *The Cider House Rules* is a 1999 US romantic drama-comedy directed by Lasse Hallström, with a screenplay by John Irving based on his novel of the same name. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/The_Cider_House_Rules.

[360] D.L. 2848/1940 – Penal Code — "Abortion provoked by the woman herself or with her consente" — Article 124: "To induce an abortion in oneself or allow another to do so: (See ADPF 54) Penalty – detention, from one to three years." Article 126 — "To induce an abortion with the pregnant woman's consent: (See ADPF 54) Penalty – imprisonment, from one to four years. Sole paragraph: The same penalty from the previous article applies if the pregnant woman is under fourteen years old, is mentally ill or intellectually disabled, or if consent was obtained through fraud, serious threat, or violence." (BRAZIL, 1940). Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

[361] There are no substances with anaphrodisiac effects that don't also have significant side effects. In chemical treatments for paraphilias and hypersexuality, some medications are used for their side effects. SSRIs (selective serotonin reuptake inhibitors) and certain antipsychotics can naturally act as anaphrodisiacs. Also used for such effects are antiandrogens, estrogen-based treatments, and LHRH hormone agonists. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Anafrodis%C3%ADaco.

(265th) Making contraception systemic could help address the deep issues caused by sexual imbalances, including domestic rape, which often goes unreported. The worst aspect of the illegality of abortion is that it ends up being tolerated in secrecy, which leads to its unchecked and unlimited practice. Some women almost replace contraceptive methods with repeated abortions.

(266th) Emergency contraceptive pills[362] were a major advancement in medicine and work by preventing ovulation. However, depending on the situation, they may also prevent the embryo from implanting. Since this happens at a very early stage, when there are only two cells, it is still reasonable for them to be used, and for this reason, they are not considered abortive. In fact, many women still become pregnant even after taking them. They should be taken, ideally, right after sexual activity for maximum effectiveness and are unnecessary during regular menstruation, as ovulation does not occur during that time. However, this method should not be overused, as the pills contain high hormone levels. Women should avoid using more than one of these pills per month. And if they engage in multiple unprotected sexual encounters within the same month, they risk pregnancy. Thus, the best option is to use a regular contraceptive method, like the daily contraceptive pill, which is safer and less harmful than the emergency pill.

(267th) The only method without harm is the natural one, where sexual intercourse is practiced only during the menstrual period and the days close to it, avoiding the woman's fertile period, which typically occurs around the middle of the menstrual cycle. This is called the Ogino-Knaus method and is commonly known as the "Calendar Method." But, this method, in addition to requiring regular and cooperative partnership between the man and the woman, also involves sexual abstinence during the woman's fertile periods, something that the couple may not always be able to follow. This is the only method accepted by the Catholic Church. I don't believe I should be excommunicated by the Catholic Church for supporting the use of contraceptives. On the contrary, I think the Church's leadership is outdated, as the vast majority of Catholics have been using contraception for a long time, promoting a more peaceful existence while they pursue spiritual growth.

(268th) It is this extreme stance of refusing protection to women in vulnerable situations that drives extremist feminism to defend abortion as a form of social justice. But I don't believe that a mentally healthy woman chooses abortion simply because she wants to. They usually do it because they lack the means to raise a child or due to social pressures. Therefore, if we offer solutions to these issues, we can practically eliminate abortions.

(269th) Our society's abandonment of childbirth is not a lack of action—it's a deliberate attitude shown through social sabotage that seeks to destroy vulnerable women.

(270th) The only real solution to this problem is to provide support to children, as women often face this challenge alone and lack the strength to overcome it.

(271st) For many women, being forced to abort their children feels like a punishment. Additionally, they, in most cases, cast the souls of the aborted into hell. At the same time, many women victimize themselves, failing to recognize the evil caused by abortion and completely forgiving themselves, as if they were innocent. This prevents them from reflecting and changing their behavior. Casual sex, for

[362] Better known as the *morning-after pill*.

example, should not be the norm but an exception, and women should always use contraception to prevent risks.

(272nd) The Church's hypocritical stance, especially toward women, fosters atheism and reflects who we are as a society. When we see the evil in others, we should take the opportunity to reflect and repent for similar flaws within ourselves.

(273rd) We often condemn in others actions that we do not condemn in ourselves. However, because we live in a society, we tend to repeat the same mistakes as others, as we often share the same illusions. Abortion is a sin committed by an individual, but it is governed by the negative social ego.

(274th) Children belong to society, not just to one woman. When a woman has an abortion, the entire society is, in reality, participating in that abortion. Abortion is a crime carried out hypocritically—blamed on others but involving the guilt of everyone.

(275th) Simone de Beauvoir highlighted the social hypocrisy surrounding abortion through the *Manifesto of the 343*, in which public women broke the silence to declare that they had undergone abortions, exposing the impunity of economically privileged women. This same impunity is exactly what happens in Brazil even today[363]. Here, we lack precise data due to its illegality, but I assume the numbers remain high.

(276th) In 1988, abortion numbers were quite high. I believe it is time for this social negligence to come to an end.

(277th) At the same time, I am not against women's special rights in areas where they are naturally necessary. For example, a woman needs, at the very least, maternity leave to breastfeed and care for her newborn, as is already the case. I even think that with remote work, we could do more by allowing mothers to work from home, at least until their child is two years old, or as long as necessary, where such arrangements are possible.

(278th) However, when it comes to retirement requirements, I believe the same length of service and contribution time should apply to both sexes. This way, no one would have to work for more than 30 years. In Brazil, that is the current requirement for women, and men should have the same standard. In fact, I advocate for reducing the mandatory service time required for retirement. The best option would be to maintain the possibility of proportional retirement based on contribution time starting at 20 years, as it was before 1988. The disincentive would be the significant reduction in salary.

(279th) Finally, it must be said that many women try to solve their financial problems through marriage and often tolerate relationships without full friendship or affection because of it. Divorce is something we do not have the right to pursue if the marriage is genuine, but if the marriage is false, separation may even be our duty.

(280th) It is also true that we cannot predict whether we will succeed in a relationship, and it is more common for us to make mistakes. Therefore, what we must do is to try for a stable relationship and love fully, believing that it can last forever. However, we should not perpetuate a relationship that is not complete. In a

[363] Book *The Second Sex* by Simone de Beauvoir, p.250 — "[...]now, in France there are annually as many abortions as there are births [...]". "One point on which both supporters and opponents of legal abortion agree is the utter failure of repression. According to Professors Doléris, Bathazard, and Lacassagne, there were around 500,000 abortions per year in France in 1933; a statistic (cited by Dr. Roy) from 1938 estimated the number at one million. In 1941, Dr. Aubertin from Bordeaux hesitated between 800,000 and one million. The latter figure seems to be the closest to the truth".

marriage where there is no friendship, we must conclude that there is no true marriage and end it.

LETTER TO WOMEN

(281st) In the first edition of this book, moved by the circumstances faced by women who have abortions, I expressed my solidarity with their situation. However, it is clear that, given the magnitude of their difficulties, any help I could offer would always be small and not make much of a difference. The best support I can give, then, is to speak deeply and honestly about it.

(282nd) Everything I say in this work—though much of it may have come to me through the cold, impersonal letters of books—feels like a burning passion coursing through my veins. That's because I have lived my life intensely, driven by anger and personal revolt. Over the years, I had almost forgotten the defeats I faced in my youth. Perhaps forgetting them was my way of avoiding the pain they caused me.

(283rd) On January 1, 2016, when I had an awakening, it felt as if my eyes had been opened, and I felt an urgency to teach what was being revealed to me. But I couldn't truly be a witness without living through it myself—otherwise, my words wouldn't carry life; they wouldn't come from my own experience.

(284th) These clarifications are a preamble to say that I had two abortions. In these acts, I also abandoned my principles and felt as though I was aborting a part of myself, because I truly wanted to have my children. Well, if I sinned against the Ten Commandments of Moses and the two commandments of Christ, and still found redemption, surely you—who may have done better than I did, or perhaps not—can find it too?

(285th) The first abortion happened when I was 18 years old. That day, I became pregnant after being persuaded by a friend of my brother to have a casual intimate encounter. Afterward, the young man became unavailable, likely to avoid forming a relationship. When I discovered I was pregnant, I was facing harsh social persecution and rejection from my family.

(286th) This process had started when I was 12, following my parents' separation, and it only grew worse over time. I was the target of much defamation, even though it hadn't been long since I had lost my virginity. I understand that defamation is a way to socially castrate women and force them into a submissive role.

(287th) Faced with all this, I saw abortion as my only solution. Because I had little money, I ended up in the hands of a cold doctor who performed the uterine scraping without anesthesia. The pain was terrible. The poor conditions could have killed me, and I was deeply traumatized by this experience.

(288th) The second abortion was an even greater act of violence against myself because, by then, I was a Christian and in a relationship that included genuine feelings and met all social expectations. However, my partner coerced me psychologically into having an abortion, presenting it as a condition for continuing our relationship. To convince me, he even brought up the social pressures that had led to my first abortion. He also made me pay for the procedure from my own savings, even though he came from a wealthy family. Shortly after the procedure, he broke up with me and became unavailable.

(289th) When I eventually had children, I slowly discovered that motherhood brings a form of slavery. While supporting my family, the difficulties were so overwhelming that I often felt like I was losing my mind, raising children with money instead of building friendships with them.

(290th) Yet, after becoming a mother, I also felt like I was truly living for the first time. I turned away from atheism and began seeing a miracle each day in the protection of my daughter. So, despite all the hardships I've endured, I owe a great deal to motherhood. It is only with God's help that a mother can overcome. Nothing can stand against the sacred! A mother's efforts for her child are sacred when she is truly willing to face every challenge. If we have little, it's because we ask for little. Too often, we ask to escape challenges, and that's a defeat. Instead, we should ask for strength to overcome them.

A small ritual of losses and gains

(291st) Lord, abortion is a grave sin. But please forgive, above all, the women who chose it out of fear they couldn't face the challenges ahead, and not out of frivolity. I also ask that the souls lost to abortion hear me and understand me. Their mothers lacked the right words and didn't know what they were doing when they erred against you. They were people in pain, or consumed by the flesh. Please forgive them, as I ask for forgiveness as well. Accept the help of the enlightened souls sent to aid in your recovery. And Lord, I know that You always send enlightened souls to comfort and support us! Thank you so much for that! Amen!

Personal Confession

(292nd) In the first edition of this book, I expressed how deeply shocked I was by the abortion statistics from 1988. I refused to research the topic further because it repulsed me. Behind the scenes, my coauthor, Jesus, in mediumistic episodes, urged me to include in the book a public confession that I had undergone two abortions.

(293rd) At the same time, I felt confused about my connection with Jesus, and my interactions with Him were clumsy and chaotic. I experienced a psychological collapse, feeling unworthy in the presence of His greatness, and panicked at the thought that if Jesus needed someone like me, it must mean the situation was catastrophic. I also couldn't keep my connection with Him a secret and felt as if I had been reborn. My entire life seemed relative, as if this was its ultimate truth.

(294th) The system fosters fear of mediumship in such a calculated way that I sometimes think the dominationists deliberately try to prevent Jesus from revealing the truth to us.

(295th) I was adamantly opposed to confessing my abortions because I saw myself as a victim, not a wrongdoer. I considered myself innocent. However, I also knew I had no authority to forgive myself. After all, just as I had spiritual contact with my parents and grandparents after their passing, I also experienced it with my aborted children.

(296th) I knew my children didn't think well of me. In a dream, I saw them in a dark and terrifying place, locked in a house, trying to hide from me. When I approached, they ran deeper into the house to get away. From a distance, they

shouted, "You will face the Lion of Judah[364]!". And summoned a huge lion that threatened me.

(297th) As a Catholic, I couldn't make sense of these experiences or rationalize them. According to the rules of my religion, abortion has only recently become forgivable when confessed to a priest. However, to me, this felt hypocritical, as Catholics today often practice their faith mechanically, praying in church without true spiritual commitment in their lives. I was only slightly better than that, though I didn't realize it. Subconsciously, I treated Christianity as a utopia. Encountering the resurrected Jesus personally was a profoundly powerful experience for me.

(298th) After refusing to give my testimony about this, Jesus gently tried to convince me to confess my first abortion to a priest. He reminded me that, at that time, I was an atheist and hadn't sought confession. He suggested I go to a priest I considered a friend, but I refused because I felt too ashamed. Then He recommended another excellent priest, but I rejected him too because he was friends with someone I didn't trust and feared their influence.

(299th) So, with the vanity that was characteristic of me, I claimed my spiritual hierarchy over him, saying, "I confess to God! These priests aren't any better than me!" Then Jesus appeared to me in another dimension, dressed as the latter priest, accompanied by a friend also dressed as a priest, who, based on his demeanor and characteristic gaze described in the Bible, seemed to be John. Jesus, showing signs of impatience, said, "This one is stubborn!" His friend gave Him a questioning look, and I felt profound remorse, collapsing to my knees at His feet, utterly confused and unsure of what I had done.

(300th) After that, I entered a period of extreme mental confusion. I went to confess to that priest but couldn't make sense of myself. It felt as though I had been redeemed before but was now returning to condemnation. Jesus, with a mix of sorrow and concern, said to me, "I didn't want you to go crazy!" I fell into a deep identity crisis, my speech became muddled, and my writings became incomprehensible.

(301st) Gradually, I uncovered other traumas from my past related to confessions with priests. I remembered that during my confession about my second abortion, when I was already a Christian, the priest seemed aroused and said ambiguous words with sexual undertones. At the time, it was only after this incident that I realized I would also need to confess my first abortion, but I was terrified of going through something similar again. It was horrifying to have my deepest pain exploited by a man who was excited by it. What made it worse was that this wasn't an ordinary man, but a priest—someone I held in pure and profound admiration.

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[364] *The Lion of Judah* represents the tribe of Jesus. The Lion of Judah is a Jewish national and cultural symbol, traditionally considered the emblem of the Israelite. According to the Torah, the tribe consists of the descendants of Judah, the fourth son of Jacob. The association between Judah and the lion comes from the blessing given by Jacob. Bible. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Lion_of_Judah. The passage in which this occurs is in the BIBLE in *Genesis* 49:8-10 . In this passage, things are foretold such as the return of the Lion (Jesus) with the prey, and the obedience of the peoples to Him: "Judah, "your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness —who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, "until he to whom it belongs "shall come and the obedience of the nations shall be his". The title is mentioned again at the end of the Bible in Revelation 5:5, which leads to controversy between Jews and Christians—Christians believe it refers to Jesus, while Jews do not. "Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.".

(302nd) Afterward, my surroundings became even more chaotic. I encountered young people who urgently needed an adult to defend them and social issues linked to activism for the legalization of marijuana. In summary, I was facing: my prejudiced local community; the families of the young people, who didn't understand that I was helping them; the young people, who had severe psychological issues; the local police, as I was exposing their crimes; all of my relatives, with whom I had broken ties over difficult-to-explain ideological differences; and even myself, as I was in the midst of a personal crisis.

(303rd) Meanwhile, things weren't going well in my paid job, despite the fact that I was working remotely. The system's poor functionality during regular business hours forced me to work through the night, on weekends, and even on holidays to meet targets. On top of that, workplace harassment worsened.

(304th) However, when things became more complicated, I would regain clarity and draft legal documents with an unyielding defense. I also didn't stop working on social planting projects or on the book.

(305th) My conflicts were mainly due to my efforts to live without sin. I wanted to prove to people that it was possible. I fell into the dilemma: "Who am I, an angel or a demon?". I needed to understand what was happening, as it was likely a response to my own actions. This aligned with my belief that God does not punish us; instead, our experiences result from our choices. I felt I couldn't have any privileges if I were to understand and demonstrate how this worked. My effort was to show that a person who had sinned against every Christian principle could still find redemption. I had to prove that anyone could be redeemed. However, my redemption was not yet complete; the final phase of my spiritual cleansing had begun and was tied to purifying my words.

(306th) When I decided to make a public confession of my abortions in the book, I felt the first wave of mental confusion about the subject start to ease. Gradually, I began to truly understand all the situations surrounding it. Before, I couldn't grasp them clearly because it was a topic blocked by a lie, as if there were a closed door preventing me from gaining better insight.

(307th) After this barrier was removed, other blockages began to lift slowly. I saw numerous conflicts arise in my mind, stemming from external thoughts, as if two personalities—a higher and a lower—were facing off within me. I had horrible thoughts that offended me simply by their presence. I realized that many of the subconscious inferior mental attitudes I had adopted came from movies. Gradually, I began to feel as though I was emerging from a hypnotic trance.

(308th) I then came to view confession as a necessary exercise for anyone seeking spiritual improvement. However, I agree with the Spirit Emmanuel, mentor to Chico Xavier, on the importance of public confession, resorting to confession with priests only when public confession is not possible[365]. After all, discussing feminine intimacies in private with a male stranger can be traumatizing for both parties.

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[365] Excerpt from the book *Emmanuel – Mediumistic Discourses on Important Questions That Trouble Humanity* dictated by the Spirit Emmanuel, psychographed by Chico Xavier — "While it is true that, in the time of the Forerunner, new believers adopted the practice of publicly confessing their faults and mistakes, that custom was fundamentally different from everything the Catholic Church later created in this regard, after the passing to the Beyond of the elevated Spirits who, with the blood of their sacrifices and the most sublime renunciation of earthly goods, laid the foundations of the faith, which have withstood the mold of the centuries. Public confession of one's own defects, in apostolic times, served as a strong barrier to prevent relapse into sin. A deep feeling of true humility moved the heart in those moments, offering the best chances to resist temptation. This principle worked like a vaccine against the ulcers of remorse and moral wounds. However, as time went on, one observed a radical transformation of all the sublime laws of Christian brotherhood previously

(309th) Finally, I must say it is hypocritical for someone to call themselves a Christian and defend abortion, as the rule against killing in Christianity is simple and clear. It would be surprising if it didn't have to be followed even in relation to fellow human beings.

2.3. HOMOSEXUAL INDIVIDUALISM and HOMOSEXUALISM

(310th) Alan Turing, a British mathematician, logician, and scientist, was gay. Because of this, he was persecuted by the British government despite his extraordinary contributions. He played a key role in developing the theoretical concepts that led to the creation of computers. During World War II, he led the team that cracked the code of the Enigma machine used by the Nazis, which helped shorten the war and save millions of lives.

(311th) In 1952, Turing was convicted of the crime of "gross indecency" and was forced to undergo chemical castration. Two years later, he died under circumstances that many believe were suicide. It wasn't until 2013 that Queen Elizabeth II granted him a posthumous pardon. In 2017, the British government passed the "Turing Law," which extended the same pardon to thousands of others convicted under past homophobic laws.

(312th) Just this introduction already shows how difficult the challenges homosexuals faced in the past were. The social weight placed on them—and which, in many ways, still exists today—is often unbearable, sometimes leading to suicide. There is nothing worse than living a lie and being unable to see yourself because of society's negative judgment. Unlike machismo and feminism, however, the term "homosexualism" was once associated with a disease rather than a movement.

(313th) Still, there was undeniably an individual movement, much like in feminism, where the efforts of homosexuals gradually opened cracks in the system, leading to victories for all. At the same time, society, through its dialogue with homosexuals, became more aware of this social issue—where people either had to strive to simply exist or give up on life due to a lack of acceptance.

(314th) Originally, the term "homosexualism" referred to homosexuality in a pejorative way. This changed in the 1990s when homosexuality was removed from the International Classification of Diseases (ICD-10). In Brazil, in 1999, the Federal Council of Psychology banned so-called "gay conversion therapy," reinforcing this shift.

(315th) This victory was, in fact, a result of gay activism, which began with the "Stonewall Rebellion," a protest against police violence and persecution of New York's gay community. One year after this uprising, on June 28, 1970, homosexuals pushed back against the system with a brilliant war of luxury, art, and joy—through the bold and eye-catching 'Gay Pride Parades' that could not be ignored. These events

promoted. (...) Unfortunately, the entire series of absurdities surrounding the unqualified sacrament of penance originated from high-ranking Church authorities, theologians, and false moralists, who perversely created long and indiscreet interrogations to which women must passively submit before a single man—often a stranger whom they don't even know.".

not only made a statement but also offered participants protection and anonymity, as they embraced masks and heavy makeup.

(316th) Because machismo is rooted in the idolization of the penis and in anti-feminism, gay men face the strongest resistance from the machista system, as they directly challenge its norms. Some homosexual men may be machistas themselves, but their existence does not reinforce machismo. That's why the term "gay" was initially used to name this movement, as homosexual men—its first representatives—were the early martyrs.

(317th) Over time, new letters have been added to include people with other identity expressions based on sexual roles. Today, this movement is recognized by the acronym LGBTQIA+ (Lesbian, Gay, Bisexual, Transvestite, Transgender, Queer, Intersex, Asexual, and other groups) and by the so-called gender ideology.

(318th) Without a doubt, it is important not to reduce the homosexual movement to a merely festive or "gay" aspect. Such simplification disregards the profound issues of identity and humanity involved in it. The most important issue is global human identity, not its fragmentation into types and roles.

(319th) It is a strategic cruelty of the system to persecute people for exhibiting characteristics of the opposite sex, as we all manifest traits of the opposite sex in varying proportions, leading to many conflicts. It's the exaggerated separation of sexes that is unnatural.

(320th) Islamic cultures stand out globally in terms of anti-homosexuality, with cultural homophobia expressed through punishments that vary by country, such as imprisonment, flogging, and even the death penalty.

(321st) At the same time, even today, in Christian cultures, many still oppose homosexuality, often citing divine reasons. Invoking God has long been a practice to justify illogical conventions of domination, as exemplified by the pharaohs of Ancient Egypt, who proclaimed themselves living gods.

(322nd) The biblical story of Sodom is often used to argue that homosexuality is is unnatural and unacceptable to God. However, if homosexuality arises spontaneously, it is a natural expression of the body for sex, just like heterosexuality. The issue in the narrative of Sodom doesn't lie in homosexuality but in the intent of rape[366]. However, the issue in the story of Sodom is not homoaffection but the intention of rape, because if homosexuality arises spontaneously, it is a use of the body for sex that is as natural as heterosexuality.

(323rd) Sodom is cited as a historical warning, supposedly destroyed because of severe perversions. I imagine that some individuals were reduced to sexual objects, confined to minimal spaces to facilitate specific abuses, illustrating the cruel "bed of Sodom." In the story of the bed of Sodom, larger guests were amputated, and smaller guests were stretched to fit the bed.

(324th) But God can simply remove anyone from the world without having to resort to catastrophes, so these occur as trials and lessons. The cruelty and fragmentation among human beings are the aspects truly capable of angering God — which may have been what caused this tragedy, for those who believe in a Creator — not the differences in sexualities that were created by Him in the first place.

[366] BIBLE, *Genesis* 19:4-5 — "Before they had gone to bed, all the men from every part of the city of Sodom —both young and old —surrounded the house. They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them'.".

(325th) In reality, opinions in the Bible are divided. In the Old Testament, in Leviticus 18:22 and 20:13, Moses condemns homoaffection. But in Isaiah 56:3-5, homosexuals are welcomed through the figure of the eunuchs.

> Let no foreigner who is bound to the LORD say, "The LORD will surely exclude me from his people." And let no eunuch complain, "I am only a dry tree." For this is what the LORD says: "To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant—to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will endure forever.

(326th) In the New Testament, the apostle Paul speaks against homosexuality, as seen in *Romans* 1:24, *1 Corinthians* 6:9, and *1 Timothy* 1:10. Since Paul was one of the greatest promoters of Christianity, he likely played a significant role in shaping the prejudiced views and cultural homophobia still present in an imperfect Christianity. However, the fact is that he was also Jewish and relied heavily on Jewish teachings. which likely influenced his rejection of homosexuality, partly due to a misunderstood interpretation of the story of Sodom.

(327th) Jesus, on the other hand—the highest guide in Christianity—welcomed the homosexuals in *Matthew* 19:10-12, much like Isaiah did. By acknowledging the existence of eunuchs, He conveys the idea that they have the right to exist.

> The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry." Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others —and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

(328th) In Jesus' time on Earth, eunuchs included a broad category of men who abstained from sexual relationships with women. These individuals were rejected by society because they deviated from the standards that required marriage based on the model of Adam and Eve. By stepping outside this standard, they escaped the system's control. At that time, marriage was a requirement for everyone.

(329th) Jesus distinguishes three categories of eunuchs: those who were born that way, those who were made so by others, and those who chose to be so for spiritual reasons. Intersex individuals, previously called hermaphrodites, are rare and therefore weren't specifically mentioned. There is a version of the Bible that uses the word 'castrated' instead of 'eunuchs' in this passage, but I find this version simply unfeasible in context. To castrate is a verb, just like to harvest. It is not logical to harvest something that has not yet been born, so there cannot be anyone who was born castrated.

(330th) This shows that true Christianity is not homophobic—quite the opposite. Jesus likely faced the same prejudice that homosexuals experienced from the system because He did not have intimate relationships with women.

(331st) What Jesus highlights in this passage is the need for the highest level of responsibility regarding sex in heterosexual unions, which is logical due to the generation of children. In the case of abortion, for example, we talk about the need to hold men accountable, as they are generally the ones most to blame for this crime, even though it is women who carry it out.

(332nd) However, it is also true that homosexuals should engage in honest and moderate sexual practices, even though sexual freedom is a right for everyone. This is because it is not something related "only" to sex—if sex can even be considered a small matter. The problem with negative sexual practices isn't physical, but the same as with any harmful practice: the bad thought that drives it.

(333rd) Some homosexuals advocate for the right to publicly display erotic affection. However, I argue that all of us should moderate such displays, acknowledging that intense expressions of affection, like deep kisses, cross certain boundaries of privacy for those watching, regardless of sexual orientation.

(334th) On the other hand, there are people who, obviously not being homosexual themselves, preach that homosexuals should not make love. These people usually have stable relationships and talk as if their sex lives are natural while homosexuals' are not. However, maintaining celibacy against one's own sexual urges is as challenging and unnatural as forcing someone to have sex. It's hypocritical to ignore the fact that anal pleasure exists since everyone has an anus, and its stimulation doesn't need to be exclusive to homosexuals. Many heterosexual men avoid anal stimulation, terrified by prejudice, thinking it might somehow change something in their lives.

(335th) The true purpose of sex is to stabilize us in a deep relationship, not merely to engage in acts devoid of emotional significance, which eliminate this purpose. In sex, a person strips away not only their clothes but also their sense of self. This is why it can harm one's identity so much—it is disconnected from it. If even the person consumed by eroticism often doesn't fully understand themselves, how can an outsider possibly understand?

(336th) Once, by accident, I briefly caught sight of some acquaintances of mine, who were homosexual, in an intimate situation. I concluded that we all engage in intimacy in more or less the same way, which led me to question how we've arrived at so many neuroses surrounding sex. And this applies to everyone.

(337th) It is important to emphasize that safeguarding intimacy is different from hypocrisy or pretending to be someone else. Advocating for discretion does not mean denying love or hiding whom you love, but choosing the appropriate context for intimate displays of affection.

(338th) Showing friendship causes no harm, as it is what truly brings people together. Relationships without friendship, in fact, make people unhealthy and often lead to a loss of identity. Gestures like holding hands, linking arms, or putting an arm around someone's shoulder, for instance, are neither exclusive to erotic love nor inherently feminine or masculine. Companions who demonstrate friendship convey much more love than those who suggest sexual desire.

(339th) The most significant part of our lives is relationships, but only those built on friendship truly have love. And when people have a partner they sincerely love, they feel more secure.

(340th) I support monogamy for everyone because it's a more responsible way of life and causes less heartbreak. But failing in your attempts and needing to try again isn't being promiscuous. Someone is promiscuous if, when they enter an intimate relationship, they're only having fun without seriously trying.

(341st) I also don't want to be a hypocrite and deny that our bodies often lead us into relationships beyond our understanding. This is always a risk for those who aren't emotionally committed to someone. However, today, based on the idea of "scarce resources and unlimited needs," many people defend promiscuity as a way to satisfy sexual desires. But if a person isn't seeking a genuine connection in sex, they risk feeling lonely, even when surrounded by company.

(342nd) Perhaps the traditional family model—and the aversion to it—serves as a stimulus for same-sex relationships for some people, since nowadays, this structure is often based on empty relationships lacking sincerity.

(343rd) This happens due to the subordination that exists between fathers and mothers. Subordination weakens love, suggesting that the ideal relationship is based on coordination, which is a fraternal kind of love that eliminates conflict. Discussions about same-sex relationships are highlighted in the movie I *Now Pronounce You Chuck and Larry*[367], starring comedian Adam Sandler. The movie portrays prejudice against homosexuals people and shows the genuine love between two friends pretending to be a same-sex couple.

(344th) Maria and Joseph are examples of people who chose to live in celibacy despite being married. In private, a couple can even decide to live in celibacy if they believe it's the best way to maintain emotional connection without harm. The most important thing is that humans should be true partners, and this partnership doesn't exist in promiscuity—even if that promiscuity is psychological.

(345th) For me, the biggest problem is the extreme differentiation made between men and women. It's not that I disagree with the biblical passage in *Genesis* 1:27—the existence of only two sexes is evident. But if God created both men and women in His likeness, that means we are also similar to each other.

(346th) Most likely, we are all neutral most of the time because our sexuality only matters when we engage in intimate relationships. I, for example, wear men's clothes and feel no different, just as I found Freddie Mercury stunning in outfits and makeup that some would label as feminine.

(347th) We need to value human existence beyond sexual traits to fully understand our identity. Reducing a person to their sexual characteristics oversimplifies their complexity and richness. It makes no sense, for example, to ask a same-sex couple which one is "the man" and which one is "the woman," expecting them to fit traditional social roles.

(348th) In past generations, the possibility of being born homosexual was commonly rejected, with homosexuality being attributed to social factors or disorders. This view denies the naturalness of homosexuality, which is why Jesus' recognition of eunuchs is so wise.

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367 *I now pronounce you Chuck and Larry* — is a comedy film released in the US in 2007. Produced by Adam Sandler, Jack Giarraputo, Tom Shadyac, and Michael Bostick. Production companies: Relativity Media, Shady Acres Entertainment, and Happy Madison Productions. Distributed by: Universal Pictures. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/I_Now_Pronounce_You_Chuck_%26_Larry.

(349th) Freud claimed that the transition to homosexuality originated from the dichotomy of a hysterical mother and an absent father, meaning it was more influenced by women.

(350th) Today, the idea that someone could become homosexual due to a loss of identity is a sensitive topic and is rarely addressed directly. I do believe it's possible, and this fear is often reflected in jokes among men. However, I see the biggest cause of this transition as the sexist society, since it normalizes rape.

(351st) Because we are conceptual beings, our oppression is also conceptual. Sexuality should be something simple, yet persecution has driven many to madness. The problem is not homosexuality itself but rather feeling confused about it.

(352nd) Comedy shows play a major role in stereotyping[368] homosexual individuals, creating a social trap that is difficult to overcome while maintaining mental health. This should be recognized as a form of bullying. Homosexual individuals are influenced to adopt exaggerated gestures, shaped by a socially constructed personality formed through mockery. Since this is a widespread form of persecution through the enforcement of sexual roles, it often goes unnoticed.

(353rd) The ideology of genders, promoted as part of the politically correct movement, paradoxically continues the stereotyping of homosexuality, which is a form of institutionalized anti-homosexuality. It multiplies sexual identities when, in reality, this should be simple, as there are only two sexes—male and female—and two sexualities—homosexual and heterosexual.

(354th) At the same time, many people go through identity crises because their self-image is different from what they see in the mirror, leading them to try to make the two match. This can be a lasting situation, when the person doesn't identify with themselves — in that case, they feel the need to change. But it can also be temporary, caused by some kind of psychological shock or disturbance.

(355th) Because of identity crises, I even suggest that before having sex-change surgery, a person should wait a reasonable amount of time — a year or more — to make sure and avoid future regrets. It's also ideal for them to see a psychologist before, during, and after the transition. Moreover, I always recommend that people use a lot of mirrors in their homes and regularly look themselves in the eyes through them.

(356th) Another important point to note is that a Transfeminine person is not necessarily homosexual, as the association with accessories and mannerisms is cultural rather than natural. Similarly, being transgender is about identity, not sexuality. The effort to understand our own identity is crucial because one of the greatest human vulnerabilities is not knowing oneself.

(357th) Those who don't know themselves are unaware of their own strengths and end up becoming tools of the system. Exaggerated femininity is also a form of identity loss.

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368 *Stereotyping* is the act of forming a distorted image of a particular social type by projecting preconceived ideas reduced to simplified and often prejudiced schemas or types. The term here has the same meaning described by Jakson F. de Alencar in the article "Stereotyping the Different in the Media", dated 10/13/2016: The different, once less visible, is now omnipresent through media and travel, but this visibility does not necessarily lead to greater understanding. The more visible it becomes, the more apparent differences are, and the "other" remains just as mysterious, exoticized, or stereotyped as before—even within the same country, let alone in relation to different countries. Source: paulus.com.br. Available at: https://www.paulus.com.br/portal/estereotipizacao-do-diferente-nas-midias/#.X46GbtBKh1s.

(358th) The concept of the "eternal feminine," as debated by Simone de Beauvoir, is a kind of social neurosis—a caricature that pushes people toward fragility, making the feminization of society a tool for dominationism. The idea of the eternal feminine is widely promoted and absorbed by society as a whole, including gay men, who often internalize this self-image. Fashion today, for example, is highly sexualized and places excessive emphasis on the differences between men and women—whereas in the 1970s, these contrasts were much more subtle.

(359th) Thus, many homosexual individuals change after becoming sexually active, almost as if they transform into a different person. When we are children, we're not that different from one another, and our gestures are more natural. If we were "so" different, as the LGBTQIA+ movement suggests, that would be noticeable in childhood—since children are generally unaware of such distinctions.

(360th) Children even mimic behaviors they see, but rarely do so constantly. If we change so much just because of our sexual experiences, it's a sign that we're not being true to ourselves. This shows that the greatest psychological challenge for homosexual individuals is to be themselves rather than play a role the system made them believe in.

(361st) It is a fact that, starting in adolescence, our parents begin to shape our body language. Machismo leads families to teach gender roles to young people as if they were teaching a language. However, turning society predominantly homosexual is in the interest of systemic dominationism. So it promotes both homosexuality—as a way to reduce families—and homophobia—as a means of oppression. The system has absorbed homosexual liberation movements and reshaped them to serve its own interests, just as it routinely does with all liberation movements.

(362nd) It is also a fact that our society is still attached to stereotypes, and we have not yet stopped being startled when we see a "cross-dressed" type. But this reaction stems from a social and cultural personality, not a personal one. At this point, the LGBTQIA+ movement has helped showcase the variety of human experiences so that one day, such appearances will no longer surprise us. However, this would be less of an issue if sex differences were not so strongly emphasized by the system, since human diversity is limitless. People seek labels because they want an answer to the question: "Who am I?"

(363rd) Homosexual dominationism promotes a form of corporate solidarity to impose the supremacy of this group, encouraging heterophobia. It even opposes Christianity by distorting its symbols to challenge the idea of Christian chastity. However, Jesus was indeed chaste, mainly because he was very busy and didn't have time for intimate relationships, in addition to being a pure person. But this movement was not created to unite people, as it actually creates divisions among them. The devaluation caused by homosexual dominationism is linked to the fact that sexuality should not define who we are.

(364th) At the same time, if the early LGBTQIA+ Pride Parades needed a carnival-like display to challenge the system, now they should focus on calling for human respect. This kind of exhibition weakens their seriousness, contributing to social bullying. Being homosexual is a simple human reality that, nonetheless, leads to complex issues. None of us need to be labeled for others to recognize who we are.

(365th) In my view, LGBTQ+ pride aims to heal the humiliation suffered by masculine pride, as male self-assertion often relies on the humiliation of others. The victim mentality of homosexuals due to this oppression pushes them toward homosexual dominationism. However, this same movement is also the source of many conflicts.

(366st) The greater truth about this issue lies precisely in what makes us equal—the fact that we all share characteristics of both sexes. The stereotyping of people creates an absurd division, like saying a man can't wear lipstick or a woman can't sit with her legs apart. We are all just "people". We need to be ourselves, not someone else. However, the system makes people believe they must conform to a certain label to fit in.

(367nd) Love is what makes us most equal. The most truthful words to say during a sexual act are "I love you," and that is not exclusive to any sex or sexuality. It is essential for anyone who wants to be a true human being and live a fulfilling life.

(368rd) Everything in our lives should symbolize life. When sexuality reflects life, it manifests in a healthy way, fulfilling its natural purpose of enriching the experience of living. When sexually fulfilled, people whistle, hum… No one should be deprived of this aspect of life, regardless of sex or sexual orientation. But homosexual dominationism, like all individualist movements, is not beneficial to anyone.

2.4. RACISM [369]

(369th) Racism and xenophobia share similarities because both are related to prejudice between cultures. In this case, stereotyping often arises from mockery.

(370th) Here in Brazil, there is widespread racism from imperialists against our population, which is stereotyped both inside and outside the country by mass media. In theory, Brazilians couldn't be racist due to their high degree of ethnic mixing. However, many descendants of imperialists, the "white" population, are racist. This contradictory situation disadvantages Brazil as a whole.

(371st) Racism, which originates from individualism, aims to prevent sexual relationships between people with cultural differences. In Brazil, Black people face social obstacles similar to those faced by women, being excluded from romantic relationships. And this may truly be the worst aspect of Brazilian racismo — people being used but not loved.

(372nd) However, the worst situation here isn't that of Black people; it's that of Indigenous peoples, who are constantly decimated by the powerful to take over their lands. Paradoxically, mass media, reflecting the interests of businesspeople, farmers, and foreigners, often talk about the Amazon while ignoring its population.

(373rd) Racism can occur among families, tribes, nations, and continents, as it is a form of cultural antipathy, exemplified by disputes between tribes. For instance, historically, the Jewish people have been xenophobic — as seen in their prejudice

[369] Article 5, item XLII of the 1988 Federal Constitution — "The practice of racism constitutes an unbailable and non-expiring crime, subject to imprisonment under the terms of the law." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

against the people of Samaria[370]. Yet, ironically, their distinguishing feature when they left Egypt was their ethnic mixing.

(374th) Brazil's historical ethnic mixing promotes in its population a sense of identification with and affection for foreigners, along with greater acceptance of them. This explains our self-destructive tendency to support foreigners against our own interests.

(375th) Our ancestors were united by the solidarity of being far from home, and that feeling has persisted in us. "Black" people developed an affection for caring for white people just as white people did for "Black" people, as in the story of Dom Pedro II, a blond orphan with light eyes raised by a "Black" servant.

(376th) It is the Brazilian elite—once opposed to the monarchy—that hypocritically institutionalizes racism, while among the poor and middle class, "Black" and "white" people are united. The actions of the republic have always broadly targeted "Black" people through police persecution for trivial reasons, such as the use of marijuana. As a result, today there is a genocide of "Black" men between the ages of 16 and 25.

(377th) At the same time, activism for "Black" rights has always been one of the greatest acts of our resistance, even though it is portrayed as if we lack resistance and are resigned to domination. In reality, our population is oppressed, voiceless, and not resigned. An example of this is Camila Jourdan[371] and the 23 activists in her group, who were oppressed without media coverage, mistaken for terrorists, and faced many reprisals from the system to suppress their activism.

(378th) Prejudice against poor Brazilians is widespread, but "Black" people are its main representatives. However, even though there are more displays of prejudice against "Black" people, racism here is milder than in other countries. We don't have racial hate demonstrations or segregated social spaces like ghettos or apartheid[372].

(379th) Here, racism is selective and appears more in social disputes, taking the form of economic barriers against "Black" people. Darker skin is defamed, associated with poor living conditions or a lack of ability. Because it's more noticeable compared to lighter skin, this makes discrimination easier. This is a form of visual and individual marking, similar to what happens with women through clothing and accessories.

(380th) However, many "white" people join "Black" people in the ativism against racism. Therefore, Black people should avoid victim mentality that leads to a desire for retaliation; otherwise, we risk heading toward a racial war, which would be a setback in our evolution.

(381st) Here, racism persists only because it is taught in a hypocritical way, often even disguised as victim mentality of "Black" people. This makes me fear that racism against "white" people might also be stimulated, as domination often creates such inversions, leading to social conflicts. The powerful might provoke a clash between "white pride" and "Black pride," much like they do between "male pride" and "gay pride."

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[370] BIBLE, *John* 4:9 – "The Samaritan woman said to him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (For Jews do not associate with Samaritans.)".

[371] **Camila Jourdan**, PhD in Philosophy, professor at UERJ (Rio de Janeiro State University), and social activist, was sentenced—along with 23 other Rio de Janeiro activists—to 13 years in prison for legally alleged reasons that, in essence, did not correspond to the facts and were related to public protests during the June 2013 demonstrations. In these protests, the professor and other activists denounced the World Cup as an imperialist project working against the interests of the people and as a mechanism for repressing social movements—something they feared would worsen with the approval of the Anti-Terrorism Law.

[372] The word *apartheid* means "separation" in Afrikaans and refers to a system of racial segregation enforced in South Africa between 1948 and 1994. Under this regime, spaces occupied by Black people were limited, and they were prohibited from having direct contact with white people.

(382nd) But if racism stops being taught, it will cease to exist, bringing an end to all resentments and confining racial disrespect to the past.

(383rd) Social actions have been raising awareness about how mass media stimulates racism, as in broadcast fiction where "Black" people are often portrayed in subordinate roles. Thanks to these efforts, public opinion has started to push back against these portrayals, and we've achieved other social advances, such as laws against crimes motivated by racial prejudice[373], penalties for racial slurs[374] and the government's implementation of racial quotas[375].

(384th) I've witnessed the evolution of our culture toward ending racism within my own family. It gradually diminished over the generations. My great-grandparents were very racist, my grandparents were still quite racist, my parents were only a little racist, and my siblings and I weren't racist—or if anyone was, it was very subtle. Today, my children, my nieces and nephews, and I speak out against racism, and even against the racist language embedded in our own speech.

(385th) It's also important to mention the "Black Consciousness Movement" in the ativism against racism. This movement was initiated by Stephen Bantu Biko[376]. Its slogans, "Black is beautiful" and "Man, you're fine as you are; start seeing yourself as a human being"[377], promote self-acceptance and the appreciation of Black identity, emphasizing beauty and dignity.

(386th) However, the control of information is so strict that Stephen Bantu Biko remains an unknown martyr, despite being a historical landmark—he worked tirelessly for this movement and resisted with all his strength until his

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[373] Law No. 7716/1989 — Defines crimes resulting from racial or color-based prejudice. Available at: http://www.planalto.gov.br/ccivil_03/leis/l7716.htm.

[374] Article 140 of the *Penal Code* (D.L. 2848/1940), § 3 — "To insult someone, offending their dignity or decorum: Penalty – detention of up to six months, or a fine. [...] § 3 If the insult involves references to race, color, ethnicity, religion, origin, or the condition of being elderly or disabled: Penalty – imprisonment of one to three years and a fine." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/l12711.htm.

[375] Law No. 12711/2012 — Regulates access to federal universities and federal secondary-level technical education institutions and provides other provisions. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/l12711.htm.

[376] **Stephen Bantu Biko** was a South African anti-apartheid activist in the 1960s and 1970s. He founded the Black Consciousness Movement in 1972 while studying medicine and was soon expelled from medical school. In 1973, he was exiled from Durban to Natal, at which point the movement's leaders were separated. He studied law between 1973 and 1977. That same year, he set up an office for community development projects, facing increased political restrictions. He was banned from meeting more than one person at a time, from participating in public activities, and from being quoted or published. He was murdered in prison on September 12, 1977.
Source: Google Arts & Culture. Available at: https://artsandculture.google.com/exhibit/steve-biko-o-movimento-da-consci%C3%AAncia-negra-steve-biko-foundation/AQp2i2l5?hl=pt-BR. and https://pt.wikipedia.org/wiki/Steve_Biko.

[377] "*Black is beautiful*" e "*man, you are okay as you are, begin to look upon yourself as a human being*. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Steve_Biko.

death. In fact, the current system of domination is so focused on suppressing "Black" people that it has even infiltrated their movement.

(387th) Domination pretends to grant advantages to gain people's complicity, but it only grants what serves its own interests. As a result, we currently has difficult to find information online about the true Black Consciousness Movement, as demonstrated by the oppression faced by Stephen Bantu Biko. In Brazil, this movement was renamed the "Black Movement," stripping it of the word "consciousness."

(388th) Now, the system encourages Brazilian leaders of this movement to reject the term "negro"(nigger) and replace it with "preto" (black), similar to what happened in English, where the term "nigger" is heavily loaded with racial hatred and was replaced by "black." They claim that calling someone "negro" is offensive, but calling them "preto" is not. In Brazil, however, if this term also disappears from use, people will have more difficulty finding information about the Black Consciousness Movement (in Portuguese: Movimento de Consciência Negra).

(389th) It is actually interesting that the term 'negro' is being avoided to align with global language trends, as the closer words in different languages become, the more united the world grows. Not to mention, this is a way to avoid offending Black visitors. However, this term in Portuguese protects the cultural heritage of an ethnicity; it serves as a reference for a vast body of ideological material aimed at preserving Black culture and the identity of Black people. For this reason, it cannot disappear—it should be elevated to a higher level, free from prejudice.

(390th) It's worth recalling what I said in the post-chapter 1 of chapter IX: black and white are paint colors, not people. In fact, the word "white" is just as misleading as "nigger" or "black" in terms of ethnicity, and it is used to uphold imperialist domination.So, this word should indeed be replaced, as it wouldn't compromise any historical or cultural heritage. Perhaps the ideal approach would be to identify people by their melanin levels; thus, they would be color(+) for "Black" people and color(-) for "white" people. We would say, for example, he has more color or less color.

(391st) Even actions that might seem like victories for "Black" people, such as quotas in universities, are actually a way for the government to avoid providing education for everyone. This policy institutionalizes the notion that "Black" people are incapable instead of empowering them through quality elementary and high school education.

(392nd) Racism in Brazil makes people seem invisible through disregard. However, this isn't only done to Black people but generally to the poor. People don't want to see what they refuse to accept, so they deny and "erase" others from their view.

(393rd) In racism, the lack of empathy through one's gaze creates barriers to the inclusion of "Black" people. Today, inclusion means social "acceptance" and "validation" in the more privileged classes. Thus, in some wealthy environments, when a "Black" person manages to overcome these barriers and be present, it creates a situation of conflict. They are looked at in a strange way, unsettling everyone and pushing them down. "White" people may say with their mouths, "What a beautiful color!" emphasizing their skin tone, but with their eyes, they say, "Leave this place!"

(394th) In Brazil, racism is primarily a practice aimed at maintaining undeclared enslavement—not only of "Black" people but largely centered on them. If a person is "Black" and not wealthy or protected by someone influential, their life becomes difficult.

(395th) In the last census I participated in, the population seemed more united against the stigmatization of "Black" people. Government racial quotas contributed to this, as people began wanting to benefit from them. Many acquaintances in my area declared themselves

mixed-race, even though they were socially considered "White." The census taker explained that this category was answered based on each individual's understanding. Some would tell others, "They asked at my house... you've got to say you're mixed-race."

(396th) It's true that racial quotas in universities have slightly alleviated the inequalities created by Brazil's historical racism. However, it's a hypocritical concession, as the education system has been severely undermined by the removal of essential resources needed for schools to function properly at their foundation.

(397th) Meanwhile, on the spiritual side, according to African prophecies, a king would be born who would be the reincarnation of Jesus Christ and bring freedom to his people. This king was Haile Selassie[378]. Although he was not the reincarnation of Jesus Christ, he revived Christianity for African peoples and their descendants around the world. From the image of Haile Selassie emerged the Rastafari movement, a spiritual movement that advocates righteous conduct.

(398th) The fight for the liberation of Black culture also involves confronting the machismo within it. "Black" men, in general, are conditioned to oppress women and are subsequently eliminated by society. As a result, "Black" women are more easily exploited.

(399th) A few years ago, I collected some testimonies from "Black" students at a Brazilian public school, which gave me the impression that the law against racism didn't even exist. In the school's atmosphere, Black students feel that a war is imminent. They begin to mentally prepare for it, already anticipating that they'll be persecuted no matter what. And this is indeed what happens most often, as in practice, we don't have accessible tools to ensure that those responsible for enforcing the law[379] actually do so. "Black" youth are oppressed by a government that speaks against racism but, in reality, is against "Black" people.

(400th) Meanwhile, in early 2016, I noticed a sudden influx of Chinese people arriving in Brazil. I conducted a fragmented kind of interview to avoid it being noticed. I treated all the Chinese respondents as if they were one—a mystical body of Chinese people. Based on this, I started asking them, among other things, if they liked Brazil, and they replied that they didn't. That alone was a bad sign.

(401st) Interviewing the Chinese, for example, isn't about racism or xenophobia but observation. Beyond their interesting response about not liking Brazil, I heard other statements like "not coming here voluntarily" and "the complete impossibility of returning to China." Seeing the Chinese mafia operating in Brazil, it's not hard to deduce who the oppressor in this story might be. However, there are also other mafias.

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[378] Haile Selassie I (1892 - 1975) was the Emperor of Ethiopia from 1930 to 1974 and the country's Plenipotentiary Regent since 1916. He is a defining figure in modern Ethiopian history. A member of the Solomonic dynasty, he traced his lineage to Emperor Menelik I. He attempted to modernize the country through a series of political and social reforms, including the introduction of Ethiopia's first written constitution and the abolition of slavery. His internationalist vision led Ethiopia to become a founding member of the United Nations. In 1963, he presided over the founding of the Organization of African Unity, the forerunner of the African Union, and served as its first president. He was overthrown in a military coup in 1974 by a junta supported by the Soviet Union and was assassinated by the junta on August 27, 1975. Among some members of the Rastafari movement (founded in Jamaica in the 1930s and with an estimated 700,000 to one million followers), Haile Selassie is regarded as the returned Biblical messiah, God incarnate. Despite this belief, Haile Selassie was a Christian and followed the principles and liturgy of the Ethiopian Orthodox Church. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Haile_Selassie.

[379] The *guarantor* is a figure in criminal law in which an individual has a legal duty to act and may be held liable for omission. In this context, "guarantors" refers to government representatives.

We must also remember that the Chinese government is just as much an oppressor of its own people as the mafias are.

(402nd) When conducting this interview, my concern, incidentally, wasn't with the Chinese people but with their government, which is enslaving. The mentality of enslavement persists in Brazil because the country maintains a subordinate relationship with imperialist nations. Brazil is treated by imperialists as a country for exploitation and the plundering of resources. And that is the same as saying that it is a country enslaved by others. This was the perspective of Tiradentes[380], who wished to see the country free from foreign domination and died remembering Jesus, creating confusion within the Enlightenment[381].

(403rd) But every liberator is a christ, regardless of their religion or lack thereof. What we see now is old; changing it doesn't need to be gradual. If, in this era, the group of corrupt associated businessmen promotes hypocritical racism against mixed-race people, it's because, broadly speaking, most of us Brazilians are mixed-race.

(404th) Brazilian conceptual music reveals our soul and shows that we reject racism.

Upa neguinho
(Edu Lobo, 1966 – popularized by Elis Regina[382])

Upa, little Black boy on the road.
Upa, back and forth.
Virgin! What a beautiful sight!
Upa! Little Black boy, starting to walk... starting to walk...
starting to walk... and already begins to take a beating...
Grow up, little Black boy, and embrace me. Grow up
and teach me to sing.
I've come from so much misery,
but there's a lot I can teach you... there's
a lot I can teach you.
Capoeira! I can teach you.
Illness! I can cure.
Courage! I can lend you.
But freedom, I can only hope for...

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[380] **Joaquim José da Silva Xavier**, known as Tiradentes (1746 [baptism date] – 1792), was a dentist, muleteer, miner, merchant, soldier, and political activist who acted in Brazil, specifically in the captaincies of Minas Gerais and Rio de Janeiro. He is known as "The Martyr of the Inconfidência Mineira" for having taken part in this conspiracy against the Portuguese crown in Brazil. He was hanged and quartered by the Portuguese government. Parts of his body were displayed in different places where he had been active, and his severed head was placed atop a pole to serve as a warning to Brazilians who dared to rise up against the Portuguese government.

[381] In *Chronicles from Beyond the Grave*, a book dictated by the spirit of Humberto de Campos and psychographed by Chico Xavier, p. 87, Tiradentes is interviewed and ultimately reveals his religious stance — "And regarding those painful events, do you have any new impressions to share with us?" And the lips of the Hero of the Inconfidência, as if afraid to speak the whole truth, murmured these scattered phrases: — "Yes... the Oratory Room and the cries of the companions desperate upon hearing the death sentence... the Praça da Lampadosa, my veneration for the Redeemer's Crucifix and the executioner's remorse... the procession of the Brotherhood of Mercy, the horsemen, up to the final pull of the fatal rope dragging me into the abyss of Death..." And he concluded: — "I have nothing to add to the historical descriptions, except for my deep disgust with the hypocrisy of social conventions throughout all times."

[382] **Elis Regina Carvalho Costa** (1945 -1982) — was one of the greatest Brazilian singers. Known for her joy, powerful vocal range, spontaneity, and stage presence, she was acclaimed both in Brazil and internationally, unmatched for her authenticity.

(405th) Every one of us must have Black consciousness, as it is part of human consciousness as a whole.

2.5. CAPITALISM

(406th) Capitalism is a system that tends to destroy small businesses and create monopolies over all forces. It thrives on pressure: people lower themselves and put others down through hierarchy.

(407th) Capitalism fosters a state of constant competition among people, even feeding into feelings of existential emptiness. Stressed out, humans become overly sensitive, affected by the smallest things, and this leads to unfriendly behavior. They are publicly humiliated and privately humiliate others.

(408th) Through the enforcement of strict discipline for production, human beings are devalued, becoming worth less than the products they create. This is the real source of surplus value. It should be called 'devalue' because it is based on undervaluing humans. The logic of capitalism focuses on maximizing profits through this imbalance, while ignoring fair calculations. This imbalance usually crosses the limits of what is tolerable and leads to the death of others.

(409th) The worst part is that we've grown used to a system of unnecessary servitude, where people are served more out of vanity than need, often performing trivial tasks that should be acts of self-care. Being served more than necessary feeds tyranny; that's why we see tyrants everywhere. They are slaves to their own vanity and indifferent to others' efforts. As a result, they overload those around them. These individuals, in turn, become unable to react due to being overloaded.

(410th) Under capitalism, the hardships faced by the poor are often left unaddressed, reinforcing the idea that resources are scarce while needs are limitless.

(411th) In Brazil, the judicial system is oppressed as a way to oppress the population. It is burdened with too many cases and not enough judges. The connection to capitalism, beyond this overload, is that when humanitarian laws cannot be upheld, the "law of the strongest" prevails—a hallmark of capitalism.

(412th) It's not uncommon for cases involving disability benefits or invalidity pensions to be closed because the claimant dies due to excessive delays. This serves as a way to oppress workers and overlook the harm caused by labor, enabling tyranny to prevail. Although no justice system—other than God's justice—is perfect, it is clear that corporate interests are constantly working to weaken Brazil's judiciary. If not for this interference, the system could be excellent.

(413th) Unhealthy domination hypocritically goes against true justice—the kind that uses identical weights and measures. This domination is characterized precisely by its intent to create inequality in rights. However, I want to comfort people so they understand that this is only a phase. We still have laws capable of delivering justice, which is why we must care for the judiciary with dedication. "God is in control.

(414th) Unhealthy domination exists in both capitalism and communism. Neither of these systems is truly fair. This kind of domination blames the very entity it harms in order to harm it further. For instance, the mass media often claim that delays in legal proceedings are due to failures within the justice system. But they fail to mention that the judiciary operates with an insufficient number of personnel.

(415th) The Executive branch, in turn, periodically overwhelms the judiciary with cases resulting from its illegal actions, which the media exploit, fueling speculation and worsening an already critical situation.

(416th) Furthermore, the eleven justices of the Supreme Federal Court, the highest judicial body that oversees all others, are appointed by the President[383]. They are not always career judges. As a result, they often hinder the judiciary's proper functioning by issuing orders that disrupt established procedures.

(417th) Having the Executive appoint members of the Supreme Court essentially makes them its subordinates, which implies that the judiciary is not an independent power. But the judiciary is legally defined as one of the three branches of government, alongside the Executive and the Legislative[384]. This lack of balance, in my view, makes the following Constitutional provisions regarding the judiciary contradictory, undermining the independence of this branch and turning what should be harmony into subordination. The judiciary should not have its leaders chosen by the Executive and Legislative branches. Moreover, judicial vacancies should not be allowed to persist, just as vacancies in other branches of government are not.

(418th) Dominationists claim, and people generally repeat, that the shortage of judges is due to the low qualifications of candidates. However, this is not accurate, because education is always relative to the population that receives it. In a judicial exam, someone scoring at the average level has legal knowledge above the national population's average, and that's all that matters.

(419th) This is evident in the fact that these exams set high cutoff scores, which contradicts the idea of educational deficiencies and eliminates most candidates. Without the cutoff scores, courts would have to adopt other selection criteria to avoid creating a large reserve of approved candidates waiting for appointments.

(420th) The shortage of judges reflects a strategy of control and monopoly within the judiciary, similar to capitalist dynamics. This control starts with the selection of its leaders based on political interests external to the judiciary and extends to the establishment of a network of influence through protégés, channeling and maintaining power in the hands of a global corporate oligarchy.

(421st) The capitalist system wouldn't have to be inherently bad, but its ideology in terms of dominationism is as harmful as it gets because it disregards our humanity. Capitalism pits people against each other and steals the prime years of their lives, only to discard them without concern for their premature deaths. It fosters an existence of overwork and lack of meaning, all in pursuit of fleeting material rewards. Capitalism is the greatest thief of time on this planet.

(422nd) In the movie *Click*, this concept is depicted when the Angel of Death tries to convince the protagonist to stop overworking for material rewards. He says something like, "Don't think of spiritual treasures as if they were a pot of gold at the end of the rainbow. When you reach the end of the rainbow, you'll find there is no pot of gold—just the end of the rainbow." The rainbow represents life itself.

(423rd) *Click* highlights an essential truth: by trying to fast-forward through life in pursuit of material goals, we waste our true wealth — life itself. Living fully in the

[383] Provisions from the *Brazilian Federal Constitution*, Article 101, caput and sole paragraph, and Article 84, caput and item XIV. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.
[384] *Brazilian Federal Constitution*, Article 2.

present is our greatest reward, and time is a tool for meaningful change and freedom.

(424th) In this era, it is impossible to ignore that economic power is considered the greatest force in the world. This book does not agree with that idea but, undeniably, cannot entirely dismiss it either. Humanity needs to stop doing everything for money and obsessing over it; this has become a new and urgent challenge for us to address. Money, originally created to facilitate exchanges, is meant to meet our needs. But when we idolize it, we end up sacrificing our basic necessities — including the vital time we need to truly live — in the pursuit of it. It may seem absurd, but it has become a widespread practice.

(425th) Much has been said about this, yet little has changed. Capitalism is not new but merely a continuation. The failure to use one's senses — "there is no breath of life in their mouths," as described in *Psalm* 135 of the Bible[385] — is precisely the representation in Click, where the protagonist behaves like a "zombie" or an automaton in the eyes of everyone around him. This image represents what happens in the idolatry of money.

(426th) People condition the function of their own senses to money. They say things like, "If I had money, I'd have joy or health." They claim they cannot solve their problems because they lack money. Most of all, they avoid speaking words that reflect their true thoughts, fearing any commitment or the risk of offending the system that shelters them. This is a daily reality in Brazil's public service, where merely expressing a different opinion can lead to disguised retaliation and workplace bullying. This is living without breath, as one cannot speak their thoughts. This reality is reflected in Pedro Angi's song Inconsciência, quoted here in gratitude:

> 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 **[in this era, alcohol[386]]**
> that soothes their pain.

(427th) Words define us as human beings, distinguishing us from machines, which operate mechanically. If we only repeat what we're told, we become like "batteries" fueling the system, much like the faceless characters in *The Matrix*.

(428th) Capitalism, focused on quantifying everything, ignores that human values cannot be measured and that the numbers needed for survival are not high. As a result, high monetary figures create false notions of inferiority and superiority, pressuring people to buy products labeled as "the best," even when they aren't, just to gain recognition from the system.

(429th) Surplus value encourages consumption as a way to compensate for the loss of dignity, driving negative profits. On the other hand, dignity, which is directly linked to self-esteem, is essential for our motivation; without it, we lose touch with ourselves, lose self-control, and fall into vanity in an attempt to rediscover who we are.

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385 BIBLE, *Psalm* 135:15-18 — "The idols of the nations are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see. They have ears, but cannot hear, nor is there breath in their mouths. Those who make them will be like them, and so will all who trust in them."

386 [Our notes in brackets].

(430th) Capitalism uses the concept of "the best" to create obsessions. But "the best" is not always good. Often, "the best" is the enemy of "the good"[387]; The illness of "obsession" reveals this. For example, some people with an obsession for cleanliness wash their hands so forcefully that, to an outside observer, it looks like they might tear their skin. Some even wash their hands with steel wool.

(431st) In Ancient Egypt, obsessions with cleanliness were possibly considered normal, reflecting an endless pursuit of superiority through the vain concept of being "the best": wanting to do, have, and be better than others.

(432nd) Due to its obsession with cleanliness, capitalism promotes sterilization—killing anything nearby. This was one reason Jesus was born in a stable. The poor appearance and bad smell kept away both those who wanted to kill Him and those who wanted to prove their children were the true kings. The first group would search for Him in extremely clean places, and the second group would be in those places. But those serving God would find Him wherever necessary.

(433rd) Look, look, the reason for this distancing is simple. All of David's successors, the ancient king of the Jews, would be in Bethlehem for the census, and the political autonomy of the Jews was not in Rome's interest. This created the perfect opportunity to kill the future king foretold by the prophecies, in a political maneuver with deadly intentions disguised as administrative pretexts.

(434th) Our vision of perfection is very flawed, robotic, and reflected in our obsessions. Capitalism, like dominationism in general, is an ideology that proposes insane logics, such as the false capitalist premise that "Resources are scarce and needs are unlimited," confusing desires with real needs. But our needs are limited, just like the size of our stomachs.

(435th) Needs do not arise simultaneously. At one moment, we need this; this, we provide. Administration demystifies the capitalist equation that adds up past, present, and future needs, ignoring the reality that we live one moment at a time.

(436th) An example of the excesses caused by this mentality is that planet Earth is enormous, but humans have always fought over small plots of land. This can only be a collective neurosis because we are still far from reaching the planet's capacity limits. Perhaps the dominationists' primary intention isn't even to own but to prevent others from having.

(437th) Even the shortage of mineral resources is relative. Considering the known reserves, we won't be alive when they are running low. We can't even predict the evolutionary level of humanity when that happens. It's possible we won't need metals as much as we do today.

(438th) The problem is not shortage but the retention of resources. If resources were scarce and needs unlimited, the result would be needs that are never satisfied—eternal suffering, like to the definition of Hell. It is up to us to choose whether to maintain this model or seek happiness.

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387 From the book *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 87 — "Almost always, peace is better—even if you have to pay the price of not doing exactly the best thing. That's because the best is often the enemy of the good. Conflicts must be avoided whenever possible, as long as the good at stake is not greater—because peace is so precious that there are few things truly worth losing it for."

(439th) Capitalism, unlike constructive ideologies, promotes insatiability, awakening animalistic thoughts. Escaping this logic is essential for the salvation of our souls and to avoid madness. Any place can become hell if we are not well, and those who adopt this logic are heading for hell unless they realize it beforehand.

(440th) This does not mean we shouldn't establish priorities among our needs. However, if we are the ones satisfying our own needs, when we remain dissatisfied, it may indicate that we are not yet using the best strategy. On the other hand, one of our greatest needs is peace, and capitalism is focused on removing it. This is why we have so many illusions about being in a state of lack.

(441st) The illusion of shortage leads us to act as if in a "state of necessity" as defined in law, which is a special state of alarm. In other words, it creates alarmism among the population, stripping us of morality.

(442nd) Hell does not exist materially because God did not create anything evil. However, madness is a state of suffering that materializes it for us. If Hell exists, it is because madness exists, but neither is eternal. It is worth noting, though, that we do face punishments—not as condemnations, but as the logical return of our actions.

(443rd) Personal transformation requires the death of what is evil within us, a painful but necessary process for growth. This is the logic of our suffering in Hell, as our evil side is dying. For this reason, forgiveness is not unconditional. To leave Hell, we must repent and ask God for forgiveness for our wrongdoings. If we do not, it is as though we are refusing recovery. Only repentance is capable of healing us from our wrong beliefs.

(444th) Loving who we are without being superior to anyone brings us a kind of necessary tranquility. This is at the root of our psychological perfection—it is a commandment and diverges from the capitalist logic of "better" and "worse."

(445th) When we seek the best within ourselves, it is a healthy and indispensable pursuit because knowing our identity is a key point that fulfills human needs. But the competition proposed by capitalist ideas of self-assertion is insane. Capitalism confuses this identity with material values, which is essentially the same as destroying it. The obsessive pursuit of being "the best" carries the idea that the best is not within us. This leads to the understanding that, to become better, we must become something different from what we are.

(446th) The capitalist concept of "the best" undermines individual improvements because no one can be the best except Jesus. However, self-improvement must be an intimate goal for everyone. For us to grow, understanding must settle within us over time. We are not born knowing everything, and all knowledge begins on shaky ground and is later refined.

(447th) Jung's situation in his study of the hero, for example, was complex. He saw that the fragmentation of work caused by capitalism was leading to the fragmentation of identity itself since humans largely define themselves through their work. This fragmentation of

identity—a kind of partialization—resembles what Charlie Chaplin[388] illustrates in *Modern Times*[389].

(448th) The introduction of superheroes in capitalism suggests an attack on human identity, not just as a consequence but as a goal. Jung could not fully anticipate this phenomenon, as figures like Superman and Batman emerged close to his time.

(449th) Capitalism was preparing to become a system of anonymous people by creating celebrities, who would act as demigods and guide people's minds. This movement aims to replace personal identities with legal personalities, highlighting the strategy of fragmenting human personality.

(450th) Because of all this, the weaving of capitalist heroes outlined that what was truly at stake was the confrontation of the image of the true hero. Notice that what capitalism seeks to fragment is what Jesus seeks to integrate. As a result, we would be entering an era where Christian ideas were challenged—the "era of the antichrist." However, due to religious terrorism focused on the image of the devil, this could not be openly discussed at that time, as people reacted with great fear.

(451st) The strategy to destroy Christianity through capitalism is based on trial and error, aiming to replace old thoughts with new ones. However, dominationists underestimate the human tendency toward logic, which naturally discards the illogical, reorienting itself toward truth and returning to Christianity.

(452nd) The academic guidelines of Jung's time distanced themselves from spirituality, relegating faith to the personal field. Labeled as a "mystic," Jung faced barriers to concluding his theories that Jesus is the true human archetype—a challenge that reflected the tension between science and faith of the time. For this knowledge to be understood, it was first necessary to break away from the mysticism of old Christianity.

(453rd) The capitalist mantra "nothing personal" hides a cruel reality: "everything against the person." This phrase sums up the depersonalization and dehumanization inherent in the system, where the individual is sacrificed for the gain of the powerful.

(454th) A hero like Superman, for example, at times reminds us of the morality required by Jesus, but he is violent in resolving conflicts—something rejected by Christian teachings. To allow for this violence, his stories invent beings and worlds that do not exist.

(455th) The powers of superheroes diminish the ordinary human, making them dependent because they lack superpowers, as if free will and intelligence were not enough to solve our problems. Physical superpowers, in turn, support the agnostic line of mental superpowers. Moreover, the conflicts created in these stories lead

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388 **Sir Charles Spencer Chaplin** (1889-1977) was an English actor, filmmaker, and composer who rose to fame during the silent film era. He became a global icon through his on-screen character "The Tramp" and is considered one of the most important figures in the history of cinema. His career spanned over 75 years, from childhood in the Victorian era until a year before his death in 1977, and involved both praise and controversy. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Charlie_Chaplin.

389 *Modern Times* is a 1936 US silent film that blends comedy, drama, and romance, written and directed by Charlie Chaplin. In the film, his iconic character, the Little Tramp, tries to survive in the modern industrialized world. The film is a strong critique of capitalism, Nazism, fascism, and [partially] imperialism, as well as the mistreatment of workers from the Industrial Revolution through the Great Depression. Distributed by: United Artists. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Tempos_Modernos.

people to believe that the system's needs are more important than their personal needs.

(456th) Ancient Greco-Roman narratives involving gods were passed down through generations. People had no way to verify their truth. Due to this, they adhered to the collective imagination. These gods were similar to capitalist superheroes, as both are fabricated to serve the interests of those who control the system.

(457th) For example behind the plot of incest between mother and son, *Oedipus Rex*[390] reflects a dynamic of Greco-Roman society that separated mothers from their sons.

(458th) Initially portrayed as moral figures, capitalist superheroes evolved into increasingly violent and morally ambiguous characters. Deviant behaviors and psychological instabilities became common, reflecting the character flaws also observed in mythological gods, culminating in acts of extreme violence that challenge the notion of heroism.

(459th) The representation of the contemporary hero has become a contradiction: they are an imaginary nothing, coming from nothing, jumping over nothing, to attack nothing. The semblance of truth in the stories is sustained only through hypnosis, as it can even make a square seem round. The breaks in reasoning are immense, and the only clear message is violence. Even the eyes of the "heroes" are drawn with expressions of cruelty. All of this influences people, driving them in the opposite direction of the unity and peace that are essential to humanity, as if violence were something heroic.

(460th) These empty stories, in reality, remove the connections represented by conjunctions from language[391]. A person who watches these productions will likely have difficulty recounting the film's plot because it practically doesn't exist. This leads to a reduction in intelligence. The removal of conjunctions prevents and limits the depth of ideas. Longer texts without conjunctions hardly communicate. The language of those influenced by these stories becomes flawed, with gaps in reasoning, causing difficulty in understanding and solving even simple problems.

(461st) This is an integral part of our collective trance, making it difficult to know if anyone will be awake enough to notice its deepening. Due to this the social ego has been governing the population, but the trend is for the population to govern the social ego.

(462nd) The current hero is the pendulum of hypnosis, the stimulating object that keeps the focus. Their bad behaviors are replicated because the relationship between humans and the hero is very intimate. They serve as a behavioral reference.

(463rd) The fact that heroes fight aliens is a way to avoid addressing earthly problems so that they remain unresolved, as most of the time, these problems are caused by the system. However, earthly problems are all we have to solve.

(464th) The series *Avatar*[392], unlike the movie of the same name, is dominationist. It suggests spirituality, but in it, the "heroes" are called dominators and mentally manipulate water, fire, earth, and air. They are people with terrible temperaments because they consider themselves superior for manipulating these natural forces without a channel of conduction.

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390 Available at: https://pt.wikipedia.org/wiki/%C3%89dipo_Rei

391 Connectives are words or expressions that link ideas, sentences, or parts of a text, creating relationships of meaning between them. They are essential for ensuring cohesion and flow in a text, helping the reader understand how ideas are organized and interconnected.

392 Available at: https://pt.wikipedia.org/wiki/Avatar:_The_Last_Airbender

(465th) One day, the young person influenced by this series will discover that what people dominate are others and living beings, not inanimate forces without a means of conduction. To control those, we use devices. But because of this induction, they will have difficulty understanding that being a dominator in human terms is something inferior and not heroic.

(466th) The modifications in electronic Bibles under the pretext of modernizing the language reflect efforts to destabilize spiritual foundations. Subtle changes to the biblical text can profoundly transform its interpretation, revealing an attempt to reshape religious perceptions.

(467th) On June 1, 2016, a day of two sixes, the group of top capitalist businessmen, referred to in this book as dishonest, held a ceremony in which they suggested their intention to destroy Christianity, symbolized by a rock. In this ceremony, images were shown that referenced the ideological implantations discussed in this book.

(468th) Several scenes were presented, suggesting that the New World Order would be a system of enslavement, highlighting control strategies. The artists and the images on the screen represented early eroticization, the implantation of addiction to video games, the domination of the cultural mind, and the stimulation of libido through the promotion of the image of the fornicator ("the great prostitute"). Finally, dishonest articulations by imperialists were shown, aiming to renew domination over Brazil and the world to enrich themselves.

(469th) Among the wealthy, one of the main issues leading to capitalist domination is the presence of ideologically constructed minds resistant to religious ideas. Many of these individuals are reactive—they do not debate religious teachings, do not understand them deeply, and only accept their church's version. Additionally, there are many who are, in reality, atheists but either do not realize it or do not admit it.

(470th) Money competes with God, as people imagine that having material wealth is a reward from God and equate it with happiness. However, sometimes people manage to acquire money yet cannot find happiness because they lack the personal growth needed to face the problems that come with it.

(471st) For this reason, we should not put so much trust in money, as both having it and not having it are complicated situations and difficult trials to face.

(472nd) Everything in life is a path, a clue, and a test. Often, we burden ourselves with heavier loads than we can bear. Reading the signs can be a significant step toward personal growth. If we become attached to material values, we risk being unhappy whether we have them or not, because we are limited in our way of seeing things. One of the secrets to happiness is feeling fulfilled with what we have. When we behave mentally in this way, we compare ourselves to kings.

(473rd) The excess of hoarding also means waste, not just foresight. Often, we save something only to waste it, not merely to have it, as capitalism preaches. Furthermore, in the capitalist world, time is money—not life, not existence. However, how many people pay a high price just to have hours of sunlight? And how many, whether earning a lot or little, live in darkness because of work, with no time to enjoy the sun, even if they are in paradise?

(474th) For the capitalist world, the driving force of the world is money. However, no amount of money can pay for good work if the other person doesn't have the goodwill to do it—that is the true driving force of the world. They also say we can't live without money, but what we truly cannot live without is food, water, and air. We also can't live well without joy and peace of mind. If we don't have these things with money, our money holds no real value. If we chase money frantically, it's because we want spiritual values like these and believe that money will provide them.

(475th) Spiritual fulfillment should not be held in anticipation, like a trophy for the last day of life, but experienced daily, regardless of any professional or financial victory; otherwise, nothing will be worth it. True victory is built in the everyday, not in some imagined final triumph. We will reach nowhere if we are not psychologically in the place we want to be. The path we materialize psychologically is the place we arrive at.

(476th) The spiritual is what truly matters, because from our material existence, in a short time, all traces fade away. After about 20 years of our departure, we are nothing more than a vague memory among those who remain. Thus, the real value of our existence lies in it being well enjoyed.

(477th) Free your concepts and discover yourself. There is an entire universe beyond capital. Notice how what we once called riches we now call trash, and what we once called trash we now call recycling. Everything, absolutely everything, in the material world is relative.

Sodom and the Capitalist System

(478th) Remember the story of Sodom, a city where the inhabitants, even without explicit divine moral laws, had an innate sense of conscience. This shows that, regardless of external guidance, all humans have an intuition about right and wrong, making them responsible for their actions.

(479th) Sodomites are a representation of a people opposed to God. This is connected to their act of fragmenting or dividing a human being for their own use. It's not about being same-sex attracted, as many believe, but about being exploitative and oppressive.

(480th) What defines a sodomite isn't just being a man who rapes other men, as narrated in the biblical story[393]. That act is a nightmare for people of any sexes. However, homosexuals are unfairly despised in this context, as if they enjoyed being subjected to violence.

(481st) Sodom represents more than debauchery; it symbolizes dehumanization, such as confining people to small spaces solely for their utility, while ignoring the physical and psychological consequences, like injuries caused by "postural statism"[394].

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[393] BIBLE, *Genesis* 19:4.

[394] "Postural statism" is the same as "prolonged static posture" refers to staying in the same position for an extended period, often during work. It can lead to a variety of health problems, including: muscle damage, poor circulation, musculoskeletal disorders, joint damage, pain and cardiovascular issues.

(482nd) This section aims to highlight the connection between bone diseases, prolonged immobility, and inhumane practices, both in Sodom and in modern capitalism, which prioritizes profit over human health and well-being.

(483rd) Employees working in corporate internal services with computers exemplify this excessive limitation. They often have very little personal space, competing with furniture and equipment that restrict movement due to cables. A reasonable human standard would be 6m² per employee, similar to what is allocated in prisons. However, they typically spend many hours sitting less than half a meter away from their screens, forced to look at a keyboard positioned very close to their chest.

(484th) Public offices have equipment that claims to reduce this problem, but they fail to address its hidden factors that make the problem worse. Employees remain tense and immobile for long periods, as if they were in a cast without the actual plaster. I myself am a case of someone affected by prolonged static posture.

(485th) In the field of forensic assessments, I observed numerous cases of work-related disability caused by orthostatism. It was a condition resulting from standing for excessive periods of time. To me, this made it clear that keeping the body in a single position for too long leads to negative effects on us.

(486th) However, any form of excessive immobilization inevitably leads to wear and disease. The challenge is not just avoiding improper postures; it's recognizing that excessive immobilization itself, regardless of the position, is harmful.

(487th) Ideally, public administration should implement remote work whenever possible, keeping only essential personnel for public services and administration on-site, with a rotating schedule. This measure aligns with principles of efficiency and economical and also prevents health problems among employees, benefiting the state in many ways.

(488th) In Sodom, people who served sexually—among them homosexuals—were inhumanely immobilized and used solely for that purpose. While this may not be the case for sex workers in modern times, the spread of disease among the general population resembles an epidemic. What we see is a new model of Sodom, but it remains the same perverse reality mentioned from the beginning to the end of the Bible.

(489th) This catastrophic example is important for us. Because of it, we are now able to recognize what constitutes unnatural use of the body, not just in relation to sex but in a broader sense.

POST-CHAPTER 1 – THE CHANGE OF PHASE

(1st) Chapter 1 of *Genesis* opens the biblical narrative by explaining how the world was created. Surprisingly, it aligns with modern scientific knowledge despite being written during a primitive era of humanity. It first mentions the creation of the heavens and then the Earth. The creation of the heavens implies the formation of everything beyond the Earth, each with its own development. Next, God commanded the creation of light, and the Earth began to move, resulting in the phases of day and

night. This was the first day, including billions of years[395]. The way it is presented makes me believe this story was shown to a medium who, with each fading image, concluded that it represented a day of creation.

(2nd) On the second day, or rather a phase spanning millions of years, the separation of the waters occurred. Science suggests that water molecules condensed near the Earth's surface or entered a gaseous state, rising above it, pointing to the formation of the primitive atmosphere[396].

(3rd) On the third day, God separated dry land from the seas and created plants. Science confirms that continents and oceans emerged through geological processes over billions of years. Life began with simple organisms, which evolved into photosynthesis and the subsequent oxygenation of the atmosphere. Vegetation as we know it today only appeared long after the formation of the continents[397].

(4th) On the fourth day, despite the apparent contradiction—since the Sun and other celestial bodies preceded the Earth—the text states that God commanded the appearance of the lights, which does not contradict science. The visibility of the cosmos to humans only became possible after plant photosynthesis dissipated dense gases, revealing the Sun and stars. Thus, what God provides is the vision of the cosmos, which was previously obscured[398].

(5th) On the fifth day, the creation of marine life and birds is described. Scientifically, life did indeed begin in the oceans with simple organisms that evolved into more complex forms, including fish and, later, birds, which descended from dinosaurs. This development also spanned billions of years[399].

(6th) On the sixth day, land animals and humans were created, with the latter being made in the likeness of God. This idea also holds true, even though it represents a long evolutionary process separating us from our common ancestors with primates, which occurred many millions of years after the first land animals. But we are indeed similar to God because God is an invisible and superior spirit, and we are as well[400].

(7th) Finally, there is the narrative of the seventh day of creation, when God rests. This day refers to the phase when human evolution will reach angelic perfection. Indeed, when that day comes, as co-creators and guardians of all creation, we will give rest to God[401].

(8th) After the seventh day, the story of Adam and Eve's creation begins, which has no connection to truth or scientific facts. Many might wonder: "if the story of Adam and Eve isn't true, why didn't Jesus warn us about it?" Well, if He did, His word didn't reach us because of the heated opinions on this subject. Even today, many people get angry when this possibility is suggested. However, it's a fact that Jesus doesn't argue with humans about their beliefs and passions[402]; He simply

[395] BIBLE, *Genesis* 1:1-5.
[396] BIBLE, *Genesis* 1: 6-8.
[397] BIBLE, *Genesis* 1: 9-13.
[398] BIBLE, *Genesis* 1: 14-19.
[399] BIBLE, *Genesis* 1: 20-23.
[400] BIBLE, *Genesis* 1: 24-31.
[401] BIBLE, *Genesis* 2: 1-4.
[402] BIBLE, *Matthew* 12:18-20 – "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory" {Isaiah 42:1–4}.

encourages their reasoning. Thus, in the "Our Father" prayer, He calls God—not Adam—Father, subtly correcting the narrative of Adam and Eve.

(9th) When asked about divorce, Jesus referred to the creation of man and woman as described on the sixth day, not to the account of man being formed from clay and woman from his rib. He quoted what is now written in *Genesis* 1:27[403] and then concluded with *Genesis* 2:24[404], omitting the 28 verses that specifically narrate the creation of Adam and Eve.

(10th) In the story of Adam and Eve, there is the creation of a single being that divided into two bodies, two beings, and then concludes that they become one flesh[405]—something illogical. Jesus narrates the creation of two beings (in God's likeness), who therefore unite as one flesh; that is logical.

> "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' ?So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." (BÍBLIA, *Mateus* 19:4-6)

(11th) In fact, it's worth noting that anyone who believes in Genesis 1, which states that God created man and woman in His image and likeness, cannot also believe in Genesis 2, which describes man being formed from clay and woman from his rib. The two accounts are incompatible.

(12th) However, the story of Adam and Eve has become part of the collective imagination. It makes our society controlling because it tells a story of control. Adam and Eve are not the first man and woman but rather a model of relationship to follow, marked by a sequence of control and punishment.

(13th) The result is a society with people who are mentally and emotionally unwell, suffering from syndromes due to conforming to stories and ideologies, as illustrated by the figure of Don Quixote—a phenomenon that still occurs today.

(14th) Furthermore, in the story, Adam and Eve are forbidden to eat from the tree of knowledge (of good and evil), which equates to a prohibition on knowledge. This contradicts the teachings of Jesus, who invites us to seek the truth.

(15th) The system of control described in the story is primarily based on withholding knowledge, the difficulty of accessing food—only attainable through hard labor—and the domination of women by men. The system of control described in the story is primarily based on withholding knowledge, the difficulty of accessing food—only achievable through hard labor—and the domination of women by men. The withholding of knowledge is one of the main themes of this book; hunger was highly visible in Jesus's time, as seen in the plight of lepers; and the domination of women by men is still widely evident today in most parts of the world.

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[403] BIBLE, *Gênesis* 1:27 — "So God created mankind in his own image, in the image of God he created them; male and female he created them".

[404] BIBLE, *Genesis* 2:24 — "That is why a man leaves his father and mother and is united to his wife, and they become one flesh".

[405] BIBLE, *Genesis* 2:23–24 — "The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.' That is why a man leaves his father and mother and is united to his wife, and they become one flesh".

(16th) Leprosy[406] (Hansen's disease) is worsened by hunger due to the weakened immunity caused by a lack of nutrients. This suggests there was a very high incidence of hunger, which spread leprosy.

(17th) Hunger today is not as severe as it was in the past, but it still exists for political reasons. Nowadays, the nutrients in food are the reason why it becomes more expensive, leading to health deficiencies among populations and dependence on medication. Acute hunger, in turn, is cruel, producing symptoms similar to food poisoning, such as stomach pain, vomiting, diarrhea, weakness, and difficulty breathing.

(18th) Currently, some Christian churches promote Adam and Eve as role models, but they contradict the teachings of Jesus. Even in their story, they are examples of corrupted human beings.The dominationist ideology is the Antichrist, which is referred to at times as a serpent, at others as the devil, and at others as Satan, but it is a human construct[407]. Satan is an idea that represents a social body, like a human of immense proportions.

(20th) Jesus Christ brings the good news, undoing the universal condemnation based on the story of Adam and Eve, where people are born condemned. Capitalism mirrors this condemnation in its devaluation of humanity or even in the lack of validation it fosters. Jesus Christ comes to end this and liberate humanity by promoting moral values that contribute to the spiritualization of the individual.

(21st) The good news is similar to the "happily ever after" in fairy tales. They promote a kind of contradominationismo by teaching girls to seek a prince—someone who doesn't control others and isn't a slave to work like a king is. If we still believe in death and, therefore, in killing, it's because we are still tied to the idea of Adam and Eve.

(22nd) In the biblical parable of Lazarus, the rich man asked God to send someone from the dead to warn his relatives about life after death, but his request was denied[408]. This shows there is no collective final judgment, only individual judgment, as people are judged at different times.

(23rd) Only Spiritism speaks about the life of the spirit in a concrete way, while churches talk about eternal life in an abstract manner. That's why God sent thousands of spirits to communicate through Chico Xavier, aiming to make this understanding more concrete. Those who doubt what he presented to the world challenge the intelligence of the thousands who testified to receiving letters psychographed by him. They also disregard the hundreds of books he wrote, filled with extremely intelligent and logical stories.

(24th) In these letters, the words Chico used were similar to those of the spirits claiming to be their authors. Often, the letters were addressed to mothers, the people

[406] Leprosy, also known as Hansen's disease, is a long-term infection caused by the bacteria Mycobacterium leprae or Mycobacterium lepromatosis. The infection can cause damage to the nerves, respiratory tract, skin, and eyes. Genetic factors and immune function play a role in how easily someone may contract the disease. Leprosy is most commonly found among people living in poverty. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Leprosy.

[407] BIBLE, *Revelation* 13:18 — "This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. "That number is 666".

[408] BIBLE, *Luke* 16: 19-31.

who knew their children best. Some mothers even confirmed that the handwriting in the letters matched their children's.

(25th) Adam and Eve mainly represent a phase of low human evolution. Reincarnation isn't a reward; it's a second chance, a kind of purgatory. The word "Hades," the name of the Greek god, is the same root as the word "Eden." The difference is that Eden refers to paradise, while Hades refers to the land of the dead. Earth is this combination: materially, it is the land of the living, full of life. But spiritually, it is still the land of the dead.

(26th) For now, this planet is a land of the dead because most people's personalities will "die" so they can become someone else in another life. But when humans start living in truth, true life will rise on Earth.

(27th) In the spiritual worlds closest to ours, good spirits can create something "materially" advanced, which makes them seem to be at a higher stage of evolution than we are. However, we only become free when we stop the cycle of reincarnations. If someone achieves spiritual happiness here on Earth, they attain evolution.

(28th) Beyond that, there is a state of mind where the human intellect is projected into an environment of despair, shame, pain, cold, hunger, and destruction. We, as incarnated beings, recognize this as Hell—what we call the "thresholds of the Earth." It's very easy for us to fall into this state, as we can "commit suicide" even through our eating habits. In a culture of carnivores, people are both killers and self-destructive, because meat is not a natural human food, and its decay inside the body causes significant harm. Meat consumption must be minimal to avoid it leading to self-destruction.

(29th) Finally, it's worth noting that some people think Jesus convinced everyone to accept slavery, making Him a traitor. But this situation wasn't created by Him; it was tolerated by Him, because God respects human free will. God doesn't want robots. If He did, He could have made them. The "recipe" for creating people with good discernment is much more complex and takes much longer.

(30th) Our life experience is like this: "If someone had told me, I wouldn't have believed it." We need to live to understand what happens, so that we don't judge others. We need a history of mistakes, a reliable record, to eventually create a history of success. This is necessary because, if we can't agree on what's right, at least we can agree on what's wrong—and just that is enough to help us get it right.

(31st) Through mistakes, even logically, we arrive at the truth. For example, if slavery needs to be promoted, it's a sign that it wouldn't naturally exist. I believe that the natural tendency for social unity is friendship, which respects free will. Free will is innate; we don't learn it. Only with freedom can we achieve free discernment and understand our responsibilities.

(32nd) The New Covenant has not yet been fully established. Christianity has not been perfected because it's still tied to systems of control. But gradually, we move away from these systems through consensuses that improve over time, leading toward full humanity. Both our individual and cultural minds seek this path.

(33rd) We are the refractive mirror of God. This refraction has been driving evolutions that, throughout history, are often suppressed through retaliation, such as witch hunts or dictatorships. These retaliations happen because Controllers reject others' free discernment. But free discernment is the path to truth.

(34th) My father believed in control and in himself as a son of a God of collective ego, where man is seen as the generator of life through his seed. This perspective came from the story of Adam and Eve, in which man is the only one with divine breath. This way of thinking views Satan as the god of the world because he represents the union of individual "selves."

(35th) Some people suggest the New Covenant is a lie because the pains of childbirth will never end. I say the old system, in terms of these pains, never really existed because, with the health of both the mother and child, a few precautions could eliminate or greatly reduce them. One is avoiding excessive baby weight gain during pregnancy, and another is staying calm during labor. However, it's true that pregnancy should also be a time of greater peace. Working during pregnancy, in the current system, is a significant burden and harms the baby's health, often leading to low immunity at birth.

(36th) Even the concept that it's necessary to work in order to eat can be questioned. In Brazil, for example, we could have greater access to free fruits for the population because we have many fertile public lands. Planting fruit trees along highways would be a great project to counter the artificially imposed food scarcity. This shift in mindset is essential to overcoming this phase and moving toward the "seventh day," a more generous and sustainable stage for the planet.

POST-CHAPTER 2 – ANIMAL RIGHTS

(1st) My father believed we were all born with animal instincts that made us learn through hands-on experience. Because of this, when I was five years old, he put me on the back of an agitated horse, slapped its hindquarters, and shouted, "Hold on!" as the horse bolted into the corral. That day, I learned almost everything I needed to know about horseback riding in one intense lesson My body and the horse's movements synced, teaching me how to position myself so we could ride together. From then on, I learned to take the reins, steer where I wanted, and most importantly, "show who was in charge." I became a rider admired by anyone who saw me on horseback.

(2nd) He taught me and my siblings the importance of having a strong personality and often acted aggressively towards those he considered beneath him, including animals. At the same time, he shared stories of the deep traumas he carried, as my grandfather had been even more aggressive toward him. There was a major flaw in our upbringing that made us believe in the use of force.

(3rd) This aggressive behavior came from a traditional training method that relied on punishment[409] rather than rewards, making real understanding and learning difficult. Over time, those in positions of authority were consumed by pride, escalating the punishments until they became excessive, as no one truly learned anything from them.

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[409] BIBLE, *Proverbs* 13:24 - "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them".

(4th) As I grew older, I repeated the same mistakes my ancestors made with my own subordinates, thinking I had to show who was in charge. This led to terrible years of poor relationships—mother and daughter, teacher and student, and others—all marked by yelling or punishment as the way of teaching.

(5th) It's true that some people reverse the hierarchy between humans and animals, and that is not right either. In one passage of the Bible, a woman approaches Jesus, asking for help for her daughter, who was possessed by a demon. When helping her, Jesus tells her that she should not give the children's food to the dogs, and she agrees, replying that, even so, there is nothing wrong with the dogs eating the children's leftovers[410].

(6th) There are many interpretations of this passage, but Jesus often said, "Truly, truly, I say to you."—not "In code, in code, I say to you." That's why I believe that in this episode, the mother, seeing that the child was taking too long to eat, threw the food to the dogs, making the child go insane at the thought of going hungry. We need to have more humanity toward human beings and not give animals more rights than people. However, that doesn't mean we should be cruel to animals either.

(7th) At the same time, in some instances, I rode horses that cooperated willingly, showing me that punishment wasn't necessary. The horse worked together with me toward the same goal, and the experience was enjoyable for both of us.

(8th) Traditional training relies on opposing others' will, but willpower is what motivates us. Taking away motivation is like draining energy, making efforts exhausting. Motivation brings pleasure and fosters affection, but removing it creates the opposite feelings.

(9th) Often, those in higher positions of power impose their will over the common good. In their public works, they enforce others' involuntary participation to claim all the credit. They see others as mere supporting characters in their story, rather than protagonists of their own lives.

(10th) This approach can destroy all the positive potential of shared guidance. True shared guidance is participatory, whereas individual control is reductive. True leadership is the ability to achieve common sense through consensus. And true consensus lies in striving to achieve a higher purpose—God's will—a shared goal above all, yet one that respects each individual.

(11th) Once, while horseback riding with a group of friends, everyone wanted to go in a direction the horses refused to follow. I also refused to go that way. They criticized me, saying I needed to show who was in charge and questioned whether I really knew how to ride a horse as I claimed.

(12th) I stuck to my decision, respecting the animal's will, and I was right. They insisted on going that way and ended up stuck in a swamp, with their horses sinking halfway into the mud.

(13th) They were still covered in mud when I returned from the ride with my daughter. Triumphant, I shouted, "See?! You have to listen to advice, even if it comes from a horse!" implying that they had ignored me.

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[410] BIBLE, *Matthew* 15:26 and *Mark* 7:27.

(14th) Undoubtedly, we are superior animals, but humans cannot dismiss the intelligence of other animals without risking appearing less intelligent than they are. In fact, part of being superior animals is not disregarding other forms of intelligence.

(15th) However, I want to emphasize not only the intelligence of animals but also the importance of not treating their existence as if they were mere objects.

(16th) The discussion about animal rights picked up steam in the last century. The fundamental issue revolves around their ability to suffer and share their existence with us. After all, among humans, individual existence without the participation of others is meaningless. If we define ourselves as superior animals because of our emotions, we cannot ignore the feelings of others or the role we play in each other's lives.

(17th) Monty Roberts introduced 'Join-Up,' a gentle, non-violent method of horse training that respects the animal's natural language, also known as natural horsemanship. Roberts developed his method in secret from his father, who was a professional horse trainer, and was beaten when his father discovered it.

(18th) At the age of 16, Roberts demonstrated that it was possible to achieve in hours, through kindness, what his father achieved in weeks using violence. This revealed the inefficiency of pain and suffering in traditional training practices.

(19th) After learning about gentle training, I began to notice that animals trained through traditional methods displayed hostile and vengeful behavior. They often tried to harm their riders. They would rub against barbed wire fences, duck under tree branches, and throw their hips outward on turns to try to unseat the rider.

(20th) The difference between animals subjected to the two types of training was striking! While those trained with violence were resentful and distrustful, those treated with gentle training were collaborative and dignified, recognizing themselves as part of the team.

(21st) Animals trained using traditional methods always required a violent "refresher" to relearn their training, whereas the learning achieved through gentle training stabilized quickly. As someone who frequently rode different horses, I often endured the challenge of dealing with animals trained by traditional methods, clearly preferring the more humane and effective approach of gentle training.

(22nd) Over the years, I came to understand that animals trained through traditional methods should be avoided. I started looking them in the eyes, as those trained with gentle methods did not carry trauma in their expressions and always seemed youthful. On the other hand, animals subjected to traditional training appeared aged in their eyes, with a mental attitude of disillusionment and vengeance.

(23rd) The expression in an animal's eyes, aligned with its gestures, reveals much about its mental state. They also tried to show who was in charge. Animals with vengeful eyes acted out of irritation, while those with disillusioned expressions displayed a characteristic slowness typical of depression.

(24th) It's interesting how we identify feelings through the eyes, a concept widely explored in cartoons, where the shape of the eyes directly conveys mental attitudes. Unfortunately, many "heroes" are depicted with cruel eyes, subconsciously influencing viewers' attitudes. This makes us, at the very least, insensitive to the expressions in the eyes around us.

(25th) Join-up represents a significant breakthrough in the human-animal relationship, reinforcing the need to recognize their basic rights to a life free of suffering.

(26th) Even in our relationships with our animals, we must show humanity by having compassion and dignity in how we treat them. For example, milking a cow is not cruel if done correctly, as milk is the food the animal offers with pleasure. Patience is essential when handling the cow, as well as keeping fingernails very short and squeezing the teats rather than pulling them. To do this properly, the milker should pinch the base of the teat with the thumb and index finger to prevent the milk from flowing back into the gland, then press with the middle, ring, and little fingers to release the milk through the teat's opening.

(27th) The cows I worked with lined up at the barn entrance in the exact order they were milked every day. They acted as if I was performing a service for them. Unlike others, the gently trained cows didn't need their legs tied tightly, only their tails.

(28th) Aggressive milking practices are not the norm, as they reduce milk production. A properly maintained mechanical milker is a valid alternative that saves human effort in such hard labor. However, many people are aggressive and ignorant, projecting their own rough treatment of others onto animals, treating them as if they had no rights. But animals do have rights[411].

(29th) The knowledge of Join-up played a fundamental role in my life. Through it, I began treating animals with greater humanity. However, I still treated my children with aggression.

(30th) Despite advances in environmental legislation, a societal mindset persists that sees animals merely as property, failing to acknowledge the divine manifestation of life within them. This view is reinforced by laws that treat them only as objects in disputes over rights.

(31st) Animals have innate and legal rights. The former, especially, are moral rights that transcend any legislative condition. These rights include protection such as the right to life, or merciful slaughter, the right to the free development of their species, the right to bodily integrity, and the right to be free from suffering[412].

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411 Article 32 of Law 9.605/98 — "To commit acts of abuse, mistreatment, injury, or mutilation against wild, domestic, or domesticated animals, whether native or exotic: Penalty – imprisonment from three months to one year, and a fine." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/l9605.htm.

412 The Universal Declaration of Animal Rights — DUDA — is a document of ethical and moral nature, with no legal or regulatory power. It is a philosophical text signed at UNESCO, but not by UNESCO. It has no official or governmental endorsement, but it has influenced Brazilian legislation on moral grounds. Article 2 of the Declaration of Animal Rights: "Every animal has the right to respect. Man, as an animal species, cannot claim the right to exterminate other animals or exploit them, violating this right. He has the duty to place his conscience at the service of other animals. Every animal is entitled to the consideration and protection of man." (Source: Fiocruz. Available at: https://www.fiocruz.br/biosseguranca/Bis/infantil/direitoanimais.htm)Guided by this principle, legislators included in the 1988 Brazilian Federal Constitution, item VII of paragraph 1 of Article 225: "Art. 225. Everyone has the right to an ecologically balanced environment, a common good of the people and essential to a healthy quality of life, and it is the duty of the Government and society to defend and preserve it for present and future generations. [...] VII – to protect fauna and flora, prohibiting, as provided by law, practices that endanger their ecological function, cause species extinction, or subject animals to cruelty." (Source: planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm).This gave rise to the creation of the Arouca Law, which regulates the use of animals in scientific research: Law 11.794/2008 (Available at: http://www.planalto.gov.br/ccivil_03/_ato2007-2010/2008/lei/l11794.htm) It also guided the creation of Articles 29 and 32 of Law 9.605/98 (Available at: http://www.planalto.gov.br/ccivil_03/leis/l9605.htm). Likewise, it influenced the São Paulo state law on animal slaughter, Law 7.705/92 (Source: al.sp. Available at: https://www.al.sp.gov.br/repositorio/legislacao/lei/1992/lei-7705-19.02.1992.html).

(32nd) Let us question: what does the right to simply exist mean? If animals are considered objects under human law, humans must take on compatible legal responsibilities. If we enslave them, we enslave ourselves, because enslaving others makes us prisoners too. The lesson of gentle training is clear: "violence is not the answer," reflecting the Christian commitment to life and our evolution as conscious beings.

(33rd) The discovery of Join-up inspired a new approach to manager training. It highlighted the importance of recognizing individual value and promoting collaboration, contrasting with the coercive learning typical of traditional methods.

(34th) The effectiveness of intelligent training lies in viewing the group as a team, where there is no conflict for authority, but rather a mutual acknowledgment of value and responsibility. For this reason, the animal is also seen as deserving rewards for completing tasks and achieving success.

(35th) The movie *Monsters, Inc.* illustrates this dynamic of replacing coercion with motivation, showing that motivation is an extremely powerful resource. When absent, it can turn spirits into suffering or counter-motivation.

(36th) It is revealing to observe that perhaps most of the population still does not recognize the need for dignified treatment of human beings. For instance, some police officers do not respond to women's calls for help under the Maria da Penha[413] Law and routinely beat people unnecessarily during public searches or arrests.

(37th) The state of Brazilian prisons, many of which have conditions worse than animal cages—being boxes where sunlight barely enters—is a sad indicator of our cultural backwardness. I long for a future in which human beings can at least have the right to be like animals in ways that harm no one.

(38th) The lack of compassion seems to be at the root of our problems because we are animals too. Therefore, when humans stray from themselves, they need the example of what exists in animal life to find their way back. Incidentally, gentle training is not a new concept. The entire foundation of Monty Roberts' method can already be found in the Bible, in the way sheep are to be treated, but it seems Christians have yet to notice this.

(39th) The relationship between a shepherd and sheep is one of mutual recognition and trust because they share common interests. Sheep are excellent examples, as they will not accept any training other than gentle training.

(40th) The act of destroying someone else's worth in their participation in our story, in order to take credit for their merits, reflects a severe lack of morality, especially harming the most vulnerable. It is like inferior judo, aimed solely at inflicting harm, and one day we come to understand this. Below is a small quote from the first version of the book:

> **01/01/2016 – 10:07 a.m. And my father asked me what I wanted to be when I grew up… and then I answered: "Free! Free to be whatever I want…"**
> **Hearing this, he was shocked… poor man! And he struggled to dissuade me because I didn't know what I was talking about! Poor man…!**

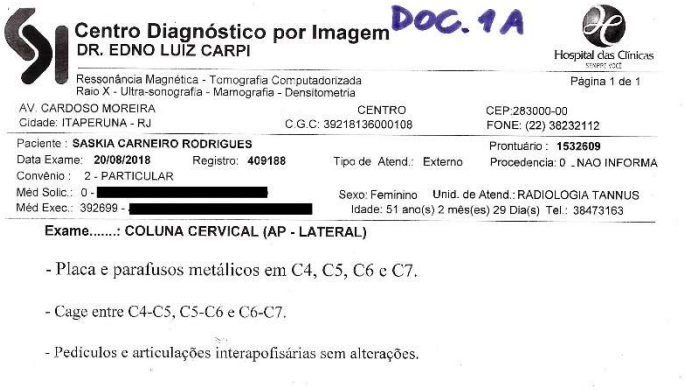
[413] Law 11.340/2006. Available at: http://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/lei/l11340.htm.


The Ideologies of Separation:
The Prism of Power
An analysis of how the "system" fractures human unity to dominate us.
L G B T Q I A +
G T Q
CAPITALISMO
SISTEM

Images X

Below is an image from the author's archive depicting problems of bone deformity. Here, we argue that this deformity was a work-related accident, a consequence of postural statism associated with the repetitive movement of looking at the computer screen and keyboard, mainly due to limited space. Postural statism is a cause of bone deformities and diseases that receives virtually no public recognition. The seriousness of this condition becomes evident when we note that, prior to surgery, the author faced the risk of spinal cord interruption and paralysis from the neck down.





Centro Diagnóstico por Imagem DOC. 1A
DR. EDNO LUIZ CARPI
Hospital das Clínicas
Ressonância Magnética - Tomografia Computadorizada
Raio X - Ultra-sonografia - Mamografia - Densitometria
Página 1 de 1
AV. CARDOSO MOREIRA — CENTRO — CEP:283000-00
Cidade: ITAPERUNA - RJ — C.G.C: 39218136000108 — FONE: (22) 38232112
Paciente : SASKIA CARNEIRO RODRIGUES — Prontuário : 1532609
Data Exame: 20/08/2018 — Registro: 409188 — Tipo de Atend.: Externo — Procedencia: 0 _NAO INFORMA
Convênio : 2 - PARTICULAR
Méd Solic.: 0 - [redacted]
Méd Exec.: 392699 - [redacted] — Sexo: Feminino — Unid. de Atend.: RADIOLOGIA TANNUS
Idade: 51 ano(s) 2 mês(es) 29 Dia(s) — Tel.: 38473163

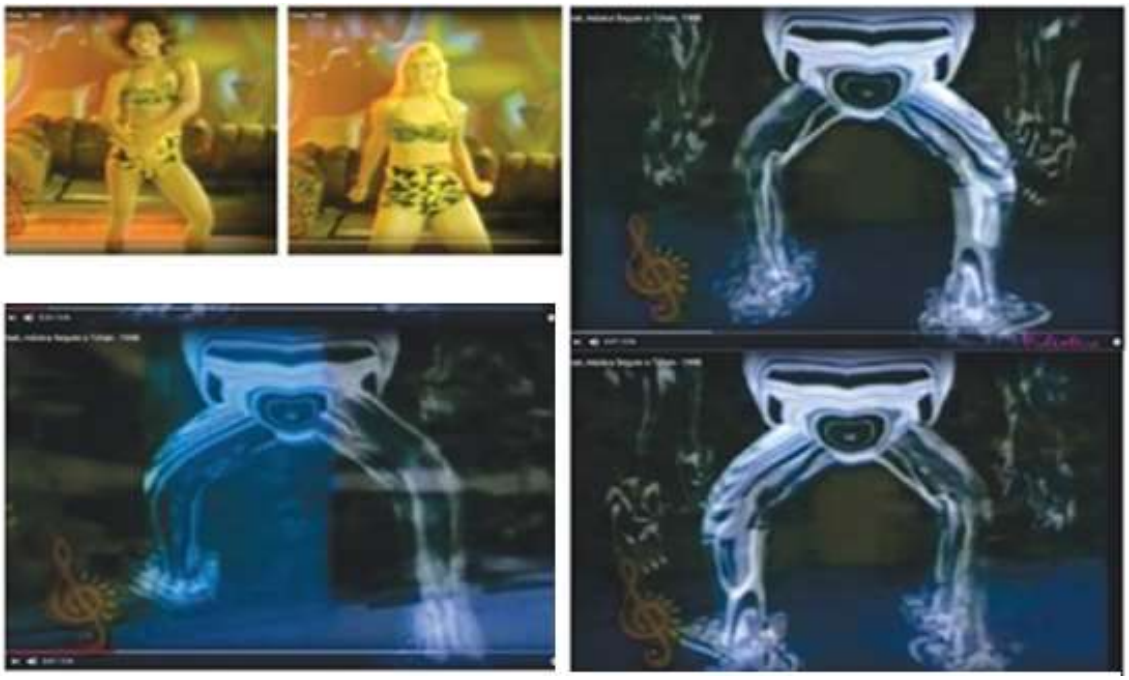
Exame.....: COLUNA CERVICAL (AP - LATERAL)

- Placa e parafusos metálicos em C4, C5, C6 e C7.

- Cage entre C4-C5, C5-C6 e C6-C7.

- Pedículos e articulações interapofisárias sem alterações.

Below are images captured from a video of the group É o Tchan during the performance of the song Segura o Tchan in 1990, containing subliminal imagery aimed at excitation. In the X-ray-style representation of the dancers, highlights were added to indicate the depth of their vaginas. Images collected from the internet.



The six panels that follow are from the inauguration ceremony of the Gotthard Tunnel on June 1, 2016. During this ceremony, a kind of summary of the ideological implantations carried out worldwide by imperialist forces

was presented. In the first images, we see scenes representing enslavement through labor, torture, and social terrorism. In one scene, a railcar moves along the tracks with a worker striking chains as if acting as a supervisor. The characters with oversized heads represent governments, and the one depicted in these images would be the beast. The representation suggests that this character is the ruler of the tortures carried out through labor. Images taken from a video available at: https://www.youtube.com/watch?v=CWoxalvETqE&t=104s













In the central image on the left, we see the figure of the "controller," who is hermaphroditic like the character Baphomet, the beast most commonly used by Freemasons. Here, we interpret this figure as representing imperialist control induced through the implantation of terror, such as the military coups in Latin American countries.

In the central image on the right, we see the representation of premature sexualization. The performers portray adolescents. In the performance, they throw talcum powder onto their bodies to represent the emanation of libido.
The two lower panels represent the implantation of social struggles based on sexual differences and the establishment of generalized eroticization.

CHAPTER XI – THE PSYCHOLOGY OF ADOLESCENCE

(1st) When I was a child, I was hyperactive — and today I understand that this had a lot to do with my parents' lack of attention. Poor things! Always so stressed by their problems! But children instinctively feel this lack of attention as a lack of love, and they become overly active just to produce adrenaline — the body's natural drug. I say this because, according to transactional analysis, every form of drug abuse comes from a lack of love. Because of that, my teenage years ended up bringing pretty much every issue that age is known for. Still, I laugh a lot when I remember some of those moments — and I hold that phase of life with real affection.

(2nd) Stressed parents often become indifferent or even disrespectful toward the physical and emotional changes their kids are going through. Or sometimes they demand sudden changes from their teens that they can't handle without harm — like cutting out sports, for example. This creates roadblocks on the path to healthy and responsible maturity.

(3rd) I just wanted to move. But to society — and even to my own family — that made me look rebellious, selfish, and even aggressive. They tried to hold me back, to freeze my movements, and to fit me into a mold. They wanted me to play a role, carry a title, live out a social script. Basically, they wanted a mirror-person — someone who reflected their expectations, not my own truth. Meanwhile, I was trying to figure out who I really was and where all that sudden pressure came from, because I didn't even want to grow up.

(4th) In the end, even with my family trying to hold me back, the control was so strong that it pushed me out of the house. The lack of movement combined with the lack of open conversations about my sexuality led me to suffering and to seek refuge in cigarettes, alcohol, and tranquilizers.

(5th) Teenage years are the beginning of the journey into adulthood — it's the stage when self-identity becomes essential. In this phase of life, emotional and spiritual intelligence need to grow alongside logical thinking. That's because, in short, we need to learn how to relate better and react better in our relationships with others. Society teaches us logic, but who's skilled enough to teach us the most important part? When these aspects develop in harmony, they shape whole adults and wise elders — with peace, love, and goodwill as the foundation for a fulfilling life.

(6th) Adolescence usually happens between the ages of 12 and 22. It's a time of deep self-reflection and intense social evaluation — and depending on how it's handled, it can either strengthen or harm a person.

(7th) In adolescence, every gesture and movement starts being interpreted — something that wasn't a problem during childhood. The changes in the body feel like a change in language, with body language replacing all the words that are missing from our understanding. This can make teens shut down, because they feel out of sync with their new body, surprised by spontaneous things like menstruation or involuntary erections. That's why shyness is such a common problem at this stage. Many people grow older but still remain stuck in emotional childhood.

(8th) In theory, this is when a person becomes more self-aware. Teenagers begin questioning the rules that guide their parents' behavior and start developing their own—building their personal framework for life. In this process, they may choose to adjust and refine these rules or simply adopt the same ones their parents followed.

(9th) The most devoted parents treat their kids like true partners in life. They share everything — they say, "our house, our car," — understanding that a lack of resources can create insecurity. But often face the challenge of their children showing little concern for maintaining these things, arguing that they don't truly own them. This situation highlights the complexity of shared responsibility and value formation.

(10th) On the other hand, some parents go with the old line: "As long as you're under my roof…" — taking on authoritarian or imbalanced attitudes, swinging between exploitation and excessive permissiveness. They drift away from true guidance and mutual respect.

(11th) As a result, while many kids refuse to help care for the family's belongings — even in the simplest tasks — some parents do teach their children to work, but not for their independence. It's for their own benefit, for control. Both attitudes feed into the same toxic idea: ownership over another person. It's a mindset fueled by a system that promotes poor parenting and teaches parents to be like a servant — all leading toward a kind of mutual slavery.

(12th) The tensions that rise from this kind of dehumanized family dynamic eventually become unbearable. No one should live only to serve — everyone has the right to live their own life. Being reduced to a servant-like existence is a denial of self-ownership. And when we feel like someone else owns us, we start to see everyone — even ourselves — as a burden. That mindset pulls us away from self-care and from truly claiming our own lives. In some cases, people start breaking rules just to feel alive again.

(13th) The system's controllers try to prevent people from becoming psychologically whole, but they focus especially on adolescents—because that could change the world. Stability achieved in adolescence can last a lifetime, challenging the system's control by weakening its influence.

(14th) The media — acting as an arm of the system — keeps spreading denial-based messages that feed psychological instability in young people. They push tyrannical behaviors under the false promise of personal stability.

(15th) The pursuit of social acceptance, intensified by a culture of exclusion and competition, drives an obsession with consumerism as a false solution.

(16th) Commercials push product lines in a way that suggests they're essential to being accepted. That's why dominationists see adolescence as the prime time to enslave a human being — they hook teenagers into multiple forms of consumption, forcing them to need money. This strategy helps tighten control in both family and work environments by reinforcing authoritarian relationships.

(17th) Adolescence is a season of intense self-definition — a search for identity. And the system uses that moment to inject individualist ideologies that, ironically, end up promoting sameness — the generalization — instead of true individuality. The personality, still under construction, feels kind of "loose" during this phase — open to movement, to change. That process continues until the teenager finds something to "hold onto" — a definition of who they are.

(18th) This is also a phase that demands special care when it comes to balancing rights and responsibilities. It's a crucial time for reflecting on those boundaries. Teenagers need to understand that their rights end where someone else's begin — and that responsibilities naturally come hand in hand with rights.

(19th) Moreover, teenagers must be made aware that they will have the right to freedom as long as they do not misuse it—just as it applies to rights in general. This follows the principle of legality: an individual can do anything as long as it is not prohibited by law[414].

(20th) Tyranny is born from the selfish belief that rights can exist without responsibilities. It's a result of poor education — the kind that blocks maturity. A teenager who only sees their own rights is still thinking like a child. That's why we need an education that teaches the balance between rights and duties — that's what helps form a mature human being.

(21st) Instinctively, we all long to hold on to the sense of safety we once felt in the womb. When life unfolds in a healthy way, that feeling is carried forward through the safety net of familial love — a kind of emotional shelter built through our connections with those closest to us.

(22nd) That sense of safety shows up in the little things — like when a parent steps in to keep their child from falling. It's in those moments that the family bond grows stronger, reinforcing a sense of belonging. But that connection can be weakened by conflict, especially during adolescence.

(23rd) In the teenage years, the brain reaches full development, with creativity and procreation taking center stage. That's why periods of depression are common in this phase. And as reproduction becomes a more active function of the body, it naturally takes on greater importance. That's why it's essential for young people to learn about this sacred energy — so it isn't misused or misunderstood.

(24th) Motivated by love — and sometimes by rivalry — adolescents often aspire to surpass their parents. That's a healthy desire, unless it gets misdirected. But immature or prideful parents may take offense. On the flip side, ego-driven teens can fall into the trap of nonstop criticism — tearing down everything around them and belittling their parents without offering help or proving they can actually do better.

(25th) In their idealism, teenagers tend to create an image of perfection that blocks them from seeing the world as it truly is. They treat every flaw like it's some rare, shocking failure — and that leads to frustration. But the truth is: everyone is imperfect. We were made that way, because we're meant to grow. And it's only through practice that we find out whether those flaws are really meaningful or just part of being human.

(26th) Teens who only criticize often miss the many real obstacles that keep their parents from doing better. Instead of judging, it's better to study those obstacles and act — to test their own ideas in the real world. If they don't, they might be crushed by the same challenges they once ignored. The best path forward is cooperation — when the older generation and the younger work together instead of attacking each other. Young people need to understand that turning plans into reality depends on

414 *Federal Constitution of Brazil,* Article 5, Section II — "No one shall be obliged to do or refrain from doing something except by virtue of law." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm

walking the right paths. Without that, most efforts fall into frustration, and goals slip out of reach.

(27th) Adolescence is also a moment for parents to take a long look at themselves — to reflect on their own behaviors and lead by example. Some people say that being friends with your parents doesn't really count — like it's something trivial. But in truth, that friendship is one of the most important human bonds we can have. When it's missing, it creates pain and insecurity. To overcome that, teens need to understand: it's not always bad intention. Often, it's just culture — passed down and unexamined.

(28th) Power struggles only make family relationships harder. And they often lead young people to rebel — especially against their mothers, who are often their only real support. Yes, parents are imperfect. But most of them do not want to harm their children. That's why "honor your father and mother" is a commandment. And that respect doesn't cancel out the need for protection — laws like the "Menino Bernardo Law"[415] exist to guard against abuse. If a young person suffers violence, they absolutely must act to stop it. But it's also important to work through the pain emotionally — and, when possible, to forgive.

(29th) Losing your soul is losing your sense of self. People who give in to the logic of domination lose their essence. Disobeying the second Christian commandment — especially when it comes to respecting one's mother — leads to a loss of moral grounding. It dehumanizes.

(30th) When parents become overly controlling, they stop being allies and turn into enemies — creating deep psychological conflict. All of human history before us feels like a kind of hell when we look at how broken relationships have been. And the sad truth is, that pattern still exists — because we're still chasing and still turning against one another.

(31st) In ancient rituals, virgin youth were sacrificed to cleanse the guilt of the community. And even today, society — in silent agreement — still tends to condemn someone in order to avoid condemning itself. That's what happened to Jesus[416]. The dominationist mindset justifies its actions by blaming the victim. It flips reality upside down. That's why adolescents are often condemned for their sexuality — when, in truth, it's the social ego that's infected with sexual obsessions, projecting its shame onto the young.

(32nd) Jealousy — a mix of competition and lack of affection — should be discouraged from early childhood, especially within the family. Born out of vanity, it reduces the person being envied to a lower status — treating them more like property than as an autonomous human being. The jealous person believes they have the right to be angry and to control — but all of it is just vanity, covered up by a false sense of superiority.

(33rd) The dominationist system can't openly admit that it's working to break families apart — so it does it hypocritically, generating conflict to weaken human bonds from the inside. When the family collapses, social separation follows. People become emotionally orphaned — cut off from their relatives, and more dependent on the system. That dependence makes them both more tyrannical *and* easier to

[415] Law 13.010/2014 — Available at: https://www.planalto.gov.br/ccivil_03/_ato2011-2014/2014/lei/l13010.htm

[416] BIBLE, *John* 11:50 — "You do not realize that it is better for you that one man die for the people than that the whole nation perish."

control. But even if it evolves and reshapes, the family will never truly disappear — it's the original foundation of all society.

(34th) In the past, parents reinforced their authority by not being friends with their children. That belief created deep emotional distance in relationships. It was reinforced by formal language — parents were often addressed as "sir" and "ma'am,", while children were given dismissive or even degrading nicknames, all within a cold and rigid way of speaking.

(35th) Even though family is a sacred institution, it's crucial to recognize and fix its flaws — otherwise, it can't truly fulfill its purpose. The truth sets us free. That phrase is deeply right, but, ironically, it also points to ignorance — because it's lies that enslave us, and most human problems come from them. Society acts like lying is just a normal part of life. That creates the perfect setting for madness — especially for young people, who are just starting to enter social life. That's why we must take a stand against the lies that strip the family of its divine nature.

(36th) Adolescence is the stage when a person is first introduced to the "codes of silence" — the institutionalized lies of the social ego. A person can choose not to submit to these codes, but they won't be able to break them — because there's no one to talk to about them. And if they do speak out, they risk being excluded. All these walls make it incredibly hard to develop clear thinking about this issue.

(37th) In the "family myth"[417], people fail to recognize their own identities because their sense of self is tied to their role within the family. They value or devalue each other based on these roles. This is harmful even for those in privileged positions, because, as individuals, we are much more than our family roles. This dynamic fuels sibling rivalry and destroys true brotherhood.

(38th) At the same time, if people follow social norms, staying married becomes difficult because a flawed model of family suppresses the right one. "The people in the dining room," as sung by Rita Lee in "*Panis et Circenses*"[418], perfectly illustrate the idea of family as nothing more than a ritual, shaped by the "family myth." People gather for rituals, like dinners, without any deeper feelings, because they are not a group of friends. The song describes a total emptiness of emotion, showing that this group cannot truly be called a family, just "people in the dining room." It is impossible to achieve good results by bringing together enemies, as suggested by this traditional family model.

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[417] *Family myth* — refers to a false construction of the family as perfect or neutral, used to control its members by suppressing their personalities based on a supposed moral authority, assigning them fixed roles within the family structure.

[418] *Panis et Circenses* (Os Mutantes – Rita Lee) — "I wanted to sing / My song illuminated by the sun / I released the sails to the masts in the air / I released the tigers and lions in the backyards / But the people in the dining room / Are busy being born and dying / I had made / A dagger of pure shining steel / To kill my love and I killed him / At five o'clock on Central Avenue / But the people in the dining room / Are busy being born and dying / I had planted / Dream leaves in the manor's garden / The leaves know how to seek the sun / And the roots seek, seek / But the people in the dining room / These people in the dining room / Are the people in the dining room / But the people in the dining room / Are busy being born and dying."

(39th) We can see how serious poor family formation can be in the question the apostles once asked Jesus about a man born blind — clearly, this was something they had wondered about often[419]. The Jews believed that the sins of the parents were repaid by their children. But the truth is more complex: the responsibility of parents is powerful. Illnesses — whether physical or emotional — don't always reflect our own actions, but very often they reflect the actions of our parents. Not as divine punishment, but as a natural consequence of their mistakes.

(40th) True Christianity seeks to dissolve hostilities, standing against family-based tyranny. This kind of tyranny weakens family members emotionally, fostering dependence and exploitation rather than mutual support.

(41st) Today, jealousy and competition are widely accepted inside families — mainly because people confuse them with passion and love. But that's a serious mistake. When siblings are locked in constant competition, it damages their friendship. And when parents or partners become possessive, it leads to psychological collapse — usually through a web of lies. These lies are the real root of the neuroses described in Freud's "family romance"[420]. Once the collective mind of the family becomes neurotic, that dysfunction starts to spread to every member.

(42nd) The problems caused by the "family romance" are not always due to a lack of love but often to love that lacks guidance—one that fails to prevent primitive behaviors like jealousy. Seeking a healthy family model can heal psychologically damaged families. A healthy family is one that is primarily guided by love, where its members fulfill their responsibilities and respect each other's rights. That's why it offers equal opportunities and treats all members with respect.

(43rd) When we talk about teenagers, we must focus heavily on the family, as it plays a crucial role in their final stage of development into adulthood. Family members must learn to better tolerate each other's flaws and to ask for the same tolerance in return. Because only true love can bring a sense of perfection to any family—and any relationship.

(44th) Even in a psychologically healthy family, moments of subordination still occur. Children, in particular, must obey their parents until they reach adulthood, since, in theory, they are not yet fully aware of the risks they face in society. However, this won't be a problem as long as no one has excessive advantages or disadvantages. It will simply be a natural and necessary condition.

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419 BIBLE, *John*, 9:2 — "His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?'.".

420 *Family romance vs. family secret – a psychoanalytic issue* (Review of *Le Roman Familial de Freud* – Gabrielle Rubin, Payot, Paris, 2002, 198 pp) — "The family romance is an unconscious fantasy, part of the child's internal world (*fantasme*, according to Abraham). The family secret is not a fantasy, but rather an objective reality — a historical event in the family that is kept hidden and thus produces effects on the psyche of those unaware of it (*fantôme*, also according to Abraham). The two are interconnected: the existence of a family secret — something unspoken in the family history — encourages the creation of a family romance. The child fills the void with fantasy. Source: *Psychiatry on line*, Volume 22 – November 2017. Editor: Giovanni Torello. Available at: http://www.polbr.med.br/ano03/psi0203.php.

(45th) It is important to discuss human relationships with young people because today's dominationist society is centered on individualism. It pressures people to remain immature so that as many individuals as possible can be kept available for the social hunt—which is not only sexual. Previously, a person was forced to play a role within the neurotic ego of their family; now, they are also forced to play a role within the neurotic ego of society. The issue with roles is that no one should be considered more valuable than another. Yet, the oligarchic system promotes this idea. The only human of greater value is Jesus Christ—everyone else will be driven to madness if they believe they hold that position.

(46th) In families where there is no real friendship among members, adolescence becomes a collection of small neuroses. At the same time, on a larger scale, we all live within a vast, unstable family—our own backward system. Neuroses are widely generated in our current reality, and teenagers often become their biggest victims. They are forced to take on social roles just to achieve basic recognition. It's almost as if, in order to assume the role of a man or a woman, they must pay a high price through the consumption of status-symbol objects.

(47th) Moreover, even in today's world, it is still common for families to assign certain members to a lower status, giving them an upbringing of servitude so they can serve the others—just like in the story of Cinderella, but without sex distinction. Women are more commonly chosen for this role because female enslavement is silently institutionalized. In these cases, the devalued family member is treated almost like an enemy — someone the others use, without giving anything back.

(48th) The obedience that a teenager had in childhood can become a tool used against them. Because of this, they must find balance—helping their parents without being excessively exploited and staying alert to ill-intentioned people who might take advantage of them. Teenagers must remember that they should never lose their goodwill, as that is what changes the world, but at the same time, they must protect themselves from abuses that would turn them into mere subordinates.

(49th) Ideally, there should be mutual exchange—parents and children serving each other out of love, in full balance and equal measure.

(50th) From another perspective, the system—the exploitative father of the larger social family—devalues and condemns individuals in order to control them psychologically. This process can begin within the family, as some parents and children feel powerful when controlling one another, and devaluation is part of this dynamic.

(51st) The main phrase used to judge teenagers—"Tell me who you walk with, and I'll tell you who you are"—reveals the intent to interrogate, pressure, and control people's social interactions. How? By defining who the other person is—by slandering them.

(52nd) Traditional families focus on policing their daughters' sexuality, but in reality, they police everyone's—pushing their sons and daughters toward extreme behaviors in opposite directions.

(53rd) If young people truly understood the problems caused by having sex too early, they would only do it much later in life—and with someone they love.

(54th) Just to be clear: having sex for the first time doesn't mean someone is obligated to keep doing it — or to start experimenting with different partners. In fact, if the first experience happened by accident, it's better to take a step back. Ideally, a

person should avoid sex altogether for a while — until they gain clarity about what they truly want.

(55th) Many people also feel an excessive need for deep kissing—the first step toward sexual activity—because, beyond the influence of media, they never fully resolved their oral stage of development. That's why I believe that using a bottle until around age nine, for example, shouldn't be frowned upon, as it helps satisfy the need for oral experimentation. This could even reduce the likelihood of smoking later in life, suggesting that certain habits may stem from unmet childhood needs.

(56th) At the same time, protecting a young person's sexuality should be something handled with love by their family. Young people need to understand for themselves that if they awaken their sexuality too early, they may become victims of their own bodies. They might feel the need to have sex out of dependency rather than love. Sexuality should be a shared pleasure, not a dependency. That's why they should avoid self-exploration (masturbation) or engaging in deep kissing carelessly. It's important to say this because we should not repress, but rather educate. Sexual repression turns us into a society that is insane and dysfunctional.

(57th) I would like young people to understand that I am not being puritanical or hypocritical about kissing and masturbation. I could even explain their mechanics. In deep kissing, people press their lips together and touch tongues. In self-exploration, when it involves an external organ, people hold it and move their hands back and forth. When it involves an internal organ, they massage it with their fingers, moving in and out. As a result, arousal intensifies until it reaches orgasm, which is the peak moment. Orgasm is a release of energetic fluids that starts in the sexual organs but spreads throughout the body, creating an overall feeling of pleasure.

(58th) Before making the final revision of this chapter—which has been rewritten many times—I actually thought very differently. I believed that we needed to learn how to extract sexual pleasure from our own bodies so that we wouldn't become dependent on others. The most interesting thing is that, at the beginning of my mission, I had received spiritual guidance that I should not masturbate. But stubbornly, I held onto my perspective, thinking that recommending total celibacy to a young person full of energy would be hypocritical coming from someone in their fifties.

(59th) At the same time, I was providing psychological support to some young people and would tell them that I was trying to help them before they went crazy, because I believed that everyone eventually did. Today I see that sexual energy is sacred, and that's why it shouldn't be used in abusive ways or without love — its main ingredient — or else it leads to madness. Therefore, there was a strong chance that the madness I observed in people had also stemmed from this. However, it's important to note that very few people are mature enough to maintain a stable relationship without making many mistakes first. That's why love should be, at the very least, a committed and respectful love—one that aligns with Christian values—even if we later realize that person was not meant to be in our lives forever.

(60th) Self-exploration should be used only in rare situations. One example is when a person, after becoming sexually active, realizes they have difficulty reaching orgasm and needs to understand their own body better. Another valid situation for

masturbation is when someone sees it as a way to prevent greater harm—such as falling for someone who is already in a relationship or when sexual energy starts interfering with their natural movements. Even in these cases, self-exploration should be done in an elevated way, after a prayer and without using pornography. Additionally, a person should try to do it as infrequently as possible, until their body can naturally process this energy on its own.

(61st) Ideally, when a person cannot use their sexual energy, they should try to sublimate it through love. Love can and should be applied to everything in life—work, art, friendship, family relationships, caring for those in need, and so on. Ideally, love would be the driving force behind every moment of our lives, as everything we truly love can bring us pleasure.

(62nd) Sexuality was designed to drive human beings toward love; otherwise, no creature would move from selfishness to altruism. This is why we only stop searching for someone when we find a perfect union—the true love of our lives, a soulmate. Because beyond physical union, there is also a spiritual connection. However, if we misuse sexuality, we end up in an even greater form of selfishness. The tendency is for the life of someone who does this to become a kind of personal hell because, by acting this way, they experience only sensations, not true feelings. As a result, various forces turn against them because they are violating the supreme commandment—the law of love.

(63rd) In the past, I could only balance my libido when I had true friends and activities where I could channel my love. Later, I began to see Jesus as my partner, and that gave me a definitive form of sexual sublimation. Our greatest need in connecting with others should be love, not sexuality. If we truly love a partner, we marry them, and because of that, we feel an unshakable sense of fidelity. This way, our search and our sexual issues come to an end.

(64th) The most important thing is to teach young people how to handle themselves and their relationships. After all, we are going through a difficult time because relationships have become corrupted. An adulterer is someone who falsifies things to gain advantages. If an adulterer has sex with people other than their partner, that is just one possible example of this definition, as adultery is much more spiritual than physical. But adultery is a form of betrayal that destroys the humanity of relationships, and it often begins with hypocrisy in sexuality.

(65th) In fact, this is also a good opportunity to remind people that partners do not have the right to harm each other because of adultery. This is an important understanding for a teenager to include in their personal code of values. Even if there is adultery in a relationship, emotions like jealousy have no right to take over, because fidelity can be requested, but it cannot be commanded.

(66th) Thus, when a partner is habitually unfaithful, the other person has only two options: either tolerate their misconduct while trying to convince them to change or walk away from the relationship. If they choose to tolerate it, they may actually be violating the second Christian commandment against themselves, especially since, in this case, they would have the right to divorce, as the marriage would be considered false according to the Bible[421].

[421] BIBLE, *Matthew* 19:9 — "I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery."

(67th) However, sometimes a person loves the other so deeply that they feel they can't let go — even after being betrayed. In such cases, the partner's own behavior should be used as a tool to raise awareness of the emptiness in the relationship, helping to cool down the feelings and make the separation less painful.

(68th) It is important to clarify that sexuality is just one example of the dependence that our society promotes. But the worst kind, which young people must fight against, is the lack of autonomy when it comes to food. Everyone should learn to feed themselves independently right after weaning. This is how it should be in a world without slaves.

(69th) Achieving food autonomy would be simple because, from birth, we can practically survive on milk and fruit—showing that these are our true natural foods. Society claims that we need other foods beyond these and honey, even using science to support this belief. However, after the first six months of life, we spend a long time conditioning babies' palates to processed and different foods, such as rice, beans, and meat.

(70th) I try to demonstrate that we do not need other foods through my "milk and honey fast", in which my daily diet consists only of milk and its derivatives, fruits, honey and eggs. However, this is not an extreme food restriction, as I step out of this fast and eat meat, among other things. It encourages self-sufficiency in eating. I believe that God created us naturally free from culinary obligations. If someone wants to introduce this fast within their family, I suggest placing fruit bowls, jars of dried fruit, and cheese on the table so that everyone, regardless of age, can eat whenever they want.

(71st) Ideally, everyone should take care of their own food. Cooking without it being for pleasure is a burden worse than it seems, and people are constantly forced against their will to stay on standby, serving others' mouths.

(72nd) Shared meals, such as lunches, are largely a way to control food distribution. In Brazil, in many places where people have to share a limited amount of food, the person who cooks serves all the plates to ensure that the food is fairly divided among everyone.

(73rd) Even worse, the poorer or more subordinate a person is, the more limited and lower in quality their meals tend to be. Social status is often measured by the food people eat, and the lowering of status is sometimes intentionally driven to ensure they have poor-quality food. This is something that wouldn't happen if fruit trees were planted in large numbers in public spaces. But the capitalist system prevents this and invests in scarcity.

(74th) Capitalism, through consumerist advertising based on the word "new," steals from teenagers the attention they should be giving to learning and to listening to their elders. As a result, they do not absorb wisdom and become more vulnerable. At the same time, their opinions are often dismissed by older generations under the assumption that they lack understanding, limiting their ability to express their thoughts and reasoning.

(75th) On the other hand, young people are going to school increasingly irritated, disrupting their interactions with teachers and peers. At home, many children pretend to be professionals in some field while playing, but in traditional classrooms, they only think about stopping their studies to have fun. The educational potential of television is currently being wasted, even though there are laws that provide for its use in

education. At the very least, it could be used to teach useful information in short segments during commercial breaks, saving hours or even days of explanations and study. However, due to the way this medium has been misused in recent times, I now recommend turning it off entirely.

(76th) Instead of contributing positively, television fuels irritation and rebellion. Once, I refused to give a lecture to teenagers, speaking against vandalism because I understood their anger. The destruction they caused was no greater than the destruction that society inflicted upon them. Today, with greater maturity, I see the countless positive ways in which that energy could be redirected. Art, for example, counters negativity with goodness and transforms opponents through intelligence. We must always focus on adding value positively, not on destroying.

(77th) As a consequence of this frustration, during adolescence, young people tend to resist disciplinary power — especially when they experience "educational" abuse. However, discipline is important; a disciplined person has to worry far less about self-control than someone who is undisciplined. That's why discipline is freedom. It naturally leads to an easier form of self-control, providing the tools that will ultimately set us free. It is a type of conditioning that grants mental relaxation, allowing us to let go of the need for constant control. Discipline is the process of learning how to channel our energy in the most positive way possible.

(78th) But, yes, discipline can irritate — because it restricts spontaneous thoughts and actions. However, if the goal is to channel and refine one's energy for personal benefit, it is not a bad thing. The conditioning that discipline provides allows individuals to perform many actions almost automatically and in a well-structured way, helping them overcome the chemistry of bodily desires that may otherwise be misdirected.

(79th) When someone is disciplined, they can align their chemistry and their movements with the right path — the one their mind knows is best — all while staying organized. But discipline through coercion? That's torture. It flips the script and undoes the good. This is the difference between traditional training and gentle training. A person should see themselves as the main character in their own life — not just an accessory in someone else's story. But real discipline only takes root through awareness and understanding.

(80th) At the same time, education in Brazil is, unfortunately, systemically designed for enslavement. Many dedicated teachers work hard every day to provide real learning— but they're up against a system that's hard to overcome. Public education has reached a point where, in many cases, it's doing more harm than good. A significant number of public schools in Brazil have frequent gaps in students' schedules due to teacher shortages. The internet, for example, could be a fantastic tool for development if it were monitored and integrated into learning by schools and teachers. But most schools simply ban phones, and students end up doing online searches without any direction toward trusted sources.

(81st) Just to be clear — I focus on public schools not because the issues stop there, but because they set the general tone for everything else. In the human world, everything's connected — and eventually, things tend to level out. In some public schools today, it barely feels like there are any laws left protecting kids from verbal abuse. That doesn't teach

respect — it teaches rebellion. And in that environment, young people lose the chance to receive the kind of education they could have had — like they would if they were learning directly from a professional. I'm not promoting child labor — but if a young person works a little, within their capacity and for the sake of learning, that's not necessarily a bad thing. The key is that it should be their choice, within healthy limits, and they should get paid for it.

(82nd) The law forbids young people from skipping school and from working. In other words, with the education system failing, they have no free time to learn on their own and no legal support to help themselves. Worse still, if they do work, their social security rights are ignored and violated. This shouldn't happen because minors' rights don't expire easily. Whether we call it slavery or not, the result should never be punishing the minor. If a minor has been exploited, then the time they worked should count toward their social security, reducing the time they need to contribute later on for social security benefits.

(83rd) The worst part is realizing that, while the government claims to be fighting slavery by preventing young people from working, what it actually does is push them toward it.

(84th) As this era comes to an end, I have noticed that public school textbooks focus more on the concept of imperialism than on our own cultural characteristics. This is essentially replacing our culture with theirs. Moreover, the system forces Brazilian schools to create an identity link between Brazil and Africa to keep reinforcing the idea of slavery as part of our identity in contrast to rich countries.

(85th) Teenagers end up receiving education in a negative way—they learn about wars but not about creating and building. The worst part is how quickly this happens. For a teenager, full childhood was just a year or two ago, but their body starts looking like an adult's, and adults begin treating them as if they already have an adult's life. At this stage, society often fosters conflict between parents and children through sexual pressures and the resistance of the youth, leading them to lie, and, as a result, distancing themselves from their families as positive emotions fade.

(86th) At the same time, since all real problems are spiritual, even a young apprentice is at risk of being enslaved. That's why the best approach is to teach young people how to recognize their situation — protect themselves from abuse, and make decisions when necessary. However, even if they work without financial compensation, a few hours of hands-on learning per day or week could still be beneficial for them.

(87th) If young people learn how to work, that's still better than what's happening now because, in Brazil, they are being steered toward statism. Even cartoon characters set this example. They often don't cooperate with anyone and even seek revenge for having cooperated. In these stories, they anticipate destruction instead of solving problems. They are especially designed around emotions like envy, jealousy, and vanity. This makes teenage relationships even more complicated, considering they are already turbulent at this stage of life.

(88th) It would be important for schools to teach the philosophical definitions of different types of relationships so that teenagers don't fall into the traps the world sets for them. They should at least understand what friendship is, what enmity is, what romantic love is, the legal aspects of marriage, how work relationships should function, how family relationships work, what the rights and duties of a teenager are,

what parental authority means, what slavery is, and even why legal guardians are called " guardians".

(89th) Teenagers should learn concepts such as chastity, promiscuity, sincerity, falsehood, loyalty, infidelity, extravagance, kindness, perseverance, insight, dignity, integrity, character, validation, social unity and division, harmony, among others. These concepts are important because they help us build better relationships. People with a solid conceptual and philosophical foundation are psychologically stronger, less conflicted, and more capable.

(90th) Moreover, teenagers should be made aware that half-truths are lies, that friends without sincerity are not true friends, and that when people lack true friendships, they become sick and more controllable. Therefore, we must strive to be sincere and always have at least one true friend.

(91st) Today, the mental idleness caused by electronic devices in the Information Age is taking up valuable space in young people's minds and disconnecting them from reality. That time should be used to explore things that actually matter. A lot of the free games out there are doing more harm than good. And honestly? Young people need to care about education — especially their own.

(92nd) Practicing scouting—learning how to set up camps, start fires, fish, cook, and other survival skills—would be far better than spending hours in front of a screen. Young people who learn to handle survival situations mature much faster. However, there are many other important things that are not taught to them but should be.

(93rd) Adolescence is a time when young people feel surrounded by fear — especially fear of hunger and the feeling that they can't survive without their parents or guardians. This fear can also lead them into enslavement. But when they realize they can personally fight their own hunger, they become more proactive, and that is much closer to reality.

(94th) Today, food production far exceeds the amount needed to feed the global population, yet food is blocked, stockpiled, and wasted by dominationists. Meanwhile, the wealthy hypocritically say, "Poor this person, poor that person!" and are rewarded by the system simply for their words.

(95th) In fact, it's not just teenagers who fear hunger—it's a widespread fear. In general, people project their fears onto teenagers. Jesus spoke about this fear as something to be confronted[422]. But, as long as we live in systems of hunger, the world will not be a safe place for anyone. Only by truly fighting hunger can people stop fearing it. But in today's world, due to monopolized agricultural production, hunger remains a looming threat for everyone.

(96th) Teenagers can plan for the future, but they must learn to live well—especially in the present. The fear of facing life comes from trying to think about living it all at once. Life can only be faced one day at a time, but with each opportunity, we can create solutions that make our challenges easier. Everything in life should be seen as having a purpose. If we have challenges to face, it's because we need to grow.

[422] BIBLE, Matthew 6:26–29 — "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life ? And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin.Yet I tell you that not even Solomon in all his splendor was dressed like one of these."

However, it is essential to seek solutions that benefit everyone and are long-lasting—if not eternal.

(97th) Young people tend to praise capitalism because they see that having things is good. However, they don't realize that capital exists independently of capitalism. The truth is, there would still be rich and poor people in the world even under a different system — because some people like to work, and others don't; some have family support, and others don't. But there wouldn't have to be misery. If misery exists, it's because this system invests in making people poorer and harming them, just like past systems did. Capitalism teaches that profit is a smart way to live. But the way it holds young people back is an example of how it slows down humanity's progress for the sake of profit. And that's not smart at all.

(98th) In the system we live in, justice is poorly distributed, which is why the rich use tyranny to impose their will and keep humanity's resources for themselves. This mainly affects teenagers, who are still figuring out their own rules for coexistence. And in a system where justice is unfairly distributed—no matter who benefits—everyone is taught one thing: justice isn't for everyone. That's because there are different rules for different people, and when that happens, what's really being taught is injustice and insecurity. That's why even those who persecute others still live in fear — because deep down, they know they could be next.

(99th) Teenagers need to understand that the world is stuck precisely because of the persecutions they face during adolescence They must know that wisdom is what will solve this, and it's up to them to change things with peace and love. They must know that wisdom is what will solve this, and it's up to them to change things with peace and love. But in everything, they need to focus on the scale of justice, not the size of the challenge—because if they don't, they will never act, and action is necessary.

(100th) Our intelligence is enough to solve everything around us, and when we fail to do so, it's a sign that something bigger is pushing us toward growth. It's a more powerful tool than force, and in human society, not relying on physical strength to assert oneself is best for everyone—even for the strongest, as there will always be a time when they are weaker than someone else.

(101st) The "Stage of Fear" is a frightening scenario created by society that keeps people stuck in immaturity. Larger scenarios encompass smaller ones in a chain-like structure. Below is a valuable message, shared via WhatsApp and attributed to Pope Francis, offering advice on this topic.

> Homily from 12/22/2015
>
> You may have flaws, feel anxious, and sometimes get irritated, but never forget that
> your life is the greatest enterprise in the world.
> Only you can prevent it from declining.
> Many people appreciate you, admire you, and love you.
> I want you to remember that happiness is not about having a sky without storms,
> a road without obstacles, work without exhaustion,
> or relationships without disappointments.
> Happiness is finding strength in forgiveness, hope in struggles,
> security on the "Stage of Fear", and love in times of discord.
> Happiness is not just about enjoying smiles but also reflecting on sadness.
> It's not just about celebrating successes but learning from failures.
> It's not just about feeling happy with applause, but also finding joy
> in anonymity.
> Happiness is recognizing that life is worth living despite all challenges,
> misunderstandings, and difficult times.

Happiness is not a stroke of luck; it's something achieved by those who dare to explore
their own inner world.
Happiness is stopping seeing yourself as a victim and becoming the author of your
own story.
It's crossing deserts on the outside while finding an oasis deep within your soul.
It's thanking God every morning for the miracle of life.
Happiness is not fearing your own emotions.
It's about being able to talk about yourself.
It's having the courage to hear a "no."
It's feeling secure even when receiving unfair criticism.
It's kissing your children, cherishing your parents.
It's sharing poetic moments with friends, even when they hurt you.
Happiness is letting the free, joyful, and simple person within you live.
It's having the maturity to say, "I was wrong".
It's having the courage to say, "I'm sorry".
It's having the sensitivity to say, "I need you".
It's having the ability to say, "I love you".
May your life become a garden of opportunities for happiness...
May you be a lover of joy in spring
and a seeker of wisdom in winter.
And when you make mistakes, may you start over.
Because only then will you truly fall in love with life.
You will discover that happiness is not about having a perfect life.
It's about using tears to nurture tolerance.
Using losses to develop patience.
Using mistakes to carve serenity.
Using pain to refine pleasure.
Using obstacles to open windows of wisdom.
Never give up. Never turn your back on those who love you.
Never give up on happiness—because life is an incredible journey.

(102nd) Teenagers must learn to protect themselves from this system that distorts rights and recognize the various Stages of Fear — social terrorism. The web of distortions flips the web of protection upside down. Instead of shielding us, it's thrown over us like a trap—to make us fall, to limit our movements, to strip away our rights. The web shouldn't be removed, but it must be used correctly.

(103rd) Children's stories reveal a lot about the troubled relationship between teenagers and the dominatonist society. *Sleeping Beauty*, for example, seems like a metaphor for how to shield a teenage girl from social pressures—by isolating her before and after she loses her virginity.

(104th) In the story, the young girl is protected by fairies and kept away from the machista society. When she is about to enter social life, she pricks her finger on a spindle, symbolizing the loss of virginity. She then falls into a deep sleep, representing her social death due to slander, suggesting isolation as a way to avoid a life marked by dishonor. In the end, the solution comes through true love—a chosen prince, with whom she would marry.

(105th) Young women's social isolation has been seen as a way to escape social pressure and defamation. However, the real solution would be to prevent machista aggression, which should have no place in our society.

(106th) Young people, in general, need to learn to break free from the masculine and feminine stereotypes that society imposes. These are just flawed masks that no one truly fits into. In fact, if someone fits in perfectly, they end up looking artificial, like a puppet. And this has negative consequences, as it hinders personal growth.

(107th) In the 1970s, under the influence of hippie fashion, clothing became less gender-divisive, with fewer differences between men's and women's styles. This contributed to significant social progress, making social dynamics simpler and reducing conflicts. In Brazil, this was a golden era for music, reflecting an improvement in social relationships.

(108th) My ability to analyze domination comes from the fact that, back then, these issues were widely discussed by preteens and teenagers. Currently, the system has weakened their ability to think critically by promoting generalized debates about social differences, leading them to discuss social roles but not theater. As a result, they end up thinking according to the role assigned to them—the way society sees them—rather than as their true selves.

(109th) Society destabilizes people, allowing bullying and hypocritically supporting oppressors. Gay men and women, for example, often receive messages suggesting they should adopt traits of the opposite sex unnecessarily, which hides their true personalities.

(110th) These breakdowns happen on a large scale because people, without realizing it, act as agents of the system, creating obstacles for one another. Many adults hold back young people's growth by repeating the same limitations they faced at that age. They internalize these limits and don't let anyone go beyond them. That's why young people should understand that adults can also be immature and deserve the same patience they expect for themselves.

(111th) Teens also have to learn how to deal with generalizations and labeling — which stem from social prejudices and serve as forms of psychological degradation. These practices are so institutionalized that people usually don't even recognize others unless they fit a certain standard.

(112th) Through generalization, the individual is not seen. The system uses this as a way to apply the *gaze of death*[423]—a gaze of denial. As a result, people are discouraged from being the protagonists of their own stories because their merit is not recognized. That's why the system hands out meaningless rewards for trivial reasons—to actually highlight failure. For example, in Brazil, many students receive awards just for advancing to the next grade in the continuous progression system, where there is no failing.

(113th) Positive awards are like those given in fair exams. However, in Brazil, exams today are rarely fair because they are designed to create a network of insiders. This way, merit is continuously overlooked. The system tries to prevent people from

[423] The *gaze of death* — for us, specifically refers to the situation in which an individual is psychologically socially isolated, usually through the disapproving gaze of other members of their society, though it may also occur through other gestures of rejection. This is a situation that can lead to intense psychological instability.

standing out because it only promotes those it places in power. This affects us psychologically because we are like words—we need to have a clear, distinct meaning in order to feel like we exist.

(114th) By logic, what is general is not individual, so it doesn't describe us. However, the human need to see oneself as a person leads people to follow the idea of fitting into what is considered "general" in order to be accepted and recognized. This is how human beings are pushed into generalizations, which include individualist movements such as machismo. People try to be a "man" like other men or a "woman" like other women, which is very beneficial to those who seek domination in all forms.

(115th) Imitating roles is an attempt at social inclusion, but many times, this inclusion ends up meaning joining groups that exclude others—the "bad" ones. And unfortunately, being in these groups doesn't guarantee the promised advantages. More often than not, it leads to exploitation, especially for those who join without real protection.

(116th) Labeling, in turn, is designed to strip individuals of value. It's hard not to feel small when even your best isn't enough — because the verdict against you has already been decided.

(117th) As an example of labeling, I'll mention an experience that was shared with me, in which children of various ages took part. Analysts asked them to run "as if they were little girls". A diverse group of boys and girls of different ages was tested, and they all ran in a mocking, awkward, and clumsy way—even the little girls themselves. But when the little girls were asked to run as themselves, they ran in their own natural way, completely different from before.

(118th) The "little girls" stereotype refers to an abstract idea, one that even I didn't identify with when I was young. Back then, we used to bully our brothers and cousins—both boys and girls—by calling them "sissies" when they couldn't do something or lost a competition. At the same time, I often felt compelled to lose to boys in competitions so I wouldn't humiliate them because, whenever they lost to me, they seemed completely shaken.

(119th) The "gaze of death" that comes from generalizations and labels works unconsciously to socially banish an individual, creating immense psychological pressure, especially for teenagers. This gaze is the opposite of social validation—it represents social invalidation. If validation means granting existence, invalidation means making someone's existence seem inconsistent. It's like killing someone with a look. Consider what Carl Gustav Jung says in *Man and His Symbols*:

> [Human consciousness] is fragile, subject to specific dangers, and easily damaged. As anthropologists have observed, one of the most common mental afflictions among primitive peoples is what they call 'loss of soul'—which, as the name suggests, means a rupture (or, more technically, a dissociation) of consciousness." (2002, p. 24)

(120th) The "loss of the soul" can be a consequence of the gaze of death — like in ancient times, when a tribe would collectively stop looking at or speaking to a person. It was a kind of spiritual exile, treating someone as if they were already dead. After that, the person could fall into a deep dissociative state — sometimes leading

to suicide. Under social pressure, people activate ego defense mechanisms that end up turning against themselves in an attempt to stop the oppression and suffering.

(121st) This process is directly tied to the loss of identity. The way others see us helps define us. And that identity, shaped by those definitions, becomes our personal code. And that's why it becomes so difficult to put an end to this process.

(122nd) The gaze of death shows up in things like anti-feminism, which is everywhere in our society, and learning to move past it is really important. Even in the Catholic Church, nuns are treated as less important than priests. For instance, nuns are not allowed to celebrate Mass, nor do they have access to the benefits that come with this role, such as direct control over church donations, a private house, a car, a cellphone, and other resources. Additionally, even the Mother Superior in a convent is subordinate to a priest.

(123rd) At the same time, the Church remains silent about TV campaigns that, indirectly through pornography, express hatred toward women by reducing them to sexual objects. In broadcasting, cameras often exaggerate their focus on women's sexualized body parts. Many comedy shows create characters who are sex addicts and disrespect women. This harms everyone's psychological well-being, but especially that of teenagers, who are the primary targets of this oppression.

(124th) As a result, many men mimic the intrusive gazes and the disrespect shown by sex-obsessed characters — and pass those behaviors on to their sons. In everyday life, women are constantly harassed on the streets — street bullying that stems from these same patterns.

(125th) Sadly, Christian religions have helped feed this illusion — giving long speeches about how women need to cover themselves and warning they'll go to hell if they don't. But Jesus — the true leader of Christianity — taught that the sin is in the act of looking[424]. Women often model this wisdom: they usually look away when men scratch or adjust their genitals in public. Choosing not to look is a simple solution — one that men and society deliberately ignore. I hope one day, everyone learns from that.

(126th) Given all this, we can clearly see that the system promotes the invasion of women's rights. It even shows up in how dishonest characters — like thieves or drifters — are turned into romantic leads. Take, for example, stories like *Aladdin*[425] and *Lady and the Tramp*[426]. In both, the female characters are honest — which, if translated into real life, would probably make them victims of those men, not their partners.

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[424] BIBLE, *Matthew*, 5:28 – "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart."

[425] *Aladdin* is a 1992 US animated musical fantasy adventure film produced by Walt Disney Feature Animation and released by Walt Disney Pictures. Directed by John Musker and Ron Clements, it is based on the traditional Arabic folk tale *Aladdin and the Magic Lamp*, from *One Thousand and One Nights*. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Aladdin_(filme_de_1992).

[426] *Lady and the Tramp* — is a 1955 US animated musical film produced by Walt Disney and released by Buena Vista Distribution. It is based on a short story published in the US magazine *Cosmopolitan* titled *Happy Dan, The Cynical Dog*, by Ward Greene. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/A_Dama_e_o_Vagabundo

(127th) Aggression is also constantly promoted by television — which gives huge visibility to crime. Even heroes reflect violence, as if there were no solution other than the law of the strongest. Meanwhile, many funk MCs[427] have become celebrities — often mimicking the criminal stereotype. As a result, many young people have started dreaming of becoming criminals themselves — or of having romantic relationships with them.

(128th) Discrimination based on how someone walks is another issue — one that's especially common during adolescence. This becomes a serious problem because, for teenagers, their way of walking is closely tied to their sense of identity. They see their walk as something that defines them. Inhibiting someone's way of walking, as the system does indirectly, may seem like just a way to limit people. However, if a teenager's natural body language is suppressed during this stage of life, it can lead to a falsification of their true self.

(129th) The most worrying part is that our personality adapts to the group we live in — at least until we reach enough maturity to see the truth for ourselves. Suppressing natural movement can lead young people to develop artificial reactions — and over time, they might start redefining themselves based on those reactions. At the same time, if others misjudge them based on this, they might begin to conform to how they are perceived. Other people act as mirrors, not only reflecting us but also shaping us, if we are not careful.

(130th) The handlers of our cultural mind clearly have a deep understanding of human psychology — because they manipulate us from within our own inner code. Much of the management of our lives not only *can* but *should be* entrusted to the unconscious. Walking, for instance, has to remain automatic, so that our minds don't get overloaded. When that balance is disturbed, the consequences can be serious — affecting many other mental functions. That's why social controllers try to interfere with this automation — by turning attention toward the "sway" of someone's walk, making it a source of shame or ridicule.

(131st) It's common, for example, for people who are feeling nervous to go out and walk nonstop. This is a kind of divine wisdom, because when they do that, they're actually reconnecting with themselves. The automatic way we walk is similar to the kind of focus we need to read written language, so walking can help us understand ourselves better.

(132nd) For those who feel insecure about the way they walk, practicing "technical walks," such as a soldier's march or a runway walk, can help. Using a phone while walking can also facilitate the automation of this process. This removes some of the burden from the voluntary and conscious part of the brain, since walking—though it may not seem like it—is actually a complex action.

(133rd) When I was eighteen, I went through a psychological disorder that would've turned me into someone completely different from the person I truly am — and that caused deep confusion within me.

(134th) What happened was that I started, unconsciously, to reproduce the personality of a "social doll" [428]. But those traits weren't mine. I would never mature if I let that false persona take over — because I'd always be chasing social approval

[427] *MC* — is an abbreviation for master of ceremonies. It refers primarily to the hosts of funk parties, who manage the list of songs to be played.
[428] A *social doll* would be a person who reproduces the feminine stereotype imposed by society.

that would never come. I created a kind of chemical camouflage to escape persecution and to gain people's complicity.

(135th) Luckily, I was studying Adolescent Psychology at the time — and with my professor's help, I realized I had triggered my ego's defense mechanisms during an identity crisis.

(136th) While walking, I kept my hips stiff, my movements were robotically articulated, and my voice was nasal and overly feminine, resembling either extremely feminine women or homosexual men. The drastic behavioral change, which was far removed from my previous personality, showed me that this was an artificial process.

(137th) This process is directly linked to the formation of inner demons. When we lack friendship, our tendency is to anticipate the worst because we believe we need to be prepared for it. In a way, it's as if we activated "antibodies" to defend ourselves, but since we are the weaker side, it becomes easier to confront ourselves rather than address the actual problem in order to achieve social stability. The body prioritizes social stability because it perceives imbalance as a potential threat to survival. We see psychological modification as bearable. However, it may not actually be.

(138th) The body's reaction to the gaze of death puts the individual's life at risk. They enter depressive states of self-denial and shut down their constructive mechanisms — moving toward self-destruction. Just like in ancient tribal oppression, those who go through this process often attempt suicide, directly or indirectly. The indirect form often comes through drug abuse — like alcohol, for example.

(139th) The ego defense system aims to create the impression that the individual has been psychologically defeated, as if they were "playing dead." This makes it unlikely for him to come back from that state of madness — but that's a real danger.

(140th) A person transforms into the image others want to see, as if they were a mirage — and in doing so, they dissolve the persecution directed at them. However, this camouflage is usually not intentional; when it happens, the individual denies themselves, which leads to a process that erases the traits of their personality.

(141st) A person's reaction to the gaze of death is explosive and difficult to contain — like a survival instinct triggered by the feeling of invisibility caused by not belonging and lacking friends. The stronger the connection between the individual's identity and that of their group—whether family, workplace, school, or others—the more intense their reaction.

(142nd) The gaze of death is the foundation of the "collective inquisition," similar to what was done to Jesus. It can happen in a small town, for example, where a bad word spreads about someone who then faces widespread public disapproval. In my time, young women who went through these defamation processes were rejected from stable relationships, becoming easy targets for dishonest men to take advantage of them.

(143rd) Many people fail to fulfill themselves because they have a distorted self-concept. As a result, they psychologically hinder younger generations for the same reasons that once affected them, creating a true "domino effect." It's common for older generations to tell younger ones not to do something because of what others might think, for example.

(144th) The habit of imagining the worst creates a pattern of negative thinking, which can block out positive possibilities and prepare a person more for failure than for success. We all need discipline to steer away from negative thoughts. We must be able to see what's right in front of us — and make adjustments so that, whatever the situation, it aligns with the best possible outcome. And that takes positive thinking.

(145th) At the same time, teenagers are often overwhelmed by depression, reflected in extreme discouragement, which can become even worse when combined with shyness. In these moments, they must recognize that this is one of the worst forms of suffering and that they need to break free from it. They must understand that every decision starts with a first action. To walk a kilometer, one must take the first step—which is the hardest—until walking becomes automatic. Even the most passionate speeches begin with a first word.

(146th) During adolescence, many young people start using curse words, seeing them as a form of liberation. When teenagers begin swearing, they often feel as if they are stepping into adulthood, not realizing that these words tend to turn against them. After all, beyond being socially perceived as a sign of promiscuity, they also hinder intelligence and judgment of those who use them.

(147th) While society suppresses the use of swear words, paradoxically, they also serve that same society as tools of oppression. They are excluded from standard vocabular — partly as a way to exclude those who use them from the best social opportunities — yet they are promoted by avant-garde media such as film and music. In fact, if words dress us, then using swear words is like being naked. However, since this exclusion happens without a real discussion, they continue to be used.

(148th) It is important to analyze the use of curse words so that teenagers understand their negative effects. After all, dominationism harms mathematical understanding through implicit assumptions — and curse words have been a tool of evil in this regard. Swear words are bad for everyone, which is very different from selective prohibition.

(149th) Among swear words, blasphemy is one of the most serious sins we can commit, and depending on its severity, it can even lead us to hell[429]. However, not all blasphemy is against the Holy Spirit, nor is every curse word a blasphemy, and not every blasphemy is a curse word.

(150th) Blasphemies are especially harmful because they confuse others about their identity, potentially leading them down a path of unhappiness that takes them to hell. Any word can become a blasphemy through tone or mockery, as it can be used to degrade people or express anger toward them.

(151st) Pejorative expressions related to femininity or male homosexuality, when used in a homophobic way, are examples of blasphemy because they promote degradation and identity loss.

(152nd) The same applies to the label "Maria Sapatão"[430] (in English "Mary Big Shoes"). Before this song, female homosexuality was not as heavily oppressed by society. I want the reader to understand that what is harmful is not homosexuality itself, but rather its degradation through labeling. This is what can cause identity loss and inner conflict.

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[429] BIBLE, Matthew 12:31 — And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.

[430] Excerpt from the song Maria Sapatão (João Roberto Kelly, 1981) – "Maria sapatão, sapatão, sapatão / by day she's Maria / by night she's João.": Avaiable at: https://www.letras.mus.br/marchinhas-de-carnaval/430766/

(153rd) The word "shit," for example, is usually considered a mild curse word. If it is used only for objects or situations, it is not a blasphemy. However, it still harms discernment and reduces intelligence and memory because it is often replaces many other words. This, in turn, makes it harder to recall proper names and understand what things truly are.

(154th) However, when this same curse word is used to insult events, it becomes a blasphemy, as everything that happens is allowed by God—so using it in that way is like insulting God. It also becomes blasphemy when referring to people, as in "He is a shitty professional" or "He is a piece of shit in life." These expressions, in fact, are among the worst blasphemies, as they are blasphemies against the Holy Spirit. I believe that many spirits suffer as if they were mud on the earth, sickened by such words.

(155th) Matthew narrates that, during His incarnation, Jesus once called the Pharisees and Sadducees "serpents" and a "brood of vipers"[431]. And Luke records that Jesus referred to Herod as a fox[432]. Because of this, the reader might think that calling people by the names of animals is not a blasphemy against the Holy Spirit—or that He could say it, but we cannot. However, the answer is simpler than that.

(156th) In neither case was Jesus' comparison derogatory. Regarding the Pharisees and Sadducees, He was referring to their ability to persuade, similar to the serpent in the story of Adam and Eve, which had a human-like intelligence. Because the Jews were influenced by this story, they believed in control, which led them to be two-faced and do evil. In Herod's case, Jesus was referring to his cunning. In both cases, Jesus points out their brilliance, behaving like predators, not their lack of intelligence.

(157th) People often think that insults like "fag," "whore," "chicken," and "monkey" are worse than "pig," for example. But any insult that degrades the human mind is, in fact, a blasphemy against the Holy Spirit. So, a person may say that someone is dirty, as long as it's not said in anger, but not call them a pig. The most honest thing to do is to use the right word without anger.

(158th) Comparisons to animals can cause discomfort and disruption, both for the speaker and the listener, reflecting the complexity of human relationships and the importance of empathy in communication. As humans, we have much, but we also have much to lose.

(159th) Now, when it comes to words, it's also worth noting that — just as excessive revelations of our thoughts can create a kind of psychological nakedness — lies produce a kind of invisibility. It is as if we cease to exist—whether we are the ones telling the lie or others are describing us through it.

(160th) The great human ability is to speak, and even animals understand us if we know how to focus on communicating with them. But our biggest challenge is to go beyond the state of being animals so we can be truly human and treat each other with humanity. We chase each other like animals because we also chase animals themselves. That's why insults often use the names of animals we raise for food and expressions related to killing (hunting).

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[431] BIBLE, *Matthew* 23:33 – "You snakes! You brood of vipers! How will you escape being condemned to hell?"
[432] BIBLE, Luke 13:32 — "He replied, 'Go tell that fox, 'I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.'"

(161st) The difference between the animals we raise for food and the animals we domesticate is that we treat domesticated ones as friends, but not the ones we raise for food. We treat food animals with such little value that it's as if they don't even have life, only taste. Sexual insults also reflect this idea. Because of that, what makes a word blasphemy against the Holy Spirit is the speaker's attitude when saying it. If calling someone by an animal's name is not filled with hate or degradation, then it is not blasphemy against the Holy Spirit.

(162nd) Dominationists run campaigns to destroy people's identities—even entire nations. Because of this, people often fall into an identity crisis they can't escape, which makes them easy to dominate. Socially, this leads to ideological apartheids, which is something women face in anti-feminism. Anti-feminism is pushed through different channels into people's minds, even creating divisions among women themselves.

(163rd) The word "pura" (pure), for example, evolved in Portuguese through mockery into "puta" (whore), which means a woman who fornicates. Today, it can refer to both a promiscuous woman and one who is considered impure simply for having had sex before marriage.

(164th) This insult then leads to "sons of a whore" (or "sons of a bitch"), which seems to be one of the most common insults worldwide. Its synonym, "bastard", originally referred to children born from affairs outside of marriage. This shows a direct attack on mothers, as all negative qualities of a person are thrown onto them. In many cases, we should first understand what wrong someone actually did, but this insult blocks that understanding.

(165th) Ironically, we also can't directly name someone's dishonesty or bad character without legally proving it first—otherwise, we could be sued.

(166th) Meanwhile, heterosexual men get nicknames that praise them for being fornicators, like "stallion", "player", or "macho". It's worth noting that the term "sexual hunt" implies that the "hunted" person does not give consent for sex.

(167th) Because they are lies about our identity, so-called blasphemies against the Holy Spirit cause deep psychological damage. This lie triggers abnormal thoughts because it is, itself, an abnormal thought. And notice that no one would learn these words if they weren't taught. This shows that they have been strongly reinforced.

(168th) Sexual insults approve of the psychological killing of people. "Marylou[433]," for example, is a song that reflects the machista outrage we've described against women. In it, female names are given to farm animals raised for food, making people associate those animals with women.

(169th) The things surrounding this are so absurd that even the verb "to give", which is a very important verb in Portuguese, has been given an obscene meaning—referring to the sexual surrender of women or gay men. Sexuality takes on commercial connotations. But this is a huge loss of language and also a form of social isolation,

[433] Excerpt from the song *Marylou* ("Singles", released in 1985, Roger Rocha Moreira / Maurício Fernando Rodrigues and Edgard Pereira – band Ultraje a Rigor) — "I had a chicken named Marylou / One day I got hungry and I ate Marylou / Marylou, Marylou, had a dumb-looking face / Marylou, Marylou, laid eggs through her cloaca." Source: letras. Available at: https://www.letras.mus.br/ultraje-a-rigor/49191/

since generosity is now seen in a negative light. As a result, erasing this verb primarily promotes division.

(170th) Women are a constant target of combat by dominationists because mothers are the foundation of humanity. Currently, there are enormous forces working to transform the present generation into one that harbors hatred toward mothers. This induction of ideas is carried out through characters who are the mothers of protagonists in children's and young adult stories, and who cause their children embarrassment or put them in bad situations. As a result, they end up being morally condemned by their descendants.

(171st) What gives a foundation to hidden insults are those that society openly makes, which are constantly evolving to prevent any form of defense. This way, people can be publicly offended without the severity of the offense being recognized. Social offenses are not exactly permitted, but they are also not exactly prohibited, so since they remain in the subconscious, they are not debated, yet they contribute to female apartheid.

(172nd) The term "piriguete" for a fornicator woman is an example of an openly made insult that was not recognized as such. It spread rapidly across Brazil around 2015, demonstrating the influence of dominationists through mass media. The diminutive suffix suggests that it refers to a young woman, meaning this term also reinforces pedophilia.

(173rd) Around the same time, just as with the previous term, the verb "pegar" (to "get" or "pick up") was quickly popularized as a euphemism for fornication, stripping sex of morality and emotions, as if the other person were merely an object. Michel Foucault describes that domination operates in this way—it treats humans as if they were bodies without content.

(174th) People forgive sexual insults because they have become accustomed to them, even though they are just as harmful as racial insults. If viewed neutrally, they should also be considered a crime, and no new law would even be needed to classify them as such—equal treatment with other offenses would suffice. However, instead of that happening, the term "piriguete" was even recently included in some dictionaries.

(175th) I would like to clarify, first of all, that I am not saying other sexualities do not have fetishes. However, I must emphasize that all of this begins with the social promotion of heterosexual men's fetishes. In fact, the ideal model of a man described by today's society resembles a psychopath[434], as it excludes emotions. por excluir os sentimentos.

(176th) The sexual impulsiveness of the population is promoted by domination because it has an interest in keeping people separated, and impulsive encounters based solely on sex prevent the formation of true relationships. Meaningless sex brings people together quickly but drives them apart forever, as it creates a deep biological connection without the necessary psychological bond, which is almost synonymous with emotional failure.

(177th) At the same time, many teenagers become psychologically destabilized due to insults that are made in a hidden and isolated manner. For example, someone might whisper in their ear: "Come on, tell the truth, come out of the closet!"[435]. If the person resists, they might insist: "Be honest with yourself, everyone has already noticed!" Faced with this, the individual may feel intimidated and confused, keeping the incident a secret. Troubled by it, they begin to overanalyze what the group might be thinking. Soon after, they

[434] *The Secret Gospel of the Virgin Mary*, by Santiago Martín, p. 63 (adapted translation) — "You know how ridiculous men are, and that we were taught not to cry, not to show weakness, not to ask for forgiveness, and not to forgive either."

[435] *Come out of the closet*, or *come out* — is a modern expression that refers to the act of someone publicly acknowledging their homosexuality.

feel persecuted, as if everyone is lying to them, and this will intimidate them even if the assumption is not true.

(178th) The system currently attempts to create psychological confusion by linking sexuality to identity from an early age in children through the so-called "gender ideology". As we have already discussed, sexuality should not be a concern for children. And teenagers, in particular, must understand that what defines them is not their sexuality but their personality. In this sense, we are all different, but at the same time, we are all equal. Everyone seems to have characteristics of both sexes because the classification of these traits as belonging exclusively to one sex or the other is what is actually false.

(179th) It is worth giving some advice to teenagers: the grammatical class that defines the most important things in the world—such as existence, God, and human beings—is the verb. This is a great commonality between humans and God[436]. We are verbs because this grammatical category represents actions unfolding over time. Human existence is remarkable because it is built over time.

(180th) Maybe someone would say, "Everything develops over time." Yes, but events only truly stand out because there are humans to witness them. Our existence is not just something that simply repeats itself, like everything else on this planet. Time is marked by us, and without us, it leaves no trace. Human existence is the reference point. In Portuguese grammar, only the past participle of verbs changes based on gender, which shows us how small this difference really is.

(181st) The system, on the other hand, tries to keep the population stuck in outdated stages. This is what broadcasting does when it presents stories from the Stone Age or past centuries — which are the most common ones. These stories usually highlight the gap between men's and women's physical strength and show male domination over women. That makes the population adopt primitive behaviors as if they were current.

(182nd) Once, I had to take in a teenage girl who was being abused by her partner because the police wouldn't aswer her[437]. Because of these kinds of stories, both she and the police saw the abuse as normal. The officer who answered the call said that if the police arrested every man in that area who hit their partner, they would have to lock up half the population. But it's also true that the Maria da Penha Law, which protects against such abuse, is sometimes used by manipulative women as a trap against men.

(183rd) Because dominatotionists act against family formation, they promote individualism. This makes inconsistent relationships seem normal. "Hooking up," for example, has become the standard term for these unstable relationships. Teenagers often compete over how many people they have "hooked up" with at events. True Christianity does not accept this emotional distance, where others are seen only as tools for personal pleasure.

(184th) Unstable relationships should only be a stepping stone to stable ones, and if someone realizes that their boyfriend or girlfriend is not a true friend, they shouldn't get married—the best thing to do is to end it. Every relationship must have fraternal love, which is a love of coordination, where both sides see things with understanding rather than as impositions. Having relationships with understanding is essential for

[436] BIBLE, *John* 1:1 — "In the beginning was the Word, and the Word was with God, and the Word was God.".
[437] Image XI.

mental health. If we don't give this to others, sooner or later, we get negative consequences in return.

(185th) At the very least, young people should test their partners to see if they would make good teammates. Marriage is not a business, but the partnership between two people is a strong indicator of whether they are fair—meaning balanced in rights and duties. Without this, good coexistence is impossible. If one partner wants to contribute less or refuses to contribute, they are showing they wouldn't be a good teammate. In that case, it's best not to commit to them.

(186th) I must admit that the advice I give, while ideal, is easier said than done. Psychological obstacles like shyness, impulsiveness, and passion—more common in adolescence—often get in the way of personal relationships and life plans.

(187th) Some people describe shyness in a positive light, but it's actually a problem that needs to be overcome. To do this, I suggest the following strategies: using large mirrors in the bedroom that reflect the whole body, exercising regularly, practicing theater, and developing honest conversations with a trusted person—or even with a camera or diary.

(188th) Teenagers can also use simple strategies, like asking people around them to walk with them or help them find the right words to say. They should remember that any mistake can be corrected, but they must take action in a positive direction, moving toward a solution. Otherwise, they will be defeated by their own inaction.

(189th) Impulsiveness is the exact opposite of that. Sometimes, teenagers get carried away by excitement and rush things in a way that leads to disaster. This, too, must to be overcome. In these moments, they should remember that there is a time to plant and a time to harvest. We can be quick in our decisions—like in a race, where the fastest wins. So, it's good to be decisive. But we must be careful not to skip essential steps in what we are trying to build.

(190th) Adolescence is a time for exploration and experimentation, with the understanding that both successes and failures are opportunities to learn. We should even keep in mind that, many times, giving up on something that doesn't have much practical importance can be a wise decision.

(191st) Feelings of passion are another challenge teenagers face. Ideally, these emotions should be cooled down and evaluated before being acted upon. If someone is struggling to do this, it may even be a good idea to distance themselves from the person they are in love with. They can spend free time visiting family in other cities or engaging in activities they enjoy, such as courses, exercise, or charity work. In some cases, seeking medical help and using antidepressants can also be a good option. Ultimately, any attempt to shift their focus away from obsessive thoughts of passion is valid until they are in a better state to assess their feelings more clearly.

(192nd) If, in the end, a teenager chooses to pursue a relationship with someone they've fallen in love with, they should strive for a chaste relationship. Ideally, kisses and affectionate gestures should be less frequent and shared in private. At the same time, physical contact should be more limited, even through more social interactions rather than intimate ones. This way, the couple can build a more brotherly bond and test their feelings more carefully, avoiding impulsive and regrettable sexual experiences.

(193rd) Adolescence is an important stage of life, and the psychological challenges that come with it require conscious effort to overcome. Therefore, during this phase, it is essential to lead a life with fewer psychological risks, avoiding experiences that could leave deep emotional scars.

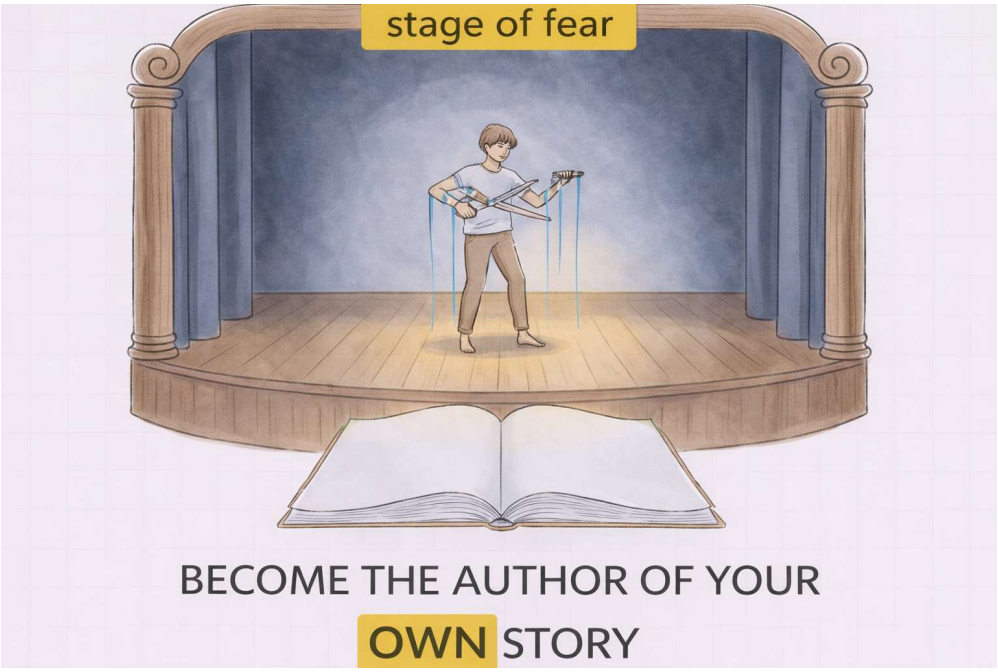
(194th) The new is nothing without the old, and vice versa. Everything needs both a foundation and innovation. Teenagers should not destroy the foundations they have but rather use them to build themselves up with kindness, good feelings, strong values, and the discipline to study and grow. They should plan their personal evolution through the development of their inner God and follow each step of this journey with dedication.

(195th) My suggestion for teenagers is that they learn to take care of their own psychological well-being, as if they were both doctor and patient. They can seek help from a psychologist, but only they can truly overcome their own neuroses. To achieve this, I recommend practicing continuous self-recovery, ensuring they do not lose their essential characteristics.

(196th) It is essential for teenagers to take occasional breaks to reflect on their identity, try to remove traits they don't like, and recover any lost characteristics that need to be restored. At the same time, they should strive to maintain the positive qualities they already have.

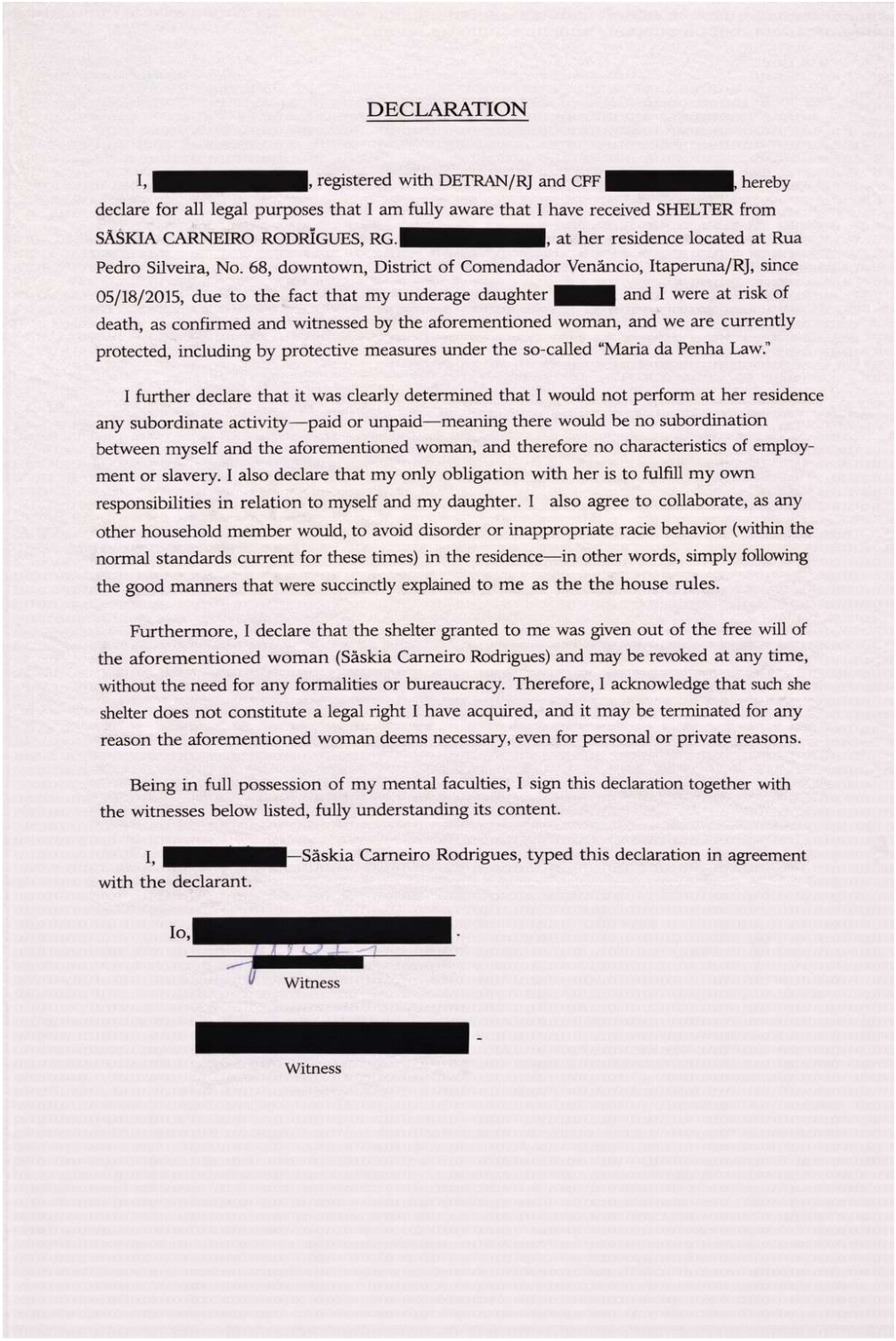
(197th) All of this is part of self-education, which is, above all, in the young person's best interest. However, mentors should remember that the greatest driver of positive change is the bond of sympathy the student feels for them. Love is the greatest tool we have for life, and friendship is the key distinction of Christianity.

(198th) Adolescence is the stage of life with the most significant changes. Changes that can shape the world. May God bless teenagers so they can break free from the chains of unhealthy control and become the great agents of change for an era of respect, peace, and goodness.



Images XI

In the next section: Activism — The "Maria da Penha" Case — A woman, still a teenager at the time, who needed shelter because her calls to the police were not answered. Adapted translation — copy of the original image contained in the Portuguese edition.



DECLARATION

I, [redacted], registered with DETRAN/RJ and CPF [redacted], hereby declare for all legal purposes that I am fully aware that I have received SHELTER from SÄŠKIA CARNEIRO RODRĬGUES, RG. [redacted], at her residence located at Rua Pedro Silveira, No. 68, downtown, District of Comendador Venâncio, Itaperuna/RJ, since 05/18/2015, due to the fact that my underage daughter [redacted] and I were at risk of death, as confirmed and witnessed by the aforementioned woman, and we are currently protected, including by protective measures under the so-called "Maria da Penha Law."

I further declare that it was clearly determined that I would not perform at her residence any subordinate activity—paid or unpaid—meaning there would be no subordination between myself and the aforementioned woman, and therefore no characteristics of employment or slavery. I also declare that my only obligation with her is to fulfill my own responsibilities in relation to myself and my daughter. I also agree to collaborate, as any other household member would, to avoid disorder or inappropriate racie behavior (within the normal standards current for these times) in the residence—in other words, simply following the good manners that were succinctly explained to me as the the house rules.

Furthermore, I declare that the shelter granted to me was given out of the free will of the aforementioned woman (Säskia Carneiro Rodrigues) and may be revoked at any time, without the need for any formalities or bureaucracy. Therefore, I acknowledge that such she shelter does not constitute a legal right I have acquired, and it may be terminated for any reason the aforementioned woman deems necessary, even for personal or private reasons.

Being in full possession of my mental faculties, I sign this declaration together with the witnesses below listed, fully understanding its content.

I, [redacted]—Säskia Carneiro Rodrigues, typed this declaration in agreement with the declarant.

Io, [redacted].

[redacted]
Witness

[redacted] -
Witness

CHAPTER XII – DEPRESSION AND THE MANUFACTURING OF DISEASES

(1st) In my view, depression is one of the first stages of a psychological crisis—and the gateway to other illnesses. Today, it's seen as a form of psychological instability closely tied to mental illness. But there are situations where *not* falling into depression would actually be the true madness.

(2nd) Take the case of a murder, for example. It's possible the victim might fall into depression, while the murderer remains cold and indifferent—seeming stable. But that's not a sign of sanity. The same goes for bullying, a modern term for a kind of group inquisition over trivial reasons. Those who participate might look stable on the outside, but they're not mentally healthy—which is exactly why they engage in such sick behavior.

(3rd) At the same time, people have a hard time understanding what madness really is — because anyone who dares to challenge domination ends up being labeled insane. That distorts our reference points and understanding of reality.

(4th) The hierarchy system we live in—designed to serve oligarchies—pushes people to bring others down psychologically. For many, persecution has become a source of pleasure. And when I fell into depression, mostly because I was being persecuted, doctors tried to force antidepressants on me. But I believe it's better to leave depressing situations than to take pills just to tolerate them.

(5th) The distortion of the concept of madness in society is a serious problem —because it serves as an important reference point. Jesus, for example, was also called crazy And He used that moment to deliver a powerful warning that's recorded in the Bible, in *Matthew* 5:22[438]— a verse that holds deep meaning for us. This situation shows me that: FOR MILLENNIA, IGNORANT, ENVIOUS, AND INSANE INDIVIDUALS HAVE DRIVEN THEMSELVES AND THEIR CHILDREN MAD BY CALLING GENIUSES INSANE. Our society goes mad because it inverts its standards, treating the truly wise as if they were insane and the truly insane as if they were right.

(6th) Many geniuses were only recognized after death—after being persecuted for their knowledge. And that still happens, whether it looks like it or not. The dominationist is someone who *seems* stable, but is actually unbalanced — someone who tries to destabilize dominateds, just to brand them as insane.

(7th) The severity with which the Bible, in *Matthew* 5:22, treats insults — especially calling someone "crazy" — reminds us of how relative the idea of madness really is. We see people suffering from what we call insanity — the same "possessed" ones from Jesus's earthly time — and we realize that's exactly what they are: people overtaken by their inner demons. The biblical text guides us to understand that the "madman" does not truly exist — but anyone can find themselves feeling insane when faced with situations they are not psychologically prepared for.

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438 BIBLE, Matthew 5:22 — "But I tell you that anyone who is angry with a brother or sister ""will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' "is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell."

(8th) I don't deny the existence of disturbing spirits. Historically, they've been called "demons" precisely because they've been overtaken by their inner evils. But they can only affect us if something inside us resonates with them. Evil spirits only gain power over us when the seed of that same evil is already within.

(9th) And it's not just disembodied spirits — there are also incarnate obsessors, and often, it's not the "living" who are disturbed by spirits, but the other way around. Sometimes, it's the living who disturb the spirits, provoking a reaction from those who can no longer bear their toxic criticisms. Still, what's predictable is this: today's incarnate obsessors are tomorrow's disembodied ones.

(10th) I'm honestly stunned when I meet people — especially Christians — who believe in angels and demons but deny the existence of spirits. The Bible does mention angels and demons, yes, but it doesn't describe the creation of celestial beings, which leads us to believe they are simply good or bad spirits — spirits overtaken spirits dominated by angelic or demonic feelings. The idea of celestial beings comes from other traditions, such as Islam — which came long after the Bible — or Zoroastrianism[439], one of the oldest religions.

(11th) Some parts of the Bible are interpreted by certain religious groups as references to the creation of celestial beings, angels, and the existence of Lucifer[440], but these are forced interpretations with no real foundation. Jesus often said, "Truly, truly, I tell you," because He did not speak in codes or metaphors. When He says "enemy," He is not softening His words to avoid saying the devil's name—He is stating exactly what it is: an enemy spirit. Even the parables He told were not about imaginary things but about everyday realities, which makes me doubt passages that stray from this.

(12th) Christians have always been killed by dominators of some kind because spiritual liberation goes against control. I even believe that the revelation that Christians communicated with spirits may have been one of the main reasons for the persecution of early Christians. Moses forbade it, but Jesus did it many times, speaking with angels and demons. His work was centered on casting out demons, and to do so, He conversed with them. Moreover, He commanded His disciples to continue casting out demons—reason enough for any fanatic devoted to the laws of Moses to want to kill any of His followers[441].

(13th) Today, however, evangelicals persecute spiritists for communicating with spirits. At the same time, Jesus came among the Jews to confirm the existence of one God with the personality of a Father, not just a force or a collection of spirits, as some Spiritists believe. If that were the case, He would have gone to the Greeks or Romans. Yet, He confronted polytheistic views. The "I Am" is the perfect personality of God and an endless pursuit for us.

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439 *Zoroastrianism* — also known as *Mazdaism*, is one of the oldest religions in the world that is still practiced today. It began in ancient Persia, which is now Iran and parts of Afghanistan. The founder of Zoroastrianism is Zoroaster, also known as Zarathustra, who is believed to have lived around 1500 B.C., though exact dates may vary depending on different sources and scholars.

440 In the Bible, in *Colossians* 1:16, Paul talks about the creation of visible and invisible beings, but not angels and demons, because spirits in general are invisible; in *Isaiah* 14:12-15, Isaiah speaks about Ahaz, king of Babylon. Many religious people interpret this as referring to Lucifer, but his identity is mentioned in verse 28. Also, the text talks about a fall, not about power; in *Ezekiel* 28:12-17, Ezekiel speaks about the prince of Tyre, who is clearly called a man in verse 2.

441 BIBLE, *Luke* 9:14, 25; *Mark* 9:14-32; *Matthew* 17:14-23, 19-21, among others.

(14th) Everyone must understand that God and Jesus could not choose perfect people to carry out their work—nor can they today. So, even the Bible or the opinions of higher spirits must be seen with the understanding that they are still imperfect and can withstand our disagreement on some points. However, if I am a Christian and know the Bible, I cannot ignore the existence of spirits because Jesus places a strong emphasis on them.

(15th) So, today, mental illnesses like schizophrenia — where people say they talk to invisible beings — should be seen with more care. After all, Chico Xavier wrote well over 400 books with very refined language, and he worked hard, giving many signs to thousands of people that he was in contact with invisible spirits. Some might confuse him with a schizophrenic, but his work is so amazing that those who know it have no doubt he had spiritual contact and that his work was meant to help humanity. I even suggest people read his books, even if they think they are just fiction, because they give us great mental lessons — like only a few fiction books can do.

(16th) Who can say with certainty whether a schizophrenic sees fictional characters or real spirits? We cannot even dismiss the possibility that their feelings of persecution are real, as there are many hidden acts of persecution and subjugation in humanity.

(17th) We are all like scientists. Most people study madness the way I do—by going mad. But madness is a state of mental confusion and loss of identity that can be healed. I strive to be a bridge to understanding and psychological recovery, showing a way out of this darkness, like someone who has visited this personal hell and can guide others out of it.

(18th) Our illnesses are, above all, spiritual in nature. When Jesus healed the sick, He advised them not to sin again, indicating directly spiritual consequences. Sin consists of actions that violate the two Christian commandments, arising from breaking the Law of Love through bad feelings, bad thoughts, and bad actions. Madness is a symptom that someone has sinned and is undergoing their reparation, their payment. No condemnation is final, but sins against the Holy Spirit—those that lead to madness and are mentioned in the *Bible* in *Matthew* 5:22—are said to be unforgivable, meaning they require repayment, just as debts must be paid if they are not forgiven.

(19th) This verse, *Matthew* 5:22, can be divided into three parts. In the first part, it says: "But I tell you that anyone who is angry with a brother or sister will be subject to judgment." These judges are us—spirits who make mistakes, whether incarnate or not. If we become angry at someone, some will react against us to defend the person we condemned, while others will judge us as unworthy of criticizing. If we give anger, we receive anger.

(20th) And what about the reference to *Raca*, written in the second part? "Again, anyone who says to a brother or sister, 'Raca,' is answerable to the Court" "Raca" is an insult to someone's intelligence, similar to calling them empty-headed, much like insults that compare people to animals. Now, the "Court" refers to the great consciousness that grants us intelligence—the Collective Unconscious, which is the Holy Spirit.

(21st) Insulting someone's intelligence is equivalent to insulting the Holy Spirit, the source of our intellect. This blasphemy requires reparation, temporarily reducing our own intellectual capacity. We use words that diminish someone's intelligence, and in return, our own is diminished—though, in this case, in a relatively mild way.

(22nd) And in the last part, it says: "And anyone who says, 'You fool!' will be in danger of the fire of hell." In this case, I prefer the Portuguese translation that uses "mad" instead of "fool," as it aligns better with what is taught here.The fire of hell represents the materialization of torment caused by mental confusion—by madness, by the loss of the soul. Once again, we receive what we give. People may go mad, but God is within each of us, as we are made in His image, and He is not mad. That is why, when we commit this blasphemy, we bring madness upon ourselves. We may say that someone has gone mad or acts crazy, but we should not label them as mad.

(23rd) This chapter is the perfect place in this book for me to note that my language only became fully intelligible after I removed all the labels I used to place on people, calling them mad. We are reflective beings; when we label others as mad, we internalize it and open ourselves to our own madness. And this Bible verse explains very well what happened to me.

(24th) In the first edition, I labeled many as mad, saying that this was human nature because it deviated from natural logic. But in the second edition, I avoid using such words. Now, I see that it is the opposite—the true madness lies in the disorder imposed by dominationism, exposing the insanity of the system, not of the people.

(25th) And yet, for now, no religion fully grasps these things. At times, they see divine laws as something overly supernatural, and at other times, as something overly simplistic, failing to grasp their logic. They either view spirits as something abstract or see God, the Holy Spirit, and Jesus in that way.

(26th) When I worked with some young people on their mental health, I used to tell them that I was trying to help them before they go crazy—because everyone loses their mind at some point. And honestly, I still think that might be true for most people. But back then, my thinking was different. I thought everyone was already crazy—just like every "good crazy person" usually thinks... Madness is the opposite of spiritual intelligence. That is why religions play such an important role in stabilizing people. However, there is also a side of madness that is exploited for profit through the sale of medications, and another that gets mixed with politics. Today's doctors often fail to see its cure, even in the simplest cases. As a result, their diagnosis also becomes a political and social tool—a verdict against the person labeled as mad, leading to their social death.

(27th) In a world full of persecution, the question arises: who is less insane—the persecutor or the persecuted? If persecution affects everyone's identity, will anyone be mentally sound enough to assess their own condition or that of others?

(28th) "Objective honor" is the way we are perceived socially, but it is a flawed measure because our society consists of the voiceless and the wronged—people conditioned to speak ill of one another. This, in turn, affects our "subjective honor", which is our self-image, leading to serious psychological consequences.

(29th) "Subjective honor" is the expression of what we think about ourselves. Our goal should be to have confidence in this, even within ourselves. However, this becomes a difficult task because it is negatively affected by social influences—not only by slander but also by capitalist exploitation. Dominationists are cunning, even in the sense of keeping the population oppressed so that they sustain this system through slander. Because of all this, we can see that we live in a society that manufactures depression by systematically bringing people down.

(30th) Identity crises are now the norm rather than the exception. Uncertainty about one's own worth makes people easier to control. Many cannot even say whether, in general, they are good or bad. Our society even contributes to depression by dictating who is allowed to express emotions—such as the claim that "men don't cry"—causing some to break down in tears while forcing others to suppress them. But God is good, and since we're made in His image, our nature is also good—even if that's not always the side we show the most.

(31st) I believe that nearly all cases of depression develop because depressive feelings are both persistently triggered and dismissed. That's why I even question depression attributed to hormonal imbalances, arguing that a well-trained mind can prevent such disorders.

(32nd) Depression, understood as a medical condition, suggests hidden brain damage, altering its chemistry and function. This can develop into other psychological or physical illnesses. The individual's worldview becomes distorted by unstable brain chemistry, leading them to misinterpret reality.

(33rd) Depression is a deceiver—it presents a perception that competes with the individual's correct understanding within their own body. The person stops seeing the truth and instead perceives a lie shaped by their emotions. The brain reacts with imbalanced chemistry to conflicts and threats, often nonexistent, leading to emotional and psychological defeat.

(34th) The tendency of dominationism is to create depressive minds because it is an ideology that must disregard the suffering of others in order to sustain itself. Our society, for example, imposes an overwhelming workload on people, which is depressing, yet it is treated as if it were an abstract, subjective, or nonexistent issue. However, since it is unbearable, it inevitably leads to various physical and mental strains, with depression being one example.

(35th) In our system, a defeatist mindset greatly benefits capitalism, just as it has helped systems of slavery for millennia, by forcing people to overwork. They build the system, yet they have no time to enjoy it because only a few are included.

(36th) The way domination leads to depression repeats itself across various settings. The dominated remain trapped by their love for the people around them. However, because society assigns roles and hierarchies, people believe they must take advantage of their subordinates due to the credentials they have received from the system—credentials that feed their vanity. As a result, some exploit the friendships of others while bringing them down, keeping society under control and fostering interpersonal relationships that diminish rather than enrich spiritual values.

(37th) Because of this structure, people become dominationists. They behave like incarnate obsessors, draining energy from those they dominate. And while physical energy may be neutral, the same cannot be said for spiritual energy—these relationships usually foster destructive emotions. Denying others is like denying oneself, because despite our differences, we share fundamental similarities.

(38th) In the dominationist system, even those in power feel dissatisfied because dominationism is a network of dissatisfaction. As a result, everyone has plenty of reasons to feel depressed, but the dominationist unloads their negative emotions onto the dominated, as the system suggests that they have the right to do so.

(39th) Dominationists, like all human beings on this planet, face challenges with identity and feel the need to define themselves. Often, the unrest they provoke in others becomes a way to define who they are. It can turn into a kind of trophy, where they think, "Poor thing, they are so far below me!" This process of self-definition through the distress of others becomes a vicious cycle because when we see people exposing their psychological conflicts, we instinctively try to cleanse ourselves of these conflicts within us.

(40th) For example, if an individual feels anger but manages to transfer it onto someone else, they experience relief when they see the other person having an outburst in their place. In this situation, it's as if they receive a response—a return—for their own negative feelings, allowing them to rid themselves of that burden. However, this is a forced and unhealthy form of emotional release.

(41st) The right way to deal with anger is to process it without passing it on. A person should approach this in phases, giving themselves an internal response. In one phase, they might say to themselves, "Yes, you have suffered harm," or, "No, what you experienced wasn't harm, just a disagreement." In another phase, they should determine whether they need to take any action to protect themselves or whether the issue will resolve on its own. This is important because when someone is depressed, they tend to exaggerate their emotions. If the issue belongs solely to the realm of ideas and there is no noble way to address it, the best course of action is patience—waiting until the negative feelings naturally fade.

(42nd) Ultimately, after recognizing their anger, a person should not nurture it. We do not have the right to hold onto anger because we, too, are imperfect, and life itself is full of imperfections. The real mistake is clinging to negative emotions.

(43rd) The transfer of negative emotions we've discussed is well illustrated by the witch's cat metaphor from the film "Bell, Book and Candle[442]". In the story, witches transferred their emotions to their cats because they could not cry without losing their powers. This is similar to how a dominationist feels the need to act coldly in order to maintain their status—forcing them to transfer their emotions onto someone under their control.

(44th) But we all have a tendency to become dominationists, and no matter how innocent our complaints may seem, they are also an attempt to transfer our negative feelings. That's why, if we receive negative responses when we complain, they are well deserved. This reveals the wisdom behind the rule that tells us not to complain. The risk of complaining is illness—those who complain remain stuck in a problem instead of solving it. We must resolve, not complain.

(45th) I recommend that people write down their conflicts to read later or record them to listen to afterward, as this helps to inhibit them. It's like witnessing someone else's complaints without having transferred them to anyone. Avoiding complaints is part of the rule attributed to St. Anthony, cited in this book's dedication—"do not complain, do not explain, and do not promise." The key to this rule is to use fewer words and wait to speak until the urge to say something dramatic has passed. After hearing your own complaints, write or record a second message answering the first one—this time comforting yourself or working through the problem with logic. Over time, you'll learn how to respond more quickly to your struggles.

[442] *Bell, Book and Candle* — It's a movie released in 1958 in the USA, starring Kim Novak, Jack Lemmon, and James Stewart. Produced by: Phoenix Productions, Inc. Distributed by: Columbia Pictures. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Bell,_Book_and_Candle

(46th) Psychological journals, whether written or recorded, are highly valuable for self-treatment. In them, we can freely express what we love or hate, helping to build and protect our psychological well-being. These reflections define us the most. However, if shared with others, they might be used against us.

(47th) We all need to make systematic restorations of our personalities in order to regain ourselves. It is important to practice journaling exercises in which we write our autobiographies, aiding in the recovery of our identity. If, one day, a person asks themselves, "Who am I?", and finds something they once wrote about themselves—like, "I am a cheerful person"—they may reflect on the need to regain that joy.

(48th) That's why, while people are healthy, I also suggest they keep positive psychological journals—a collection of good memories, revisiting positive experiences from the earliest moments of their earthly lives. This is similar to how, when returning to school, we wrote essays about our vacations. Who we truly are can be found in our moments of happiness, not in our moments of sorrow. The same applies to the people around us—this practice helps us restore our affection for them.

(49th) The ideal thing for our psychological stability is to live in truth, but that also means we need to be disciplined with our words. Each of us needs mental conditioning to express ourselves better. We have to be careful not to turn our words into a trap.

(50th) Many times, when we reread something we wrote, we realize we were in a psychological crisis and find it ridiculous. If we hadn't written it down, we might have gone through the same ridiculous crisis again, but by reading it, we probably won't repeat it. Paper holds our emotions without questioning them, and in this process, we are constantly refining our language as if we were learning to speak. And in reality, that's exactly what's happening. Our evolution—both as individuals and as a society—is directly tied to the evolution of our words.

(51st) To truly communicate, we need to trim our words before we speak — because emotional conflicts are the opposite of communication. Communication needs to be a without conflict act. At the same time, our speech must, directly or indirectly, be connected to rights and responsibilities. For instance, there are things we have the right to remain silent about — so we can't demand that others speak about them either. No one is obligated to share more about themselves than they want to.

(52nd) Sometimes, as an exercise, we can try delivering information as if we were passing it on for someone else to repeat. When we do this, words must be reduced so they can be memorized. Then, we say it ourselves. Over time, the speaker will naturally develop a "clean" way of speaking.

(53rd) The command "Tell everything," which I often heard as a child, led to intense exposure of my psychological conflicts, creating an obsession with telling the truth. However, this experience sped up my personal growth and refined my ability to express myself, ultimately becoming a lesson in wisdom.

(54th) Thanks to having exposed my psychological self so openly, I have been studying and treating myself for as long as I can remember. If not for that, I might have been gone a long time ago. However, I realize that trying to say everything that goes through our minds isn't really telling the truth—because our minds are full of conflicts, while truth should be

found in conclusions, not in conflicts. So, we must avoid exposing our conflicts to people who are incapable of handling them.

(55th) We all have inner demons, and our words can reflect these darker parts of us. That's when we end up confusing ourselves more than understanding ourselves. We speak what we think, but the way we express ourselves outwardly also shapes what we internalize. That's why the system teaches us certain narratives, and that's why we need to learn to speak better.

(56th) Often, even our thoughts aren't truly honest—they're just emotional. But if we say them out loud, we may feel committed to them. The worst part is that if irritation makes us talk too much, we can be betrayed by anyone—even by ourselves.

(57th) Dwelling on past events, for example, is like staring at a frozen image, while life is always moving forward. Holding onto resentment is a lie because life only happens once. So, we should avoid reliving pain. Our greatest enemies can be ourselves because we are the ones who influence our own thoughts the most. That's why we must adjust our language so we don't give ourselves bad advice.

(58th) Depression can be seen as whispering lies to ourselves. It is an illness based on lies. If someone in a depressive state faces the lie, they destroy depression. To do this, they must pause their thoughts and examine whether they are true. But the person must make a real effort to find the answers and convince themselves they are facing a lie.

(59th) Everything passes, and so should bad feelings. Notice that even legal agreements have a time limit due to statutes of limitations and expiration rules. In other words, after a legally determined period, certain claims can no longer be enforced, no matter the circumstances. Without this, there would be no security in legal relations. Likewise, our spiritual debts should not last forever. Tell yourself: "It's over now". Or "Be patient, it'll pass".

(60th) When we are in debt, we must make an effort to repay what we owe. If direct repayment is impossible, we should make up for it by doing good deeds and forgiving ourselves. And if we are the creditors, we must mentally forgive those who cannot or will not pay. This act of forgiveness, whether viewed from a spiritual perspective or not, deepens our understanding and brings us closer to a higher consciousness (God).

(61st) This is part of not seeing ourselves as victims because, spiritually or not, everything we receive is either deserved or balanced out in some way. Victim mentality, which stems from negative emotions and vanity, not only burdens us emotionally but also contradicts the logic of a higher intelligence that coordinates our shared reality.

(62nd) Spiritual intelligence is the way to find our true inner god, our real identity, and achieve holistic health. But our society reverses the logic of this process to profit in all areas. Because it fails to confront this, I believe modern academic psychology is outdated.

(63rd) In law, for example, problems arise due to a lack of prevention. If the law, rights, and responsibilities were properly observed, there would be no legal disputes. But most people only think about these things after they run into problems. The same applies to psychology. If we strengthened our minds and prepared ourselves to face

the evil within us and in others as one of life's challenges, perhaps we would never develop psychological issues.

(64th) So, psychology often helps heal past traumas, but it can't really prevent them — that's something only spiritual intelligence can do. Also, most of the time, it makes things more complicated than they need to be.

(65th) In the Bible, Jesus teaches in Mark 7:15 that nothing outside a person can defile them by going into them; rather, it is what comes out of a person that defiles them.

(66th) The Pharisees' criticism of the ritual of washing hands before eating gave Jesus the opportunity to highlight the true source of impurity. Spiritually, the evil that destroys us is not what others do to us but what we ourselves do. We must learn to "digest" the harm done to us by others. Our inner demons, which lead to negative thoughts and bad actions, are what truly make us sick. They stem from the sickness of our souls, and that is what makes us impure.

(67th) The neurolinguistic restoration treatment I propose is based on the idea of a person removing their own inner demons. It is essentially about giving them the tools to tell themselves the truth and reverse negative psychological patterns.

(68th) The success I expect from this treatment is comparable to that achieved through the Method of Access to the Unconscious[443], in which an entire family is healed through a single patient. What I observe is that by restoring the personality of one family member, we reestablish balance for the others. And all of this is more about defining human identity as a superior animal than defining psychological illnesses—because even lower animals have those. However, if a person knows they have a psychological disorder, they also have the ability to work on its effects until it fades away.

(69th) I do not agree with withholding a diagnosis from a patient. In the case of deeper psychological disorders, I understand that the patient's reaction can be intense upon learning about it. However, they can be informed in a way that allows them to gradually process and understand the information. But in the case of depression, which may not yet have become a disorder or could be the beginning of a decline in psychological health, I suggest a less invasive and exhausting approach than conventional methods.

(70th) The strategy, in this case, is to offer a range of positive and meaningful phrases so the person can quickly find stability — like the phrase 'It's over now,' mentioned earlier. Sometimes, that alone can stop a crying spell. The goal is to interrupt the process that creates negative brain chemistry before it really takes hold. This becomes simple when it's done through spirituality.

(71st) The first step to healing the mind is to give yourself commands of inner peace, letting your thoughts flow without emotional weight, with a bit more calm and detachment — as if you were watching them from the outside. You need to slow down and take on both roles: the doctor and the patient, to analyze yourself.

(72nd) The goal of this treatment is for the person to recognize themselves by removing judgment—both toward themselves and others. In this process, the past should be seen as a collection of necessary and irreversible events, a summary of one's life, and material for analysis to correct future mistakes. However, it should not be viewed as something entirely negative or as a burden, because it is already gone.

[443] Moraes, 1994, Available at: https://docplayer.com.br/65607810-As-chaves-do-inconsciente.html

(73rd) No one should feel guilty about past mistakes, because the past can't be healed — only the present can. In the end, we have no other choice but to make mistakes at one point, so that we can get things right at another. We have to learn to see each day of our lives as a gift, like it says in Psalm 90:12 — *"Teach us to number our days, that we may gain a heart of wisdom."*

(74th) We should focus on positive memories and avoid negative ones. Even when someone causes us pain, it's important to remember the good moments we shared with them, replacing bad memories with good ones. Imperfections are the path to perfection, and we can only improve if we learn to handle them well.

(75th) Additionally, we must be careful with bad memories, as memory distortions prevent us from making accurate judgments about the past. Every time we recall an event, we tend to modify it. Often, we even alter the original tone of voice in our recollections, which leads to different interpretations. Therefore, it is essential to detach from past negativity to avoid distorted perceptions.

(76th) It's easy to say in the future—after we've already learned from our mistakes—that things could have been different. But the truth is, we only know this because we made those mistakes. Acknowledging our mistakes is essential for learning and personal growth.

(77th) Sometimes, bad things happen because we also need certain difficulties in our lives. But everything unfolds as it should, and only the future can reveal the purpose behind these detours. Life is a constant challenge, and our growth comes from overcoming its obstacles—including overcoming suffering.

(78th) Facts are relative, and every situation in life is given to us for a reason — something to work through. Often, we hold on to situations that are actually harmful, and when that happens, life sends us a kind of harsh wake-up call to keep us from staying on the wrong path. That's when something unpleasant happens.

(79th) Real healing comes from facing the lies and recognizing the truth that lives inside us. Other people's opinions should only be seen as suggestions to help us better understand ourselves — never as absolute truths.

(80th) When receiving criticism, it's important to consider the credibility of the source and not let ourselves be shaken by other people's ego. A lot of times, they try to bring us down to lift themselves up or blame us to avoid facing their own guilt. Often, the flaws they point out in us are actually theirs, not ours. And to be fair, we also tend to act like that sometimes.

(81st) Today, depression is affecting more people than ever, and there's a growing trend to treat it only with medication. So we need to see depression as a shared problem, not just a personal one. We all have to learn how to deal with people who are struggling, and just like in superior judo, doing that can help us manage our own emotional lows — learning not to hurt ourselves either.

(82nd) Is someone acting like a victim? Comfort them. Who are you to look down on someone else? Was it something you did? Then say you're sorry. Was it something they did? Well, when I remembered that I needed to take on the role of a helper, sometimes I would first express "anger" about what the other person had done — just to absorb the anger of the one opening up to me. But after that emotional release,

I would always talk things through, trying to help the person let go of the negative feelings. The ultimate goal was spiritual forgiveness, not material.

(83rd) It's not that I don't value psychologists — far from it. When it comes to mental health, the more support, the better. And many times, the psychologist is the only one who looks a depressed person in the eye and gives them a little light. Meanwhile, society offers rejection and coldness. Personally, I believe that all of us, as long as we're able, have a duty to act a little like a psychologist for those around us. Do your part, and let your conscience rest easy — because even a simple smile from you might be enough to pull someone back from the edge. Just like a bad look could push them closer to it.

(84th) This sea of depression happens mostly because people are led to believe in fake relationships. In those, others even control their thoughts — shutting down their joy, pleasure, and other positive feelings that are freeing, or tying those feelings to bad things. And when those good emotions come out in a real way, the oppressors react like something slipped out of their control — and then they get offended.

(85th) We must follow a simple path and reach positive emotions directly, as these emotions are our key to liberation. Angels are what eliminate demons.

(86th) Depression is more than just an illness; it is a symptom that we need to become more human. For example, our current society encourages people to drink alcohol to have sex or to try to cope with the sadness caused by sex. This reduces the emotional depth of relationships. Alcohol is used by the system because it temporarily restores positive feelings, but it creates a chemical illusion, making those feelings false. In this way, alcohol becomes a tool of the system, leading people into false relationships, which are the root of oppression.

(87th) Alcohol impairs our judgment and makes everything look better than it really is. Therefore, we must strive to reach friendship and genuine emotions naturally. Good feelings must come from within us. We must offer positive emotions to others, as this is the first step to receiving them in return.

(88th) To overcome depression, it is also essential to eliminate dishonesty in relationships. This is not just a psychological matter—it is a difficult challenge. We must either distance ourselves from or redefine abusive bonds to prevent the loss of our true selves. However, if we are unable to do so for stronger reasons, then we must learn to handle the situation in the best possible way. This means choosing the most bearable path.

(89th) In the initial phase of developing depression, a person feels deeply hurt by something that seems extremely serious and emotionally overwhelming. However, the intense emotions that arise are misleading. At this stage, we experience a kind of chemical nightmare. Fear is the greatest cause of this—it is an inner demon that fuels negative thoughts.

(90th) Faith combats fear. Blessed is the one who believes in the Creator and trusts that everything is always moving toward good. This weakens fear and strengthens one's ability to endure until greater understanding is reached.

(91st) Suffering continues as long as a person clings to negative emotions, merely justifying them instead of letting go. In the next stage, depression gives way to a deceptive euphoria—an attempt to compensate for previous negative feelings. This phase could be a great opportunity to release emotional excess, like waking up to the

realization that those feelings aren't real. But it's hard to let go of the positive high in order to stabilize after enduring intense waves of negativity.

(92nd) As mentioned before, depression isn't always irrational—there's a certain sanity in feeling down and preparing ourselves when we approach something or someone that hurts us. What turns it into an illness is the exaggeration of this feeling, its prolonged persistence, and its tendency to spread across multiple aspects of life.

(93rd) Depression results from a chemical imbalance caused by unresolved trauma, affecting how we interpret the world. While events may be real, our emotional reactions to them are often distorted. Recognizing depression is essential, but it's far from being an incurable disease, despite what some people say. A chemical imbalance needs a chemical correction. Personally, I didn't adapt well to antidepressants, but I acknowledge that many people do and truly need them. The problem is that the best medications are often extremely expensive.

(94th) I can't generalize the effectiveness of marijuana for everyone, but in my case, it was a valuable complement to achieving mental stability—especially when combined with neurolinguistic restoration techniques. However, for it to work, I had to remove addictive substances and mind-altering stimulants like sedatives, antidepressants, tobacco, alcohol, coffee, and sugar.

(95th) Still, in my self-treatment, I've realized that the most effective chemical correction was the metabolization of trauma—and that applies to everyone. For that, it's important to make a psychological effort by using phrases that help rebuild internal communication channels that were disrupted by bad chemistry.

(96th) For an individual to heal, it is crucial that they take action on their own behalf by recognizing their depressive state. To do this, they can ask themselves questions like: "Am I feeling bad? Am I thinking bad things? Am I wanting to do bad things?" If the answer is yes, they should acknowledge that they are experiencing depression.

(97th) By identifying exaggerations in their perceptions, an individual begins to notice a shift in their body's chemistry. However, the real challenge lies in recognizing the need for improvement, which is often hidden by feelings of guilt or the secondary benefits[444] that come from victim mentality.

(98th) A useful mantra is repeating the phrase"THIS IS A NIGHTMARE, IT'S SMALLER THAN IT SEEMS." This helps break the negative cycle. What's happening is, in fact, a chemical nightmare, and because it stems from trauma, it is truly smaller than the trauma itself. The goal of this practice is to promote mental reorganization to process and overcome the trauma through mental discipline.

(99th) People need to understand that exaggerated emotions can be a sign of depression. Sometimes, depression can begin due to mourning and then transfer into a romantic obsession, which corresponds to the compensatory phase of euphoria. In this sense, I'd like to correct the popular saying that "love is blind." Love actually

[444] *Secondary gains* — are the benefits the patient's unconscious mind finds to avoid healing.

helps people see and appreciate what they see—what blinds them is passion, which often stems from depression.

(100th) Passion can be a form of psychological escape, something common in depressive processes. When unrequited, it can become a destructive path, further distorting one's perception of reality. This connection between passion and depression is often ignored for political and economic reasons.

(101st) Recognizing depression in oneself is not simple because, at its core, it has emotional reasons that create a kind of attachment to flawed feelings. Overcoming it requires a conscious effort to detach from these emotions, correct faulty thinking, and rebuild self-confidence in the next phase.This is a complex process because, in depression, a person feels alone, and doubting oneself can feel like self-abandonment.

(102nd) The paradox of depression is that, although it is socially fueled by invalidation, the path to healing requires even more self-criticism to correct distorted perceptions.

(103rd) If accepting that our thoughts and feelings can be based on falsehoods weakens depression, then the best prevention would be to avoid negative thoughts and emotions from the start.

(104th) Depression can become a gain if we shift our perspective and also see this crisis as an opportunity. It signals the need for growth because we only become depressed when we haven't psychologically overcome a situation. So, we should view it as the point from which we will rise—a new beginning.

(105th) Another way the system causes depression is by filling people's minds with problems they cannot solve while hiding the fact that simple solutions exist. Many times, the media stirs nationwide emotional distress over disasters to ask for money. In many cases, those who witness these issues up close don't see them as overwhelming. That's why we are directly responsible for those around us, but we cannot be blamed for not helping those far away.

(106th) The fact that good feelings are directed toward distant people while being removed from those close to us dehumanizes us. The media plays a role in this because, when it comes to those near us, they are portrayed as sources of conflict in fictional narratives. This, in fact, is one of the foundations of ideological enslavement—pushing away those close to us while bringing distant ones closer, as they never truly get close. And all of this is depressing. However, a person with a more spiritual mindset can overcome depression, mainly by understanding that, spiritually, there are no real losses—not even of time. In every moment, we should seek to see the gain and the spiritual logic behind each situation.

(107th) The system often exploits our tendency to blame others as a way to absolve ourselves, encouraging us to accuse those closest to us. This is one of the reasons why it is essential to avoid harsh judgment—both of ourselves and of others—recognizing that growth comes from overcoming past mistakes.

(108th) It is a fact that we must assess when we or others are guilty and that everyone makes mistakes at some point. However, the goal should be to correct those mistakes, not to dwell on feelings of anger or guilt, which act as a form of condemnation. Blaming someone is different from evaluating their responsibility.

(109th) If we support or defend wrongdoing—whether we are in control of it or not—we are guilty. However, we are not guilty if we unknowingly contribute to something bad. And we do not remain guilty if we correct its consequences or refuse to approve of it in any way. The one in control is the one who absorbs the guilt. I am responsible for what I control, not for what is beyond my control.

(110th) The inability to distinguish between mistakes and guilt leads people to absorb the wrongdoings of others, blindly following orders they know are harmful without feeling guilty. This is also one of the reasons why society keeps us in a sea of depressive stimuli—it prevents discernment and the development of a more evolved human being. That is why people end up working for evil and enslaving humanity.

(111th) Spiritual intelligence shows up in every stage of Jesus Christ's life on Earth. He showed us what it means to be strong and not let ourselves be manipulated by those around us — not even by family or local society — since He didn't perform miracles in His own hometown. His life teaches us to stay away from evil while remaining kind, except when facing direct corruption, like when He drove out the merchants from the temple[445]. He shows what it means to have spiritual strength to stand up and face, even in a world filled with darkness — whether psychological, moral, or spiritual.

(112th) Jesus's firmness made Him enemies, but He stayed true to His mission and wasn't influenced by others because He had a clear conscience. In general, if we're kind and extend friendship to someone, we're not to blame if they respond with hostility. However, for us to truly say we don't deserve an enemy, we need to have a genuinely clean conscience. And that's where most people stumble. Speaking the truth, living the truth, and having a clear conscience — sometimes, that's the bare minimum and exactly what's needed.

(113th) The Roman version of Christianity shaped by the Catholic Church — and later copied by other churches, from Luther to Allan Kardec — glorifies suffering as if it were the only way to understanding, especially because it leads to mental confusion. Now, mental confusion can bring benefits too, like boosting intelligence by forcing us to ask deeper questions. But that's just a side effect, and it only makes sense when we lack spiritual intelligence — because it's actually the opposite of it. Having problems is unavoidable. Being defeated by them is optional. Suffering is defeat. At our current stage of growth, we can evolve not through pain, but through awareness — which is a much better path.

(114th) And the spiritual darkness in the world continues in many ways, almost as if two thousand years had never passed. In Jesus's time, the story of Adam and Eve's punishment was clearly used to create and spread guilt and self-condemnation. The goal was to make people accept collective enslavement as a form of punishment.

(115th) The idea that everyone inherits Adam and Eve's original sin and therefore deserves punishment contradicts the modern principle of "personal liability for punishment"[446] This mindset, by the way, is already criticized in the Bible itself — even in the Old Testament[447]. However, hypocritically, our society still instills a guilt complex in children from an early age through various means, using this story as justification.

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[445] BIBLE, *John* 2:14-22
[446] *Brazilian Federal Constitution*, Article 5, Section XLV
[447] BIBLE, *Jeremiah* 1:29-30

(116th) Our guilt, just like our suffering, is only a part of us. I can't ignore the need to examine my own guilt and that of others. If I don't recognize it, I won't be able to tell the difference between something caused by someone's mistake and something that happened due to bad luck. But that's not the same as condemning someone — and spiritually, we can't condemn anyone.

(117th) The New Covenant came to free people from condemnation through human validation, which is the foundation for building healthy, meaningful relationships — facing our demons with angels.These relationships are directly tied to how positively we see ourselves. That's what spiritual intelligence is about. Giving compliments is a key form of validation, and we also need to learn to see our good qualities — just like we face our flaws without bitterness. But our good qualities are who we really are, or who we are meant to become. So that's where we should focus. Happiness is something we build in our minds — and it starts with self-worth.

(118th) This happens because, regardless of our psychological issue, altering our body's chemistry is the solution. If we free ourselves from our demons, we free ourselves from disease. That's why we must strive to improve our mental frequency by imprinting an attitude of laughter and victory in our minds. The antidote to depression lies in finding and repeating positive emotional peaks because depression itself is formed by the repetition of negative mental peaks.

(119th) The Bible describes epilepsy as a challenging disease[448], but not an incurable one. And this condition shows just how damaging a strong negative mental spike can be — when spiritual intelligence is completely turned upside down. I once knew a child who may have developed epilepsy after experiencing an intense negative mental peak—a "reality shock."

(120th) Thoughts and feelings result from electrochemical communications between neurons, integrating with our biology. The expression "reality shock" links electricity and chemistry into a single action, where both are essential for energy conduction in our body, highlighting the importance of minerals in electrical conductivity.

(121st) The human body's ability to conduct electricity is measured by various medical devices, such as electrocardiograms and electroencephalograms, illustrating our nature as electrical conductors.

(122nd) In addition, we are all like living rivers, sustained by a kind of living water that flows within us. And what is that? It's a sort of dynamo of electromagnetic waves, since electricity alone isn't enough to create life. That's the mystery of our existence, deeply connected to our brain chemistry and to what Jung discovered. The power

[448] BIBLE, Matthew 17:14-21 — "When they came to the multitude, a man came to him, kneeling down to him and saying, "Lord, have mercy on my son, for he is epileptic and suffers grievously; for he often falls into the fire, and often into the water. So I brought him to your disciples, and they could not cure him." Yeshua answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me." Yeshua rebuked the demon, and it went out of him, and the boy was cured from that hour. Then the disciples came to Yeshua privately, and said, "Why weren't we able to cast it out?" He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. But this kind doesn't go out except by prayer and fasting.".

that sustains human life points directly to the identity of a divine hero. We need this higher motivation to live — the *Living Water*[449], Jesus Christ.

(123rd) A part of our neurons connects directly with God, while He exists fully in every part of the brain. Jesus tells us that He didn't come for His own glory, but for the glory of God the Father[450]. Still, He is the perfect human — He comes from God, is fully with God, and leads us to God. Even though we have one single God, Jesus is unified with Him.

(124th) An electric shock or short circuit occurs when an electrical discharge surpasses the conductor's capacity. When the excess becomes unbearable, the conductors are damaged, and instead of electricity being properly conducted, it causes accidents. This is similar to what happens with traumatic experiences.

(125th) When we go through a shock, we receive an overload of energy in a part of the mind that can't fully handle it. That creates resistance and leads to a kind of electrical overflow that causes serious damage. Our normal energy flows lose their insulation, leaving our mental circuits exposed — like wires without a protective cover. As a result, that energy can eventually leak out again and flow into the wrong channels, causing more short circuits.

(126th) The child mentioned experienced a major shock when their father was threatened with death over suspicions of adultery. "Sex" and "death" are confusing and complex philosophical concepts for a child. After all, what our society currently thinks about them is neither right nor logical. And that creates a lot of resistance in our minds.

(127th) For an adult, this might seem less complicated. But if we frame it as an issue of phallus idolatry combined with the demonization of women, people realize it's not that simple. Even without considering the added weight of the concept of death, the glorification of male promiscuity directly clashes with the excessive condemnation of women for using their own bodies.

(128th) Furthermore, we should question whether society's concept of death is flawed, as the number of inner demons created by our difficulty in understanding it is immense. To us, death is associated with an end, but it should actually be seen as a beginning.

(129th) At the time, a close family member started caring for this child. She studied and discovered that a possible psychosomatic trigger for psychological illness, in general, was the lack of physical contact between the mother and baby. So, she began introducing a pure view of the body through Christianity and provided the child with the same natural physical contact she had with her own children.

(130th) Simple activities, like playing on the floor and naturally bathing together, helped the child develop a healthy perception of their own body, disconnecting it from sexual connotations. Private parts were simply called *pee-maker*.

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[449] BIBLE, *John* 4:10-14 — "Yeshua answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? Are you greater than our father, Jacob, who gave us the well and drank from it himself, as did his children and his livestock?" Yeshua answered her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

[450] BIBLE, *John* 12:49 — "For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. "

(131st) At times, she used children's movies to imagine an ideal partnership between them and to show the irritation the child felt. Thanks to this and other careful approaches, the child improved significantly, but unfortunately, later events caused her to regress.

(132nd) This story highlights the basic need for natural physical experiences between humans, free from any sexual undertones. When people lack comfort and familiarity with their own bodies, it can lead to deep dissatisfaction and confusion, creating space for illnesses to develop.

(133rd) In the 1970s, inspired by hippie ideals, there was a movement to bring natural nudity back into family life—an idea that seems to have been forgotten today.

(134th) After all, we are animals too, and we are born naked, just like all the others. We need our bodies more for connection and fraternity than for sex. Our bodies miss these fraternal bonds, but society's focus on sexual relationships takes away our freedom to connect in affectionate. All of this pushes us to be, socially speaking, more erotic than fraternal. But this happens exactly because we suppress the naturalness of chaste physical contact.

(135th) The song "Como Nossos Pais" ("Like Our Parents") by Belchior[451], made famous by Elis Regina, speaks specifically about young people reclaiming their bodies in order to experience a more spontaneous and genuine way of living together. It also describes a cycle of spiritual defeat.

(136th) If lies feed depression, then the search for truth should be the central focus of both religion and life, with authenticity serving as a compass for behavior and mental health. Unfortunately, that's not what happens.

(137th) Modern society, by draining the meaning out of actions and relationships and repeating rituals disconnected from reality, contributes to collective depression. For example, the "pasteurization" of religious symbols, like the Nativity scene at Christmas, ignores the complexity and humanity of the events they represent. Religious leaders don't promote an understanding of the hardships present in that scene, which should realistically include animal droppings, flies, ticks, ants, and other such things.

(138th) The life of Jesus shows us the range of situations every human being faces in different degrees—from microscopic difficulties to large political structures. He was born in a cave under subhuman conditions, and shortly after, He and His family had to flee Bethlehem, a painful experience even for a newborn.

(139th) Jesus had no privileges; He lowered Himself to the level of the last of humans, while at the same time being the first—the king. At Christmas, people should remember this and follow His example without taking pride in their social status. We live in a hostile world where we must protect children. And if these difficulties exist for everyone, directly or indirectly, no one has the right to play the victim for going through them. At the same time, we must be compassionate toward everyone, no matter our situation.

(140h) It's important to note that many of our problems stem from the disrespect shown toward our childhood, and many others come from victim mentality. When we look at the life of Jesus, it strips us of the tendency to victimize ourselves. For example, the gifts He received as a newborn reflect adult needs, not a baby's. The gold represented recognition of His royal lineage, and the incense symbolized His

[451] **Antônio Carlos Belchior** — better known simply as **Belchior** (1946–2017), was a famous Brazilian singer, songwriter, musician, producer, visual artist, and teacher. He wrote many songs about existential questions that became very successful in Brazil and abroad, gaining the most attention in the 1970s.

divine origin. But the myrrh was unsettling, because it had a very specific use among the Jews: it was used to embalm the dead. There's a warning hidden in that gift meant to put people in a reflective state, as the myrrh draws attention to the inherent risks of our mortal, carnal existence.

(141st) The gifts map out paths for us. Sometimes, the best gifts represent the hardest paths. Yet, the obsession with competition has turned Christmas into a day of ultimate reward.

(142nd) Jesus treated each event as part of a divine purpose, unlike the human tendency to ask without considering the consequences. This difference highlights the importance of aligning our desires with the greater good and universal harmony.

(143rd) Jesus was abandoned by His friends, because that's what happens in this world when we have no wealth and face deadly powers. If Jesus Christ hadn't risen, you can be sure that no one would have come back to tell the story. If Jesus Christ hadn't risen, you can be sure that absolutely no one would have come back to tell the story. The return of the disciples was the logical proof that He truly rose from the dead.

(144th) Jesus is our mental model of psychological strength. He doesn't grieve over His own physical death and surrenders peacefully. He only reacts shortly before His body is killed, as a survival instinct. The chemistry of the flesh interferes with us, as if it gives us a second personality that reacts in its defense. But He had to demonstrate that as well.

(145th) Religions have ritualized death and suffering because they are merely human institutions. This becomes especially evident when they create obstacles for people of other religions, since true spirituality does not divide people.

(146th) Mantras are examples of mental restructuring tools that, although often associated with Buddhism, can benefit everyone due to their ability to transform a person's psychological state. The more people repeat positive words, the more they promote peace and positive feelings.

(147th) The mantras used in neurolinguistics combine chemical conditioning with direct access to the unconscious, replacing negative internal phrases with positive ones. The prayer "Hail Mary," for example, is a model of mantra that encourages spiritual reflection on the life of Jesus. Standard prayers, in general, contain more generic keys and, with just a few words, can neutralize many negative thoughts. But the most powerful mantras are those made with words from each person's own vocabulary, used during moments of intense happiness: "THANK GOD!", "WHAT A RELIEF!", "SO GOOD!", "VERY NICE!", as if they were a single musical phrase.

(148th) Mantras become even more effective against depression when combined with scalp massages—which I'll suggest later—or with energy work like laying on of hands. This process can involve divine influence, regardless of the person's beliefs. Among Spiritists, it's called "Spiritist pass"; among Catholics, it's "healing prayer"; and among Evangelicals, it's also called "Prayer for healing".

(149th) Our spirit is the same as our core energy, reflected in our psychological state, and this energy directly influences our body's chemistry, resulting in either health or illness. When we use mantras, it's like mental exercise to shift our inner chemistry from negative to positive. Massages stimulate brain areas that help produce

this chemistry. And when we receive magnetic energy, it's directly absorbed by us. The laying on of hands, combined with positive thoughts, is a projection of magnetism.

(150th) In Dr. Renate's Direct Access to the Unconscious method, the patient's effort is lighter, because they're assisted by devices that adjust brainwaves—such as the "neurotron"[452] and "hipnotron"[453]. The patient is hypnotized, letting therapists access information directly from their unconscious mind, which usually holds the answers they need. After the patient shares the psychological and spiritual reasons behind their illness, the negative thoughts that caused their condition are reframed positively, leading to healing.

(151st) In general, true words are the keys that can unlock our unconscious minds. Difficult situations come and go, and human beings have to get through them. We are able to overcome our challenges, and we've already done it many times before. The phrase "I did it!" reflects all the positivity in that. Focus on that phrase with feeling, focus on it deeply, and after a few seconds, notice the expression on your face. You'll find yourself smiling from the inside out. It's through using expressions like this that we can directly change our body's chemistry.

(152nd) Remorse and mental confusion freeze the mind in place, while expressions of overcoming dissolve psychological blocks and push the mind to move in new directions. The phrase "I did it!", when repeated with energy, is an example of a mental expression that fights the depressed person's sense of loss and replaces it with a feeling of gain.

(153rd) Accessing the unconscious mind directly is tied to accessing the truth we already know but don't say out loud because we lie to ourselves. The absence of truth goes against our spiritual and vital core—our inner "Christ".

(154th) Solutions are simple and free, while secrets are profitable. That's why those who seek control work so hard to hold back the development of psychology by creating taboos and using excessive intellectualism to keep knowledge in the dark. This allows a few to know the truth, while most people live in lies.

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[452] Book *The Keys to the Unconscious* by Renate Jost de Moraes, "Part IV: *Personal Integration Therapy*, 4.2 Stages of Treatment and the Patients of PIT," p.275 – digital version – adapted translation —"The neurotron, just like IMR [Involuntary Memory Reactivation], can be explained through Penfield's experiments. Applying gentle electrical vibration to the brain helps prepare the way for memories from the past to come back more easily later on. Through the neurotron, the return of past memories happens in a subtle way. The neurotron creates a feeling of 'looser inner ties,' making it easier for the patient to face themselves and deal with past traumatic events without using denial as a defense mechanism." Source: Fundasinum. Available at: http://www.fundasinum.org.br/curric_renate.htm

[453] Book *The Keys to the Unconscious* by Renate Jost de Moraes, "Part IV: *Personal Integration Therapy*, 4.2 Stages of Treatment and the Patients of PIT," p.276 – digital version – adapted translation —"The hypnotron comes with a vibrating mattress and sound equipment. It has several functions: when used during the preparation stage, it mainly helps the patient practice introspection — in other words, learn to 'visualize' or to perceive unconsciously."

(155th) Professions often develop a kind of verbal shorthand, because their words pack in a lot of coded meaning, making it hard for outsiders to understand. The preference for technical terms in different fields, including psychology, serves to keep power in the hands of a few by creating barriers to universal understanding and free sharing of information.

(156th) A clear understanding of the psychological causes of our illnesses would make healing easier. And yet, the overuse of technical terms in psychology often complicates what could be a simple and direct understanding and intervention.

(157th) Today's society hides knowledge in a hypocritical way, because it's hard to find something if you don't know what you're looking for. At the same time, the internet guides people's searches and choices, showing results that serve the interests of dominationists, while showing little or nothing of what they want to keep hidden. In this way, people are also led to adopt collective feelings, believing they've made those choices on their own.

(158th) We need to promote a society more connected to the truth, because that would make it more united and safer for everyone, not just for a few. The absence of spirituality—or spirituality built on false foundations—is what makes our society unhappy and depressed. And when I talk about spirituality, I don't mean religion, but spiritual intelligence—something even an atheist should have.

(159th) Instead of constantly searching and overthinking our lives in order to reach psychological recovery, we can start by rebalancing our body's chemistry to stabilize our inner conflicts. After that, those conflicts can be worked through more easily and eventually dissolved.

(160th) Since we are conceptual beings, words are what dress us and transform us. Remembering the words we use when we're happy is like putting party clothes on our minds. Simply "wearing" those words vividly helps us regain happiness.

(161st) When we find the right words, it's like they light us up—just like when we meet someone we feel a strong connection with. The feeling of beauty can do the same for us. And when we're deeply familiar with something, we tend to find it beautiful.

(162nd) When our minds are dominated by demons, we lose our sense of identity. But when we seek self-recognition through positive energy, it helps us reconnect with our inner code and rebuild our reference points.

(163rd) Evil is a temporary condition, and it's part of our human experience. But if we believe we "are" the evil, that belongs to our inner demons. Having remorse, for example, can be healthy, — but holding onto it after recognizing your mistakes with the intention to overcome them is not.

(164th) A smile is a simple example of something powerful enough to dissolve the chemistry of depression, acting as an immediate and accessible spiritual remedy. If needed, smile at yourself—whether you feel like it or not—to help trigger joy.

(165th) Capitalists invest in depression because they believe it's profitable. But if pharmacies are making huge profits, it's a sign we're investing poorly. People's spending on gifts, family partys, and celebrations is far more profitable. And these investments only happen when people are healthy and happy.

(166th) Using a cellphone can act like an antidepressant because it helps people feel closer. But being addicted to them is depressing, since it disconnects us from close, real-life relationships.. That's why phone addiction also serves the interests of dominationists—it actually started even before smartphones existed, with games like Tamagotchis. Those were virtual pets that required constant attention to keep them from "dying."

(167th) The mental health of the population is constantly undermined to keep people under control. That's why the powerful, hypocritically, have never stopped working against Christianity as a way to take away and block that mental health. But we have a biological memory that always finds Jesus—it's enough for us to nurture purity and good feelings within ourselves.

(168th) We can't handle bad feelings; they can drive us insane because they make our minds function in unhealthy ways. That's why we need to get rid of them, even if we have legitimate reasons to feel them.

(169th) We also need to be careful not to take on the very traits we criticize in others. We all make mistakes, and we're all capable of making more. So, we need to be tolerant. Anger shapes our minds negatively, but if we know how to approach things gently, we can resolve everything.

(170th) If we allow bad feelings to stay, the chemistry of our bodies starts to be shaped by them—because what shapes us is sensitivity. Irritation is a kind of sensitivity. Thus, over time, our chemical impulses can take control over our conscious will. This process, in turn—due to the mechanism of psychological projection—can shape the entire social body. This is also a reason for us to constantly strive to influence and redirect the chemistry of our bodies in a positive and conscious way.

(171st) There's a hierarchy of wills within us: chemical will is smaller than our ego; logical will is equal to it; and spiritual will transcends it. Mastering the mind to prioritize the spiritual will over the lower ones is essential for complete health.

(172nd) Speech focused on truth can be a powerful tool against depression. We can say to ourselves things like: "What bothers you is the lie"; "What is the truth?"; "You know the truth because you are the truth." "The truth exists within you. God is the truth." "The lie will never be greater than the truth, even if it comes alone or if all lies come together." Depression is the lie; face the lie and you overcome the depression.

(173rd) Making eye contact is a key step in helping someone out of depression because, when a person is depressed, they disconnect from others. Looking into their eyes rebuilds that connection and is also a way to share the healthy chemistry of the eyes—a fast track to influencing the other person's brain chemistry.

(174th) The brain is like a powerful machine — when it's positively directed, it brings us many benefits. But when it's misdirected, it's essential to slow it down and reset its course. There are several strategies that can help us both slow down and realign the brain's functioning.

(175th) Breathing into a paper bag can be one of these strategies, as it helps fight hyperventilation. Inhaling the air that has already been exhaled reduces excess oxygen levels. This exercise should be done carefully to avoid fainting, and ideally, the person should be accompanied by someone else.

(176th) Another option is conscious breathing, which helps reoxygenate the brain in a more balanced way. This involves focusing on the breath to bring attention inward and stop intrusive thoughts. While sitting or lying down in a comfortable position, with the head aligned, the person should inhale deeply through the nose, hold the breath briefly, and then slowly exhale through the mouth, forming a small "o" or "u" shape with the lips.

(177th) During the process, the person can give themselves *neurolinguistic commands* to slow down the stream of thoughts, such as: "Let it go — you've thought about this all day!" "You're busy now; it's not time to think about that — deal with it later!"

(178th) Returning to normal breathing, the person can visualize relaxation spreading through the body as they exhale — starting from the scalp, forehead, eyebrows, eyes, ears, mouth, neck, shoulders, and slowly going down to the feet. Then, they can visualize internal organs and even their cells relaxing.

(179th) To slow down brain activity, it can also be helpful to listen to sounds played at a slower pace, like a heartbeat or a metronome set to 20–40 beats per minute. Slower-paced religious or self-help videos can be so effective that they may even help induce sleep. In fact, this is a form of hypnosis.

(180th) There's also the "*slow-motion exercise*," where the person imagines themselves doing regular actions — especially recent ones — very slowly. Ideally, they can set aside a full day, or a few hours, to actually move, speak, and gesture in slow motion as well.

(181st) One of my favorite exercises is the *voice diet*, which means whispering — speaking without vibrating the vocal cords. This naturally slows down speech, encourages better word choices, and helps organize thoughts. However, we shouldn't stop talking completely, because total silence can have more negative effects — both psychological and practical — than speaking. Ideally, a person should dedicate a full day to this exercise and repeat it whenever needed, at least once a month, until they notice an improvement in the urge to talk excessively.

(182nd) To reorganize the mind, we need to face our negative thoughts: "Am I feeling bad things? Am I thinking bad things? Am I wanting to do bad things? Are my feelings overly exaggerated? If so, I am depressed." Expose the depression. "Are you the only one who remembers this? Then suffering because of it is a lie."

(183rd) Avoid television — a factory of lies — where you either see bad news or people overwhelmed by exaggerated emotions.

(184th) If you've lost a loved one, focus on the good memories and try to ease the pain. It's human to grieve, but it's also a waste of time — and our time belongs to God. We don't have the right to fall apart. Mourning can last a while, but the truth is: life goes on for everyone.

(185th) In Chapter III, we mentioned that we are what we think because we reflect our thoughts. An evolution of this idea is to start seeing ourselves mainly as thinkers, with the ability to change that reflection at any time. We need to take an outside look at our thoughts and stop false thoughts from taking over.

(186th) You can "act out positive emotional states" in videos — always smiling and saying loving, encouraging things to yourself. Start the video by saying your name along with a positive quality, mention the problem that's been making you feel down, and remind yourself that this kind of thing happens often in our world. Then say things like: "I love you," "You're beautiful," "I like you," and so on.

(187th) You should remind yourself of your own strengths, of the good things you've done, and shift your mindset from feeling like a victim to feeling proud of how you handled difficult situations. Instead of saying, "You raised your kids alone," as if you were a victim, say the same phrase with pride. Before or after saying it, you should also add: "I'm proud of you!" Finally, watch these videos as many times as you need to.

(188th) Mental discipline helps a person get through psychological storms and heal. And this is something only the person themselves can truly give, even though others might help guide them to it. We all need psychological balance, so we should act as our own therapists and use psychology in a preventive way—before our emotional instability turns into illness. After all, anyone who has a mind needs psychology to deal with themselves. We could also have a much better society if depression weren't promoted and if psychological knowledge weren't monopolized by professionals. A strong society is one where people are psychologically strong. Like I said before, being defeated by your problems is a choice.

(189th) On top of that, depression is like an addiction. When I was depressed, it felt like I was bringing a snack to a feast. I didn't thank God even for my victories because, to me, they always seemed not good enough. But when I let go of depression, I started being grateful even for my defeats. I realized suffering is a choice because anything that happens to us can be handled better without it. It's normal to have problems, but being defeated by them is a choice. And we're only defeated when we allow ourselves to fall into depression.

(190th) In the story of the serpent in the desert[454], after the Hebrew people had received countless blessings from God, they fell into depression and started complaining about everything they had been given. Then God sent snakes that bit and killed them. Finally, He told Moses to make a serpent that would heal the people when they looked at it.

(191st) Jesus is the new *serpent in the desert*[455] because anyone who follows His example learns the path of good feelings and spiritual intelligence. When Christianity reaches its fullness, there won't be depressed Christians. And all of this is based on the commandments and the simple awareness that we have both angels and demons inside us. We would be perfect if it weren't for our dark side — but sadly, even a small part of it can take us over completely. Still, we couldn't wait to be perfect in order to live, because our good side is always growing and being built.

(192nd) That's why we should also remember the value of personal prayers. Personal, free-form prayer can also lift us spiritually and help heal our problems. If you don't believe in the Creator God, at least believe in the perfect God who governs your mind and is superior to everything else. From there, talk to Him—at least before you sleep and when you wake up—like a child talks to their father. Always be thankful, and

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454 BIBLE, Numbers 21:5-9 — "The people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no bread, there is no water, and our soul loathes this disgusting food!" The LORD sent venomous snakes among the people, and they bit the people. Many people of Israel died. The people came to Moses, and said, "We have sinned, because we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." Moses prayed for the people. The LORD said to Moses, "Make a venomous snake, and set it on a pole. It shall happen that everyone who is bitten, when he sees it, shall live." Moses made a serpent of bronze, and set it on the pole. If a serpent had bitten any man, when he looked at the serpent of bronze, he lived.".

455 BIBLE, *John* 3:14,15 — "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life.".

remember that He is loving, friendly, a confidant, and gives us exactly what's best for us. It's worth believing.

POST-CHAPTER — THE PATH OF FORGIVENESS

(1st) A lot of our suffering comes from not being able to forgive. According to Jesus, we should forgive seventy times seven[456] — and that's just a way of saying we should always forgive. At the same time, Jesus tells us that God doesn't want to lose a single one[457]. And that also means forgiveness. Catholics and some evangelicals should remember that before defending the idea of eternal hell.

(2nd) For those who believe in reincarnation, that's where forgiveness happens — it's how we're pulled out of hell and given another chance by returning to the physical world. Hell is a state of madness, where everything feels unbearable. The ideas of purgatory and spirit reincarnation make sense, because our God isn't a hypocrite who would act differently from what He teaches. Even atheists need this logic — even if they don't believe in any of it and just see what I'm saying here as a metaphor.

(3rd) Still, if someone believes in the existence of the spirit — our vital energy beyond the body — then there are some things they just can't ignore. In that case, I think it's hard to make sense of it all without believing in reincarnation. After all, even insults against someone else could land us in Hell — and I don't see anyone around me who's free from that. Also, reincarnation isn't some new belief. A lot of Jewish people back then thought Jesus might be the reincarnation of Elijah or one of the old prophets[458]. And Jesus himself confirms reincarnation when he says John the Baptist was Elijah[459]. But the truth is, without forgiveness — both the kind we give and the kind we receive — our minds stay trapped in hell, and we can't live fully, even in this life.

(4th) Many people argue they don't have to forgive, as if that weren't something harmful — and as if they themselves didn't do harm. Because of that, they think they're more fit to judge other people's wrongs. And yeah, anyone can choose not to forgive — it's a mental act. But, if we really understood the consequences, we'd think twice before doing it.

(5th) Notice that when we talk about forgiveness, we have to talk about evil — which is what sin is. Evil is basically breaking the two Christian commandments, and those are above free will. Even Moses's Ten Commandments[460] fit within the two Christian ones. And more than that, those two commandments cover all moral law and the teachings of the prophets. See a comparison below in neutral language:

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[456] BIBLE, *Matthew* 18:21-22 — "Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?" Yeshua said to him, "I don't tell you until seven times, but, until seventy times seven'."

[457] BIBLE, *John* 6:39 and *Matthew* 18:14

[458] BIBLE, *Luke* 9:19 — "They answered, 'Yochanan the Immerser,' but others say, 'Elijah,' and others, that one of the old prophets has risen again.'".

[459] BIBLE, *Matthew* 11:12-14 — "From the days of Yochanan the Immerser until now, the Kingdom of Heaven suffers violence, and the violent take it by force. For all the Prophets and the Torah prophesied until Yochanan. If you are willing to receive it, this is Elijah, who is to come."

[460] BIBLE, *Exodus* 20

Christian Commandments	Moses' Commandments
1st -"Love God above all things" - This is the rule of respecting the universal Law of love, which is the highest form of perfection and humanity. Loving God means loving the whole, not just the parts. It teaches us not to get attached to imperfect things or idolize anything except perfection itself. It also means respecting the collective day of rest, which is important to protect human unity and to help prevent the inhumanity of enslavement..	1st - -"Love God above all things"; 2nd – "Do not make idols or misuse God's name" — do not worship other things; 3rd – "Keep the collective day of rest" — in the Bible, this is the Sabbath.
2nd – "Love your neighbor as yourself" This rule teaches us to respect human conditions that lead us toward perfection. It is also the rule of friendship because we are social beings who need to live together. This commandment is about spiritual stability and goes well beyond Moses' commandments, which focus only on social stability.	4th - "Honor your father and mother"; 5th - "Do not kill"; 6th - "Do not be unfaithful in marriage"; 7th - "Do not steal"; 8th - "Do not lie or speak falsely about others"; 9th - "Respect others' marriages". 10th - "Do not covet what belongs to others".

(6th) Recognizing our imperfections and the ways we offend each other shows that evil is greater than what is covered by Moses' Ten Commandments. However, this evil is fully overcome by the two Christian commandments.

(7th) At the same time, this whole dynamic shows that we're being guided toward a purpose beyond ourselves — even when, from our point of view, our free will seems to have no purpose at all. So yes, we do have free will — but it's relative, because everyone else has it too. That's why we should be flexible with others, not bossy or controlling.

(8th) Because of that, our free will almost never works purely according to our own desires. A lot of the time, our willpower gets overruled by the will of those around us. But when these forces collide, the natural tendency is that they adjust and balance themselves — to overcome evil. Without forgiveness, life tends to freeze — because it blocks the movement driven by the law of love. Those who do not forgive consume themselves, and those who are not forgiven are often consumed as well. This shows up as illness.

(9th) At the same time, it often takes just one member of the group falling ill to make the whole group sick. That's because balance is fragile. When it's lost in one area, it throws off the whole. This is how many people think they can benefit by making someone close to them mentally sick, but in the end, they also fall sick themselves — even if they don't realize it.

(10th) Perfection is angelhood — the condition of being an angel — and for us, it's a need. When we're not perfect, we suffer. And while we're suffering, we can't really live comfortably — even though many try to get comfortable in their imperfection. In fact, as I said earlier, a lot of people believe they're perfect right when they're drowning in imperfection — but their suffering gives it away. These people tend to see themselves as victims, as if the bad things happening to them were undeserved, until they finally realize their suffering is just the natural result of their own actions. And that's how God manages our world without having to interfere in it all the time.

(11th) Now, just to be clear — this doesn't mean we should be numb to other people's pain. Not at all. In fact, lack of compassion is a serious human flaw, and this whole post-chapter is exactly about calling out the lack of forgiveness — which is directly tied to a lack of compassion. Some people really need us, and we can't turn our backs on that.

(12th) Humans are worth way more than dogs — and we feel things far more deeply. And yet, a lot of us can't even bear to see a dog go hungry, suffer in pain, or be left without shelter. So there's no way we can justify ignoring the suffering of people around us in situations like that. We are God's greatest tools for easing each other's burdens and for making this world a little less animalistic — and a lot more just.

(13th) On the other hand, we can't help people beyond their basic needs or beyond what we're able to give. When someone asks us for more than that, it's already a big sign that our help might be going the wrong way. Everything we do should be thoughtful, including material charity. We need to balance things carefully and consciously, without going against the natural order of life. After all, sometimes people are going through hard times to correct themselves, and interfering too much might delay their growth and future happiness.

(14th) For example, when we give to people in need and they waste what we've given, we might end up lacking things ourselves. In that case, we end up sharing in the consequences they're facing. So even if we forgive those who waste our help, we can't let them do it again at our expense.

(15th) Life follows a perfect and precise order—everything comes back in some way. If we fight against the natural order of things, we wear ourselves out without success, because only God can truly change it. And when He does, He shows His presence. That's why I personally believe Jesus didn't actually feel physical pain during His crucifixion. Instead, I think He felt numb to it, because He didn't deserve that suffering. But He had to go through that brutality to teach us how flawed retributive justice can be.

(16th) Because the path of love and compassion isn't easy, many people believe the best way to avoid pain is to become robotic — numbing good feelings so we won't suffer. So, they try to solve their problems by relying only on logic. But that's a big mistake. What really needs to be let go of are the bad feelings, not the good ones. Finding the compassion that leads us to wholeness has more to do with embracing good feelings than getting rid of them — because they lighten the emotional weight of what's harmful. If we don't make this change and just hold everything in, we end up becoming emotional time bombs.

(17th) When we realize that we only receive from others what we truly deserve — otherwise, it wouldn't affect us — we also understand that we have no right to return harm with harm. That leaves us with only one option: forgiveness. Also, everything is connected. Without forgiveness, we can't feel love, and without love, we can't forgive. If we don't love, we don't receive love. If we don't forgive, we don't receive forgiveness.

(18th) Someone who doesn't forgive doesn't have friends. And for us, Heaven means being surrounded by friends, while Hell means being surrounded by enemies. When we hold onto resentment, we create enemies — and that draws in both inner and outer demons. A lack of love is destructive. It would be like living in Hell to destroy others without destroying ourselves in the process.

(19th) The only way to have a full and perfect life is to have perfect feelings. Spiritual healing techniques — like energy passes, prayers, or blessings — often cure illnesses because they change the energy from negative feelings to positive ones. These are electromagnetic waves transferred from one person to another, and they work a lot like exorcisms — removing demons. At the same time, if we receive love — and we all need love — it means we've also received forgiveness.

(20th) But the highest law is to love God above all things. Only God can be loved above everything else. Look, for example, at how some people love others too much, end up serving them too much, and as a result, find themselves surrounded by tyrants. And notice how some people become tyrants themselves, because they love themselves more than anything and want to be served more than anyone else.

(21st) This excess goes against the laws of the universe — and anything that does risks being crushed by them. The same goes for free will. Not following the laws of the universe is like going against the laws of physics. Many times, for example, other people's spiritual weight is just too much. In those cases, we can help them and give them a chance, but we can't take on their problems ourselves — doing so could end up turning against us.

(22nd) There are people, for instance, who carry so much hate that if we try to help them, they get angry with us and feel humiliated — even if we didn't do anything to humiliate them. And there are others for whom it's not enough that we share what we have — because deep down, they want us to have nothing so they can feel superior. And if we serve tyrants, we'll likely end up being enslaved by them, not loved — and even hated if we ever stop serving them the way they want. So yes, we can help, but we need to be careful not to go against God's will.

(23rd) The physical laws we must follow exist to give us limits — and so do the laws of the universe. Every time we go against the laws of perfection, we end up destroying ourselves in the areas where we've pushed past our limits. But there's wisdom in that, because it shapes us right in the places where we went wrong. We're being shaped by perfection, so we can one day reach it.

(24th) At the same time, if we hold on too tightly to our flaws, our clashes with the laws of the universe might bring more destruction than we can handle. If we don't notice the signs in our bodies, we'll eventually notice them in our minds and spirits.

(25th) God doesn't condemn us — He corrects us. For those who don't believe in a Creator, just look at how a healthy mind naturally seeks perfection and doesn't focus on evil. For those who do believe in God as the Creator, it's enough to know that whoever creates, loves what they've created. And since God is the highest form of perfection, He wouldn't change His mind. That's actually one reason I don't believe in the story of Noah[461] — it doesn't match the loving God that Jesus

[461] BIBLE, Genesis 6:6-9 — "The LORD was sorry that he had made man on the earth, and it grieved him in his heart. The LORD said, "I will destroy man whom I have created from the surface of the ground—man, along with animals, creeping things, and birds of the sky—for I am sorry that I have made them." But Noah

talked about. Still, that story gets mentioned a lot by Jesus' followers, because the Jews at the time believed in the kind of god described there — a vengeful and merciless one.

(26th) Talking about forgiveness, by the way, makes us look deeply at God and at Jesus — because if Jesus hadn't come to show us a merciful view of God, maybe we'd never even consider forgiving. That also makes us pay close attention to the gospel writers who spoke on behalf of the disciples — except John, because he spoke for himself and was even called a brother by Jesus when He gave him the responsibility of caring for His mother. After all, they couldn't have lied about the public events in Jesus' life — there were thousands of witnesses who could have spoken out. But they were the ones responsible for passing on Jesus' message, using their own imperfect language in ways we could understand. And when it came to what happened privately between them and Jesus, depending on their personalities, they could have made things up.

(27th) Matthew, for example, writes that Jesus mentioned Noah in a moment when He was alone with the disciples[462]. But look — Matthew himself suggests that he was a publican and a sinner[463]. And just that fact alone could make us question whether he was the kind of person who might twist the truth.

(28th) Notice that all the gospels in the Bible mention the moment when Peter denied Jesus and that he was in the courtyard of the high priest's house[464]. But only John explains that he got in because of another disciple who was known by the high priest. And that makes sense, because Caiaphas wouldn't have allowed an enemy into his house. Someone trusted by Caiaphas — if not a traitor — would have at least been someone torn. And among the disciples, Matthew seemed to be the one who best fit that profile.

(29th) I also notice that, in many moments, Matthew puts words in Jesus' mouth and tells things that I personally don't believe. One of them is when he says that, during the crucifixion, Jesus cried out that He had been abandoned by God[465]. Another is when he says that at the moment of His death, the temple veil was torn, the earth shook, tombs opened, and saints were raised from the dead[466].

(30th) But think about it — in the position Jesus was in: suffocating, hanging by His arms, His mouth caked with dried blood, and almost no blood left in His body — it's far more likely He didn't cry out anything. That's why, even though the disciples spoke of His miracles, His majestic image and closeness to God ended up clouded. And so, the mistaken view of God — as if He were harsh and controlling — has lasted for millennia.

(31st) Among the evangelists, John's testimony carries more weight than that of the other three. And he reflects the majesty of Jesus much more faithfully, as well as what was happening at that time in terms of human emotions. For example, when the Roman soldiers came to arrest Jesus, He stepped forward, asked whom they were looking for, and identified Himself. Faced with such peace and confidence, they nearly fainted. Jesus waited for

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found favor in the LORD's eyes. This is the history of the generations of Noah: Noah was a righteous man, blameless among the people of his time. Noah walked with God.".

462 BIBLE, *Matthew* 24:37-39 — "As the days of Noah were, so will the coming of the Son of Man be. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, and they didn't know until the flood came and took them all away, so will the coming of the Son of Man be.".*Luke* 17:26-27 — "As it was in the days of Noah, even so it will also be in the days of the Son of Man. They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ship, and the flood came and destroyed them all.".

463 BIBLE, *Matthew* 9:9-11.

464 BIBLE, *Matthew* 26:69-75; *Mark* 14:66-72; *Luke* 22:54-62; and *John* 18:13-27.

465 BIBLE, *Matthew* 27:46.

466 BIBLE, *Matthew* 27:51-53.

them to recover before asking again whom they were looking for, and once more offered Himself. He truly helped them recognize Him, because they were very nervous[467].

(32nd) In contrast to the other gospel writers, John doesn't describe any strange phenomena or loud cries from Jesus during the crucifixion. On the contrary, he describes a conscious man who knew that everything had already been fulfilled. Jesus spoke only the necessary words to ensure the Scriptures were fully completed[468]. Also, John was the only male disciple present at that moment, so he was the only one with real credibility to speak about it. And Mary confirmed John's account, saying she didn't hear Jesus cry out that He had been abandoned by the Father — but Mary's own gospel remains unknown to this day[469].

(33rd) I don't believe God performed any overly supernatural displays. If He had done that during the crucifixion, it would have frightened many people to death. And beyond that, if He had forced belief through spectacle, people wouldn't have grown spiritually or earned their own merit in believing — because God would have been imposing Himself.

(34th) If supernatural events had actually happened during the crucifixion, Thomas wouldn't have doubted Jesus' resurrection. And if Jesus hadn't returned, no one would've dared to write a gospel at all. Still, the passionate way John expresses himself sometimes leads to gaps in reasoning. That's why the complete set of the gospels is important — even though the men who wrote them weren't perfect, and this story seems to involve far more traitors than what's actually written.

(35th) In the crucifixion, Jesus was like a spectator, watching humanity play out its miserable roles. In that moment, Jesus and God were teaching forgiveness — not force. "Jesus said, 'Father, forgive them, for they do not know what they are doing.' 'And they divided up his clothes by casting lots.'" (Bible, Luke 23:34)

(36th) We project our own personality onto others, which is why we're a flawed mirror that reflects God[470]. In the collective inquisition that sentenced Jesus to death, each person projected their own sins onto Him. Some of those whom Jesus had healed even shouted against Him — out of anger for having been helped, as if that somehow made them feel smaller. That reaction was a reflection of envy and pride.

(37th) We live in a reflective world, where our feelings and actions determine our spiritual freedom or captivity. True goodness is tested and revealed through adversity. We only know if we are truly good when we go through bad things and still choose to remain good. And — believe me — we need to know!

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[467] BIBLE, *John* 18:6-9.

[468] BIBLE, *John* 19:28-30.

[469] *The Secret Gospel of the Virgin Mary*, by Santiago Martín (p.198, adapted translation) —I don't know if He had said anything before that, because He had already been on the cross for some time when we were finally able to get close to Him. Other witnesses say He spoke several times and even cried out, asking the Father why He had been abandoned. Maybe that terrible moment happened while I had fainted. Maybe that moment of loneliness, when I couldn't be there to support Him, pushed Him to the edge of suffering. But what you, I, and the other women were able to hear in those moments when we were by the cross—we will never forget.His mouth opened with effort, breaking the clots of blood that had sealed His lips, and He clearly said, looking at you and me:"Woman, behold your son."And then He added:"Behold your mother."

[470] BIBLE, *1 Corinthians* 13:12.

(38th) When we take our own lives, for example, we're giving permission to death. But we can only truly live if we allow ourselves to live. Suicide is a process of self-destruction that we often develop without realizing it, as a selfish way to strike back at the world. But the real compensation we need is not to kill ourselves because of the pain, but to fix the wrong that was done.

(39th) People, in general, like to judge — and they often hide behind institutions to do it. At the same time, many try to escape their guilt by asking forgiveness only from God. In the Catholic Mass, for example, the ritual of forgiveness and purification is part of the opening, where we ask God and Jesus for forgiveness in a general way. But the right thing would be to also try to ask forgiveness directly from the person we offended — and only skip that if it's truly not possible. If we think differently, we end up encouraging people to leave their offenses unresolved — and that leads to enmity.

(40th) The worst psychological situation is that of the person who was hurt. That person has to face the challenge of overcoming their pain — or else they become psychologically trapped by it. And often, that can be eased with a sincere apology. It becomes even easier if the one who caused the offense is willing to change. If not, the person who was offended has every right not to trust them. I believe that when there's a material debt or destructive behavior, asking for forgiveness from the creditor is a necessary formality for anyone who truly wants to be forgiven. Spiritual forgiveness, however, doesn't depend on an apology — it's unconditional. It means not condemning emotionally and not holding on to resentment. Still, an apology makes that forgiveness more complete.

(41st) One exercise to help someone who's been hurt overcome resentment is to seek empathy — asking God to forgive the person who caused the harm, and trying to understand their motivations and flaws, just as we would with ourselves. It's only by understanding others that we can truly understand ourselves — and free ourselves from that feeling of superiority that keeps us from forgiving. When we see someone get offended over something small, we often see vanity in that. What's harder to see is that any offense is a kind of vanity. That's where duels begin — not always honest — made of words, strategies, or even destructive actions, driven by wounded pride.

(42nd) We also have to consider that, many times, people hurt us as a way of getting revenge for something we did without even realizing it. That's why the old "eye for an eye, tooth for a tooth" law was actually a step forward. And yet, many people are still stuck in the past psychologically — even after all these millennia — wanting to take revenge in ways that are worse than the harm they received. The path of forgiveness is the same as the path of our own spiritual growth. It starts with someone at a very low level of development, who seeks revenge and causes more harm than they received. The next level is someone who returns harm in equal measure. Then comes the one who simply doesn't forgive. After that, there's the one who forgives — a little, a lot, or completely. And finally, the most evolved doesn't even take offense. That's the direction we need to move in.

(43rd) The fact that the person who was hurt might have an exaggerated desire for revenge is what justifies asking God for forgiveness instead of asking the person directly. God helps us solve all our problems, but that shouldn't be the norm—it should be the exception. We're here, above all, to learn how to solve things ourselves.

(44th) Because of that, I want to take a moment to ask for forgiveness from the people I've hurt—and even from those who tried to hurt me—because I understand that, many times, they acted out of revenge. And maybe, at times, I was more in the

wrong with them than they were with me. What matters to me is doing my part. So I'm saying I'm sorry, knowing that before my spiritual awakening, I was full of negative feelings and emotionally unwell—because that's what really makes us sick. From my side, I forgive everyone. And with that said, my conscience is clear.

(45th) However, being able to forgive or not taking offense doesn't mean we should be tolerant or permissive with actions that go against what is right or good. When we allow someone to hurt, steal from, or disrespect us, it's almost like we're silently saying it's okay — and that opens the door for it to happen again. In fact, people who choose to do evil often begin slowly, testing the limits to see how far they can go without consequences. But if they're stopped at the first sign, they usually won't continue.

(46th) Sons and daughters are a good example of how we should deal with not tolerating what's wrong, because we have a responsibility to guide them toward good behavior. If we don't do that and they turn out bad, the fault is ours. We can—and should—serve our children, but not beyond what is necessary. In the same way, we should also teach them to serve us, without abusing them, starting from a young age. We can and should give them things that are useful and educational, and we should respect what belongs to them—but spending on luxuries shouldn't become a habit. Giving more than what's needed, on a regular basis, leads to corruption.

(47th) At the same time, we must teach them about equality—that we also have rights, and that our belongings should be respected just as much as theirs. We also can't allow them to steal from us—not even a small amount of money. They need to learn that if they want money, they should ask for it, and we will evaluate if it's truly needed. However, if we're in a good financial position, we can even pay them to do work beyond their regular responsibilities, and allow them to spend that money on a luxury or treat.

(48th) Furthermore, we should avoid lying to our children—even as a joke—unless it's about something beyond their understanding. And at the same time, we must confront and correct every lie they tell us. We also shouldn't hit them. But if they physically lash out at us in anger, we must firmly restrain them and forbid that kind of behavior.

(49th) If they're adults—or almost—and they commit an act of violence against us, we should get away from them rather than fight back, because the consequences could be tragic. But if we see that it was something serious, we have to ask them to leave the house. If needed, we can even rely on the police. So, we must be firm and intolerant when they harm us. But we must also be just as intolerant when we harm them, because if we're not, they may not learn the right lesson, and it could go against justice.

(50th) When we give someone too much power by giving up our own rights, we may end up creating tyrants. That's why, when the debt is material, it's right to ask for it to be repaid—unless we see that the person truly has no way to pay. In that case, we can offer easier payment terms or even choose to forgive the debt.

(51st) In the spiritual realm, women are often convinced that they need to forgive the so-called "special rights of men." These are the abuses of men's rights over women imposed by machismo, which is a form of tyranny. And this usually leads to very bad outcomes. In such cases, instead of becoming resentful, women should stand up against the abuse—or even separate from the man if he refuses to change. This

kind of separation doesn't mean there's a lack of forgiveness; it simply shows that the marriage never truly existed on a spiritual level.

(52nd) It's out of respect for our free will that God allows evil—because we allow it. At the same time, the harm we experience often comes to prevent something worse, and it serves our spiritual growth, since it's usually the natural consequence of our own actions.

(53rd) We need to practice daily to keep our peace of mind, because nothing is truly lost if peace isn't lost. If someone becomes convinced that they should never take offense, that's the fastest and most effective way to preserve inner peace. Valuing and recognizing what is spiritual in others helps a lot, because most of the time, we only feel offended when we see the other person as inferior. A person can give themselves simple neurolinguistic commands to stay balanced, like: "Respect others and don't take offense at anything."

(54th) When someone gets hurt, they should try to calm down and remove the irritation as quickly as possible. But they should also stay away from what's harmful—otherwise, they may absorb that harm. At the same time, we all need to understand that not everything that bothers us in others is actually wrong. It might even be their right, because we all have the right to be different. For example, in their own space, a person has the right to be very neat—or very messy—and that's a personal right, not a wrongdoing.

(55th) We must learn to separate the debt from the debtor. If we reject someone entirely just because of one part of them we don't like, we risk rejecting ourselves completely too—because of something we have in common with them, even if it's not the exact same thing we dislike in that person.

(56th) Consciously, people usually see their own reasons and forgive themselves easily. But when we don't forgive others, we end up feeling guilty ourselves, because our mind is not made to work with double standards. Those who follow Christian teachings tend to recognize their own mistakes before pointing out the mistakes of others, which encourages forgiveness.

(57th) We should avoid judging others because we often fail even at judging ourselves. When we judge someone else, we may actually be revealing more about our own flaws than about theirs.

(58th) True repentance is a sign of wanting to grow spiritually. It comes from the mental confusion that suffering brings, when our mind wakes up to show us both our wrongdoings and how we've gone against the laws of the universe.

(59th) Even though God respects our free will, even when we choose imperfect paths, the natural consequences of those choices eventually guide us back—awakening our desire for something better. When we can no longer stand the imperfection we once chose, we suffer. That suffering moves us into a new phase. In this way, we're always moving toward perfection.

(60th) Jesus Christ shows us the way to perfection. The first commandment is the Divine Law— the strong pillar of the infinite. It's symbolized by the vertical beam of the cross, fixed in the ground below and reaching toward the heavens through the mind of Jesus. The second commandment is the crossbeam, like open arms, representing the balance of rights and duties. It reminds us that the Law must be followed equally by everyone and applied fairly to all.

(61st) When it comes to dealing with others, harmony is more important than closeness—and often, we can only find harmony by keeping some distance. In those cases, stepping away is necessary. We have the right to distance ourselves from anything that harms us or makes us feel small, even if it's not considered something bad.

(62nd) True forgiveness isn't about forgetting what someone did—it's about letting go of the bad feelings, which is like letting go of the harm itself. It means not holding irritation toward those who made mistakes. Forgiveness dissolves the hurt as if it erases the event itself. To truly forgive is to see the good in others more than their flaws. Actually, we should feel compassion for others ahead of time, because of our angry reactions—so we don't end up regretting them later.

(63rd) The emotional chemistry of blame, anger, and revenge is toxic. It's hard to get rid of and easy to pass on to the people we love and who are close to us. The only way to stay balanced and keep good emotional energy is to have mental discipline and regularly release the negative emotions. Forgiveness helps reduce this burden, and avoiding offense altogether stops it from forming in the first place. Forgiveness helps with that—and if there's no offense, there's nothing to carry at all.

(64th) The process of forgiveness—whether for yourself or someone else—can start wherever it feels easier. We should also forgive ourselves by letting go of any disappointment we feel about our own mistakes. So, if forgiving yourself is easier, start there. It's better to ask, "Where did I put it?" when something's missing, than to ask, "Who took it?" This mindset helps us get results faster—if we think it's our fault, we start looking right away instead of waiting for someone else to fix it. It's less upsetting to think we lost something than to assume someone messed with our stuff. And if it's easier for you to forgive others, imagine forgiving someone for the same mistake you made, and use that feeling to forgive yourself.

(65th) If we want to leave our personal hell, we have to let go of our desire for revenge. Turning the other cheek also means seeing the person behind the harm[471]. One of the best ways to free ourselves from irritation is to follow the first commandment: since we all have the right to make mistakes, only God—who makes no mistakes—has the right to judge our spiritual debts. And because hell is temporary, He doesn't condemn us forever. That's why we don't have the right to condemn ourselves either—especially through a lack of forgiveness.

(66th) Above all, we can't stay stuck in negativity, or we'll never find the time to do good. As the Catholic rite says: "Do not look upon our sins, but the faith of your Church." Love and forgiveness are the only true paths to full happiness—so we must keep walking them.



[471] BIBLE, *Luke* 6:29 — "To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.".



Images XII

In the next section, activism, the project *Learn to Read in Portuguese from the Very First Letter*. Professor Ulisses asks Iara to tell a story using the sound "u" and a bear. Iara explains that at her aunt and uncle's house in Canada, dangerous bears sometimes show up, and that they boo when a bear appears to warn people, making the sound: "uuu, uuu, uuu." The teacher then goes to the board and teaches the letter "U" using the *Little Bee Method*. Finally, the students rehearse the choreography for the song: "U, u, u, a bear showed up,/U, u, u, a bear showed up,/Everyone who saw it ran to hide,/Everyone who saw it ran inside."



Below are images that support the claim that there was a systemic movement aimed at promoting early sexualization in the population, which later became widespread. The dancers wear outfits inspired by baby fashion from that time, and the song—loaded with erotic suggestions—plays with the conjugation of vowels.



The images above refer to a performance by the group "É o Tchan" on a Brazilian television show from 1998 called *Domingão do Faustão*.

The song performed is *Dança do Põe Põe*, which suggests a request for sexual penetration.

Next to it, an image that appeared briefly during the video, suggesting eroticism and the objectification of women.



[472]

[472] Currently, this video is available at the following address:https://www.youtube.com/watch?v=y6S3OQ20IfQ

In the next section, an electricity bill from the year 2008, ten years after the previous image, features a female character drawn with raised hips, reflecting sensuality.The document illustrates the ideological spread of eroticism by different companies as part of a coordinated systemic action.



CHAPTER XIII – ECONOMIC POWER, SCHOOL, AND THE DICTATORSHIP OF THE CHILDREN

(1st) In Brazil's public schools, teachers are often forced to follow programs that overwhelm students with too much information — with a content way above their actual learning levels. On top of that, the textbooks push a dominant, controlling worldview. At the same time, comedy shows on TV and radio, like "Escolinha do Professor Raimundo," (Professor Raimundo's Classroom) mock both students and teachers. The disrespect they spread becomes part of real classrooms. And of course, they love to highlight how low teachers' salaries are — like it's some kind of joke.

(2nd) Right now, public education in Brazil is set up to keep people stuck in place — just so others can move ahead. Meanwhile, private schools sell the idea that they put their students in front of the line. And when people complain about school dropouts? That's often just hypocrisy. It's something that haunts many teachers, while others quietly push students out the door. This slave-era education system isn't here to teach anyone. It's just here to waste students' and teachers' time.

(3rd) One of the actions that negatively affected Brazilian education as a whole was the complete removal of grammar instruction. This was done in the name of modernizing education. But grammar is like a summary of a language. We can't fully see a language as a whole, but grammar gives us an overall sense of it — something that helps us better understand what we're saying.

(4th) Teaching grammar is actually an act of democracy. It gives people power. When you know how to speak well, you're harder to control — you can defend yourself. Speaking and writing are skills we keep building our whole lives. In Brazil, poor people's voices are silenced — even by not teaching them how to speak. In the land of the mute, the one who speaks is king. And let's not forget: during the dictatorship, anyone who tried to fight that system was labeled a subversive. But they weren't criminals. They were just.

(5th) At the same time, technology and video games could actually help education — if we used them the right way. But to bring tech into public schools, society would have to drop the hypocrisy. Because if anyone should be getting phones and digital learning tools first, it's the teachers — right alongside the students.

(6th) And once that happens, it wouldn't be hard to create video lessons and educational games for use across the whole country. Standardizing learning materials through mass media could actually make what's being taught more transparent — and it might even keep some teachers from abusing their positions.

(7th) But using tech doesn't mean we throw books away. In fact, books would be more essential than ever if we chose a different path. And schools should never use this as an excuse to shut their doors to students. I'm in favor of changing our education system — but not if it means turning everything into remote learning.

(8th) Still, if we make digital tools a permanent part of education, remote learning could become an option — for those students who learn better this way. And maybe that's exactly what some of them need.

(9th) The ideal school encourages interaction and social growth — with activities like dance, sports, and shared meals. There's a whole world of engaging in-person experiences schools could offer instead of what we've got now.

(10th) Schools should be spaces for real, hands-on learning — places where young people build practical social skills like conversation, music, and the arts. But most schools in Brazil still look and feel like outdated factories. They're more focused on harsh discipline than actually helping students grow as people.

(11st) And everything that blocks better education? It helps create tyrants. Spoiled kids are classic examples of insensitive dominators — demanding rights they don't have and throwing their responsibilities onto others. This kind of behavior is often normalized in sexist societies, with people saying things like, "My husband was raised with his mother handing him everything." These are toxic habits — but they get talked about like they're normal.

(12th) Today, sadly, a lot of people have these habits and act like tyrants because the internet raised them to do nothing. They manipulate social situations just to get what they want. This generation ends up depending on their parents forever, because they were taught that being served is normal. And that's how we end up with a whole new class of little dictators.

(13th) The real problem with the internet is the way we "browse" it — or better yet, the trance it puts us in. People get trapped in pointless entertainment that eats up their time and turns passive watching into addiction. This isn't browsing. This is sinking. Even just waiting for a spinning image to load a page already puts your brain in a trance.

(14th) The internet we have now has drifted far from its true purpose. In reality, it's putting education at risk instead of supporting it. This way of using the internet keeps power over knowledge in the hands of the elite — and helps maintain social inequality.

(15th) And while the tools of oppression have gotten more modern, the silencing of Black voices and women's voices in schools is still happening — now just under a fresh coat of hypocrisy. Back then, physical violence was accepted and education was designed to serve the Church and reinforce control. And today? Honestly, not much has changed.

(16th) These days, school violence doesn't come from teachers. It comes from the lack of oversight over students — which leads to a survival-of-the-strongest mentality and constant peer aggression. Psychological violence is still there, still breaking students down. The old religious repression just gave way to an aggressive form of atheism — but both erase spiritual intelligence. The goal of the powerful is still the same: to tear down education using school curriculums that are designed not to teach.

(17th) In the past, not having money meant no access to education — but that didn't automatically mean ignorance. Today, even with more people attending school, the *automatic promotion system*[473] hides the fact that no one's really learning. And it's getting harder and harder to tell who actually knows anything.

[473] *Continuous promotion* — popularly known as automatic promotion, is provided for in paragraph 2, item IV of article 32 of Law 9.394/96 (Brazil's Law of Guidelines and Bases of Education). It is a form of school assessment in which students are not held back, maintaining their progression through school levels. Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/l9394.htm

(18th) And to make it worse, we're at real risk of losing our knowledge entirely — thanks to the internet. Information online is becoming more unstable and less reliable every day. In the near future, there's a real chance the internet could absorb printed books, monopolize knowledge, create barriers to access (paywalls), and end up wiping out valuable information altogether.

(19th) Today's failure in education begins with the collapse of basic literacy. Until the 1970s in Brazil, kids learned to read with a method everyone called "bê-á-bá" — B + A = BA. It was a spelling-based, phonetic, and syllabic method. First, they learned the vowels. And from there, they were already combining sounds and reading.

(20th) Using booklets that gradually increased in difficulty, students picked up reading and writing fast. The "Abelhinha Method" (Little Bee" method)[474] came later and improved on that system. I learned to read and write at five years old using that very method. Back then, if a child didn't learn to read in preschool, they'd fail the year — but the truth is, that almost never happened.

(21st) These days, I see a wave of academic articles trying to convince teachers that constructivism — a method that starts with the whole and moves to the parts, and gained traction in Brazil during the 1980s — is some kind of revolutionary approach to literacy and education in general. I don't agree.

(22nd) Based on my own experience, after constructivism spread across the country, many ideological confusions developed around how literacy should be taught. This overwhelmed teachers with theories, leaving them less skilled in actually teaching children to read and write. In constructivism, children look at the whole word first, then break it down into syllables, and only later try to figure out the sounds of the letters. Concepts are avoided, making learning more intuitive and less concrete. But if we are conceptual beings, then anything we don't conceptualize, we don't fully understand.

(23rd) When students are taught to read using this method, it often takes them around three years to learn — if they even learn at all... Today, literacy is expected to be completed by age nine, whereas in my time, it was expected by age six at the latest, with very few exceptions. One reason why students take longer to learn to read using the constructivist or global method is that vowels aren't clearly taught or explained as standalone elements.

(24th) Think about it — in Portuguese, vowels are the most important letters in the alphabet. If a student first understands what the vowels are — and there are only 5 of them, which is a small number to memorize —, they can quickly figure out the sounds of all the other letters simply by comparing syllables. But if these letters — the foundation of every word — are not taught, the risk of students becoming functional illiterates, confusing letters and sounds, increases significantly.

(25th) The sounds of letters are the smallest parts of words that we can hear. Knowing them is essential for reading and writing. The lack of literacy — a problem that begins with not knowing the basic sounds — ends up supporting oppression, especially against the poor.

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[474] Method created in 1965 by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.

(26th) Social oppression caused by learning barriers is, in fact, a real issue. Teachers, using government textbooks and workbooks, often copy a whole-word teaching method and end up confusing students with letters instead of actually teaching them. Because of functional illiteracy, people's ability to compete in the job market is reduced. They end up poor and forced to work for low wages that barely support them. At the same time, the poor quality of the food they eat makes them weaker, both physically and mentally — which keeps them out of competition with wealthier people.

(27th) I believe there's a dominationist effort here in Brazil to cause functional illiteracy. In my own district, I've noticed that students aren't learning how to read in public school. So, a lot of their parents end up using what little money they have to pay for private tutors. Some parents and tutors even do the schoolwork for the kids while teaching them outside of school. But many parents or guardians are also illiterate, at least functionally, so they don't realize that their kids are getting the letters confused instead of learning.

(28th) The worst part? Schools often blame the child — say it's an attention problem. I met two kids who were sent to a social worker, then to a psychologist and a doctor, with a recommendation for *Ritalin*[475]. After that, the social worker started checking in on the family and told them they had to give the child the medicine. The family was even threatened with child services if they didn't do it.

(29th) Well, this is a systemic problem. If you're facing this, I believe it's best to teach your children how to read yourself. I recommend using the *Abelinha Method* (*Little Bee Method)*[476] along with the *Mouth Sounds Method*[477]. The Little Bee Method uses stories, and the Mouth Sounds Method uses pictures of mouths making the sounds. If you follow the process carefully — one vowel per week — within five weeks, most kids can already read. I saw fast results with these methods. One of the kids I taught had been prescribed Ritalin — but her parents didn't want to give it to her — and I saw that she didn't actually have learning difficulties.

(30th) People criticized these methods for being "too childish." But I got great results even with older students. So I adapted the stories — swapped out fantasy for real-life content — in my project *"Learn to Read in Portuguese from the Very First Letter."*

(31st) Continuous promotion, in turn, prevents students from repeating a grade, but it doesn't stop real educational failure. It ends up institutionalizing the lack of ongoing learning. Students move on from a grade where they should revisit subjects they didn't learn— and they enter the next class completely unprepared for what's ahead.

(32nd) Many times, the difficulty in keeping up with classes starts as early as the first grade, when kids are just learning to read and write. Today's education leaders claim this kind of grading system helps prevent students from dropping out. But it doesn't prevent emotional or intellectual disconnection. With students being passed year after year without actually learning, they become just another number in the

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475 *Methylphenidate* — sold under the commercial name Ritalin. It is used to medically treat cases of Attention Deficit Hyperactivity Disorder (ADHD), narcolepsy, and idiopathic hypersomnia of the central nervous system. It is a substance that can cause chemical dependency.

476 History available at: http://abcfeliz.blogspot.com/p/metodo-da-abelhinha.html. Full booklet teaching this method available at: https://www.livrosgratis.com.br/ler-livro-online-76187/metodo-da-abelhinha-em-pelotas---contribuicoes-a-historia-da-alfabetizacao-1965-a-2007

477 https://www.papodaprofessoradenise.com.br/alfabetizacao-e-o-metodo-das-boquinhas/

system, and the school ends up playing the same prison-like role described in the song *Another Brick in the Wall* by Pink Floyd[478].

Another Brick In The Wall

Daddy's flown across the ocean
Leaving just a memory
Snapshot in the family álbum
Daddy what else did you leave for me?
Daddy, what'd'ja leave behind for me?
All in all it was just a brick in the wall
All in all it was all just bricks in the wall
"You! Yes, you behind the bikes sheds, stand still lady! "
When we grew up and went to school
There were certain teachers who would
Hurt the children in any way they could
(oof!)
By pouring their derision
Upon anything we did
And exposing every weakness
However carefully hidden by the kids
But in the town it was well known
When they got home at night, their fat and Psychopathic wives would thrash them
Within inches of their lives
We don't need no education
We dont need no thought control
No dark sarcasm in the classroom
Teachers leave them kids alone
Hey! Teachers! Leave them kids alone!
All in all it's just another brick in the wall
All in all you're just another brick in the wall
We don't need no education
/ We don't need no thought control
No dark sarcasm in the classroom
Teachers leave us kids alone
Hey! Teachers! Leave us kids alone!
All in all it's just another brick in the wall
All in all you're just another brick in the wall
"Wrong, Guess again!
If you don't eat your meat, you can't have any pudding
How can you have any pudding if you don't eat your meat?
You! Yes, you behind the bike sheds, stand still laddie! "
I don't need no arms around me
And I don't need no drugs to calm me
I have seen the writing on the wall
Don't think I need anything at all
No! Don't think I'll need anything at all
All in all it was all just bricks in the wall
All in all you were all just bricks in the wall

[478] British band formed in 1965, with psychedelic rock, experimental, and progressive music styles. Source: Wikipedia. Accessible at: https://en.wikipedia.org/wiki/Pink_Floyd

(33rd) As a result, students are treated as if they have knowledge — even though they don't. This often leads them to become dependent on the system and act like tyrants toward the people around them.

(34th) *Another Brick in the wall* tells us that the system has mechanisms designed to shape people to serve it, instead of the other way around. It describes an education model that holds back human growth and leads to submission. So, even with scientific and technological progress—which comes from learning—the school system remains outdated, as if schools had nothing to do with this progress. It's worth noting that *Another Brick in the Wall*, which talks about this, came out in 1979, more than 40 years ago.

(35th) Announcements about innovations like the New High School Model[479] cover up the continuation of educational practices that are, in reality, disempowering. Even though this law sounds promising on paper, it's not really being put into practice in a way that works, and it ends up repeating the same system of control.

(36th) Besides that, television works against education. Just think about it: Rede Globo — the TV network that dominated Brazil after the military coup — was founded in 1965, just one year after the coup. And no one can convince me they haven't been using hypnosis since the beginning. And that "Plim-Plim" sound? It feels like it was made to put people into and pull them out of a trance.

(37th) As Leonel Brizola[480] pointed out in a right-of-reply segment won against Rede Globo on March 15, 1994[481], that company has always benefited from government favoritism. So what do we conclude? That this kind of permissiveness only exists because of mutual interests being traded behind the scenes.

(38th) This is an integrated system. It's designed to control people through ideas. The dominationist ideas spread by television make their way into schools, preventing people from developing a balanced personality — leaving them with a weak one. This ends up empowering corporations that control our society, and that are, in turn, controlled by imperialist forces.

(39th) The voice of television is still present in schools today — not to help, even though it should. As we've said before, if useful knowledge were spoken and repeated on TV, it could save students many hours — even days — of studying. But instead, what's

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[479] Law 13.415/2017. Available at: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2017/lei/l13415.htm

[480] **Leonel de Moura Brizola** (1922–2004) — was a Brazilian civil engineer and politician. He was also the only politician in Brazilian history elected by the people to govern two different states: Rio de Janeiro and Rio Grande do Sul. He was the founder and long-time president of the Democratic Labour Party (PDT). He was closely related to João Goulart. He played a significant role in Brazilian politics, founding, together with Darcy Ribeiro — a close friend of Anísio Teixeira — the educational units nicknamed "Brizolões", which were initially designed to provide free full-time education. He ran for President of Brazil several times and, although never elected, received a significant number of votes.

[481] Excerpt from a speech by Leonel Brizola read by Cid Moreira on March 15, 1994, on the Jornal Nacional TV news program: "When it says it denounces bad administrators, it should instead say that it attacks and tries to discredit public officials who do not bow to its power. If I had the electoral ambitions they accuse me of, I wouldn't be here fighting a giant like Rede Globo. I do it because I didn't reach seventy years of age to be complacent. When she insults me for our administrative cooperation with the federal government, Globo gnaws with envy and resentment and sees only flattery and servility. It's understandable — those who have always lived off favors and public concessions are incapable of seeing in others anything but the vices they carry within themselves. May the Brazilian people make their judgment and, with their clear and honorable conscience, separate those who are worthy and consistent from those who have always been servile, greedy, and self-interested." Source: Folha de São Paulo. Available at: https://www1.folha.uol.com.br/fsp/1994/3/16/brasil/29.html

repeated are mocking expressions. Mockery is the opposite of belief, which is why people grow resistant to knowledge unless it's wrapped in technical jargon. And when knowledge is wrapped in that jargon, many people just don't understand it.

(40th) In the era we live in, public education has been implemented around the world. But behind it, we didn't get the promised democratization — instead, what we got was a hypocritical dictatorship, one that controls people by keeping them away from quality education.

(41st) Education should begin with teaching basic civility — how to live and interact with respect. Nothing else sticks if you don't first learn how to coexist with others. But in this age of human regression, bad teaching has taken over all the time and space that could've been used for real learning — even at home. Decree 869/69, about moral and civic education, actually had it right.

(42nd) Low-quality education is imposed by the government — and absorbed by the teachers, many of whom were victims of the same system. Teachers are like martyrs, doing their best to bring understanding within a system designed to fail. The goal of the system is to create a human reserve — a mass of unqualified people pushed straight from school into factories, retail, or other forms of manual labor.

(43rd) Industry and commerce are places where, due to lack of knowledge, people settle for being drained by work that underuses their potential. That happens at every education level. People spend long hours standing behind a counter or sitting at a desk. Even self-employed professionals — rich or poor — go through the same thing. Because human society has a tendency to standardize everything.

(44th) The consequences of this system are harmful to everyone. An educated person wants to fully use themselves — but someone with limited education only wants to save energy. Capitalists believe that, because of a lack of qualifications, there will always be a large pool of unemployed people to replace workers. Because of this, employees put up with constant devaluation, abuse, and disrespect, out of fear of losing their jobs. But this causes spiritual damage to everyone.

(45th) For forty years, Pink Floyd's song has been sung and made popular almost automatically — while no one can stop sending their kids to school without facing punishment from the government. Debates about the issue have been cemented into the wall, so they can't move forward. Meanwhile, people stay distracted by fake victories — the kind you get from games and competitions.

(46th) The role of schools in the system's mind control goes beyond passive participation. During adolescence, more emphasis is placed on knowledge that diminishes human values — such as war — than on knowledge that promotes constructive values — like technological and scientific progress.

(47th) In the Roman Empire, if you didn't speak Latin, everything got stuck in bureaucracy — forcing the conquered to speak the language of the empire. In Nazi Germany, scientific theories were used to convince students of Aryan racial superiority. In both cases, people were oppressed if they didn't follow the rules set by those in power.

(48th) In today's Brazil, students compete through the National High School Exam (ENEM) for a limited number of college spots — much like a job competition. This happens because there are far fewer openings than there are students. So, students push themselves to become mental athletes, repeating information according to the system's demands. Yet, if students had truly developed the skills and knowledge

to progress naturally through each grade, this kind of competition wouldn't be necessary. What would be needed instead is enough space in universities for everyone— as is the case in Cuba.

(49th) Moreover, even today, the system controls our words. Many terms are removed from everyday vocabulary through a combined effort between the media and the school system.

(50th) Some English words are used without being translated into Portuguese, under the justification that they are technical terms. This goes against Article 13[482] and paragraph 2 of Article 210[483] of the *Brazilian Federal Constitution of 1988*. Portuguese is the official language of the country. So all official communication must be in Portuguese — and schools represent the State in education. The use of a foreign language violates the people's citizenship and threatens Brazil's sovereignty.

(51st) The reason for using the Portuguese language in education is that education is a social right, as stated in Article 6th[484] , and a duty of the State, part of its responsibility, as stated in Article 205[485] , both from the *Brazilian Federal Constitution of 1988*.

(52nd) "Focar" is a perfect example of hypnosis in action:"Keep your focus. Look closely at this watch..." One of the secrets of hypnosis is *focus*. And today, people are far too distracted — because distraction is the doorway to a hypnotic trance. So we have to fight back — by reclaiming the right words and speaking them again.

(53rd) This seems to be an ongoing process, as the Brazilian population appears to be under a kind of collective hypnosis, shown in mental epidemics that spread as easily as yawning or laughing fits. Several diseases have been in the spotlight, like Dengue, Chikungunya, and the Zika virus. It's not that these diseases aren't real, but what has disappeared is the focus on nutritional prevention. Instead, what gets promoted are the symptoms, which people start to feel collectively.

(54th) The word "focus" shows the hypnotic process in one of its most striking forms: "Stay focused, look closely at this watch." One of the secrets of hypnosis is focus—and people today are extremely distracted, because distraction is one of the ways to enter a hypnotic state. So, we need to fix this by bringing back the right words and using them again.

(55th) Also, replacing words like this can be harmful, because "focus" is only an early stage of attention—mostly visual—where attention doesn't really hold. But "concentration" is a final and much deeper stage of attention. It involves holding on to information, thinking about it, and mentally working with it until we understand and organize it in our minds.

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[482] Art. 13— "The Portuguese language is the official language of the Federative Republic of Brazil."
[483] § 2º — "Regular elementary education shall be taught in Portuguese, with indigenous communities also guaranteed the use of their native languages and their own learning processes."
[484] Art. 6 — "Social rights include education, health, food, work, housing, transportation, leisure, security, social security, protection of motherhood and childhood, and assistance to the needy, in accordance with this Constitution."
[485] Art. 205 — "Education, a right of all and a duty of the State and the family, shall be promoted and encouraged with the collaboration of society, aiming at the full development of the individual, their preparation for citizenship, and their qualification for work."

(56th) Just one focus isn't enough. Diffuse attention, for example—which is the kind of attention we need to drive—requires placing several points of focus in different directions. We do this so that our mind can form a complete image of the vehicle, helping us better understand and manage it while driving. If a driver were to rely on just one point of focus, the act of driving as we know it today would become impossible.

(57th) Diffuse attention is also very important for teachers, who scan the students' eyes to get a sense of how the class is understanding the material. In their minds, they're able to grasp each student's inner response. When a teacher notices, through a student's expression, that they're not understanding, they usually pause and ask: "Does anyone have a question?"

(58th) To "focus," in its most literal sense, is something the eyes do—not the mind. Replacing terms like this affects us, because words don't just describe our mental processes—they shape them. With this shift in language, people are experiencing a loss of concentration. They don't really pay attention or concentrate anymore—they just focus.

(59th) Focusing isn't the same as seeing—it's only a part of seeing. Seeing involves more than just focusing. Someone who only focuses sees one thing and gets distracted from everything else. Because of that, we now see a large number of people spending long periods staring at their phones, without using their senses in a more developed way in real life. And when they have to do that, they tend to get nervous.

(60th) I don't believe that replacing the word "concentrate" with "focus" was a naïve or unconscious move by the leaders of education and media in Brazil. Colleges that work with language study it deeply, and this change was introduced by journalism courses and by TV, in a way that was widespread and happened all at once.

(61st) This change is a good chance for us to look at how systemic implementations happen. Their speed and wide influence are their strongest traits. Almost overnight, in the media, every situation where the word "concentration" was used started being replaced by the word "focus." Soon after, it spread into everyday language across the population.

(62nd) This change affects the way we understand things instantly—through visual language, through our gaze. The words people use can make them blind, mute, and deaf. But if the person who planned this thought they wouldn't be affected, they were very wrong. In the end, we can only use the words that everyone else uses. So messing with the code ends up affecting everyone—even the one who started it.

(63rd) This way of speaking harms the mind's eye. There's no greater form of separation than breaking the connection with the mind's eye, which is the mental attitude that shapes how we see things. For our minds, not "seeing" is more harmful than just losing physical sight. When the unconscious stops seeing, we become much more prone to accidents. In this word swap, we break very deep levels of language.

(64th) Too much mental rest caused by electronics isn't really a good thing either, because the human gaze works together with the brain to take in reality. In fact, it's the brain that does most of the seeing, since it has to fill in what the eyes—limited in focus—can't catch on their own. If our eyes stop moving and looking for new points

of focus, we tend to lose concentration, because the brain assumes it doesn't need to do anything either—just like in dreams.

(65th) When we watch audiovisual content on TV, computers, or phones for too long, our minds tend to stop thinking clearly, because our reasoning is constantly interrupted as well. As a result, information gets absorbed directly, as if everything were fine, and we're pushed toward interests of control—interests that go against our own. But by that point, we've already lost much of our ability to think critically.

(66th) Many people defend today's internet as if it were a space where users make all the choices freely, forgetting about the automatic selection tools that users don't always remember to turn off. Because of that, the options offered are accepted as if they were neutral—but there's invisible control involved, and anything related to ideology is never truly neutral.

(67th) As automatic selections keep coming, they can even go against the user's will without them realizing it. Ads pop up during videos, and you have to accept them to keep watching. Some ads use flashing images, which aren't harmless—they plant ideas straight into the viewer's unconscious.

(68th) In music, automatically suggested playlists often lead to negative ideas and a decline in both morals and mental well-being. The ideological decline seen in Brazilian music since the 1970s is a clear example of how this process still goes on with every machine-driven selection.

(69th) The internet strays from its educational purpose and turns into a powerful tool for spreading false beliefs. These ideas are repeated by millions as if they were true, just because they're pushed individually and create the illusion of choice. With critical thinking shut off, people take on these thoughts and repeat the behaviors as if they were their own—as if they had two personalities, influenced by images stored deep in their unconscious. Self-image and behavior get replaced by what was seen, leading to identity loss and even illness.

(70th) Today, older and more experienced people can usually still tell that the internet brings harmful content. But if we don't warn others about the risk of placing too much trust in it, future generations might be guided without ever knowing the difference between good and evil.

(71st) One of the main goals of the dominationists has always been to create an army of robot-like people—individuals who have information inserted into them without any critical thinking. The fictional stories most promoted on TV and streaming platforms show lifestyles full of abnormalities, pushing people in that direction. These features cause people to stop evaluating things and to accept abuse.

(72nd) The ability to evaluate is key to protecting ourselves. In many movies, for example, characters kill without even looking—and that sends several messages: glorifying vanity, promoting numbness, and breaking human connection. But we need the opposite. In fact, if we stop connecting through eye contact, we also start to feel disconnected from the world.

(73rd) Generations shaped by the new kind of hypnosis brought by the internet tend to have their actions and opinions controlled by the system—even against their own parents. If nothing changes, their perception will weaken, and they'll lose natural

instincts like intuition. This also puts parents in an even more vulnerable position. After all, we've reached this point because parents are often already vulnerable due to overwork. But now that same vulnerability risks being passed down to their children, turning everyone into hostages—enslaved by the system.

(74th) These days, we see people who are immature well beyond what's natural, while many parents are focused entirely on serving their kids without realizing they've already grown up. At the same time, the children—though already grown—act as if they were precocious child prodigies. They argue with their parents about real-life truths because they've fallen for the illusion of having deep knowledge — an illusion the internet feeds.

(75th) Many parents see the internet as a tool for control, trying to use it to keep an eye on their children. But they don't realize they're walking into a trap—unless they actively guide their kids toward educational content.

(76th) Due to the internet, a lot of people have started thinking they're above everyone else — and that's not right. For example, in some games like GTA[486], players break the law and commit crimes. Meanwhile, sexual content is constantly pushed—either directly or indirectly—which leads young people to spend a lot just to look attractive to potential partners.

(77th) In this connected system, schools themselves push for digital inclusion and get students to surf the internet, but without giving them the guidance they need to avoid the dangers. Instead, schools should have their own websites and offer safe and educational online spaces for research—which would be a better word than just "surfing."

(78th) Because schools don't give proper guidance, a lot of young people get hooked on aimlessly surfing the internet or playing video games that aren't educational, instead of doing real research, and they stop focusing on their studies. But schools could actually provide fun and educational games instead.

(79th) Even so, the internet shouldn't be the only tool for learning. In-person schooling — for all its flaws — is still necessary, because most parents can't give their kids all the support they need, and young people still need adults to look after them.

(80th) Since the structure of education has been stagnant for centuries and teaching has been sabotaged, many people think we're moving backward. But progress always comes, even if it's unevenlike — what's happening now. The only reason it isn't happening fully is because the system works to block it, trying to make class differences permanent — especially by controlling education. The Brazilian military coup is an example of how the system tried to silence knowledge and those who held it.

(81st) One of the victims of this persecution was Anísio Spínola Teixeira[487], who promoted the ideas of the "New School" movement and made important

[486] *Grand Theft Auto (GTA)* — is a series of games created by David Jones and Mike Dailly. It is primarily developed by the British studio Rockstar North (formerly DMA Design) and published by its parent company, Rockstar Games. The series name refers to the U.S. legal term "grand theft auto", used for motor vehicle theft. Most gameplay revolves around driving and shooting. Source: Wikipedia. Accessible at: https://en.wikipedia.org/wiki/Grand_Theft_Auto.

[487] **Anísio Spínola Teixeira** (1900-1971— was a Brazilian jurist, intellectual, educator, and writer. A central figure in the history of education in Brazil during the 1920s and 1930s, he spread the principles of the Escola Nova (New School) movement, which emphasized intellectual development and critical thinking over rote memorization. He reformed the education systems of Bahia and Rio de Janeiro and held several executive positions. He was one of the most prominent signatories of the Manifesto of the Pioneers of New Education, advocating for free, secular, public, and mandatory education, published in 1932. He founded the University of the Federal District in 1935, which was later turned into the National Faculty of Philosophy at the University of Brazil. His vision of comprehensive education for all permeated his writings and legacy.

contributions to education. One of his public actions was joining Monteiro Lobato in denouncing the irregularities caused by foreign interests in Brazil.

(82nd) When he was murdered in 1971, many suspicious circumstances surrounded his death. But due to contradictions from the military—who had previously detained him for questioning—the only thing that became truly clear was that he was one of their victims. His body didn't go unnoticed, even though the military never admitted to the killing. After that, the dictatorship's interest in going after teachers became obvious, as education began to be strongly attacked.

(83rd) Darcy Ribeiro[488] and Leonel Brizola joined forces to try to bring Anísio Teixeira's idea of full-time education to life, and they built many schools. Still, they couldn't fully realize his plan, not least because of the system's barriers. In my view, for Anísio Teixeira's plan to work, we first need to make education equal for both rich and poor. Otherwise, the resistance from the wealthy will always be a shadow hanging over education.

(84th) If knowledge were widely offered to everyone, a person's social class would no longer matter. Socrates already criticized the withholding of knowledge, and unfortunately, school has often been a way of limiting access to it. From that, we can see that schools, so far, haven't truly been built to teach—but to control knowledge.

(85th) Today's schools are the cradle of all kinds of segregation, where a hierarchy based on students' social class still prevails. Some privileged families choose schools that only accept people from their own social level, hoping their children will be treated equally. But it would be better to see the obvious: the system of social exclusion doesn't only harm the poor—it also isolates the rich through self-segregation. Still, it shouldn't matter what social class a student belongs to—what matters is that all students learn the same moral values and the same basic rules for respectful coexistence.

(86th) At the same time, I witnessed a situation that went in the opposite direction: a student was bullied in a public school by teachers and classmates for being labeled "rich"—just because his family could afford a monthly tuition fee. It reminded me of US movies, where young people often spend long hours in school without much adult support, more disconnected from the job market and their families than actually being educated.

(87th) The system's intention to keep young people away from the workforce is clear when we look at how schooling is stretched out for too long. High school used to last three years—now it's four. College degrees in literature or law used to take four years—now they take five. These days, the job market often demands post-grad degrees, master's, doctorates—and none of it guarantees anything. It's obvious that a diploma alone doesn't secure a job,

Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/An%C3%ADsio_Teixeira

[488] **Darcy Ribeiro** (1922-1997) — was a major figure in Brazilian education. An anthropologist, historian, sociologist, writer, and politician, his main academic focus was on Indigenous peoples and education. He worked actively with Leonel Brizola on the design and implementation of the schools known as "Brizolões".

because in the end, no one gets hired for what's written on paper, but for what they can actually do.

(88th) Another issue is the pressure on students to be punctual, even though classes often don't even happen. In big cities, just getting to school is a challenge for low-income families, especially because of transportation. Parents also have schedules to follow, but in reality, all these schedules should be more flexible. From a certain point of view, following strict schedules is inhumane, because it ignores all other personal needs.

(89th) Besides, there wouldn't be much reason for such strict scheduling if there wasn't a live teacher waiting to give a lecture. Maybe if schools offered recorded lessons, there could be more flexibility—and even rush hour traffic could be reduced.

(90th) Theoretical knowledge shouldn't be the only focus—though it does have its place in schools. Artistic activities should be valued more because they help develop creativity and offer hands-on, meaningful ways to learn. In the end, creativity is what will truly give us the ability to solve problems.

(91st) Above all, I want to emphasize that, at any time, physical books should be the foundation of education. Books serve not only as tools but also as records of our society's character. The books currently provided in Brazilian public schools show the government's lack of interest in education. They're expensive, yet their content is poor—so they're constantly discarded. It would be far less costly to provide students with books that have good content and can be reused.

(92nd) The ideal school would have a mixed structure between public and private. Knowledge would be widely and freely shared. That way, the main focus would be on the student—not just on the knowledge itself. The government's role would shift to supporting the school, rather than running it.

(93rd) In my view, the root of many of today's educational problems lies in what was largely removed with automatic grade promotion. Advancing through school years needs to be based on evaluations. In his book *O Escândalo do Petróleo e Ferro* (*The Scandal of Oil and Iron)*, Monteiro Lobato criticized the automatic student advancement policy that was being applied at the time[489]. If, instead of attendance being so heavily required, students were tested through nationwide exams—advancing year by year, subject by subject—the format of the school itself would matter less.

(94th) A one-size-fits-all school model doesn't work for everyone, but unified evaluations could put all types of students on equal footing, eliminating the gap between rich and poor. In fact, students wouldn't need to be tied to a specific grade. If someone fell behind in a subject, they could take that course in a different class—even through video conferencing.

(95th) Schools could still conduct monthly assessments, but the national exams could happen every semester. These would prevent parents from pretending they're educating their children when they're not. Only if the student showed little engagement or poor grades would the government strictly require them to attend in-

[489] Book *Scandal of Oil and Iron* — adapted translation — pp. 10–11 — "They know that Brazil doesn't care about studying, even going so far as to invent a completely new 'learning system' unknown in the rest of the world: science by decree. Because of some flu, kids who weren't able to study their subjects — physics, geometry, chemistry, or whatever — were granted authorization to 'request exams', that is, to ask the government to certify that they knew the subjects they had not studied."

person classes. Along with that, the government could require students to take psychological exams to check for learning difficulties due to health issues.

(96th) In some cases, distance learning is actually a better option. In rural areas, for example, it's often hard to get students to school because of the rain. So, if the parents have some education and run a farm or rural business, it might be better for them to give their kids guidance and care at home. They could also hire a tutor[490] to teach their children and even include other kids from the community. With a tutor, video lessons, good-quality books and study materials, and a group of children to interact with, these students could learn just as well — or even better — than if they were in a school for the rich.

(97th) But the ideal school would be much more welcoming and full-service—for both students and staff. It would provide all necessary care, including medical, dental, and physical therapy services, and would stay open for longer hours.

(98th) With the use of video lessons, teachers could focus more on giving students personalized support and helping them with questions, rather than strictly following a lesson plan. All teaching materials would already be prepared, high-quality, and ready to go. Even if schools followed the full-time or semi-boarding model proposed by the integral education plan, they would focus more on students' psychological well-being than on academic pressure.

(99th) Imagine schools like big community centers—inspectors and teachers interacting with students in well-equipped spaces for studying and creativity, promoting dynamic, hands-on learning in a safe, digitally managed environment. There would be TVs showing educational programs on different channels for each grade, spacious rooms with computers, study books, desks, chairs, and beanbags where students and staff could sit comfortably. They'd have open intranet and limited internet access—only to approved websites—with Wi-Fi available for student phones.

(100th) During mandatory class times, a musical tone would play to signal students to head to their classrooms. At that moment, their phones would be locked from other functions and would automatically display the lesson content for that class, based on their schedule.

(101st) A government-run educational portal would offer different pages based on grade levels, but it would also include fixed pages like a library, a video archive, a music collection featuring various authors, and other types of learning resources. Foreign language materials would include translations to help students learn through comparison. There would be so much content to explore that the good would take up all the time that might otherwise be spent on something harmful. This is the opposite of what happens in today's unhealthy environment, where the internet often leads to mental confusion due to the overwhelming amount of harmful content pushed by the system.

(102nd) Each teacher would have at least one assistant in their classes. They would work in rotating shifts with other staff members, staying available to students at school for longer hours while working fewer individual hours. This way, they could better accommodate parents' scheduling needs.

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[490] In the sense of a person responsible for educating or instructing a child or youth at home; someone who gives lessons or teachings — an educator, mentor, or instructor.

(103rd) Among the subjects taught, schools could include agricultural and cooking practices, helping students develop self-sufficiency, responsibility, and nutritional awareness—while also providing healthy meals to the school community. Each area would have at least one plot of land dedicated to agricultural practice for all students. Whether students paid for their meals or not would depend on their families' financial situation.

(104th) These school farms, in addition to being funded by the income from meals, could even sell extra produce to help cover school costs. They would serve as spaces for learning, nutrition, and therapy. They could include sports courts and animals for equine therapy. And although this might seem like a big expense, it would actually reduce costs in the long run. Once students reached a certain number of courses, extracurricular activities would be paid for by the students themselves.

(105th) Breaks would be designed to balance rest, leisure, and meals—with discreet supervision by staff and camera monitoring to ensure student safety in all school areas.

(106th) Some parents, after undergoing psychological evaluation and background checks, could volunteer to help monitor students via the school's camera system. This would strengthen the school community and increase safety. These parents would be elected by the students and would be responsible for reporting any rule violations to the school administration.

(107th) The gradual implementation of this innovative educational model would begin with standardizing learning materials, and then move on to physical and curricular adjustments. It would be under constant review and adapted to meet students' real needs without overwhelming them. If there were too many failures—or if grades were consistently too low or too high—that would be a sign to revise the curriculum or the assessments. Still, even if these changes take time, and even though we're still living under flawed structures, things can be balanced when there's genuine goodwill.

(108th) Teachers would be the best agents to lead these changes, but unfortunately, they are overburdened by the current system. They constantly have to fill out paperwork, provide explanations, and handle numerous school events. So for now, the best they can offer is their incredible patience in dealing with the psychological challenges that students bring from their homes and the media.

(109th) Finally, I must say that while people from the past might see many of these ideas as a utopia, people in the future will likely look back at today's schools as something very primitive—highlighting just how urgent these reforms are.

POST-CHAPTER 1 — TEACHING THE PARTS OF SPEECH

(1st) In my brief career as a teacher, I successfully developed a method for learning Portuguese that focuses on the word as the basic unit of meaning. In this method, the concepts of the parts of speech are taught together, but this doesn't overload the student's memory because there are only ten of them.

(2nd) Inspired by the practical approach to language learning, this method treats language like a team sport. We can only really understand how language works if we know that words act together and understand what each one does. Otherwise, we

won't become skilled at using them—just like we wouldn't become good players if we didn't know what each teammate's role is.

(3rd) The students I tested this method with learned the basics of grammar in just six months—while often I see students finish high school in Brazil still struggling to understand these concepts.

(4th) Here in Brazil, even when grammar is taught, the word classes are presented one by one. Then, teachers often dive too deep into each class, filling students' memory with too many facts to memorize. That kind of grammar teaching really doesn't work. For example, when teaching nouns, students are often forced to memorize all the types: proper, common, concrete, abstract, collective, and so on. Huge lists of nouns are given for them to memorize their meanings. But the real benefit of this is just vocabulary growth—so it's not something that should be memorized, only noted. After all, knowing more words helps raise IQ. This way of teaching causes students to forget how the parts of speech work together because they're overwhelmed with too much isolated information.

(5th) Language is the foundation of our thinking and of healing through neurolinguistics. That's why it's important to teach grammar—not only so people can understand the language better, but also so they can understand themselves and the world around them. Grammar, then, is like a framework that shows how language works. So grammar should be taught in a structured, not overwhelming, way.

(6th) The steps for speeding up this learning process are simple. First, the names of the 10 parts of speech must be memorized in the exact order they're given. At this stage, each class should be connected to its number in the list—this is called the "direct order."

(7th) Next, the ten concepts should be explained, and their definitions written down next to the names. If the teacher finds it helpful, they can teach one, two, or three types of words per lesson—but without going too deep into their specific details. At this stage, dictionary examples should be used so students can tell them apart, since traditional dictionaries list the part of speech for each entry. This also helps students learn how to use the dictionary and understand the abbreviations. Music is used to help memorize the five concepts that have the deepest meanings — in other words, the ones with the broadest range of meanings.

(8th) Finally, to reinforce what they've learned, the teacher should assign an exercise where the student creates sentences using the numbers of the parts of speech to build different types of sequences. So first, they write sentences in direct order (1, 2, 3… like article, noun, adjective…), and later they create sentences using the classes in different orders. Students can use a dictionary to check their own work and see if they used the correct parts of speech. Below is the song used for memorization:

EVERY WORD / WORD CLASSES (English Version)

There are 10 word classes,
That grammar brings to light.
Five are deeper, more complex—
And we'll sing them out just right!

(Chorus)
EVERY WORD has a job to do,
That's how we classify it too.
When we speak, we aim to be
Clear and strong in what we mean.

NOUNS are first — they're worth our time,
They name all things, both plain and prime.
If you can add a little "the" or "a",
It's a noun, that's the rule we say!

(Repeat chorus)

The name is given, now let's move on—
Another class comes to respond.
ADJECTIVES give traits and tone,
They tell what things are like, when shown.

(Repeat chorus)

PRONOUNS come in many kinds,
They help replace what nouns define.
Sometimes they describe, sometimes they stand,
The relative one is in demand!

(Repeat chorus)

VERBS were there when all began,
They show action or a state, firsthand.
Their root stays steady, strong and clear,
But time and subject change their gear.

(Repeat chorus)

ADVERBS bring the where and when,
They work with verbs again and again.
They never change, they clarify—
And "not" brings intensity to what you try.

(Repeat chorus)

Now stop the song, and take your turn,
To say the ten you need to learn…

1. Article 2. Noun 3. Adjective 4. Pronoun 5. Numeral	6. Verb 7. Adverb 8. Preposition 9. Conjunction

And last of all: 10. Interjection! "Wow! That's it?!" Perfection!

POST-CHAPTER 2 — THE BEGINNING OF THE ANTICHRIST'S EDUCATION IN BRAZIL

(1st) Christianity was humanity's great spiritual revolution. It even brought us material benefits, such as more humane laws that made legal relations safer. After Jesus came, human history was divided into before and after Christ. So, ideally, we should be guided by Christian education. However, that's not what we see. Laws continue to be bent by those in power,

and humanity often remains inhumane. This happens largely because many Christians practice an ambiguous form of Christianity — a contradictory version shaped by the system.

(2nd) Emperor Dom Pedro II greatly advanced education even against the interests of foreign powers, who had been interfering in our politics since Brazil's formation. Today, we see a confused population, and broadly speaking, disconnected from moral principles and education. It's true that even in the early 20th century, when we still had more focus on spirituality and education, our society did not fully live out a Christian way of life. Spirituality, for the most part, was treated as something separate from real life—when, in fact, everything depends on it.

(3rd) It's hard to explain to people that these distortions don't come from Christianity itself. Christianity is a perfect path, based on two core commandments. But few realize, for example, that anti-feminism violates at least the second commandment—and that this dehumanizes us, just like any form of discrimination among equals does. Likewise, few understand the importance of eliminating social inequalities between the rich and the poor. Many believe these differences are a right, rather than something that also goes against Jesus' teachings.

(4th) Because of all this, the world has constantly been caught up in destructive systems that work tirelessly to prevent real change. So even though we are living in the Christian era and many speak of Jesus, we are actually receiving an anti-Christian education. Some political developments in our recent history have only reinforced this stage.

(5th) Before mass media, education in Brazil was severely lacking. People in rural areas—who made up most of the population—were especially affected by ignorance. Today, mass media even changes the cultural identity of the population. For instance, Brazilians have, generally speaking, shifted ideologically from modest to obscene, and from rural to urban. This is the result of both a past material monopoly of mass media and a current ideological monopoly, which influences the public to lose their essence and moral values according to the interests of those in power.

(6th) The ideological monopoly of nationwide mass media in Brazil today doesn't happen in an obvious way. Instead, it happens through unequal division of the media market. On the other hand, it wouldn't even matter if this monopoly didn't exist. That's because any broadcasting company, like a TV network or even newspapers, is legally always under government control — the government has the power to take away their license to operate. In Brazil, the fight against Christianity actually began when the government revoked the license of a TV network that was sharing very important information with the public. That action felt like an attack on our culture itself. Colonizing means taking away someone's humanity, and that's the path taken by imperialist powers.

(7th) That TV network was Rede Tupi, the first regular national TV station in Brazil. It was founded in 1950 and was basically the only national broadcaster until 1965. That's when Rede Globo was created, as we've already mentioned. Online, you'll find a lot of different versions of what happened with other networks during that time. But from what I saw personally, most of the other networks back then were in poor condition. They were more local and didn't have the resources to make their own shows. Most of the time, they just rebroadcast content from others. Record TV is an

example. It started in 1953, but it didn't have much influence because it had limited broadcast hours and constant signal problems.

(8th) When one TV network dominates in Brazil, it immediately affects education. That's because it shapes and unifies the main topics people talk about in society. Whatever that network says is repeated by other channels, by schools, newspapers, radio stations, and online platforms.

(9th) Even after Rede Globo was founded, Rede Tupi didn't lose its dominance right away. What ended it was the cancellation of its broadcasting license. There were many suspicious events around that time. The way that Rede Tupi was treated was strange, especially considering how important it was for Brazil. The network produced major cultural and historical content, like videos featuring the medium Chico Xavier.

(10th) Rede Tupi began to decline financially after a fire at its facilities in 1978, which led the company into debt — the reason officially given for the cancellation of its license. Its shutdown on June 18, 1980, was dramatic: 980 employees went on a hunger strike, drinking only orange juice with salt and sugar. After it was shut down, its license was given to a new network called SBT (Brazilian Television System), which inherited much of its content library.

(11th) The fire that affected this network was a common act of terrorism at the time. It destroyed equipment that was considered advanced for that era and had been recently acquired. Just before the fire, Rede Tupi's tone changed — its content shifted to criticism and opposition toward another network. That was unusual, because before that, its message had been warm and friendly. After the fire, its tone became filled with a clear sense of defeat. People who lived through that period noticed it, but those who came later don't know about it, because the topic was silenced.

(12th) Tupi's reputation and audience were so strong that its dominance could only be broken by bringing the network down itself. But what seemed most suspicious was the government refusing to give Tupi the same financial support it gave to its competitor, and then taking away its license. It was clearly treated unfairly. I believe it was shut down more for political reasons than financial ones. This marked the beginning of a shift away from Christian values in public messaging, gradually moving toward a secular — and even anti-Christian — narrative.

(13th) *Vila Sésamo* was an example of the kinds of shows that aired on Rede Globo during that time. It was a remake of the US show *Sesame Street*, and it told stories about family life among neighbors on the same street. That message was built on Christian values because it taught about friendship.

Alegria de Vida
(By Paulo Sérgio Valle – Theme song from the old show "Vila Sésamo")

Every day is the day, every hour is the time
To know that this world is yours.
If you're a friend and a good companion,
With joy and imagination,
Living and smiling, creating and laughing,
You'll be very happy,
And so will everyone else.
Everyone else,
Everyone else.

(14th) Little by little, the social message moved away from the values of friendship. The stories that followed began promoting individualism and a disconnect from collective reality. Today, even the idea of "the world" is often left out, replaced by alien heroes. Besides that, many characters now represent people with bad character. In general, young people absorb these messages.

(15th) Today's stories are often centered around fights, because behind every battle, there's an underlying message of hostility. As a result, people have been taught to be enemies — they don't serve each other, they don't come together, and instead they're pushed toward a capitalist mindset.

(16th) In Christian teaching, people live to serve one another. Yet in a way, they are still free — because they live within logic and truth. Anyone who builds an environment of goodwill around themselves lives fully and without resentment, simply by being peaceful.

(17th) Anti-Christian people — even when they're not fully aware of it — tend to care more about *having* material possessions than about *becoming* more human. The desire to have leads to conflict and hostility, while the desire to be is connected to building strong and meaningful friendships.

(18th) Individualism, which is a form of selfishness, shapes how people act on their own and ends up creating a society full of resentment — one that responds to harm with more harm. I met some criminals, for example, who, when passing a beggar, would yell: "Don't be stupid, go steal something." They claimed that when they ask for help, people treat them badly and ignore their needs. Many times, someone who could help gives them nothing, thinking everything they have is theirs and that the poor should be happy with scraps. But according to them, when they steal, people act like everything belongs to the thief and say, "Take whatever you want," no matter what they actually need. In those moments, people treat them kindly — as if nothing really belongs to them anyway, and they only keep what's left.

(19th) I want to make it clear that I don't agree with that way of thinking — I'm just sharing what I've heard. Still, I understand that the harm they return seems to reflect the harm they feel they received from capitalists, who, in many cases, charge unfair prices and profit dishonestly. So now, they seek revenge. In truth, we are just managers of what we own — not real owners. Ill will creates more ill will. Ignoring others' needs causes rebellion. When we don't share what we have and instead show it off like a trophy, it fuels anger in those who have nothing and see the inequality as unfair.

(20th) This is so powerful that today's social concepts of being a "winner," a "deserving person," or a "loser" feed into an ideology that encourages hatred toward those who succeed. In that mindset, envy is seen as normal. People become intolerant toward good people, expecting them never to make even the smallest mistake. And if they do slip up, that mistake is shouted out as proof that the good person is a fraud. This creates a kind of social addiction, where people focus only on pointing out each other's flaws and spreading them around.

(21st) The negative mindset of competition is focused on destruction. Without that mindset, people wouldn't try to harm their competitors — they would help them, because they wouldn't see them as adversaries. In life, our goal should be to build, not to destroy. We are not rivals to one another, but companions. Wherever there is negative competition, companionship is lost. Positive competition is when someone does something good that benefits everyone, and that inspires others to do even better — not to beat them, but to contribute even more.

(22nd) The Christian teaching that "the last shall be first" directly challenges the idea of competition. And in fact, the last Christians of this era will be the first to experience a more refined and mature form of Christianity. Until now, any genuine practice of faith has been valuable, because we couldn't wait for a perfect system in order to try to reach God. Each generation leaves a legacy for the next. So, those who come last in a history of defeat may be the first to understand it and turn it into an era of victory.

(23rd) One of the main reasons Christianity has become confusing today is that the first disciples were not fully converted to Christianity. Their arguments among themselves[491] showed that they saw Jesus more as an earthly king than as the Messiah. Because of this, Jesus at one point encouraged them not to act like servants anymore, but like friends[492]. He also spoke about Peter's conversion, and the conversion of other disciples. Now, talking about someone's "conversion" only makes sense if that person doesn't yet believe[493]. So, even just hours before Jesus's crucifixion, the disciples showed they still didn't fully believe in His God.

(24th) Matthew, for example, subtly seems to push back against some of Jesus's words. The story of the fig tree without fruit[494] doesn't seem to have a logical ending. The real message behind that event is clearer in other passages — like the parable of the barren fig tree[495], the words of Isaiah[496], and the words of John the Baptist[497] — all of which speak of trees being cut down for not bearing fruit. The part about moving mountains may have been added by the disciples to avoid highlighting their own flaws.

(25th) In the end, Jesus choosing John as a "brother"[498] shows that true Christianity is deeply connected to true love — a love based on mutual service. That's why Jesus gives Peter a subtle rebuke after the resurrection. He asks Peter three times, "Do you love me?" — a way to remind him that he denied Jesus three times[499]. Peter was jealous and competitive,

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[491] BIBLE, *Matthew* 20:21.
[492] BIBLE, *John* 15:14.
[493] BIBLE, *Luke* 22:32.
[494] BIBLE, *Matthew* 21:18-21 — "Early in the morning, as Jesus was on his way back to the city, he was hungry. Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, "May you never bear fruit again!" Immediately the tree withered. When the disciples saw this, they were amazed. "How did the fig tree wither so quickly?" they asked. Jesus replied, "Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done." (episode also reported in Mark 11:12–14, 20–21).
[495] BIBLE, *Luke* 13:7-9 — So he said to the man who took care of the vineyard, 'For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?' 'Sir,' the man replied, 'leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down.'"
[496] BIBLE, *Isaiah* 5:4-7 — What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it." The vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.
[497] BIBLE, *Matthew* 3:10 — "The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.".
[498] BIBLE, *John* 19:26-25 — "When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, 'here is your son', and to the disciple, 'Here is your mother'. From that time on, this disciple took her into his home.
[499] BIBLE, *John* 21:15-17.

and this was a way to tell him not to reject John's version of the gospel just because it was different from Matthew's.

(26th) Luke and Mark, the two other evangelists, followed Matthew's view because they did not know Jesus personally. They were disciples of Peter and Paul — who was a major figure in Christianity. Paul instructed Luke to gather other testimonies in order to write another version of the Gospel, to complement it and make it easier to understand. Luke was a doctor, so he wrote in a very careful and detailed way. In his account, he shows that he collected testimony from Mary, who was one of Paul's concerns.

(27th) Mark — or better, John Mark — was the son of Hosea and Mary Mark. His father was a very wealthy man who gave all his fortune to the disciples, and after her husband's death, his mother also donated everything she had, turning her house into a Christian church. Mark was also the nephew of Barnabas, one of Paul's first supporters. When Mark was still young, working alongside Paul and Barnabas in their mission, he often helped by making copies of the Gospel for those who asked for it[500].

(28th) All three of these evangelists made great contributions with their work and showed real willingness to serve Christianity — something that was missing in some other disciples.

(29th) True Christianity is, above all, logical about the facts. It teaches people to think with reason. Jesus' teachings were not about living in hunger. On the contrary, when John the Baptist's disciples asked why Jesus' apostles didn't fast, Jesus explained that they were living days of joy, not days of suffering[501].

(30th) The idea of equality that Jesus preached was hard for the Jewish people to understand. And even today, inequality and control continue to go against Jesus' teachings. But people often hide their real opinions. Nowadays, everyone shapes Jesus according to their own views and acts with hypocrisy. Jesus is praised, but few are willing to truly follow Him.

(31st) Hypocrites promote anti-Christian education because they avoid admitting the truth about their own sins and instead point out other people's faults. Some claim they do this out of innocence, just to avoid setting a bad example. But in reality, they excuse themselves and condemn others, and this false attitude goes against Christianity. True Christianity teaches that a person should confess their sins so they can be seen and corrected. Acting with hypocrisy is a way of avoiding correction, but this also leads to negative psychological consequences.

(32nd) The hippie generation was fought by the system because it was a still-confused beginning of the new Christian era. This generation highlighted the Christian values of peace, love, and goodwill. One of its strong points was facing hypocrisy, just like Jesus did. Their appearance and lifestyle were inspired by the image of Jesus. The attack on Christianity through the attack on the hippies was almost invisible — because it was hidden by pretending to defend them, while at the same time portraying them as atheists.

(33rd) One of these portrayals was the movie *Jesus Christ Superstar*, a rock opera. It was released in 1973 and told an anachronistic version of Jesus' final week before the crucifixion. "Anachronistic" means it mixed elements from different time periods,

[500] Information about the evangelist Mark based on the book *Paul and Stephen: Historical Episodes of Early Christianity*, a novel / by the spirit Emmanuel: [psychographed by] Francisco Cândido Xavier, 1943.
[501] BIBLE, *Matthew* 9: 14, 15.

from the time of Jesus' life until the 1970s. However, the story focused mainly on Judas' point of view — the most famous traitor of Jesus.

(34th) The very fact that the Gospel of Judas was used as a base for this movie should have been a clear warning to the general public about its anti-Christian intentions. However, there were other contradictions, and people didn't seem to notice them. For example, the movie was expensive to make but dressed the characters like hippies. This was a huge distortion, since hippies actually fought against the inhumanity of our system built on economic power. Most people saw this movie as a promotion of the hippie movement, but it was naive not to see that economic power was actually attacking them. And it did this by using the point of view of someone who spiritually competed with Jesus. In the *Gospel of Judas*[502], Judas' rise was prophesied, and through this movie, I can see that it happened.

JUDAS ASKS ABOUT HIS OWN DESTINY

> Judas said, "Master, could it be that my seed is under the control of the rulers?" Jesus answered him, saying, "Come, that I [-two lines missing-], but you will suffer greatly when you see the kingdom and all its generation." Jesus continued, saying, "You will become the thirteenth, and you will be cursed by the other generations — and you will rule over them. In the last days, they will curse your ascent to the holy generation."[503]

(35th) In this movie, Judas is shown as having moral reasons to oppose Jesus and as having broken with Him because of His closeness to Mary Magdalene. Judas also wanted to improve Christian ideas. This is different from other Jews who turned against Jesus because they thought it was better for one man to die than for the whole nation to be destroyed by Rome. Judas did not want Jesus to die, which is why he killed himself.

(36th) The movie dishonors Jesus by portraying Him as pessimistic and regretful about His mission. It gives a degrading image of Jesus. Some characters even suggest that He was short. In one scene, He faints, overwhelmed by a crowd of lepers, as if His powers were limited — something that is never mentioned anywhere in the Gospels.

(37th) The movie also does not show Jesus' mother, and in the end, Jesus is not resurrected but remains crucified. At the time, this went mostly unnoticed because stage plays usually had two parts: before and after the crucifixion. But not mentioning Jesus' mother also changed the meaning of the message. After all, Jesus is called the "Son of Man," and that "man" refers to Mary — the human being who gave Him maternal care and a connection to all humanity.

(38th) In the movie, Judas suggests that he believed Jesus would be forgotten after the crucifixion — but today we know he couldn't have been more wrong. The problem is that ending the story with the crucifixion changes the whole meaning of Christianity. However, because Christians became so used to seeing crosses with dead figures, many naively thought the movie would have a second part. Later, they even forgot about it, as if it wasn't that important.

(39th) The hippie generation, meanwhile, was discredited by the system on ideological grounds, being labeled as unproductive because they spoke out against monopolized production by the powerful. They were a generation that found freedom and reached transcendence through the use of marijuana. However, because of marijuana, they were

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[502] *The Gospel of Judas* is currently available online. Source: Classical Spiritist Authors. Available at: https://www.fra.org.br/files/O-EVANGELHO-DE-JUDAS.pdf

[503] *Gospel of Judas*, digital version, p. 3.

harshly attacked, even in their understanding, and were pushed toward the use of "hard" drugs.

(40th) In the hippie era, human society was stuck in a backward phase of false puritanism — the same hypocrisy that Jesus fought against.

(41st) All of this further encouraged false Christianity. False Christianity is denounced by Jesus in the *Gospel of Judas*. In it, Jesus speaks of an angel called "Christ" who is not Him, and says that everything offered to this other Christ, also called "Saklas," is evil. He adds: "But you will surpass them all. For you will sacrifice the man who clothes me"[504].

(42nd) In the movie *Hair*[505], the hippies are caricatured as if they were beggars. The characters representing hippies are portrayed as irresponsible and unstable. Their personalities are based only on civil disobedience. The scene that most clearly shows the film's opposition to the hippies is the moment when a "hippie" character climbs onto a table wearing dirty, worn-out sneakers — supposedly as a protest against consumerism. However, sneakers themselves are products of capitalism, so this was actually against hippie ideals. The fact that the sneakers were dirty made the symbolism even worse.

(43rd) Hippie ideology opposed a standardized life built on rituals that made people dependent and backward. They had their own style and even encouraged people to make their own shoes, clothes, and other things.

(44th) Mass media, starting from the fight against the hippie liberation ideology, began promoting an anti-Christian education in the 1970s. It was an education based on a dead faith, centered on a Christ who was dead on the cross, not risen and alive beyond it. It was a belief in a Christ who is not Jesus. The education of a dead Christ is the education of the antichrist. And even many religions fail at this point when they refer to Jesus only in the past. However, He is here and always listening to us.

(45th) In his gospel, Judas reports that Jesus would sometimes disappear. He also says that Jesus used several human forms, and the most common was that of a child. I believe in these things narrated by Judas, because sometimes the disciples did not recognize Jesus. Mary Magdalene did not recognize Him when she met Him outside the tomb[506]. In a passage from the Gospel of John it reveals that although the disciples were not completely sure it was Jesus, they said nothing out of reverence. And since they remained silent out of reverence, it shows that this had happened before.

> Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. (BIBLE, John 21:4) (...) Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. (BIBLE, John 21:12-13).

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[504] *Gospel of Judas,* digital version, p.7.

[505] *Hair* — an US musical film in the rock-opera style, originally produced on Broadway and directed by Milos Forman in 1979. It starred John Savage and Treat Williams, and tells the story of a young man on the day before he's drafted into the Vietnam War. In the film, he connects and spends time with a group of homeless people, called hippies. As the story unfolds, disastrous consequences follow, and the group's leader ends up going to war in his place — dying instead of him, after they switch identities.

[506] BIBLE, *John* 20:14 — "At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus."

(46th) The same thing happened in the story of the disciples on the road to Emmaus[507], where two disciples walked and talked with Jesus but only recognized Him when He broke the bread. Thomas, one of the disciples who was absent when Jesus appeared to the other ten, doubted their account and said he would only believe if Jesus appeared with His own familiar appearance[508]. Now, the disciples had just spent three intense years living with Jesus. If what Judas said were not true, why would His apostles not recognize Him? Or, on the other hand, why, despite His different appearance, did they still know it was Him?

(47th) I also believe in what is written in the Gospel of Judas — that God is a vast invisible Spirit, unreachable by our senses and beyond our understanding. I also believe that Jesus was self-generated. The gospel also talks about the death of the souls of people from generations before the holy generation. This idea may not make sense to many. But when we reincarnate, it is as if our former self dies. The holy generation is the one that no longer needs to reincarnate, or whose former self no longer needs to die.

(48th) In another passage, Judas reveals that all the disciples were vain and thought of themselves as perfect, because that is how they declared themselves. But when they were called by Jesus to face Him, only Judas dared[509] — showing his immense vanity.

(49th) Judas' position was full of contradictions. He was a disciple of Jesus who idolized knowledge and believed in the mental powers of humans. Because of this, his destiny was already sealed. That's why Jesus had no barriers when speaking to him. Since Judas opposed Jesus on some points due to Jewish ideology, he ended up creating a different form of Christianity, one filled with Judaism. It was a kind of Christianity according to Judas, similar to the ideology portrayed in the movie *Jesus Christ Superstar*.

(50th) The rise of Judas is the rise of the Gnostic ideology — which idolizes human knowledge and power, and which, according to his gospel, must be cursed in order for the holy generation to emerge. This is the ideology behind the concept of superheroes. Because of this ideology, many people today no longer believe in God's guidance, putting too much faith in human power instead.

(51st) We are the last, and the holy generation is the next. It is as if a true blood transfusion is happening right now. We are coming out of the generation of adulterers. These are the last days. So, to complete what was foretold in the prophecies of Jesus in the *Gospel of Judas*, only the curse remains to be spoken. Poor Judas! But, CURSED BE YOUR ASCENT. IT IS DONE!

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[507] BIBLE, *Luke* 24:13-35

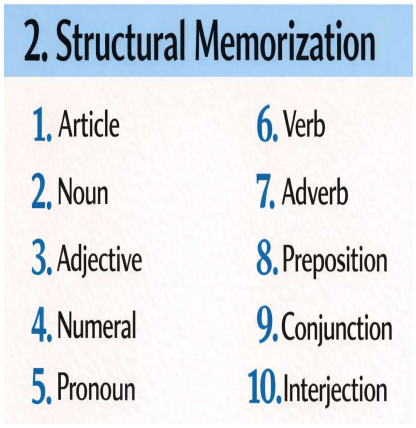
[508] BIBLE, *John* 20:25-27 — So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.' A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe'."

[509] *Gospel of Judas*, digital version — adapted translation, "The Disciples Become Angry", p. 1 — "When Jesus noticed their lack of understanding, he said to them, 'Why has this agitation made you angry? Your god, who is within you, and [...] [35] stirred the anger [within] your souls. [Let] any one of you who is [strong enough] among human beings reveal the perfect human, and stand before my face.' They all said, 'We have the strength.' But their spirits did not dare to stand before [Jesus], except for Judas Iscariot. He was able to stand before Jesus, but he could not look him in the eyes, and turned his face. Judas said to him, 'I know who you are and where you came from. You are from the immortal realm of Barbelo, and I am not worthy to utter the name of the one who sent you'.". Source: Classical Spiritist Authors. Available at: https://www.fra.org.br/files/O-EVANGELHO-DE-JUDAS.pdf

1. Language as a Team Sport

Understanding that words work together, each with its own role, like players on a team.

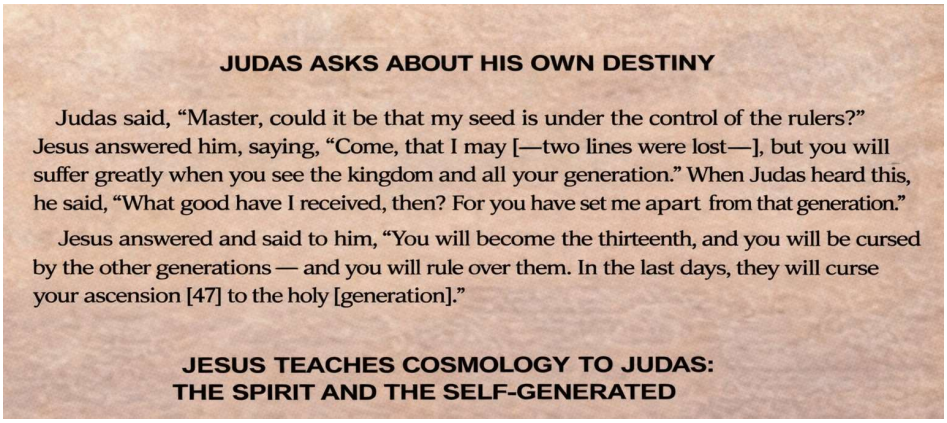






Imagens XIII

Below, an excerpt from the Gospel of Judas illustrated in the form of a scroll.



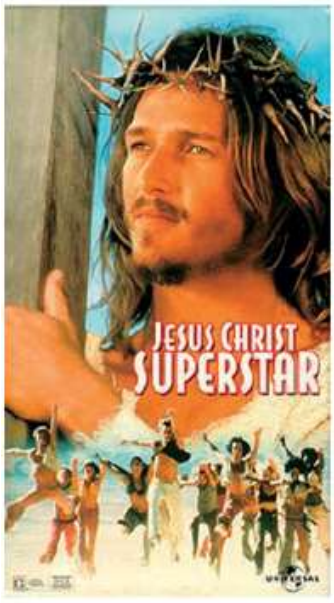
JUDAS ASKS ABOUT HIS OWN DESTINY

Judas said, "Master, could it be that my seed is under the control of the rulers?" Jesus answered him, saying, "Come, that I may [—two lines were lost—], but you will suffer greatly when you see the kingdom and all your generation." When Judas heard this, he said, "What good have I received, then? For you have set me apart from that generation."

Jesus answered and said to him, "You will become the thirteenth, and you will be cursed by the other generations — and you will rule over them. In the last days, they will curse your ascension [47] to the holy [generation]."

JESUS TEACHES COSMOLOGY TO JUDAS: THE SPIRIT AND THE SELF-GENERATED

Below, images related to the film *Jesus Christ Superstar*.







In the first image on the right, we see the capitalist hero Superman, who actually teaches violence through romantic stories.
In the second, we see the character Charlie Chaplin in the movie *Modern Times*. He shows the loss of human identity caused by defining ourselves through work and the start of mass production.





Images sourced from the internet.

CHAPTER XIV – BRAZIL'S ELECTORAL DICTATORSHIP AND DEADLY CORRUPTION

(1st) Brazil is a huge and wealthy country, which is why it is highly desired by global powers. As a result, it was turned into a colony for exploitation from the moment it was discovered, stripping its people of peace and freedom. The United States, on the other hand, were settler colonies and became successors to England and its imperialism.

(2nd) In the U.S., land was divided among many people, helping to decentralize power. In Brazil, land was handed out to a few, concentrating power in their hands. This way of distributing power created an oligarchy[510] that controlled the country together with the Catholic Church and Freemasonry — and always working to serve imperialism. However, since the United States began with slavery and accepted social exclusion instead of working to uplift everyone, they face political problems similar to ours.

(3rd) Freemasonry, the Catholic Church, and those who control economic power act like nations above nations. They reach across countries and build a network of protected individuals who form a pyramid of power that leads up to the wealthiest. Through this way of distributing power, a huge oligarchy of big corporations and multinational companies is created. It stands not only above national identities, but also above political systems like capitalism and communism—even though these systems may fight each other at other levels.

(4th) Today, the power of the Catholic Church has been split up with the rise of many other Christian churches competing with it. But these churches still follow a similar ideological path, staying silent together on issues they should address, or getting involved in matters that are not really their responsibility. Freemasonry also kept its influence over different churches. It is controlled by the Illuminati, an even more secretive group. The Illuminati gather the leaders of major corporations and governments.

(5th) During the Brazilian Empire, the influence of the Freemasons was well known. Dom Pedro I and the advisors of Dom Pedro II were Freemasons. Even though Dom Pedro II was not a Mason himself, he often showed that the real power was not in his hands, but in the hands of the wealthy. And when he challenged the oligarchies by abolishing slavery, he was overthrown by the republic, which those same oligarchies supported.

(6th) Today's political candidates are a continuation of that same system, as Freemasons still influence their selection through a network of connections. The problem is that these choices are made with the goal of profiting off the population, and when that's the case, domination becomes sick and destructive — hurting others in order to control them. That's why, throughout its political history, Brazil has continually suffered from acts of destruction driven by foreign interests.

(7th) During the military dictatorship, João Goulart, known as Jango, was removed from the presidency because he broke away from the controllers' plans and was about to give real power back to the Brazilian people. Contrary to what many

[510] *Oligarchy* — means "rule by a few" in Greek. It is a form of government in which political power is held by a small group of people, often from the same family, political party, economic elite, or professional corporations.

claim, he was actually very popular. In fact, at that time, elections for president and vice president were held separately, and he received more votes for vice president than Jânio Quadros did for president.

(8th) After Jânio Quadros resigned in 1961, Jango became president and served until 1964. On March 13, 1964, after signing a few decrees, he held a rally at Central do Brasil in Rio de Janeiro, gathering around 130,000 people, where he announced the "Base Reforms[511]" aimed at bringing social and economic changes to the country. Because of this, just a few weeks later, on March 31, 1964, the military coup took place and removed him from office. On April 1, 1964, the military officially took control of the government. Jango was then forced to leave the country and went into exile in Uruguay.

(9th) João Goulart passed away in 1976 in Argentina. I, like many others, believe he was poisoned, despite the official report saying he died of a heart attack. After all, he was the main target of imperialist forces who see themselves as the real owners of Brazil. He wasn't a communist, but fighting the big trusts and defending our resources and people had become a common cause at the time, thanks to the work of Monteiro Lobato. In his book *The Oil and Iron Scandal*[512]**,** Lobato exposed how imperialists, with the help of the government, tried to take over Brazil's riches. One proof that the imperialists were not really fighting communism, but rather fighting the Brazilian people, is the fact that during the military dictatorship, our films were censored — yet many ideas from our movies were later used by the United States, among other things.

(10th) Meanwhile, all resistance leaders and potential leaders among the people were being suppressed. A notable exception was Leonel Brizola, who, despite being Jango's brother-in-law, survived the military coup and even went on to win important political positions. However, his public image was heavily attacked by the Globo TV network. A trace of this conflict was the right to respond publicly, which he won years later, on March 15, 1994[513].

(11st) During the military dictatorship, presidential candidates were chosen by the armed forces and voted on by the Electoral College, which was formed within the National Congress after opposition leaders to the coup were removed. Through Institutional Act No. 2 (AI-2) in 1965, all political parties were dissolved, and only two new ones were created. ARENA (National Renewal Alliance) was the government party, and MDB (Brazilian Democratic Movement) was the tolerated opposition. In 1979, President General João Batista Figueiredo signed the Law on Political Parties, bringing back a multi-party system. The political opening process began in 1984, when Tancredo Neves was chosen as the candidate for the Brazilian Democratic Movement Party (PMDB), a successor to the MDB, and Paulo Maluf was chosen as the candidate for the Social Democratic Party (PDS), a successor to ARENA.

(12nd) Mass media gave huge coverage to these elections, pushing public opinion to see Tancredo Neves as the "good guy" and Paulo Maluf as the "bad guy." This psychological strategy got people very involved with the election, even though it was still an indirect vote. In the end, Tancredo Neves won, but before he could take office, he got seriously sick with diverticulitis[514] and passed away, causing deep sadness across the country.

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[511] João Goulart intended to implement agrarian, tax, administrative, banking, and educational reforms.
[512] This book is best discussed between paragraphs 209 and 213 of Chapter XVI.
[513] Cited in a footnote in paragraph 37 of Chapter XIII.
[514] Diverticula — are pouch-like bulges or sacs that form in the walls of the intestine. Diverticulitis is the inflammation of these sacs, which can rupture and spread fecal contamination throughout the body.

(13rd) The truth is that all the excitement created around this situation worked perfectly for those in power, because it helped people forget about the military dictatorship and focus happily on the upcoming elections. It made people less suspicious and helped give more legitimacy to the next candidates. In reality, the population was being led into a dictatorship that simply had elections.

(14th) In the next elections, Fernando Collor was elected, thanks largely to heavy promotion by the mass media. Many images showed him swimming, practicing martial arts, and running. Right after he was elected, TV aired an image of a woman dancing samba naked in a carnival-themed clip — the character called "Globeleza." This was part of a gradual process where sometimes sexualized content distracted people from politics, and sometimes politics distracted them from the ongoing sexualization.

(15th) Fernando Collor's election campaign taught me that dominationists legitimize their actions by making them seem like popular victories. After all, Fernando Collor had a shady past, and people didn't really have strong reasons to vote for him. The dominationists win people's sympathy to get what they want. This matches what Foucault teaches about "docility and usefulness," as discussed in Chapter IV.

(16th) Because of this, when the rulers don't grant something, people tend to accept it, feeling like they failed because of their own lack of action or that of others. But that's not what really happens. The will and rights of the people have been violated since the country was founded. When people react, either their reaction is isolated, or they are killed. One way to isolate people is by blocking information to prevent others from joining. As a result, most people aren't even motivated to try to react because they feel like it would just be a lonely, pointless effort.

(17th) Fernando Collor had an extremely well-funded campaign — very lavish. His photo was everywhere — on walls and poles all over the country — and hypocritically, his main political promise was to fight against the so-called "marajás" (corrupt elite bureaucrats) [515]. At the time, people had no idea we might be getting manipulated by imperialist powers because there was no public information linking the United States to the military coup. However, Collor's actions showed his hostility toward the people. He practically approved mass media hypnosis when he revoked Decree No. 51,009/61[516].

(18th) From the very first civilian elections after the coup, with strong support from the mass media, our politics became polarized between the right and the left[517]. The right was associated with capitalism, and the left with communism. However, I believe these labels mainly serve to confuse and divide the population, since this is more of an economic split than a political one. After all, both capitalist and communist governments have imposed economic dictatorships on their people. For

[515] *Marajás* — was the nickname given by Fernando Collor at the time to government officials and retirees in political power who received millionaire salaries from the state.

[516] Decree No. 51.009/61 — prohibited performances or standalone acts involving hypnosis and lethargy, in any form, in clubs, auditoriums, theaters, or radio and TV stations. Unfortunately, this was repealed by Decree No. 11, dated January 18, 1991, under then-President Fernando Collor.
Source: Camara. Avaiable at: https://www2.camara.leg.br/legin/fed/decret/1960-1969/decreto-51009-22-julho-1961-390635-publicacaooriginal-1-pe.html.

[517] The political left-right spectrum is a system for classifying political positions, ideologies, and parties based on issues of social equality (left) versus social hierarchy (right). The terms "left" and "right" originated during the French Revolution (1789–1799), when members of the National Assembly seated themselves as supporters of the king (Ancien Régime = domination) to the right of the president, and supporters of the revolution (equality, liberty, fraternity = liberation) to the left.. Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/Left%E2%80%93right_political_spectrum

example, the freedom that capitalism has given to populations has not protected them from corporate and government abuses. On the other hand, Cuba, despite being communist, has much better social indicators than the U.S. in health and education, even while facing all the blockades imposed by that power.

(19th) In my view, the correct definition is that the right supports greater government control over the population, while the left supports greater direct participation of the people in government decisions. Based on that, our *Brazilian Federal Constitution of 1988* is left-leaning, because it defines our government as a democracy and aligns with the ideals of equality, freedom, and fraternity. It still has mechanisms to remove contradictions and to turn the guarantees for the people into unchangeable clauses[518] — so that they cannot be altered.

(20th) But our governments are right-wing because they don't obey the law and even create smaller laws that go against the *Constitution*. We are living under a kind of dictatorship, and being dictatorial is being right-wing — despite many philosophical texts that try to confuse this issue.

(21st) Look at how our system is dictatorial: if I'm missing the spare tire from my car, the police can tow it to their lot or to a private one. Now, what's more unsafe — being without a spare tire or being without a car? One time, because I didn't have a spare tire, the police took my car at night on a rural road, miles away from the city, during a health crisis. I was alone, and I have health problems. That was a coordinated act of oppression that violated higher laws, including moral ones, putting my health and safety at risk. The police suddenly showed up on the dark road as if it were an ambush and even bullied me.

(22nd) Current traffic rules create opportunities for the police and the government to act in a dictatorial way, but people rarely think about it. Traffic control is a strategic tool for a dictatorship, because even though we have *habeas corpus*, we are still detained by other, more arbitrary means that *habeas corpus* doesn't cover. This is made worse by the lack of external records of police actions.

(23rd) The expressions we use in Brazilian Portuguese reveal a lot about our untold history. One example is the speech patterns from Minas Gerais[519], which hint that, during colonial times, domination in Brazil also involved the English.

(24th) "Uai," for example, is such an old expression from Minas Gerais that its origins are unclear. But to me, it seems obvious that it comes from the English word "why", since in Brazilian Portuguese it's an interjection that expresses questioning. Another expression that supports this idea is "That's for the English to see", meaning following a protocol just for appearances, even if it's pointless. Both expressions suggest that the English had authority over Brazilians — who were constantly questioned and pushed to follow protocols by the English.

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[518] *Federal Constitution of Brazil*, Article 60, § 4 — "A proposal of amendment shall not be considered if it aims to abolish: I - the federal form of the State; II - direct, secret, universal, and periodic voting; III - the separation of Powers; IV - individual rights and guarantees."

[519] Native of the Brazilian state of Minas Gerais.

(25th) A century ago, the big debate in Brazil was about how our elections were fraudulent, from the selection of candidates to the actual voting. Today, voting in Brazil doesn't represent democracy but rather dictatorship. That's why many people distrust the electronic voting system and the electronic ballot boxes. I myself, in the first edition of this book, expressed an opinion against electronic voting.

(26th) João Goulart was the first truly democratic president of Brazil — something that didn't fit the plans of the imperialist powers — and that's why the military coup happened. The goal was to take control of our electoral system again and reshape it so it wouldn't be democratic. The changes were designed to make corruption part of the system and to take away the guarantees of so-called democratic rights. The kind of politics we see in Brazil today seems more focused on keeping people uninformed than helping them understand what's going on. That's one reason why presidential elections happen in the same year as the World Cup. The games distract people and leave little time for them to think about who the candidates are. For elections to be more fair and meaningful, this schedule would need to change.

(27th) So far, Brazil's electronic voting machines haven't shown signs of being open to fraud. And officially, the switch to electronic voting was made to fight fraud. However, this topic isn't discussed with the public — but it should be. At the very least, people should be informed about the security features that make electronic voting safe.

(28th) Some countries that either stopped using electronic voting or chose not to use it widely include the Netherlands, Ireland, Germany, and the United Kingdom. Today, in Spain, Italy, and Portugal, electronic voting is only used in pilot tests that have no legal value[520].

(29th) On March 3, 2009, in Germany, the Federal Constitutional Court ruled that the law allowing electronic voting machines was unconstitutional. The reason was that the machines didn't let ordinary citizens verify the vote counting process without needing technical knowledge[521]. This was considered unconstitutional because elections are supposed to be public acts, and if the vote counting isn't transparent, it becomes a private matter.

(30th) In the United States, a documentary called *Hacking Democracy*[522] was released in 2006. It shows a three-year investigation carried out by US citizens. The film talks about the irregularities and problems with electronic voting systems during the 2004 presidential election. It focuses especially on issues with machines made by the company Diebold.

(31st) In France, electronic voting machines are called "voting machines" (Machine à voter). In 2007, they were used in 81 towns during the presidential election, which caused a lot of controversy. There were many public protests and legal actions against this type of voting. After all the backlash, the number of towns allowed to use these machines was frozen, and the Ministry of the Interior created a task force to deal with the issue. By 2015, they were in use in only 65 towns, and one of the most common problems was that the number of votes cast was higher than the number of signatures recorded[523].

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[520] Source: Sénat. Avaiable at: https://www.senat.fr/lc/lc176/lc176_mono.html
[521] Source Wikipedia. Avaiable at: https://fr.wikipedia.org/wiki/Vote_%C3%A9lectronique
[522] Source: Wikipedia. Avaiable at: https://fr.wikipedia.org/wiki/Hacking_Democracy
[523] Source: Interstices.Info. Avaiable at: https://interstices.info/le-vote-electronique-10-ans-apres/

(32nd) Here in Brazil, these debates have not been supported by technical or logical reasons so far. They've mostly been used to stir up people's anger. In this country, it's common to see families divided over politics, while politicians from opposing sides often hug each other in private as if they were close friends. But if we can understand that all politicians — no matter their side — are working together for a bigger truth, we can start healing our anger about politics.

(33rd) Any politician who takes office is just a public employee. It's our job to make sure we get the most out of their work, no matter which party they belong to. The real problem is when people only complain without looking for a solution.

(34th) From my point of view, under current conditions, Brazilians actually need to weaken the political continuity in the Legislative and Executive branches in order to strengthen the Judiciary. If we strengthen career judges in the judicial system, there's a good chance we can at least make sure the Executive and Legislative branches follow the law — and stop making illegal laws. That doesn't mean the Judiciary is perfect, as I've said before, but strengthening it helps restore the balance we need.

(35th) The dictatorship we live under — even though we have elections — is exposed by events like those involving the group "Freedom for the 23." This group worked on grassroots education in poor communities and spoke out against the failure of our representative system. In 2013 and 2014, they organized protests against the government's abusive actions during the World Cup. For doing this, they were treated like terrorists, persecuted by the government, and sentenced to seven years in prison — including Dr. Camila Jourdan[524], one of the members. All of this happened just because they dared to challenge the control of wealthy countries and expose imperialist corruption. This group also warns that social movements are being treated like criminal activity, as part of a broader wave of authoritarian repression.

(36th) Abuses against the population are carried out publicly, but in a hypocritical way — like the amnesty granted to the military officers involved in the coup. Actions like this are the reason why social activists from that time still suffer the consequences of the military dictatorship. It was a strategy to keep military crimes off the record. Because of this, we still see torture in prisons, unlawful arrests, home invasions, illegal infiltration of protests, wiretapping of lawyers' phones, and large bribes offered in exchange for plea deals, among other abuses.

(37th) The military intervention in Rio de Janeiro in 2018 and the abusive behavior of police forces show that the door to oppression is still open. This demands constant vigilance from the public to defend their freedoms and rights.

(38th) So far, many deaths have been caused both by the government's actions and by its failures to act. The population ends up becoming a co-author of this control, because people often complain, speak negatively — even about themselves — and criticize their own people. They repeat the narrative of dominationists without

[524] **Dr. Camila Jourdan** — professor of philosophy at UERJ, author of the book 2013 – Memories and Resistance and anarchist activist. She speaks on behalf of the group on their YouTube channel: https://www.youtube.com/channel/UCYqUYs1zH8jKr8NxBr_ssYA.

trying to understand what's really going on. And this population has a lot to be understood, because it holds universal traits.

(39th) For example, whenever a political scandal comes up — which happens often here — people's first reaction is to blame the population for not knowing how to vote, as if the problem were only about education. But we have a system where someone is always elected in every election — even if it's by a minority — as long as they get more valid votes than the other candidates. So, refusing to vote because there are no honest candidates doesn't change anything, since elections are never canceled. So, the election of corrupt politicians isn't the people's fault — it's the fault of the groups who choose the candidates.

(40th) At the same time, everyone knows that dominationists aren't interested in education. Today's governments use institutionalized anti-feminism as a tool to fight it. They portray the teaching profession as if it were only made up of women, and they devalue women's income as if it were only used to buy perfume. So, while in the military dictatorship teachers were violently killed, in today's so-called electoral democracy, their voices are economically weakened in order to be silenced.

(41st) In 1991, in the state of Minas Gerais, the governor at the time, Hélio Garcia, spent a large sum on TV ads that indirectly spoke out against the teachers' strike. That amount was actually more than what was needed to meet the teachers' salary demands, proving that the issue wasn't economic. Still, the public was heavily influenced by the ads, which played a role in preventing teachers from achieving their goals.

(42nd) If the public doesn't support teachers — and ends up going against its own interests — it's because it's directly influenced by broadcast media and the internet. And ever since Fernando Collor lifted the ban on the use of hypnosis in entertainment and opinion-based programs[525], who can truly say their opinion is free from psychological manipulation? Most people claim it is, but the truth is that if they watch TV, use the internet, or play electronic games, they really can't be sure. It's true that hypnotic influence was already widespread before the ban was lifted — but after that, the practice stopped being questioned at all.

(43rd) Given the long-standing political continuity within the parties, election security actually benefits the dominationists. In fact, the security of the process goes far beyond the voting machines themselves — they're just one part of it. The old manual system was highly vulnerable, and fraud was common. The electronic voting system was created and has been under development since 1996, with the goal of preventing fraud, and it has increasingly taken the shape of a security system.

(44th) Encryption and electronic signatures ensure that the data processing remains unreadable to anyone outside the Electoral Court system. They also link each stage of the process to those responsible, sealing every phase. This enables thorough oversight of the entire procedure.

(45th) The voting machine software receives hash codes, which allow its authenticity to be verified in a way considered tamper-proof. The software is audited at least twice: once during the Public Security Test and again during the Digital Signature and System Sealing Ceremony. Both are public events, attended by watchdog entities from various backgrounds, and the systems are sealed at the end.

[525] Repeal of Decree 51.009/61 by Decree No. 11 of January 18, 1991

(46th) The Public Security Test takes place right after the voting machine software is generated and one year before the elections. In this test, security experts and hackers (system intruders) who have been selected through public calls, either individually or in teams, attempt to break into the voting machine system. If they succeed or identify any vulnerabilities that could allow a breach, the system is then adjusted to fix the problem.

(47th) The Digital Signature and System Sealing Ceremony occurs twenty days before the election, right after election officials load the data[526] into the machines. During this ceremony, public tests are conducted again for oversight purposes, and any citizen over 18 years old can attend. The physical seals on the machines are inspected by party representatives on election day.

(48th) In another type of audit, some voting machines are randomly selected and sent to the capital, where they are filmed during a parallel voting session on election day to verify the accuracy of the vote count. This procedure is also carried out at local electoral offices. In addition, these offices can use audit software to investigate any suspected fraud at any point in the process.

(49th) When the voting machines are loaded with data, they receive a new security number generated by the system. They are then linked — through their hardware ID and digital ID — to a specific voting zone and section. This unique identification is how the system recognizes each machine, and the Electoral Court does not accept vote transmissions from machines that do not match this registration. This is one of the features that prevents machines from being swapped or replaced.

(50th) It's important to note that the voting machines have no external access ports — only the power button and the voting keys. They do not accept a mouse, keyboard, or any hardware or software input. The machine only recognizes software developed by the Electoral Court, which is closed-source. If someone tries to tamper with it, the machine locks itself, as it does not accept external commands. It only operates according to its programmed functions and schedule. If it's turned off, when restarted, it continues exactly where it left off. Therefore, any physical tampering would only succeed in damaging the machine.

(51st) The voter list is registered in the voting machine 150 days before the election. This is the cutoff date. Any changes made after that are not recorded. The names on this list are the ones that will appear in the official voter roll. Anyone whose name is not included in the machine's program will not be able to vote at that polling station.

(52nd) The main security measures protect the source code, the voting machine hardware, and the vote tally transmission. The machines are also not connected to the internet.

(53rd) When it comes to transmitting and counting the votes, three control systems are used, and they monitor each other. To function together, they must not be exposed to any external interference.

(54th) As an additional security measure, local electoral offices are disconnected from the internet starting the day before the election and remain offline throughout election day. All data transmission is done through a private network (intranet).

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526 This means to enter or upload the necessary information.

(55th) Before voting begins, a *zerésima* report is printed to confirm that no votes have been registered on the machines. This report is repeated at each level of the election. It is a written document printed in multiple copies and posted at the polling place as a guarantee for the voters.

(56th) After voting ends, a ballot box report is printed — a report showing the votes recorded in that specific machine — and it must match the number of voters. To protect vote secrecy, the system also creates a digital record where the votes are shuffled so no one can link a specific vote to a specific voter. The unsealing of the machine and the printing of the reports are done in plain sight, under the supervision of election monitors, without any internet connection and without moving the machines from the polling place.

(57th) There is also no way to swap the voting machine's USB drive, because in addition to party observers being present, the drive contains records that confirm the software on it is the same as that from the Electoral Court. The report issued by the Electoral Court (TSE) confirming vote transmission must match the printed report from the voting machine. A copy of the ballot box report must be provided to any party or coalition representative who requests it — and this must be done within one hour of the report's printing, if requested.

(58th) All of these measures create widespread public oversight. So, for election fraud to happen, it would take much more than the will of a TSE minister — it would require the involvement of a whole network of people and methods from various sources. It would also have to happen in a very short period of time. That's what makes fraud practically impossible. However, since all these security tools are integrated, the removal or trivialization of any one of them would already put the system under suspicion, especially concerning the public reports.

(59th) What makes our elections illegitimate isn't the electronic process or the voting machines — it's the deep inequalities involved in the electoral campaign itself. One key issue is the dominance of political parties: politicians are bound to their parties and can even lose their seats in the legislature if they go against party interests.

(60th) In election campaigns, the free broadcast time given to parties is unfairly distributed. Ninety percent of the allocated airtime is divided among the six largest parties, based on how many seats they hold in the House of Representatives. Only the remaining ten percent is distributed equally among all other parties. Alongside that, there's a spending limit in election campaigns, which makes candidates rely on government-provided advertising to get elected.

(61st) This might even seem fair at first, but in practice, it keeps the dominant political system inherited from the military dictatorship, even though the parties have changed names over time. The fact is that the politicians who were part of the government during the dictatorship had more visibility in earlier elections. Because of that, they formed parties and political successors who, since they already had representation in Congress at the start of the reopening of our electoral system, are now much larger and much wealthier than the others.

(62nd) On the other hand, it's important to point out the lack of political independence in the Judiciary, because the justices of the higher courts are chosen directly or indirectly by politicians. This is the case with the justices of the Supreme Federal Court (STF), the highest court in the Judiciary, where all members are appointed by the President of the Republic, as well as with the justices of the Superior Electoral Court (TSE). This contrasts with the situation of career judges, who must

meet strict requirements to remain politically neutral, which leads people to assume they are impartial.

(63rd) But the TSE is responsible for approving the registration of new political parties, so it should be completely free from political influence. Ideally, judges should go through internal selection exams to compete for positions as justices, appellate judges, and judges in the higher courts, where merit and seniority would also, of course, be taken into account. These processes would also take into account their qualifications and seniority. It would be a good way to encourage judges to keep studying and improving.

(64th) For now, this situation doesn't pose a specific problem for elections, since, as we've mentioned, the system is protected by broad public oversight. However, it does create problems for the judiciary as a whole, since the Executive and Legislative branches often refuse to comply with its rulings. Even worse, they often don't follow the law and end up being taken to court. So they shouldn't have any influence over the highest positions in the Judiciary.

(65th) The process of granting some welfare benefits shows this systemic problem, where the Executive branch only does its duty after going through the courts, which makes the process take longer—when, in this case, it should be quick.

(66th) This policy kills the population in an indirect way, making our society fragile, because it becomes dominated by insecurity, which leads to selfishness. Everyone focuses on the importance of money, since those who don't have it are exposed to many risks — including when they get sick. In today's public healthcare system (SUS – Unified Health System), it's relatively easy to schedule appointments with common specialists, get basic tests, and receive cheaper medications. But beyond that, unless a person goes to court, it's very hard to get the care they actually need. Still, according to some accounts, our public health system is better than some health insurance plans in the U.S., especially considering they don't have a nationwide public healthcare system like we do in Brazil.

(67th) Another major political problem we face is the lack of land ownership by farmers — or people who want to become farmers. After all, food comes from the land, and without producing it ourselves, we're at the mercy of whoever does. Owning land is a form of power, and a country where the people have power is a powerful country. This is a political failure that's existed in our country since its very beginning.

(68th) Agrarian reform was one of the main changes proposed by the president who was overthrown in 1964 — and maybe that was the biggest reason for his removal, even though he was willing to give up his own land for redistribution[527]. Big landowners and imperialist powers see themselves as the true owners of the country. They don't want that to change — and they're willing to kill to stop it.

(69th) However, the way land redistribution happens today resembles a kind of social terrorism. It often targets the wrong people and spares the powerful. On top of that, the government pays far less than the land is worth and takes too long to do it. A gradual program to buy and distribute land near roads and water sources — like

[527] This fact was reported on the front page of *Jornal do Brasil* on March 15, 1964. Avaiable at: https://news.google.com/newspapers?nid=0qX8s2k1IRwC&dat=19920614&b_mode=2

João Goulart once proposed — would bring much better results. The beneficiaries of the program would be monitored by the government, required to take annual training courses and actually work the land. Their production would be enough to cover the property payments, but the process of acquiring the permanent property title would only begin after 5 years of proven production.

(70th) In this program, the government could deploy agents to provide free services using machinery and equipment for these new producers, helping with plowing and land management. It could also buy their crops and livestock to supply schools, hospitals, and even pharmaceutical industries. That way, this would be an investment that pays off for the State through domestic supply. And transporting this production would also be cheaper, since the farms would be located near highways and focused on supplying nearby areas first.

(71st) But instead of supporting fundamental agricultural production, the government also manipulated it in harmful ways. That's because we've only had imperialist political leaders so far, even though the wealthy parties sometimes call themselves right-wing and other times left-wing. At certain times, the government handed out agricultural incentives unfairly, helping some while hurting others.

(72nd) In fact, the biggest problems we discuss in this book are caused by imperialist politics — like manipulating education to produce functional illiterates or using broadcasting to miseducate the public. Politicians are persuaded to act against the people, but that's also the reason they go along with it: they themselves were miseducated and misinformed. In the end, poorly educated politicians tend to be less intelligent and end up acting against the people out of dishonesty — even though they could help everyone, including themselves, get richer by living in a prosperous society without having to spend money on security.

(73rd) The change in retirement rules is another example of the harmful influence of imperialist politics, which weakens the population. There's probably nothing that resembles slavery more than being forced to work too much — and that's exactly what this policy promotes. Among the poor, many start working young — legally at 14. But in 1998, Constitutional Amendment No. 20[528] raised the minimum retirement age and eliminated the option for early, proportional retirement. This hurt everyone, especially rural workers in Brazil, who often start working much earlier than other groups and do physically demanding jobs.

(74th) And you know what's worst about all this? Our political system is carefully designed to make the people turn against each other, keeping control in the hands of imperialist forces. Wealthy parties, often funded by foreign oligarchies of business, promote polarization by offering candidates — both on the right and the left — who have high disapproval rates. But both sides serve imperialist interests. This tricks the public into choosing one candidate just to block the other, and in the end, imperialism — which is basically another word for corruption — always wins.

(75th) Because these candidates get the most media coverage and attention, the public ends up playing along with this psychological game of polarization, believing that the other candidates have no real chance of winning. This leads to more focused and more hostile disputes among people.

[528] Constitutional Amendment No. 20. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/emendas/emc/emc20.htm

(76th) This process speeds up because of opinion polls about voting intentions. When a candidate from one side leads in the polls, the candidate from the other side gains more supporters. And because that second candidate gets more support, the first one gains even more, and this cycle continues until the election. So, people end up ignoring their side's early rejection just to focus on fighting the other side.

(77th) Now, it's easy to influence polls dishonestly without any obvious fraud. All the pollster needs to do is inform and invite people from their preferred party to show up at the places and times where the polls will be done, so they can make their opinions known. Sometimes this only needs to happen at the beginning, since the process can keep going on its own after that first push. And I believe that's what's happening.

(78th) As a result, people vote out of frustration, not because of political beliefs. They just want to vote against the other candidate. Many say they voted for the one nobody likes because they had no one else to vote for. But if someone doesn't trust any candidate, the right thing to do is not to vote.

(79th) This system makes people live based on anger, not on love for ideals. The dominationists make the public believe their vote doesn't matter, so they stop caring about politics. If people could also express their rejection and even cancel an election when necessary, rejection wouldn't be a problem. In reality, information about rejection rates is watered down. Maybe politicians are getting elected by just 10 or 20% of the population—those are the valid votes—while the rest of the people actually reject them. That's why today's dictators prefer to manipulate the results instead of blocking elections—this way, rejection is tolerated instead of leading to real consequences.

(80th) Even coups are supported by a large part of the population. The military coup in Brazil was backed by the elite and the military, who controlled the media. That way, many people believed it was the will of the majority and gave in, because people tend to go along with social consensus. It was easy to believe that, especially because right after the coup, we no longer had popular elections.

(81st) Another common saying is that "every people gets the government it deserves." But that's not true for our country. Our corruption doesn't rise from the bottom up—it comes from abroad and from the top down. This situation goes on until poor people see no value in their vote beyond getting a bag of cement or a basket of food. Sometimes, the benefit of selling a vote is simply getting a break from work, because many Brazilians work without any time off, paid vacations, or holidays.

(82nd) All the ways the people could reject an election through disapproval have been blocked, because that possibility isn't written into the law. The law only counts valid votes, even if they are very few, and ignores all other situations. During election periods, the obligation to vote is heavily promoted, along with the penalties for not voting—like being barred from public job exams or losing wages if you're a public employee.

(83rd) The big illusion created by this legal, political, and psychological system is the idea that voting is truly mandatory. After all, the fine for not voting is extremely low. In fact, if there were no fine to take the place of voting, Brazil couldn't even call itself a democracy. The fine can be paid on any business day, and that cancels out any punishment for not voting.

(84th) One way to fix this kind of manipulation would be to regulate campaign ads more fairly. Ideally, free broadcast ads should be split equally among all candidates, with a slightly larger share going to candidates running for executive positions.

(85th) Campaign ads should also be short and simple—just showing the candidate's photo (the same one used on the voting machine) and real footage of their past work. The ads would include only the candidate's résumé, their key government priorities, and the party's website address. And these priorities should be specific, such as: cutting politicians' benefits by 99%, slashing the political party fund by 95%, ending "parliamentary amendments," and doubling teachers' salaries. The websites would be open to public oversight and subject to penalties for false advertising or baseless attacks on other candidates. There, candidates could explain their plans in more detail and be openly evaluated by the public.

(86th) Opinion polls about voting intentions should simply be eliminated. Any poll like that should be viewed with suspicion, even if there are many promises to fight fraud. Those who manipulate our society launch an idea and make society bring it to life. So, removing voting intention polls would be a way to prevent that.

(87th) The excess number of candidates is another factor that causes a lot of confusion during elections. This happens mainly because there's no pre-election to choose who should actually run. For executive positions, the more candidates there are, the better the chance of discovering an ideal and honest leader.

(88th) Before the elections, political parties would invite all their members to vote for candidates according to their political district. For national elections, there would be a nationwide call; for local ones, a local call. Voters would need to be registered party members, and the voting could even be done online. This model would create space for new leaders to emerge.

(89th) In each election, there would be two types of votes: for and against. This would start from the candidate selection phase, which is a strategic step in solving our political problems. That way, voters could express both their approval and their strongest rejection, and a candidate's negative votes would cancel out their positive ones. And so, with simultaneous votes of approval and disapproval, we would put an end both to political duels — which are, in reality, thrilling mechanisms of social division — and to governments formed by the candidates most rejected by the people.

(90th) Finally, for a candidate to be elected, the votes they receive should represent a significant portion of the population — at least 20% or 30% — for the election to be considered valid. If no one is elected due to low voter turnout, the legal substitute for the current office would temporarily take over the vacant position while a new election is held, this time with different candidates from the original race.

(91st) In the Legislative branch, there are currently too many candidates, which disrupts the voting process. But this happens because there's an even worse excess—too many members in the National Congress. It's just too many people! This harms citizens' ability to be properly represented. So, the number of lawmakers should also be reduced.

(92nd) Parliaments are not crowds—they are meant to be selective groups. Today, the high number of members is justified by the idea that diverse interests across the population need to be represented. But in reality, just a few people are enough to

represent all the interests of a state's population. After all, elections are meant to unify opinions and reduce conflict. Whoever gets elected must be held accountable by all social groups, and a small group can still represent them all.

(93rd) If the social body is treated like an organic body, it will grow and become more balanced as a whole—because every part of the body matters. Even a small cut or puncture affects the whole body. In the same way, social development must be approached as something that benefits everyone. If we follow that path, over time, we can build a more balanced society.

(94th) But instead, because there are too many members, it becomes impossible to properly monitor Congress. As a result, we see lawmakers acting for their own interests and against the public good. This would be much harder if the National Congress had only 100 members—a number that would still be enough for decision-making and would make it easier to track how each one votes.

(95th) The abusive lack of control in Congress could start to be fixed if lawmakers were required to follow a chronological order when voting on bills. This system is already used in the Judiciary and leads to more transparency and honesty. If members of Congress had to follow this rule, they would need to catch up on their legislative duties before voting on their own salaries. This would make it easier for the public to follow what's going on and increase pressure in case of any wrongdoing.

(96th) It's important to remember that both the Executive and Legislative branches must follow all the core principles of public administration[529] — just like the Judiciary already does. These principles are more important than their internal rules. When they don't follow these principles, it's as if they see themselves as being above the law. This is actually one of the main signs that we're more like a dictatorship, because in a real democracy, no one is above the law.

(97th) The five most important principles of public administration are: legality, impartiality, morality, transparency, and efficiency.

(98th) The principle of cost-effectiveness should force politicians to give detailed explanations for how they spend office funds and government allowances. It's worth noting that just the fact these allowances are used in full—considering how absurdly high they are—is enough for us to suspect dishonesty from politicians[530]. In fact, this could even work as an indirect way to spot corrupt politicians through the transparency portal[531]. But things have gotten so bad that people already assume all of them are corrupt and try to fight what they hate the most with someone just as bad.

(99th) At the same time, poor communities are often drawn to sympathize with politicians and their bad habits because of small financial benefits offered by the government. In many small towns, politicians win public support during campaigns by throwing public parties and handing out lots of free alcohol. Sometimes people are

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529 *Brazilian Federal Constitution of 1988,* Article 37 — "The direct and indirect public administration of any of the Powers of the Union, the States, the Federal District, and the Municipalities shall follow the principles of legality, impersonality, morality, publicity, and efficiency, and also the following: (...)" (Wording given by Constitutional Amendment No. 19, of 1998)".

530 Information about members of the legislative branch can be found on the official website of the Chamber of Deputies. Avaiable at: https://www.camara.leg.br/deputados/quem-sao.

531 Parliamentary spending transparency. Avaiable at: https://www.camara.leg.br/transparencia/gastos-parlamentares

even "bought" with just ice cream or popsicles. There are also those who get paid to campaign for a politician, and then feel obligated to vote for them with their whole family—just because they think the candidate is "a nice guy."

(100th) And the peak of absurdity when it comes to embezzling public money and buying votes? Just look at the sequence: the "*Mensalão*", *the secret budget*, and *the rapporteur's amendments*. The Brazilian budget, which should look like a chart drawn with a ruler and compass, ends up looking more like a cake that's been torn apart—where the people are left with nothing but crumbs. Honestly, I don't see much difference between the *mensalão*, the *secret budget* under the last government, and the current *rapporteur's amendments*. What's ironic is that this scheme started with a president labeled "left-wing," then moved to one considered "right-wing," and then went back again to that same left-wing president.

(101st) If I were to narrate this match—where the budget is the ball—I'd say: "Lula comes in from the left, steals the people's ball, and commits a foul. The ref stops the game to call the penalty, but the people aren't allowed to take the shot. Instead, Bolsonaro, playing on the right—on the same team as Lula—grabs the ball and... goooal! Now there's no one defending the goal—not the TCU, NO ONE! And Congress storms the penalty area, scoring goal after goal. Too many to count! The ref says the goals shouldn't count and the ball needs to go back to the people. But the players suddenly change the rules of the game—and now it counts! Madness! Madness! Madness! Either the ball's going to explode or the net's going to rip! And the people GA-VE UP playing, folks! They just gave up! Everyone went to the stands to drink and party, cheering wildly for the other team's strikers! The politicians are paying for the party."

(102nd) Well, for those who don't remember, the *Mensalão* case — or Criminal Case 470 — was a vote-buying scandal involving lawmakers during Lula's first term in 2005. Back then, this was judged a crime[532].

(103rd) The crisis reached its peak with a clash between the President and Vice President of the Supreme Federal Court (STF), Justices Joaquim Barbosa and Ricardo Lewandowski. The former believed that the lawmakers convicted in Criminal Case 470 (the *Mensalão* case) should automatically lose their seats by decision of the Court, while the latter argued that this was the responsibility of Congress.

(104th) Honestly, I fully agree with Joaquim Barbosa, and to me, it's just common sense — someone convicted in a criminal case should never be allowed to keep serving as a member of Congress. But in the end, the opposing view won, and it all led to Justice Joaquim Barbosa's retirement in 2014, officially due to health issues.

(105th) Yeah… when the understanding of the Chief Justice of the Supreme Court are disregarded, it's like discrediting the entire judiciary. So stepping down quietly was probably the most dignified option. And that idea — that Congress has supremacy over the Judiciary — still holds to this day, putting lawmakers legally above the law.

(106th) The worst part of these budget abuses isn't just the money — it's the mechanism behind it. It becomes a pyramid-like structure for buying votes, completely destroying what

[532] Criminal Case 470 — Active corruption, passive corruption, embezzlement, money laundering, fraudulent management, criminal conspiracy.
Source: Supreme Federal Court (STF) Portal. Avaiable at: https://www.stf.jus.br/arquivo/cms/noticianoticiastf/anexo/relatoriomensalao.pdf

could be called a democracy. The President releases public funds so lawmakers can carry out projects in their home districts. That way, lawmakers buy support from voters with those projects — or who knows in what other ways?

(107th) In 2020, under the following government of President Bolsonaro, a right-wing leader, the secret budget was created. This was orchestrated by the presidential palace with support from the Centrão group. The tool they used was the *rapporteur's amendment* (RP-9)—a type of budget amendment that, incredibly, doesn't show *who requested it*, *where the money is going*, *how much it is*, or *what it will be used for*. In other words, it's a black box full of millions[533].

(108th) And then we see how governments keep passing the ball back and forth as if they're on the same team—not left or right. What started as *mensalão* became *secret budget*, which became *parliamentary amendments*. But I could give this a much more "technical" name. Parliamentary amendments are divided into three types: *individual, caucus-based*, and *rapporteur amendments*.

(109th) The individual amendments are those proposed by each senator or representative—these must be carried out by law, according to Constitutional Amendment 86/2015. But the rapporteur's amendments—the ones we're talking about here—still lack transparency. Now they're just hidden under new labels like "committee amendments" or "parallel amendments"[534]. In short, the secret budget became a budget with no name or face. In 2024, over R$8.5 billion was spent this way—with unclear criteria and no public oversight[535].

(110th) It's important to remember: according to Article 2 of the Constitution, "the branches of government are independent and must work in harmony." But vote-buying directly breaks this principle—because the Legislative ends up acting like the Executive, spending public money that should be used with transparency and technical planning. A lawmaker wasn't elected to pave roads—that's the mayor's or federal government's job. Simple as that.

(111th) In fact, the Supreme Federal Court (STF) ruled this kind of practice unconstitutional in 2022, with a 6–5 vote, saying it violates the principles of transparency, impersonality, and morality in public administration[536].

(112th) But what happened after that decision? Nothing. Congress kept operating the same way—just under different labels. In 2024, Justice Flávio Dino ordered a halt to these amendments until clear rules were set. But of course, Congress was already planning a comeback[537]. When the Supreme Court tried to limit Congress's power, it was threatened with an investigation, impeachment, and political pressure. The result? The court backed down.

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[533] Source: CNN Brazil; Avaiable at: https://www.cnnbrasil.com.br/politica/stf-julga-suspensao-das-emendas-do-relator-ao-orcamento-entenda/

[534] Source: Senate News Agency. Avaiable at: https://www12.senado.leg.br/noticias/materias/2023/01/10/emendas-parlamentares-o-que-sao-e-qual-a-diferenca-entre-as-deputados-e-de-senadores

[535] Source: Terra. Avaiable at: https://www.terra.com.br/noticias/brasil/politica/governo-e-congresso-criam-emendas-paralelas-e-turbinam-novo-orcamento-secreto-diz-transparencia.

[536] CF/88, art. 37. Source: CUT. Avaiable at: https://www.cut.org.br/noticias/stf-acaba-com-orcamento-secreto-e-exige-transparencia-para-distribuicao-de-dinhe-41ee

[537] Source: Brazil Agency. Avaiable at: https://agenciabrasil.ebc.com.br/justica/noticia/2024-10/dino-mantem-suspensao-de-emendas-do-orcamento-secreto.

(113th) As a result, in 2024, the Annual Budget Law (LOA) included over R$50 billion in parliamentary amendments—money that should have been used based on technical planning, not political deals. Lula tried to cut part of that early in the year, limiting it to R$30 billion, but Congress passed an increase. And this keeps repeating year after year, like it's normal[538]— always growing.

(114th) If it all sounds like a big web of blackmail and cover-ups, that's probably because it is. Meanwhile, people still have no idea where the money is going, who's making the decisions, or why certain public works suddenly show up "out of nowhere" right before elections.

(115th) So even this kind of situation — which is, in fact, illegal — could maybe be prevented with a simple measure: enforcing a chronological order for voting on bills. That alone would slow down the process, giving the Judiciary enough time to step in and block these proposals before they even get approved.

(116th) At the same time, massacres, torture, and shocking oppression that happen here are not taught to students. This has made the people withdrawn, acting like beggars in front of a rich government. But the country would actually be rich if it weren't for the dishonesty of its politicians.

(117th) Politicians' salaries should be set as a fixed number of minimum wages—no more than ten. It's important to note that using the minimum wage as a reference doesn't mean the salary is directly tied to it, but that it's just a way to measure it[539]. Politicians should also be required to use public services—schools, hospitals, transportation, everything. Only then would they stop seeing benefits in harming the population to rise above it, because they wouldn't be any different from it.

(118th) Instead of that, today, politicians are a financial burden on the population due to the high costs of their salaries, office budgets, allowances, the election fund, and especially parliamentary amendments. They find ways to make it happen because taxes aren't always tied to specific purposes, like the Motor Vehicle Property Tax (IPVA) is. If all taxes were properly linked to their intended uses, there wouldn't be "extra" money for politicians while basic needs go unmet.

(119th) The law does not require the vehicle tax (IPVA) to be used for maintaining roads or other paving projects. So often, after the government fixes the roads, it hands them over to private companies that charge tolls. But it would only make sense to charge the IPVA if it were really for paving—and no extra charges should be allowed on top of that.

(120th) I believe that if all of us contributed to society—whether through work or money—we might not even need much from a government to manage us.

(121st) Our people still don't act in their own best interest because, unfortunately, they get angry about the politicians' inaction and end up reacting selfishly. But these efforts could be a much more effective form of pre-campaign than handing out gifts to voters. For example, when I plant along the sides of public roads, I get attention from both the public and politicians. Many politicians even try to stop me because they see it as competition—but I'm not trying to compete with them; I just want to take action.

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538 Source: Transparência Internacional. Avaiable at: https://www.transparen cia.org.br/posts/congresso-aprova-proposta-que-perpetua-orcamento-secreto/

539 The 1988 *Federal Constitution of Brazil*, in Article 7, item IV, prohibits linking the minimum wage to any purpose.

(122nd) Meanwhile, imperialist forces still act like a mafia, manipulating society as if they were putting pressure on a single individual. And the population remains under their control because they can't cancel an election, which makes them believe they have to accept one of the "major candidates".

(123rd) I believe that the way we can try to change this situation is by refusing to be influenced by opinion polls. So, we should vote for someone we truly believe in, or for a candidate outside the major parties — or, if necessary, choose not to vote at all as a group. The Brazilian political machine is not working properly, and it will only start working again if we break the continuity of this cycle of political domination. We must be persistent in seeking out people who are not part of this network of political insiders that controls our system. And that also means confronting the influence of entities like Freemasonry, which leads to imperialist domination.

(124th) Look, if there are Masonic monuments at the entrances of cities — which are government areas, not private — then we have to suspect that it is also present in government. But, in general, no one dares to confront this truth. We need to learn from Gandhi[540] and the *Satyagraha*[541] method, which is about nonviolent civil disobedience and standing firm in the truth. First and foremost, he was a spiritual leader, because spiritual intelligence must be present in every part of our lives. And spiritual intelligence makes us care about the whole, not just the parts.

(125th) To me, no government is greater than God's. Anyone in a political position is just part of His plan. We should pray for God to move people's hearts and change our political reality—because nothing is impossible for Him. If you're an atheist, believe in a great mental wave that, once activated, spreads into all minds. That's why nothing can block it, and it can change everything.

(126th) At the same time, I suggest that we don't depend on politics to build a better world. Instead, let's do everything we can to improve the world around us through good actions. And more than anything, I propose that each of us stay persistent in pushing for the political changes that need to happen.

POST-CHAPTER — THE ISRAEL-HAMAS WAR

(1st) At the beginning of my mission, I realized I needed to stay away from entertainment media and news in general, because we were entering a time of deep ideological confusion. I couldn't let that affect me. In the earliest version of this book, there were fragments of a story where a "crazy woman" character was telling women

[540] **Mohandas Karamchand Gandhi** (1869 -1948) — was Indian and one of the most notable pacifists in human history after Jesus. He was a lawyer and promoted India's independence from British rule. The honorific Mahātmā (Sanskrit: "great soul," "venerable") was first applied to him in 1914 in South Africa and is now used worldwide. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Mahatma_Gandhi.

[541] *Satyagraha* — Sanskrit: satya: "truth," āgraha: "insistence" or "holding on to") means holding to the truth or the force of truth. It is a specific form of nonviolent resistance or civil resistance. The term is a compound of the Sanskrit words satya (meaning "truth") and āgraha ("polite insistence" or "holding firmly"). Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/Satyagraha.

living in conflict areas in Palestine to leave with their children. I started talking about the Arab-Jewish war like the one in 1967, even though, in 2017, the war in Palestine hadn't started yet.

(2nd) The current war is, in a way, a continuation of the 1967 war, when Israel captured the Gaza Strip, the West Bank (including East Jerusalem), and the Golan Heights. The occupation of these areas set the stage for the current Israeli-Palestinian crisis.

(3rd) Still, I had a hard time understanding the feelings I was having, especially after this war began and I first heard the term "war of narratives." That means there are different versions of the story, and both sides are being accused of committing war crimes. Thousands of civilians have been killed while doing basic things like looking for food or medical help, showing how deep this crisis of inhumanity is. At the same time, we're also seeing a global crisis of trust in governments, where leaders don't keep their word and sometimes do exactly what they promised not to do.

(4th) It's important to remember that Jesus was Jewish and lived in that region. In fact, there are Bible passages where I, like many others, believe He was speaking about these conflicts involving Israel. Matthew shows Him talking about this on the Mount of Olives before His crucifixion; Luke says He mentioned it on His way to the cross. He even talked about babies[542], which reminds us of one of the most shocking parts of this war — it started with the kidnapping and murder of Israeli babies on camera[543].

(5th) And now, I've only been able to understand what's really happening in this war because of my intuition and the warnings Jesus gave on His way to the cross. What those warnings meant was that women and children would be used as human shields and political tools by Hamas. This group stayed in power in Palestine after its supporters were democratically elected in 2006, but no democratic elections have happened since then.

(6th) Because of all this, I believe the Islamic conservatism in Palestine has reached its worst point when it comes to women. It's worth saying that Islamic extremists like Hamas are among the most intolerant people toward other religions, and they fight any kind of freedom. I look forward to the day when Islamic leaders will speak out against these extremists and say they don't belong to Islam, for reasons that are clearly stated in the Quran. After all, the Quran says that killing one innocent person is like killing all of humanity[544]. And what we see is that when a people don't control their worst instincts, it's like they're all responsible. So, many Islamic extremists have mistreated women and killed in the name of Islam, giving the religion a primitive and violent image around the world.

(7th) Also, like all psychopaths, Hamas manipulates public opinion by staging attacks and using images of those moments — situations they create and then blame on Israel. They are marketing experts, which is something many terrorists have in common. Sometimes they create these scenes to cause fear, like on 9/11, and other times just to get something in return.

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[542] BIBLE, *Luke* 23:28,29.
[543] BIBLE, *Matthew*, 24:6-14; *Luke,* 21:9-28, and also *Mark* 13:7-10.
[544] Qur'an, Surah 5 (Al-Ma'idah), verse 32 (common translation) — "Whoever kills an innocent person… it is as if he had killed all of humanity. And whoever saves a life, it is as if he had saved all of humanity."

(8th) So, we end up seeing many Christians passionately defending these terrorists or their supporters — even though these are the same groups that kill Christians in extremely cruel ways. And the worst part is: no one talks about it. It's like Christian lives don't matter.

(9th) The truth is that terrorism needs to end, because its very existence is already an attack on peace and brings insecurity to the entire world. However, the right way to fight it is to confront the terrorist ideas. Machismo, for example, which is the main terrorist ideology, is fueled on all sides with the approval of the whole world... not to mention that we actually live in a society that feeds terror.

(10th) So, under human law, Israel acted in self-defense[545] — even though Jesus does not preach violence, not even for self-defense[546]. And it's no surprise: if peace were truly built through ideas, no one would need to use force to keep it. In fact, if the people of Palestine are suffering, it's partly because they protect the terrorists. If the population worked together and reported Hamas, Israel could be more accurate and cause fewer deaths. But of course, even those who don't protect Hamas are also at risk of being killed.

(11th) I see this war as if the terrorists had come across someone stronger than them—a natural consequence of their abuses, just as we see in the words of Jesus: "*From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, "and violent people have been raiding it.*"(BIBLE, *Matthew* 11:12) So, the balance of the world is still being achieved through violence, when simply confronting machismo might already be enough. That's why my main message in the story of the "crazy woman" was that the women should leave that place with their children to avoid the massacre. And according to the story, that would end the war, because not even the men would stay there without the women. But that's exactly why she was called "crazy." The women believed they couldn't change that reality. And actually, that's often how people treat me too.

(12th) Now, notice that the Jewish people have also faced conflict and persecution throughout their entire history. At this moment, they are losing the narrative war and facing pressure from all over the world. These disasters happen because they brought a curse upon themselves regarding the blood of Jesus—who was not only their pure and blameless king, but also the Messiah. They said His blood should be on them, taking responsibility for His death so that Pilate could wash his hands: *"And all the people answered, 'Let His blood be on us and on our children!'(*BIBLE, *Matthew*, 27:25). And Jesus wasn't the only messenger from God who fell victim to their pride as a people[547].

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[545] Article 25 of Decree-Law 2,848, Brazilian Penal Code — "A person is considered to be acting in self-defense when, using the necessary means in a moderate way, they repel an unjust aggression—whether current or imminent—against themselves or someone else." (Wording given by Law No. 7,209, of July 11, 1984). (See ADPF 779). "Sole paragraph. As long as the requirements listed in the main section of this article are met, a public security agent is also considered to be acting in self-defense when repelling aggression, or the risk of aggression, against a victim held hostage during the commission of a crime."

[546] BIBLE, *Matthew* 26:52 — "'Put your sword back in its place', Jesus said to him, 'for all who draw the sword will die by the sword'.".

[547] BIBLE, *Matthew* 23:37 — " Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.˜

(13th) Therefore, as Christians, we have every reason not to take sides in this conflict, because these are peoples who do not listen to us. But here in Brazil, we're seeing a political polarization taking shape: the political right supports Israel — aligned with the capitalist imperialist bloc — and the political left supports Palestine — aligned with the communist imperialist bloc. Anyone who reads the news from 1967 can see that there's nothing new about this.

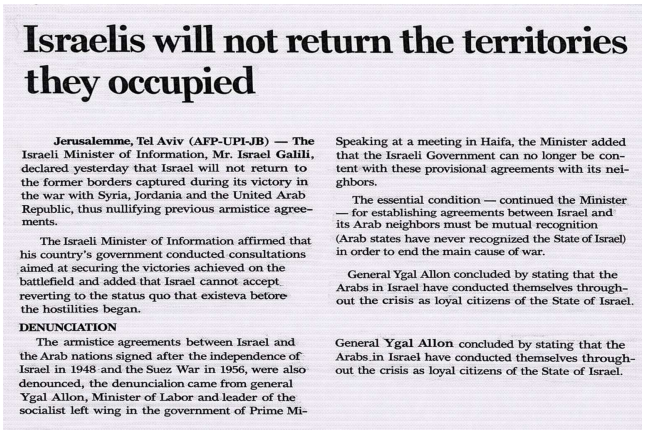
(14th) No war truly belongs to us — and most of the time, it doesn't even belong to the people involved in it, but only to their leaders. A true Christian doesn't think about killing or dying, but about going into war only to help save lives and get people out.

(15th) Above all, we should give more attention to the massacres of Christians around the world, so that people can offer them help and shelter too. But that definitely doesn't mean we can't also help those suffering in this war and the refugees affected by it.



Images XIV

Below is an adapted English translation of a news article published in *Jornal do Brasil* on June 11, 1967, First Section, page 4.



Israelis will not return the territories they occupied

Jerusalemme, Tel Aviv (AFP-UPI-JB) — The Israeli Minister of Information, Mr. **Israel Galili,** declared yesterday that Israel will not return to the former borders captured during its victory in the war with Syria, Jordania and the United Arab Republic, thus nullifying previous armistice agreements.

The Israeli Minister of Information affirmed that his country's government conducted consultations aimed at securing the victories achieved on the battlefield and added that Israel cannot accept reverting to the status quo that existeva betore the hostilities began.

DENUNCIATION

The armistice agreements between Israel and the Arab nations signed after the independence of Israel in 1948 and the Suez War in 1956, were also denounced, the denunciation came from general Ygal Allon, Minister of Labor and leader of the socialist left wing in the government of Prime Mi-

Speaking at a meeting in Haifa, the Minister added that the Israeli Government can no longer be content with these provisional agreements with its neighbors.

The essential condition — continued the Minister — for establishing agreements between Israel and its Arab neighbors must be mutual recognition (Arab states have never recognized the State of Israel) in order to end the main cause of war.

General Ygal Allon concluded by stating that the Arabs in Israel have conducted themselves throughout the crisis as loyal citizens of the State of Israel.

General **Ygal Allon** concluded by stating that the Arabs in Israel have conducted themselves throughout the crisis as loyal citizens of the State of Israel.

The sequence of newspaper clippings that follows refers to reports published by *Jornal do Brasil* during key moments of the Brazilian military coup. Below, the front page from March 14, 1964, covering President João Goulart's rally held the previous day at the Central do Brasil Station square in the city of Rio de Janeiro, where he announced plans to implement structural and political reforms in the country.

Goulart decrees the expropriation of land, nationalizes refineries and calls for new Constitution

Goulart decreta a desapropriação de terras, encampa refinarias e pede nova Constituição

A PRAÇA MARAVILHOSA



O Presidente João Goulart, depois de assinar, no Palácio das Laranjeiras, o decreto da Supra — passo inicial para a reforma agrária — e o da encampação de refinarias particulares de petróleo, anunciou ontem no comício da Central do Brasil o tabelamento, dentro de horas, dos aluguéis, e prometeu lutar pela reforma da Constituição, a fim de promover o "desenvolvimento" do País com justiça social".

— Nenhuma fôrça será capaz de impedir que o Govêrno continue a assegurar absoluta liberdade ao povo brasileiro. E para isto podemos declarar, com orgulho, que contamos com a compreensão e o patriotismo das bravas e gloriosas Fôrças Armadas — disse o Sr. João Goulart em seu discurso na Praça Cristiano Ottoni, à noite, perante multidão calculada em 130 mil pessoas, e ao lado de sua espôsa, Sra. Maria Teresa.

Protesto com velas

Durante o *meeting*, cuja ordem foi garantida pela maior demonstração de fôrça bélica já vista em atos dessa natureza, foi feito o movimento de protesto, com a colocação de velas acesas nas janelas dos apartamentos da Praia do Flamengo, onde reside, aliás, o Governador

À sugestão dêsse protesto mudo foi dada através de telefonemas anônimos, mas o movimento restringiu-se a apenas trinta aparta-

Next, the newspaper from March 31, 1964, First Section, page 13, marking the beginning of the Brazilian military coup and revealing the political crisis in which Brazil found itself.

CGT threatens general strike to guarantire Goulart in Government

CGT ameaça greve geral para garantir Goulart no Govêrno

O Comando-Geral dos Trabalhadores, num manifesto lançado ontem, denunciou os Governadores Carlos Lacerda, Ademar de Barros, Magalhães Pinto e Ildo Meneghetti como articuladores de um dispositivo golpista destinado a depor o Presidente João Goulart, advertido, entretanto, que já montou um esquema capaz de paralisar o País, a qualquer instante.

O documento distribuído pelo CGT afirma ainda que "a crise na Marinha se deve, exclusivamente, às articulações de oficiais golpistas, derrotados nos seus objetivos, com a serena solução, encontrada pelo Presidente da República, que é o Chefe Supremo das Fôrças Armadas do Brasil, nos têrmos constitucionais".

E' o seguinte o texto preparado pelo CGT, após uma reunião extraordinária, feita, ontem, no Rio:

— As fôrças reacionárias inconformadas com o avanço democrático do nosso povo e com os recentes decretos patrióticos do Presidente da República — o da Supra, dos aluguéis e gêneros alimentícios e encampação das refinarias de petróleo — articulam-se, publica e notòriamente, visando à deposição do Presidente da República, para anular aquelas conquistas e impor ao nosso povo restrições às liberdades democráticas e sindicais.

A crise na Marinha, que se deve, única e exclusivamente, às articulações de oficiais golpistas, foi derrotada nos seus objetivos, com a serena solução, encontrada pelo Presidente da República, que é o Chefe Supremo das Fôrças Armadas, nos têrmos constitucionais. Todavia, desmascarando os seus propósitos golpistas, insistem, os mesmos oficiais que a promoveram, através agora de pronunciamentos desrespeitosos e atitudes insubordinadas, em solapar a autoridade do Presidente da República, tentando sensibilizar outras áreas militares, com o objetivo de depor o Sr. João Goulart.

— O esquema do golpe está sendo articulado politicamente pelos Governadores Carlos Lacerda, da Guanabara, Ademar de Barros, de São Paulo, Magalhães Pinto, de Minas Gerais e Ildo Meneghetti, do Rio Grande do Sul. Esse esquema, que conta, inclusive, com apoio de oficiais golpistas do II e III Exércitos e da Fôrça Pública de Minas Gerais, articula-se com as lideranças ibadeanas do Congresso Nacional que então convocando os parlamentares para discutir a seguinte ordem do dia: projeto do Deputado Aniz Badra (que é uma falsa reforma agrária) para aprovação; instalação de uma Base Naval dos Estados Unidos da América do Norte em território brasileiro; anistia dos sargentos, para recusá-la com o objetivo de lançar sargentos contra marinheiros.

REFORMAS

— Na impossibilidade de combater frontalmente as reformas de base, sugeridas na mensagem presidencial de 15 de março, os golpistas procuram explorar os sentimentos religiosos de nosso povo, sôbre o falso pretexto do anticomunismo. Nesse sentido a Marcha para o dia dois de abril na Guanabara, constitui importante peça na articulação do golpe, cujo esquema já aponta o Ministro Ribeiro Costa, Presidente do Supremo Tribunal Federal ou o Marechal Eurico Gaspar Dutra como substituto do Presidente da República.

— O CGT e tôdas as fôrças populares responderão, por todos os meios, a qualquer tentativa de golpe que vise a enfraquecer a autoridade do Presidente João Goulart para atingir o seu mandato. Aos golpistas, civis e militares, advertimos que a classe trabalhadora brasileira não permitirá nenhum entrave no caminho que já iniciamos pelas conquistas das reformas sugeridas na mensagem presidencial e pela imediata constituição de um Govêrno nacionalista e democrático. Nesta luta, contamos com a maioria do povo brasileiro, integrada de civis e militares patriotas.

— O Comando Geral dos Trabalhadores neste momento que pode ser decisivo para os destinos da Pátria, consciente da importância da posição da classe trabalhadora nesta emergência, conclita os sindicatos, a todos os trabalhadores da cidade e do campo, a manterem-se preparados para, deflagrar a greve geral em todo o território nacional na defesa das liberdades democráticas e sindicais, determinando que o golpeamento do mandato e autoridade do Presidente João Goulart seja imediatamente respondido com a total paralisação do trabalho.

— Preparados e unidos os trabalhadores barrarão o golpe e exigirão as reformas de base. Em todos os setores de trabalho ou nas ruas combatendo a reação e o golpe, usando as fôrças de luta que o momento comportar, além da greve geral, nossa primeira iniciativa.

O Secretariado do CGT.

Rio de Janeiro, 30 de março de 1964.

Next, the newspaper from April 1, 1964, page 4, first section, reports that the military began to interfere with communications by taking over radio and newspaper stations.

Marines with machine guns invade JB and take Radio off the air

Fuzileiros com metralhadoras invadem JB e tiram Rádio do ar

Rádio ocupada

"Um engano"

[548]

Below, scenes of protests during the military coup[549] and images from the 1968 International Song Festival, in which singer-songwriter Geraldo Vandré[550] was prevented from receiving the first prize—despite his song *Pra Não Dizer que Não Falei das Flores (Not to Say That I Didn't Speak of the Flowers*) being acclaimed by the audience.









[548] All reports available at:
https://news.google.com/newspapers?nid=0qX8s2k1IRwC&dat=19920614&b_mode=2

[549] Images taken from the links https://pt.wikipedia.org/wiki/Ditadura_militar_brasileira e https://biblioo.info/censura-o-fantasma-que-volta-a-assustar-as-bibliotecas-brasileiras/. AI-5 banned popular demonstrations of a political nature, suspended *habeas corpus* for political crimes, and imposed prior censorship on newspapers, magazines, books, theater plays, and songs.

[550] **Geraldo Vandré** — is the stage name of Geraldo Pedrosa de Araújo Dias (João Pessoa, September 12, 1935). He is a Brazilian lawyer, singer, songwriter, and poet.
Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Geraldo_Vandr%C3%A9.

CHAPTER XV – ADDICTIONS AND THE CRUEL WAR FOR THE MONOPOLY ON HEALTH

(1st) Look, if there's one topic that really needs our honesty, humanity, and neutrality to be discussed properly, it's the use and abuse of drugs — especially because of the issue of addiction. The reason our society still hasn't solved the problem of drug abuse and addiction is because we're still not looking at it the right way. Because of that, in this irrational era, many absurd things are still happening around the world when it comes to how drugs are treated — mainly due to the lack of distinction between what is toxic and what is therapeutic.

(2nd) Take alcoholic beverages, for example. It's widely accepted and even advertised on TV. But alcohol is toxic, causes a lot of diseases, and puts users at serious risk. So, just like with cigarettes, it really shouldn't be promoted like it is. Its labels should carry real warnings about the damage it can do to your health, and the dangers of mixing it with other substances. Yet, the system focuses solely on the inability to drive after consumption. Moreover, here in Brazil, in commercials and songs, alcohol is constantly linked to meaningless sex, like those things automatically go together. Since this is shown as something fun and festive, it ends up meaning just pleasure and entertainment. It's as if there were no harm in getting drunk and engaging in reckless fornication.

(3rd) The lack of clarity caused by alcohol makes people easy targets — and very profitable for the system. That's why it's pushed so much. Capitalists treat people like part of a profitable herd, especially because of how careless they are about having kids. So, the media has created countless humorous characters who are portrayed as drunkards and philanderers, teaching us to laugh at alcoholism and sex addiction, fostering sympathy for these afflictions from childhood. But the fact is that a toxic like alcohol should not be so widely publicized, nor should a behavior like sex be irresponsibly encouraged.

(4th) On the other hand, marijuana (cannabis)[551], a remedy with a history of use dating back thousands of years and known for combating various diseases, has been persecuted as if it were a poison or a toxic.

(5th) These days, marijuana is usually consumed by smoking it. The parts of the plant that are used to make the smoke are the flowers and the leaves. The stem of the female plant and the male plant — hemp — are known for their wide use in industry. But the male plant has less medical value, and its flowers and leaves don't change brain waves when smoked. There are also hermaphrodite plants, and their medical potential depends on whether they're more like male or female plants.

(6th) Marijuana has been recognized as a remedy in China for thousands of years. Some authors claim that, depending on the culture, it was the second or third most-used medicine between 1000 BCE and the mid-19th century. According to them, during this time, marijuana and hemp were also the primary materials for producing

[551] Here, the term marijuana was preferred over the term cannabis in most contexts in order to reach all audiences and to emphasize the persecution carried out against this plant, even though the term *cannabis* is more universal than the local nickname *marijuana*.

paper, fuel, and textiles. Logically, depending on the culture, it might even have been the most-used medicine — due to its immense versatility.

(7th) Under the name cannabis, 19th-century English doctors often sold it as tinctures, popularizing the term. Sir John Russell Reynolds, who was Queen Victoria's personal doctor and used this medicine to treat her, wrote an article in the first issue of the medical journal *The Lancet* about the benefits of cannabis[552].

(8th) In Brazil, "Indian cigarettes"[553] were sold in pharmacies in the early 20th century, with some already-known indications such as combating insomnia. This quality makes marijuana incredibly important to the population.

(9th) Cannabis has such therapeutic power because it acts at the cellular level, regulating the body. It can be used to combat muscle spasms, multiple sclerosis, glaucoma, colitis, nausea, pain, migraines, and many other conditions. The list is not finite. There are hundreds of reasons why people find marijuana helpful. It leads patients toward less toxic, more affordable medicine, with the potential to replace a *wide range* of conventional medications. Therefore, sooner or later, people will recognize its importance.

(10th) And yet, despite all this, there's still a brutal war going on within society today, trying to wipe marijuana off the market and punish its users — sometimes with beatings, sometimes with prison, and sometimes even with death. Thus, even if, at the time you read this chapter, this truth has already been clarified, the nonsenses of the so-called "War on Drugs" must not be forgotten. Even if it doesn't seem like it, the persecution of pothead should be debated in the same way we still discuss the persecution of lepers in Jesus' time on Earth.

(11th) Due to these inverted concepts, society ends up experiencing severe imbalances, where illness and social distress are created, and physical and social health are hindered. This war creates a scenario of terrorism, where prisons act as a threat of state-sponsored assassination against the population. This makes people tolerate government abuses and even align with its repression out of fear of being targeted themselves.

(12th) Many people support this government persecution because they cannot imagine themselves in prison and absolve themselves as if they could never be labeled as criminals. However, this is a selfish perspective. A true Christian could neither oppress the use of medicine nor condone the inhumanity inflicted on others in prisons, because, in the end, these injustices will affect everyone.

(13th) Furthermore, the Brazilian law that prohibits and punishes people for involvement with illicit drugs does not provide sufficient distinctions between a user and a trafficker. This allows for variations in its application, disproportionately — often punishing people in vulnerable social situations more harshly. The oppression that is far greater against marijuana than other drugs reveals economic interests driven by imperialists. This exposes a carefully crafted structure of domination.

(14th) Over time, the system has adapted to maintain this oppression, which began in the 1960s. Initially, marijuana was labeled a "toxic" to justify its repression. But when it became clear that it was not toxic, the system broadened the scope of the law by generalizing the definition to "drugs." The term "drug," after all, can even apply to sugar.

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[552] Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Legisla%C3%A7%C3%A3o_sobre_a_cannabis

[553] Research taken from page 26 of Mente e Cérebro Magazine, which contains the image of the advertisement for Indian cigarettes — images XVI.

(15th) This leads to absurd situations where users of toxic substances can voluntarily seek treatment—which is not wrong—but marijuana users are arrested, punished, and even killed because of it. By using the generic term "drug," the law fosters a social consensus that people imprisoned for drug-related charges are only traffickers or addicts. However, marijuana users are frequently misrepresented, and it's not uncommon to find people in prison for nothing more than a single joint of this medicinal plant.

(16th) This situation creates additional problems. Consider that when someone needs a medication, what harms them most is the inability to access it. It is common for such individuals to overuse other drugs in an attempt to substitute the proper one, often without success. Many try to enhance the effects of these substances by combining them with alcohol—a practice that is indeed highly toxic and can be fatal, as alcohol is a deadly drug. Homeopathy, for example, uses only minimal amounts of it to accelerate the effects of medicines.

(17th) Meanwhile, police officers have been granted excessive powers to oppress marijuana users. These powers often exceed legal boundaries and are accepted merely as a matter of custom. During routine stops, Black citizens or those appearing poor are frequently subjected to violence, sexual groping, threats of evidence planting, and even rape with batons to coerce them into revealing where marijuana is. Many times, marijuana users are arrested in completely illegal and abusive ways, as the police act as their own witnesses and feel emboldened to do so. This unchecked power fuels oppression.

(18th) Continuing with this, in prisons, people often don't have the money to pay for a lawyer, and because of that they end up being held for an indefinite amount of time. The law provides the *habeas corpus provision*[554], as a legal guarantee, where a person could write their request on any piece of paper, signed either by themselves or by someone else on their behalf. This was meant to fight against illegal imprisonment and could even be done without a lawyer and without having to cite the law. However, after being arrested, the person goes through a kind of social death and can no longer communicate with anyone outside the prison — not even by letters. That's why they become dependent on a paid lawyer, because the only way to get a document in front of a judge is through one.

(19th) The public defender's office can't meet these needs because it's overwhelmed with cases, which results in a service that is slow, mechanical, and ultimately ineffective. This issue leads to overcrowded prisons, which become the initial foundation for social terrorism. However, when a prison becomes overcrowded, it is rendered ilegal — as are the detentions carried out within it. Yet countless actions that worsen this situation are taken, and people remain indifferent.

554 *Brazilian Federal Constitution*, Article 5, item LXVIII — "*Habeas corpus* shall be granted whenever anyone suffers or is threatened with suffering violence or coercion to their freedom of movement, due to illegality or abuse of power." Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm

(20th) In the minds of many, the government retains the authority to harm the population, as if the AI-5 (Institutional Act No. 5)[555] had never been repealed. During AI-5, the public associated its enforcement with the disappearance—and thus the death—of the government's enemies.

(21st) Nowadays, a lot of people get killed with the excuse that they resisted arrest. Sometimes the killing is carried out in an indirect way C like beating the prisoner badly and then leaving them in poor conditions to survive, sleeping on the floor, without water or food. So, while the bruises caused by the police fade away, because the body is weakened, the prisoner develops other illnesses — pneumonia, for example — that will end up killing them.

(22nd) Some witnesses report that many prisoners are subjected to cold as a form of torture. They are placed in spaces so cramped they resemble vertical tombs, leaving them unable to sit or lie down. When they ask for water, it is poured over their heads instead.

(23rd) The lack of citizenship inside prisons ends up spreading to the whole society. Making standardized *habeas corpus* forms available in prisons and having a judicial officer periodically review and forward them would be a good way to fight these injustices. The requests would start with asking for a court-appointed lawyer paid by the State, but they should be written in a way that allows them to reach the highest level of judgment — the Inter-American Court of Human Rights[556].

(24th) It is worth noting that I was once like anyone else in our society. I was insensitive to many of our social struggles. To me, anyone in prison was simply a criminal, and I condemned them in my mind. I also didn't want my children to smoke marijuana, and I still don't today. However, I am now more tolerant of that possibility because I understand it represents underlying health issues that are being treated. My perspective changed after my health problems worsened, and I had to use marijuana as medicine. At that point, it became impossible for me to remain neutral because I was at risk of going to jail.

(25th) In the following events, situations gradually became more complicated around me. As a result, I firmly joined activism because I began to see crimes being committed against citizens, which had to be denounced to stop them. This chapter details, among other events, the informal criminal report that made me hastily gather my writings and distribute the first edition of the book, which was still quite underdeveloped.

(26th) And what about the fact that we have a natural body system named after the herb? Yes, we do. It is the *endocannabinoid system*[557], and its name comes from cannabis. The

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[555] *Institutional Act No. 5* of December 13, 1968 — This Act provided for the loss of constitutional rights and guarantees, such as *habeas corpus*, and allowed the State to take extreme measures in order to defend the so-called "military revolution," which was in fact a coup. However, it was popularly known as a hypocritical means used by the State to apply the death penalty.

[556] Inter-American Court of Human Rights — It is a regional court, based in Costa Rica, created by the Organization of American States (OAS). It judges cases of human rights violations committed by member states that have accepted its jurisdiction.

[557] *Mente e Cérebro Magazine* de setembro de 2011, p. 26 – ", September 2011, p. 26 — "In the 1960s, Israeli biochemist Raphael Mechoulam managed to isolate the main psychoactive compound of marijuana, delta-9-tetrahydrocannabinol (THC). While studying the action of this substance, the researcher's group observed that it interacted with two types of cannabinoid receptors, identified in peripheral tissues (CB1) and in the brain (CB2). These receptors are found in 'strategic' areas of the neural system, such as the hypothalamus, related to appetite control and sexual behavior; the cerebellum, an important center for movement coordination; and the hippocampus, involved in memory (see the box 'Throughout the Brain,' p. 27). This does not mean, of course, that we have brain structures created exclusively to process chemical components from marijuana. However, it shows that the brain naturally produces and releases equivalent substances — in simplified terms, a kind of 'endogenous Cannabis' — called endocannabinoids by Mechoulam's team, as well as other similar molecules that take part in the process of transmission and modulation of communication between neurons."

documentary *The Culture High*[558] is one of the reliable sources that disseminates scientific knowledge about marijuana. It explains that marijuana is a powerful medicine because it works inside this system. This system has various receptors for cannabis, because it mimics endogenous chemicals naturally present in the human body. The plant-based substances are called cannabinoids, while the ones produced by our bodies are endocannabinoids. In other words, this system is super important — which makes the herb really useful when it needs to be activated or boosted.

(27th) Cannabinoids are molecules with 20 carbon atoms each, made by both humans and plants. Small differences between them create different substances. The plant has over 100 different types of these compounds. Then, through a group of cells, these molecules work together to help regulate the internal functions of other cells. Cannabinoids simply support how cells work — and always in a positive way, because they're part of a system that helps control the body's metabolism.

(28th) Cannabinoids don't care whether the cells are shrinking, releasing hormones from the thyroid, synthesizing something, or building bones. The only thing they recognize is that the cells are doing something to regulate the body, and they help make that action more effective. Modern Western medicine has forgotten the benefits of a substance like this, even though it can play a role in every cell. It's a contradiction that our society has so much knowledge and yet keeps killing people because of marijuana[559].

(29th) The most contested feature of marijuana in our society is its ability to alter the frequency of the electrical pulses[560] emitted by our brain. It creates a "brainwave" or "brain frequency" different from our normal waking state. Its chemical action on the psyche alters perception and can lead to effects ranging from sedative, calming, and antidepressant responses to psychic disturbances.

(30th) In the human body, the brainwave induced by marijuana resembles the one observed during dreams, which serve to cleanse the brain. This occurs because marijuana has neuroprotective properties[561]. Our unconscious comes closer to our conscious mind, giving us a sense of dreamlike uncertainty. It's as if the real environment is enveloped in a dreamlike atmosphere.

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[558] *The Culture High* It is a feature-length documentary released in September 2014, directed by Brett Harvey. It addresses the prohibition of marijuana and the war on drugs in the United States. Written and produced by Michael Bobroff and edited by Stephen Green. Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/The_Culture_High

[559] Information collected from the documentary *The Culture High*.

[560] Pulse (signal processing) — A rapid, brief change in the amplitude of a signal from a base value to a higher or lower one, followed by a rapid return to the base value. Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Pulso_(processamento_de_sinal)

[561] Neuroprotective effect refers to the ability of a substance to protect nerve cells (neurons) from damage, degeneration, or death. Neuroprotection can help maintain brain function and slow down or prevent neurological disorders.

(31st) In USA, the marijuana-induced brainwave is called a "high", "buzz" or "stoned" ("barato" or "onda" in Brazil and in Portuguese). In this state, tetrahydrocannabinol (THC) and cannabidiol (CBD) are the cannabinoids responsible for the feelings of euphoria and calm, respectively.

(32nd) THC is found in greater amounts in the Sativa variety of the plant, while CBD is more predominant in the Indica variety. Besides each plant having its own unique mix of cannabinoids, they also have other therapeutic compounds. Because of that, every time someone uses a different plant, the effect feels stronger — like they're trying out a whole new formula. Thus, repeating a single variety can be a way to reduce the "high," allowing for better management by the patient.

(33rd) Both the high and the calming effects can make your attention drift. It's not that your consciousness breaks down — it's more like your language does. Your mind wakes up to all kinds of random ideas that pop up through free association. When you're euphoric, the flow of abstract thoughts can get really intense, constantly interrupting your line of reasoning. That overloads your memory and makes you forget things. If you're not mentally ready for that flow, it feels confusing. But if you are, it feels like your consciousness is going beyond itself.

(34th) I don't entirely condemn the "high", although I understand it should be reduced or even avoided in certain cases. However, I can understand why a neuroprotective agent must produce the "high". I even understand why treatment without the "high", when necessary, might be ineffective. The issue is related to the concept of what constitutes restorative sleep.

(35th) We dream to undo psychological blockages. A traumatic fall, for example, may cause us to dream repeatedly of falling for several days until we heal from the pain we felt. Then, perhaps, we dream that as we fall, we catch ourselves, and from that point on, we let go of this recurring dream. The mental cleansing we need is like wiping down a chalkboard. However, this isn't done on things we must memorize; it should only be done on unnecessary thoughts. It is an erasing of bad sensations that transport us back to their associated chemistry. The flow of thoughts that emerges during a high corresponds to the ideas we retained — perhaps even a single obsession[562] —that we begin to analyze, sometimes to eliminate them.

(36th) In reality, this process is a chemical cleansing and a re-establishment of interrupted mental pathways, addressing neuroses formed by emotional blockages such as mystery and fear. The sense of uncertainty in dreams arises because they confront these blockages, our "traumatic complexes" or "inner demons".

(37th) Dreams often seek a more inward language to reveal something about what we retain — topics that may be suppressed in our conscious minds. Taboos, for example, are subjects that are socially forbidden and that individuals generally do not discuss. When they are brought up, they awaken feelings of guilt in the speaker, as if they were committing a crime. Taboos are preconceived concepts, like prejudices, which are prior judgments that prevent us from seeing the deeper truth about them.

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562 *Monoideaism* — It is a Spiritist concept in which a person is dominated by a single obsessive idea, such as revenge, greed, the need for recognition, resentment, passion, among others, forming a condition of mental disturbance.

(38th) When we face our blockages or taboos, we experience feelings of insecurity and mystery, which is why dreams often seem like hazy experiences. They remove the psychic boundaries between the conscious and the unconscious, treating the mind as a whole and accessing its "forbidden" areas. Marijuana, on the other hand, also causes this sensation. The high undoes psychic blockages and raises the "demons." So, if someone absorbs a higher proportion of THC — the compound that most provokes this reaction — while smoking herb, they run the risk of experiencing something akin to a temporary mild psychotic episode. However, with proper use, this factor can be positive, as it can expose the formation of psychoses. This is counterbalanced by CBD, which has an antipsychotic effect. The danger of this mechanism is that the "inner demon" may be too large, and the dosage may be exceeded.

(39th) The issue with using marijuana is not the plant itself but the person not knowing what type of neuroses they have. If the neuroses are very severe, the individual's discomfort during the high can be intense and psychologically risky. However, with moderate use of marijuana, as the neuroses are reduced, the high also reduces.

(40th) Excessive lethargy that some experience with marijuana, as if they have entered a trance, is also heavily criticized. I call this "Stoned," and it occurs when someone absorbs a higher proportion of CBD. In this case, the high causes a kind of introspection through contemplation of time, space, and the surrounding things. It is the energetic language of dreams accessing interrupted unconscious channels. Therefore, we see that the ideal approach is not to remove THC or CBD because they are complementary, but rather to balance them — or use a small dosage of the herb.

(41st) Clarifying the effects of marijuana tends to lead people to more cautious use or even abstinence, as they recognize its risks as a medication. Thus, promoting awareness is a more effective strategy for preventing abusive use than suppressing its use entirely.

(42nd) In recent times, the information gap has become so great that people who need to use marijuana experiment with it intuitively, adapting to its effects. However, they fail to recognize the importance of a systematic treatment, differentiating medicinal use from recreational use. The latter is characterized by the occasional consumption of herb in festive contexts, and I believe that those who use medicine recreationally are already unwell. So, it can even be used for recreation because it brings joy — and joy and leisure are also therapeutic. We often need something that gives us mental relaxation, because we are not always able to relax by our own effort, and marijuana provides that relaxation. But it shouldn't be mixed with alcohol or other toxic substances, like people often do.

(43rd) In my personal experience with marijuana, I sought ways to reduce the "high" because it is inconvenient for practical life. The high is a sensation that makes us clumsy. It is stronger when the flowers are fresher. If the herb ages too much or becomes moldy, it does not cause a strong high but still retains therapeutic functions, showing the greater action of CBD.

(44th) Marijuana stands out in treatments that require sleep therapy, surpassing traditional methods that can cause brain damage and fail to provide truly restorative

sleep. Marijuana offers exactly that. Sleep therapy is a very important treatment, even for relieving the stress caused by withdrawal syndrome from drugs.

(45th) Because marijuana does not cause harm and brings the conscious mind closer to the unconscious, it facilitates psychological treatment when the patient is guided properly and understands the mechanics of the high. In this process, all fixations are updated in thought. The individual dissolves states of mental confusion by directly confronting them. After the energy of the high— which intensifies feelings—is dissipated, if all goes well, the psychological problem appears less intense. Thus, the problematic psychological state, which was once intense because it was unconscious, is dissolved by becoming conscious.

(46th) There are situations where smoking marijuana requires greater caution: when someone is smoking for the first time; when they are using a different strain than before; and when they are not accustomed to smoking marijuana. In these cases, they should take only one puff. After that, they should wait to see how they react before taking a second puff. To smoke marijuana, it is not necessary to hold the air in for long — it is enough to inhale the smoke through the mouth, hold it briefly, and exhale. Beyond that, the advised dosage when using marijuana is just two puffs. During the dictatorship in Brazil, when people who smoked marijuana were being hunted down, this act was called "smoking two". In fact, if someone gets used to this dosage, they may never feel the need to smoke more than that during each use.

(47th) I must be very clear when discussing marijuana because, while some people are "marijuana-phobic," others are overly liberal about it. I must strike a balance between these extremes because the system vilifies it greatly — and that is a reality that must also be challenged. At the same time, there are really risks associated with marijuana use.

(48th) The length of the high depends on the type of marijuana and each person's individual sensitivity. It's estimated to last around two hours, but it can go on for many hours beyond that. Among the risks of marijuana is the possibility that someone may give themselves negative psychological commands if they are inexperienced with its use. As a result, they may somatize unpleasant effects such as anxiety attacks, tachycardia, and shortness of breath, for example. Low doses help prevent this.

(49th) Moreover, when the dosage tolerated by the user is exceeded, reactions like these are common. To help combat both overdosing and the harm caused by combustion, I recommend using vaporizers for natural herbs, as they eliminate the adverse effects of combustion. However, attention: these are not the popular vapes or electronic cigarettes; they only heat the natural plant — not chemical preparations. After I started using a vaporizer, I no longer experienced any discomfort when inhaling the herb. These devices also limit the amount of herb used and the duration of consumption because their batteries last for approximately 45 minutes before running out.

(50th) After I started using a vaporizer, I no longer experienced any discomfort when inhaling the herb. These devices also limit the amount of herb used and the duration of consumption because their batteries last for approximately 45 minutes before running out. They also help reduce the urge to keep smoking continuously, which often happens with combustion. Because of that, they can also be used to taper off marijuana — and I should point out that with vaporizers, that process becomes surprisingly easy, since it allows for a gradual, low-impact reduction. You can control both the dosage and the temperature. After a few months of using vaporizers, a person can begin chewing the same amount of herb they used to vaporize and then gradually reduce the dose until they no longer need it.

(51st) If someone experiences discomfort while smoking marijuana, it is advisable to immediately consume salt and sugar to prevent fainting, followed by water and

carbohydrates. I also believe that the best practice would be for people to always consume water or fruit juice while inhaling cannabis.

(52nd) After neutralizing the unpleasant sensations, it is recommended to relax and wait, as these precautions reduce the intensity and duration of the "high." Sleeping after consuming a small dose normalizes brainwaves upon waking. Even at high doses, marijuana is not lethal like toxic substances; at most, it may cause prolonged psychological discomfort. Without these discomforts, the high can awaken an affectionate outlook, as though the person is making discoveries.

(53rd) One thing that must be emphasized is that marijuana does not cause schizophrenia. At most, it can act as a trigger to bring it out. But other things can also do this: an accident, trauma, alcohol, cough syrup — many things. If someone with schizophrenia does not know their diagnosis and exceeds the recommended dosage, instead of helping to treat the schizophrenia, marijuana might trigger it. As a result, this person may waste a tool that could have been valuable for future treatment, as this bad experience might develop into a traumatic memory.

(54th) We shouldn't mix alcohol with marijuana, just like with any other medicine for brain or mental health issues. Alcohol dehydrates you and poisons your blood, which makes all the other chemicals in it act stronger, even if their actual amount hasn't changed. That's why alcohol makes everything hit harder in your body. With marijuana, it's different. It can cause a little dehydration too, but nothing serious — and since it doesn't poison your blood, your body bounces back easily. The problem is when you mix the two: the drunkenness gets way more intense.

(55th) One of alcohol's first effects on our body is to reduce or suppress our ability to assess situations — potentially removing barriers even to experimenting with toxic substances. Thus, an intoxicated person feels a pleasant sense of overall approval of their actions, something that does not occur with isolated cannabis consume.

(56th) If people are made aware of the proper use of marijuana, they will conclude that the use of any substance should only occur when there is compatibility with it or a real need for its use. It is a social setback that people in need of a continuous-use medication end up in jail for using it. If we also consider that this is a plant that is easily accessible because it can be easily cultivated, it becomes even clearer how backward our society is. However, the dominationists do everything they can to make it inaccessible and expensive. This is as outdated as provoking hunger.

(57th) Here, I am not minimizing the problems caused by addiction — quite the opposite. We began this book by discussing them. When I was 15, I debated with a friend about the degree of chemical dependence caused by industrialized tobacco cigarettes. My friend insisted that I was addicted to them. At that time, the understanding was that these cigarettes caused only psychological dependence — not chemical. I defended this thesis, while she argued that I was chemically dependent. We made a bet to test whether I was addicted, and I lost. Shortly after, I realized that this addiction enslaved me and dictated my actions.

(58th) Facing addiction is such a terrible experience that the most logical approach is to avoid starting it totally. When I tried to quit smoking industrialized tobacco, the withdrawal crises brought on unpleasant symptoms — such as difficulty defecating or even speaking, and I experienced memory lapses. I would become

irritable if I ran out of cigarettes. I would cry over anything, and sometimes for no reason at all. Because of these withdrawal crises, I lost control over myself.

(59th) Each time I reiterated my attempts to quit smoking, the withdrawal crises became more intense. Until, after decades of using myself as a test subject, I concluded that I should try quitting without suffering. The suffering was the trigger for the withdrawal crises, and it was what carried me to defeat.

(60th) Currently, the prevailing consensus is that those addicted to industrialized tobacco cigarettes are potential suicides. However, tobacco is also a therapeutic substance that many people need, which prevents some from quitting. In my reasoning as a potential suicide, I thought that death would bring me relief, disconnecting me from my conflicts and compulsions. Today, I know that if we take our own lives, we experience the opposite of relief.

(61st) And what about methods to quit smoking tobacco? Look, I'm really sorry I couldn't try the dry herb vaporizer to give you my opinion on it as a method. But I just couldn't risk going back to the hell of addiction — not ever again! I also don't know what the effects of compulsive vaporizer use might be, since the ideal approach is always to reduce the amount over time. Some of my smoker friends tested the method of washing dark tobacco with hydrogen peroxide, combined with chewing mint gum with a small piece of rolled tobacco inside, and they managed to quit smoking in a short time.

(62nd) And what about the downsides of this method? In the gum method, if a person can't quit smoking within a year, it's still better for them to keep chewing tobacco than to go back to smoking. However, if they can stop earlier, that's even better, because the gum also causes harm. The recommended way to use this method is by strategically reducing or cutting down on both cigarettes and gum. The idea is to move through the process with as little suffering as possible, making gradual reductions without giving up. Anyone trying to quit should aim to move forward during times when they're experiencing fewer difficulties.

(63rd) Nicotine is a metabolic stimulant, and sugar is an energy booster. Hence, the combination of sweetened gum and tobacco accelerates metabolism significantly and makes the body addicted to that stimulation because the energy it provides is pleasurable. As a result, the body becomes dependent on this consumption, experiencing hypoglycemia[563] when delayed, which leads the person to increase their intake. This scenario is risky as it can be a precursor to diabetes.

(64th) Alternating between sweetened gum and sugar-free gum (with artificial sweeteners) prevents the risk of diabetes. However, because artificial sweeteners are also extremely acidic and excessive use can cause mouth sores and even lead to cancer, this rotation should be maintained. Moreover, people should be aware that caffeine is also a stimulant like nicotine. Therefore, when consuming coffee, it's also wise to alternate between sweeteners and sugar — or to drink it pure and decaffeinated.

(65th) During the time my mother was battling cancer, I was unable to stop chewing tobacco. The sadness of seeing children in the hospital with the same illness made me reflect on a possible "cancer pandemic", leading me to research atmospheric contamination without realizing how interconnected things were.

(66th) After my mother's passing, it took me years to fully rid myself of the chewing tobacco habit, and my health problems worsened.

563 Reduction in the amount of sugar required in the blood, causing weakness, dizziness, and other symptoms.

(67th) Before undergoing spinal surgery, I was practically living in a constant state of pain in my hands, arms, shoulders, and back, and sometimes experienced dizziness, headaches, and nausea. The pain I felt was intense and pain relief injections no longer worked.

(68th) At the peak of a pain crisis, I asked a friend to find a dealer for me so I could try marijuana. After smoking less than one marijuana cigarette, I managed to stay pain-free for a week. To my surprise, I also found relief from all my other health issues, especially the insomnia and depression that had been constant in my life.

(69th) Today, I find it absurd that we tolerate the use of far more harmful drugs, like morphine, to treat pain, while we face bureaucratic barriers to access marijuana. Marijuana could be an earlier solution to this type of issue, with virtually "zero" harmful effects when used properly.

(70th) At that time, I didn't realize that my main problem was psychological, stemming from the accumulation of too many responsibilities. I was simply exhausted and in desperate need of sleep because I hadn't had restorative rest in a long time due to taking sleeping pills. Thus, I applied a treatment to myself, which I named "lucid sleep therapy." It was based on keeping myself constantly under the herb's drowsy effect. Behind the initial problem, I discovered more and more reasons to smoke marijuana regularly.

(71st) Since childhood, I had struggled with sleep difficulties. During an episode when I tried to quit tobacco, I went five days without sleeping, and by the fifth day, I began to experience auditory hallucinations. Marijuana then helped me free myself from sleeping pills, pain medications, two types of antidepressants, industrialized tobacco cigarettes, and alcoholic beverages.

(72nd) Alcohol was also a serious problem in my life. I usually turned to drinking when I was upset, restless, or having trouble sleeping. But since I was also taking sedatives and psychiatric medication, one day I got desperate — because I still couldn't sleep, even after the pills — and I drank a alcoholic beverage trying to make them work stronger.

(73rd) The result was that I got into my car, left home sleepwalking, and ended up at a public event in a neighboring city — because I was worried about talking to someone who might be there. At the event, I embarrassed myself repeatedly and fell multiple times in front of everyone, to the sarcastic laughter of both Known people and strangers, until a kind soul decided to take the risk of helping me. My memory of that occasion is fragmented, with only certain moments standing out, particularly when I was surrounded by police officers because I was a known person in the area. After that, it became a constant worry in my mind, as I realized that if I didn't sleep, my life was also at risk, and the suffering was enormous. I couldn't guarantee that it wouldn't happen again.

(74th) The progression of illnesses showed that I was beginning to enter a state of general imbalance. With marijuana, I finally managed to stabilize myself, something I couldn't achieve before. I didn't use marijuana to "get high"; I used it to regain balance.

(75th) Marijuana is a plant that succeeds in the real war on drugs because its addictive potential is lower, allowing it to combat addiction. Someone trying to break free from an addiction wants to remove a heavy burden from themselves, as if a sword were hanging over their head. With marijuana, I completed the process of quitting tobacco, stopped having withdrawal crises, and lost the urge to smoke. The use of marijuana could be restricted

without major issues to appropriate times, just like continuous-use medications — something I couldn't do with industrialized tobacco cigarettes.

(76th) At this point, I must be clear in saying that I don't believe, for instance, that marijuana is entirely free from causing addiction today. I understand that its cultivation likely involves the use of chemical fertilizers, pesticides, and herbicides, which are a major source of addiction in industrialized tobacco cigarettes. But, marijuana causes a lower level of chemical dependence, making it easier to quit if needed.

(77th) I assume it's not being poisoned to the same extent as industrialized tobacco cigarettes because marijuana users often test its quality and check its smell. Adding toxic substances would alter its smell. The addiction to industrialized tobacco cigarettes is complex because it's not entirely natural.

(78th) While I was editing this book, I went through several phases regarding marijuana. At one point, I even wrote about having stopped using it naturally and with the intention of quitting for good. However, my quality of life declined. I started having trouble sleeping again — a problem I've dealt with my whole life — and my back pain came back, which tends to go away once I finish the book, since I need to move more and this work still keeps me too sedentary. Ideally, a person wouldn't need anything to feel well, and I want to get there too. But marijuana is often a psychological support for me — without it I'd fall apart, and that's a risk I just can't take. The ideal is to live without crutches, but sometimes crutches are necessary. So all we can do is hope they're at least temporary, used as tools to train our minds so that both our bodies and minds work well even without them.

(79th) I need to make it very clear that I'm completely against drug use — quite the opposite, my life has been a long fight against addiction. I probably started drinking alcohol around the age of four. However, if marijuana truly is medicine, then those who need it shouldn't worry too much about addiction, because it would be a form of ongoing treatment. Ideally, while using it, one should take advantage of its therapeutic effects to develop healthy habits that reduce their reliance on it — like exercising regularly. After that, they should begin a process of weaning off — and if quitting completely isn't possible, then at least reducing the dosage — without turning to any toxic substance in the meantime. Low doses, and only at night, can reduce the risk of cannabis dependence.

(80th) All drug abuse, at its core, is a consequence of the absence of love. The system is the main factor responsible for creating addicts — it breaks down families and encourages conflict through movies, TV shows, music, and other media. By causing diseases through addiction, the system profits even more from monopolizing healthcare. Everything is done out of interests that undoubtedly are "nothing personal", entirely against human dignity. The sabotage begins with the individual, extends to the family, affects the nation, and ultimately the world, creating a cycle of destruction — even for those who started it.

(81st) The system's dominationists encourage addictions because they are profitable — while keeping the public uninformed about drugs to prevent learning about their conscious and safe use. The evaluation of drugs should be based on objective criteria, such as levels of harm, lethality, and addiction. However, as we see with cigarettes, they are not interested in clarifying this. Their industries claim that there are 4,700 toxic substances or more in

cigarettes, and this is repeated across all media. Yet no one provides a full list of these substances or explains why they are present.

(82nd) The fact that a drug is natural is an important part of solving addiction problems, but it is not the only answer. Many drugs are natural, yet addiction to them is not beneficial. Many poisons are also entirely natural. The ultimate solution in all cases is knowledge about what drugs are, even though most problems stem from the artificial manufacturing of drugs.

(83rd) The real issue lies in what dehumanizes us, trapping our minds in repetitive and unproductive behaviors. An example is addiction to electronic devices, which offer purposeless pleasures and, when interrupted, can trigger extreme reactions.

(84th) The same applies to sex addicts, who often become insensitive and dehumanizing toward the people they try to force into relations. Our society also fosters this addiction by promoting provocative images and stories.

(85th) In Jesus Christ's time on Earth, there were communal fields of poppies — the source of opium — yet opium addiction was not a problem significant enough to be mentioned by Him[564]. However, we see that alcoholic beverages were a notable issue, as John the Baptist, His forerunner, was particularly distanced from them[565]. Similarly, the Bible contains numerous passages addressing alcohol as a problem[566]. Jesus did not condemn its use, as it can bring joy, and He addressed the underlying problems that lead to addiction. When the root causes of addiction are treated, the addictions themselves stop to be an issue.

(86th) Jesus, in His incarnation, was a balanced and joyful man who sought to show us how to avoid dependence on the system. With the greatness of his spiritual elevation, alcohol could never be a problem for Him. On rare occasions, He shared in drinking a little wine, acknowledging that in small doses, alcohol can serve as a remedy or relief for the soul's suffering[567]. And alcohol can also be seen as a symbol of freedom, since it's easy to make alcoholic drinks from fruit.

(87th) For example, it's easy to make jabuticaba wine. You just need to crush (or leave) the jabuticabas whole and place them in a sealed bottle. Water and/or sugar can be added, (or not). From there, fermentation begins. The bottle should be opened occasionally to prevent it from bursting. In about two months—or less—after straining the mixture, the wine will be already ready to drink.

(88th) The morning consumption of coffee with sugar, both potent substances, exemplifies how drugs are integrated into our culture without an awareness of their risks. Sugar depletes the body's calcium levels, affecting bones, the brain, and many other aspects of health. Consuming too much sugar is not without consequence. It is one of the main causes of cavities and also leads to chemical dependency and behavioral changes.

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[564] *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 176 — "He asked me if I was tired, and since I said no, he asked me to go with him on a walk through the fields around the village, fields of olive trees, wheat, barley, and poppies."
[565] BIBLE, *Luke* 1:15.
[566] BIBLE, *Leviticus 10:9; Proverbs 31:4–7; Proverbs 20:1; Isaiah 5:11; Isaiah 5:22; Ephesians 5:18; Galatians 5:21*
[567] BIBLE, *Numbers 6:2–4*.

(89th) Sugar is recommended to counteract blood alcohol poisoning because it competes with alcohol. Since sugar has the same proportions of hydrogen and oxygen as water, it quickly dissolves in the water content of the blood and neutralizes its acidity, restoring the body's acid-base balance. The problem is that sugar also saturates the aqueous solution quickly due to its disproportionately large number of carbon atoms, requiring more water to dissolve. This also increases the body's acidity. Sodas, for example, are highly toxic drugs. One reason is their excess sugar; another is carbonation. Yet we give them even to small children—or worse, especially to small children, making this all the more absurd.

(90th) Humanity needs to learn to use drugs with greater precision. The compulsion to consume refined drugs is incredibly strong. The main issue with refined drugs is that their absorption by the body is rapid and unrestricted. Often, with the use of Clonazepam, the person experiences worsening symptoms in response to the treatment, as they gradually increase their chemical dependence in the short term.

(91st) During digestion, substances are broken down until they can become part of the body. Refining, on the other hand, means concentrating molecules that were already separated and grouping them in high amounts. When refined drugs are taken, they go straight into the bloodstream and create an imbalance. And our body needs to keep a steady acid-base balance in the blood, among other things.

(92nd) When that balance is off, the body starts pulling substances, especially minerals, from other parts of the body to fix it. After finishing the process of breaking the drug down, the body is left with a chemistry that was made to digest that drug. So it asks for more of it, because the body has now built a new kind of balance where the drug is part of it. At the same time, the body enjoys getting already-made substances, which adds to the problem.

(93rd) Clonazepam is one of the most sold and prescribed medications in Brazil. It has effects similar to marijuana when it comes to sleep, but it can quickly lead to physical damage and addiction. That's the opposite of marijuana, which actually protects the brain, and many people use it just for fun without getting hooked.

(94th) A society that suffers physical harm instead of getting proper psychological care isn't in anyone's best interest. But there's a dominationist network working to block information from reaching people in order to make that happen.

(95th) The idea that legal drugs are always safe is misleading. Many of them can kill if the dose is too high—especially when mixed with alcohol. In the U.S., this kind of mix is known as a "date rape drug" situation, where substances like sleeping pills are secretly added to someone's drink to make them vulnerable.

(96th) We don't need to invent sedatives. What we really need is access to natural, organic healing substances and the right information about them so we can be free to use them without refining. This is a permanent issue, not something temporary. In my view, natural marijuana works better than isolated compounds from the plant. That's because the whole plant contains other therapeutic substances, such as terpenes, which boost the healing effects of cannabinoids through the entourage effect. Even plants from the same strain can have different terpene mixes, which can change the experience for each person.

Some Terpenes Found in Cannabis			
Terpene	Aroma	Effects	Also Found In:
MYRCENE	Earthy, musky, clove-like, light fruity sweetness	Relaxing, sedative, enhances the effects of cannabinoids	Mango, hops, thyme
LIMONENE	Citrus, lemon, orange	Uplifting, mood-boosting, reduces anxiety	Lemon peel, orange peel, peppermint
PINENE	Pine, forest	Improves focus and mental clarity, anti-inflammatory	Pine needles, rosemary, sage
LINALOL	Floral, lavender	Relaxing, anti-anxiety, may aid with sleep	Lavender, coriander, cinnamon
CARYOPHYLLENE	Spicy, peppery, clove-like	Anti-inflammatory, anti-anxiety, interacts with cannabinoid receptors |	Black pepper, cloves, cinnamon
HUMULENE	Woody, earthy, with a hint of spice	Appetite suppressant, anti-inflammatory properties	Hops, coriander, ginger

(97th) I'm not against self-medication. I'm against the ignorance that leads to the monopoly of healthcare by industrialized medicine — even though these types of medications are often necessary. The biggest issue with modern pharmaceuticals is that they're made from concentrated substances. If we used natural remedies, we wouldn't need doctors so often. On top of that, patients shouldn't be left out of the conversation about their own health as if they had no say in it.

(98th) Health shouldn't be a privilege for a few, and even fewer people shouldn't be the ones controlling it, because it's a basic need for everyone. The best approach is always to get regular checkups, especially blood tests, to prevent diseases and make changes in habits and diet when needed. Doctor's offices should also have visual displays on their walls showing human biology so that patients, while waiting, can better locate the source of their discomfort and help the doctor in the diagnosis.

(99th) Everyone should have basic health education to know how to take care of themselves and how to self-medicate for mild, non-recurring symptoms using natural substances. But if the symptoms are strong or keep coming back, then a doctor should be consulted, and the body should be examined—along with regular checkups, of course. Our society's overdependence on doctors often makes patients see themselves as helpless victims and act like spoiled children. The best thing is for us to learn how to take care of our own health, instead of being forced to hand it over to someone else.

(100th) A more understanding and less punitive approach is needed when it comes to growing healing plants like cannabis. That would reflect a more humane and updated sense of justice.

(101st) It's unlikely that any drug today is more profitable than alcohol. Still, I'd bet that most of alcohol's profits come from the fact that marijuana is blocked. If cannabis were allowed to compete fairly, it could break alcohol's dominance.

(102nd) Before someone becomes addicted to a toxic substance, they usually have the option not to use it and not be harmed. But that's not the case with real medicine like marijuana. Not using necessary medicines is often what pushes people toward toxic substances like alcohol. Medicines help balance our health. Toxics are usually used when that balance is already lost.

(103rd) When it comes to cocaine, for example, I've heard reports that its effects include a boost in self-esteem, a sense of superiority, and euphoria. So, it's possible that people start using it because of underlying depression. But what follows is a deep crash — a strong depressive phase—along with a kind of generalized neurosis, full of paranoia, suspicion, and fear. This psychological drop creates a strong desire to keep using it, because of the contrast between the short-term high and the long-term emotional low.

(104th) I'm not going to get into the physical damage caused by cocaine — that's already well known for being destructive and potentially deadly in a short time. I think just knowing about the intense crash that comes after the high should be enough to make anyone think twice before trying it. From what I've heard, a lot of people end up trying cocaine for the first time usually after drinking. And it's incredibly addictive.

(105th) I once had a very close friend — someone I shared countless happy moments with and who stood by me through hard times for eight years — but during the last four months of his life, he just wasn't the same anymore. There were times when he came to me in a panic, saying he was overdosing on cocaine — and yet, he wouldn't stop using it, snorting desperately and insisting he'd die if he quit.

(106th) He was only 24 and had been sober from alcohol and cocaine since 2019, under my guidance. But near the end of his earthly life, he suffered a brutal relapse. Through the public healthcare system, we couldn't even get him referred to a psychologist — his addiction was listed in the emergency care paperwork, and he was terrified of being stigmatized in our small district. So we didn't reveal the real reason, and the doctors wouldn't refer him to a psychologist.

(107th) We tried again with another general practitioner, but he refused to give us a referral, assuming a psychiatrist would be enough and would just prescribe him some medication. My friend had lied, saying he was only dealing with panic attacks.

(108th) I even thought about seeing my own therapist to figure out a strategy to deal with him. But things got so dramatic that I ended up keeping constant watch over him, unable to take care of myself — like standing next to someone who's drowning while barely knowing how to swim. I couldn't really communicate with him anymore; during his depressive episodes, he became as catatonic as he was unreachable, leaving me burning with worry.

(109th) When it was finally time for his psychiatric appointment, I suddenly had to rush to the restroom. When I came back, he had already gone in by himself. The psychiatrist only prescribed him some medication and refused to refer him to a psychologist. But he needed therapy — he still had to be convinced to even take the medicine, since he was afraid of anything that might make him mentally dull.

(110th) In the end, things got so bad he began putting my own safety at risk, forcing me to step away from him — and using that distance as my last desperate attempt to push him toward hospitalization. And he actually wanted to get admitted, but he didn't know how to do it. He had a store to run, a wife, and a one-year-old son to support. When he finally decided to go through with it, it was too late. He relapsed again… and was murdered by drug dealers.

(111th) I have to say, I was honestly horrified by the state my friend was get into — and even more terrified of cocaine itself. It was like watching Dr. Jekyll turn into Mr. Hyde every time it happened.

(112th) The worst part of it all? The lie. Not being able to tell anyone what was going on — and having no access to real information on how to deal with it, because it's such a forbidden topic. Exactly… Cocaine is out there as if it weren't even illegal — and yet, when it comes to real information, there's just complete silence...

(113th) We really don't know if there's a right way to use cocaine. A lot of artists use it because they feel like they need something to stay energized or productive. Honestly, I believe there could be a more natural way to use coca leaves — maybe even as a way to fight cocaine addiction. But all we know is the poison — not the medicine — and that's why so many people die from it. This so-called "war on drugs" is really just a form of mass murder that starts with banning natural substances that might actually have healing potential.

(114th) The unlimited use of refined substances leads people to say, for example, that a cocaine user 'snorted' their house. But if people paid attention, they'd see that many others "drink away" their homes—just like they drink away their dreams. Some don't even get the chance to build those dreams because of how much they spend on alcohol. After crack, we can say someone "smoked" their house, but not before that. A marijuana user, on the other hand, is in the opposite situation. If they're a patient in treatment, not using marijuana means losing their health—and because of that, they lose everything.

(115th) Alcohol, even though it's not demonized by the system, is the biggest cause of domestic violence, femicide, and family breakdowns. Alcoholism is a serious disease, and people under the influence often commit violence and even murder.

(116th) We need to make sure that cannabis doesn't become an addictive and contaminated drug, because the business leaders who run our society have a habit of doing that with substances. People are killed and kill themselves over drugs. No more, please! Let's stop this! So far, our society has been giving hell to people who can't protect themselves. And if it gives hell, it will get hell in return! But that decision belongs to each person, not just to the collective mindset. Marijuana, in fact, helps treat health problems caused by many harmful substances — showing just how much its prohibition goes against the principle of health protection found in our *Brazilian Federal Constitution of 1988*[568].

(117th) The process of banning marijuana began on January 23, 1912, with the signing of the International Opium Convention in The Hague. Later, on February 19, 1925[569], a

[568] Article 196 of the *Federal Constitution*.

[569] Revision of the International Opium Convention – League of Nations – Treaty Series - CHAPTER I. DEFINITIONS.Article I. The Contracting Parties agree to adopt the following definitions for the purposes of the present Convention: (...) Indian Hemp. -"Indian hemp " means the dried flowering or fruiting tops of the pistillate plant Cannabis sativa L. from which the resin has not been extracted, under whatever name they may be designated in commerce.(...) Article 4. The provisions of the present Chapter apply to the following substances (...) (f) Galenical preparations (extract and tincture) of Indian hemp; Article 5.
The Contracting Parties shall enact effective laws or regulations to limit exclusively to medical and scientific purposes the manufacture, import, sale, distribution, export and use of the substances to which this Chapter

global ban on marijuana and its derivatives was enacted through a revision of that convention, which came into effect on September 25, 1928. After that, cannabis was banned in individual countries through local laws that implemented the convention.

(118th) The fact that marijuana was banned through a revision of a convention that was originally about opium reveals a great deal of hypocrisy. Governments were aware of its worldwide use, and there was already scientific knowledge[570] about its healing potential, which points to its likely high economic value.

(119th) And notice: opium is a very different substance from marijuana and much more aggressive. I believe the dominationists used the trick of revising the opium treaty to avoid drawing attention to the real reasons behind marijuana prohibition—reasons that were dishonest. After all, marijuana used to be sold freely in pharmacies without causing any social problems.

(120th) The legal basis in Brazil for banning narcotics in general—and mistakenly, marijuana—is found in Decree-Law 891 of November 25, 1938[571]. That decree indirectly defines in paragraph 3 of article 1, and in articles 27 and 29, that it aims to fight toxic substances and drug addiction.

(121st) The best choice is not to use any drug at all, but the legalization of marijuana is necessary. And for that to happen, it would be enough for the President of the Republic to revoke item XVI of article I of Decree-Law 891/38. And this shows that no President so far has truly wanted to legalize it, as they have all been heirs and successors of a persecution that basically began during the Brazilian military dictatorship as a way to target the population—or certain people within it. The legalization of other illegal drugs, however, should be

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applies. They shall co-operate with one another to prevent the use of these substances for any other purposes. CHAPTER IV. INDIAN HEMP. Article II.1. In addition to the provisions of Chapter V of the present Convention, which shall apply Indian hemp and the resin prepared from it, the Contracting Parties undertake (a) To prohibit the export of the resin obtained from Indian hemp and the ordinary preparations of which the resin forms the base (such as hashish, esrar, chiras, djamba) to countries which have prohibited their use, and, in cases where export is permitted, to require the production of a special import certificate issued by the Government of the importing country stating that the importation is approved for the purposes specified in the certificate and that the resin or preparations will not be re-exported; (b) Before issuing an export authorisation under Article 13 of the present Convention, in respect of Indian hemp, to require the production of a special import certificate issued by the Government of the importing country and stating that the importation is approved and is required exclusively for medical or scientific purposes. 2. The Contracting Parties shall exercise an effective control of such a nature as to prevent the illicit international traffic in Indian hemp and especially in the resin.. Texto Avaiable at: http://www.worldlii.org/int/other/LNTSer/1928/231.html

[570] The earliest historical records of the use of cannabis as a source of fiber and grains date back about 12,000 years, in Central Asia (Small and Marcus, 2002; Pain, 2015).(...)
The first reported use of cannabis as a medicine, attributed to the Chinese emperor Shen Nung, occurred around 2700 BC.(...) Years later, in 1899, British chemists isolated cannabidiol, which was the first cannabinoid identified in the plant. (...) At the beginning of the 20th century (1924), the encyclopedia *Sajous's Analytic Cyclopedia of Practical Medicine* presented medical indications for the use of cannabis for various illnesses, in three main areas: as a sedative or hypnotic; as an analgesic; and for other uses in different diseases, such as diarrhea, diabetes, heart palpitations, and dizziness (Zuardi, 2006). In the following years, between 1932 and 1963, cannabidiol was isolated again, its structure was clarified, and pharmacological research was started (Mechoulam et al., 2014; Pain, 2015). (Borille, Bruna Tassi. *Characterization of the plant Cannabis sativa L. from seeds seized by the Federal Police in the state of Rio Grande do Sul*. Doctoral thesis. Federal University of Rio Grande do Sul, School of Pharmacy, Graduate Program in Pharmaceutical Sciences, Porto Alegre, Brazil, 2016.. Source: UFRGS. Avaiable at: https://lume.ufrgs.br/bitstream/handle/10183/159507/001023496.pdf?sequence=1

[571] Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/1937-1946/del0891.htm

considered on a case-by-case basis. But the contamination of substances meant for human consumption—that absolutely must stop.

(122nd) When a legal rule goes against the *Brazilian Federal Constitution of 1988*—like this item that defines marijuana as an illegal drug—it becomes unconstitutional, because essential medicines cannot be considered illicit. That's an indirect way of saying the rule is illegal. Since this rule came before the *Constitution*, it would be enough to recognize that it was never accepted by it. But the Judiciary, which holds the monopoly on declaring social truth, refuses to do so for political reasons. However this illegality also creates a broader conflict with the entire legal system, because the *Brazilian Federal Constitution of 1988* is the country's highest law. And that causes a general imbalance.

(123rd) Until 2006 in Brazil, Article 12 of Law 6.368, from October 21, 1976[572], imposed a prison sentence of 3 to 15 years and a fine of 360 days for any contact with the substances listed in Decree-Law 891/38. Later, Law 11.343, from August 23[573], became the law that defines the current situation. It gives an initial appearance of tolerance toward users—but that tolerance often doesn't exist in practice.

(124th) And do you think things got any better? They didn't. Article 33 of this law removes the idea that the substance has to be a narcotic or cause physical or psychological dependence — which, in the case of marijuana, is generally milder. On top of that, just like the previous law, it blurs the line between what a user typically does and what's considered drug trafficking. And in the end, it actually raises the minimum prison sentence to five years and increases the fine to between 500 and 1,500 daily penalty rates — punishing any kind of contact with these substances.

> Article 33: To import, export, send, prepare, produce, manufacture, acquire, sell, offer for sale, hold in storage, transport, carry, keep, prescribe, administer, deliver for use or provide drugs, even free of charge, without authorization or in violation of legal or regulatory rules: (...)

(125th) Notice that if, in this article, the word "drugs" were replaced by "medicine", it would make the conflict with the right to health[574] painfully obvious. As a result, it would have to be recognized that this law violates the right to life itself[575].

(126th) In my view, failing to provide an essential medicine to someone in need would amount to a failure to render assistance[576], showing that the legal conflict extends into other areas as well.

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[572] Article 12 — "To import or export, send, prepare, produce, manufacture, acquire, sell, offer for sale, or offer; to supply, even free of charge; to keep in storage, transport, carry, keep, prescribe, administer, or deliver, in any way for consumption, a narcotic substance or one that causes physical or psychological dependence, without authorization or in disagreement with legal or regulatory provisions. Source: Planalto. Avaiable at: https://www.planalto.gov.br/ccivil_03/leis/l6368.htm

[573] Avaiable at: https://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/lei/l11343.htm

[574] Article 6 of the *Federal Constitution of 1988*. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm

[575] Article 5 of the *Federal Constitution* and Article 4 of the *Pact of San José of Costa Rica – Inter-American Convention on Human Rights*. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Avaiable at: https://www.cidh.oas.org/basicos/portugues/c.convencao_americana.htm

[576] Article 135 of Decree-Law 2848 — Penal Code — "Failure to provide assistance, when it is possible to do so without personal risk, to an abandoned or lost child, or to an injured or disabled person who is helpless or in serious and imminent danger; or failure to request help from public authorities in such cases. Penalty: detention from one to six months, or a fine. Sole paragraph: the penalty is increased by half if serious bodily injury results from the omission, and tripled if death results. Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848compilado.htm

(127th) From this perspective, it seems clear that the law should only apply to toxic substances, not to medicines like marijuana. A marijuana user is someone undergoing therapeutic treatment, not a drug addict.

(128th) Decree-Law 891/38 is somewhat tolerant when it comes to preparations made with cocaine and morphine—which isn't necessarily a bad thing—but it is completely intolerant toward any amount of marijuana. It even bans hemp, the male form of the cannabis plant, which has no THC[577] and is highly profitable for the textile industry. Hemp, in fact, shows promise in reducing environmental impact when used to make biodegradable plastics, disposable diapers, and sanitary pads. On top of that, it can add soothing and pain-relieving properties to these products. So this prohibition has no moral justification—it's purely an economic blockade.

(129th) Paragraph 3rd of Article I in that Decree-Law allows for the list of banned substances to be updated as new research emerges. Logically, that also implies the possibility of reducing the list. This suggests that the law is flexible and should allow for changes based on scientific evidence.

> § 3th These instructions are subject to future revisions, when considered appropriate, and at any time changes may be made to the list of substances mentioned in this article to include other substances with similar therapeutic action or pharmaceutical products that could lead to addiction. (BRAZIL, 1938).

(130th) Now, we have no real reason to continue enforcing the international *Opium Convention* in relation to marijuana, since it conflicts with the *Constitution*. However, the *Inter-American Convention on Human Rights* takes precedence over the *Constitution*[578] and also guarantees the right to life—which logically includes access to health and medicine.

(131st) Believing in the law and ensuring that it is upheld is the only way to achieve peace. But for that to happen, laws must be in alignment with higher laws. Otherwise, unfortunately, peace may come from disobeying the law. To me, the fact that there are over 500 patents related to marijuana clearly shows that Decree-Law 891/38 is unlawful in relation to it.

(132nd) In fact, the risks to the population regarding this issue go beyond drug use itself. Article 243 of the *Brazilian Federal Constitution of 1988* and its complementary laws, which allow for the expropriation of land used to grow illegal substances, are often applied disproportionately to marijuana. This reflects a targeted persecution of the plant.

(133rd) I'd say that if the production and sale of deadly substances were banned, that would at least follow a kind of rational logic. But there are countless poisonous substances in nature that the law doesn't even mention, while the government

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577 *Tetrahydrocannabinol* — also called THC, is the main psychoactive substance found in plants of the Cannabis genus. It can be obtained by extraction from the plant or by laboratory synthesis. Source: Wikipedia. Avaiable at: pt.wikipedia.org/wiki/Tetra-hidrocanabinol

578 *Federal Constitution* — "Article 4. The Federative Republic of Brazil is guided in its international relations by the following principles: (...) II – the prevalence of human rights; (...)". Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

chooses to punish the production and use of therapeutic ones? That makes it easier to kill than to care for your health.

(134th) If there were a genuine moral intention behind these bans, the laws wouldn't list a fixed number of illegal substances. Instead, they would broadly ban the sale of toxic substances with lethal potential. But that would mean banning alcohol and industrial tobacco—and not banning marijuana.

(135th) The lack of social transparency around drugs gives people access to poisons but not to their antidotes. Awareness is the only real solution so that each person can find their own best path to liberation.

(136th) The illegality of marijuana creates contradictions. The government is required to provide marijuana-based medicines under Articles 5, 6, and 196 of the *Brazilian Federal Constitution of 1988*, while at the same time it arrests—and even kills—people because of it.

(137th) It is inhumane for our society to persecute marijuana users, especially since it is a medicine for pain relief. And the truth is, with such a long list of therapeutic uses[579], the legal principle of *in dubio pro reo*[580] (when in doubt, rule in favor of the accused) should prevent anyone from even considering imprisonment for this reason.

(138th) For those who need it, marijuana is a daily emergency medicine. In this case, it's not possible to wait for a judge's ruling or for a decision from Brazil's national health agency (Anvisa). Buying pressed marijuana on the street isn't just easier—it is often a matter of necessity. This creates a situation where the citizen's right overrides the State's right, since what's at stake is access to medicine.

(139th) For marijuana to be sold in Brazil, no new law is needed—only the removal of its classification as an illicit substance. From that point on, it could only be sold in pharmacies with a package insert, or directly from an authorized producer to consumers over 18. But since it would be recognized as a therapeutic substance—the very reason it would no longer be considered illegal—it would have to be organically produced and labeled with information about its genetic selection, meaning the specific plant type and its THC and CBD concentrations. What we wouldn't encourage is its recreational use — even buying cannabis-based candies or gummies at a pharmacy would still require a doctor's prescription or *signing a liability waiver*, something only allowed for adults above the legal age.

(140th) In fact, candies and sweets shouldn't come in easy-to-open packaging or have attractive designs that might encourage use by minors — since marijuana use can be harmful to children and young teens. A liability agreement would help track these situations and assign responsibility when necessary. There would even be clear guidelines for how to act in case of accidents involving minors — and failure to follow them could be treated as a crime, either by omission or negligence.

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[579] Some of the therapeutic functions of cannabis include: antispasmodic, anticancer, antibacterial, vasorelaxant, anti-ischemic, antiemetic, antipsoriatic, neuroprotective, antidiabetic, analgesic, antiepileptic, antipsychotic, bone-stimulating, anxiolytic, anti-inflammatory, immunosuppressive, appetite-reducing, antimicrobial, among others.

[580] *In* dubio *pro reo* — It is a Latin expression meaning that, in case of doubt, the case must be decided in favor of the defendant. Items VI and VII, Article 386 of the Code of Criminal Procedure — Decree-Law 3689/41. Article 386. The judge shall acquit the defendant, stating the reason in the ruling, when he or she recognizes: VI – the existence of circumstances that exclude the crime or exempt the defendant from punishment, or even when there is a well-founded doubt about its existence; VII – the lack of sufficient evidence for conviction. Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del3689.htm

(141st) Capitalist interests fuel marijuana phobia so they can manufacture and sell more addictive and deadly drugs. After smearing marijuana, they created drugs just as harmful as the image they projected onto it. As a result, many people reject and fear marijuana simply because it has been socially stigmatized—almost universally. And when they finally feel the need for marijuana as medicine, they end up turning to these other, more harmful substances instead. What we wouldn't have is recreational use—any purchase at a pharmacy, even of cannabis-based candies or sweets, would still require a medical prescription or proof of legal age.

(142nd) Judges are instructed to avoid issuing unenforceable rulings so as not to compromise the credibility of the law or the legal system. The ineffective and widely disrespected ban on cannabis reflects this principle.

(143rd) The inability to effectively prohibit marijuana shows a disconnect between the law and social needs. If our society insists on banning it, then the irrationality lies in our collective mindset—but the impact falls on our entire social body. Overcrowded prisons are proof of this. Due to poor legal definitions of what constitutes a trafficker, far more users are imprisoned than actual dealers. On top of that, it is a judge's legal duty[581] not to order imprisonment when prisons are overcrowded.

(144th) Because of the persecution of marijuana, the mainstream media often portrays Brazil as if it's a war zone—which it is not. This narrative breeds extremist self-conflict ideologies among the population, similar to what has happened in Bolivia and Colombia due to cocaine. It fuels aggression and sets back social development. The musician Gabriel o Pensador[582] expresses this contradiction in his song "Cachimbo da Paz" ("Peace Pipe"). Here's a translated excerpt:

> And they beat the old Indian until he couldn't take it anymore
> And before dying, he thought: This tribe is way too backward!
> They say they want to end the violence,
> But peace is against the law and the law is against peace.
> And the Indian's pipe is still forbidden,
> But if you want to buy it, it's easier than bread.
> Nowadays it's sold by the same criminals
> Who killed the old Indian in prison[583](...)

(145th) The social ban on marijuana also causes other side effects, such as the growth of the illegal market. It removes people's ability to judge what is truly morally right. This ends up pulling many well-meaning individuals toward illegal activities because they believe they are helping their fellow citizens by doing so.

(146th) Selling marijuana would be fair—but because it is punished, it gets lumped together with the sale of hard drugs and even theft. Many poor people sell drugs because they need marijuana, and this becomes the only way they can afford or access it, which leads them into contact with more harmful substances. In my view, these are hunger-driven reasons—since they involve both survival and medical need. And someone driven by hunger[584] should not be punished by law or by justice.

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[581] *Strict compliance with legal* duty — Item III, Article 23, Law 7,209/84.

[582] **Gabriel, o Pensador** (Gabriel Contino, 1974) — Better known by his stage name, he is a Brazilian rapper, songwriter, writer, and entrepreneur. brasileiro. Source: Wikipédia. Acessível em: < https://pt.wikipedia.org/wiki/Gabriel,_o_Pensador>.

[583] Lyrics available at: https://www.letras.mus.br/gabriel-pensador/46096/.

[584] I argue that "hunger-driven" marijuana trafficking is similar to hunger-driven theft. Hunger-driven theft happens when someone steals to meet an urgent and essential need. It is the case of a person who steals food because, if they did not, they would die of hunger. But hunger-driven theft is not limited to food. Someone

(147th) This also leads people to break the law on a large scale, while the injustice surrounding marijuana undermines the credibility of the police. And the police end up unable to fight what should really be considered crime, since their actions are mixed up with inhumane crackdowns.

(148th) The documentary *The Culture High*, which talks about the war on marijuana in the United States, shows that similar things happen both there and here. The difference is, many of the abuses are legal over there, while they're not here. One of the things the documentary says — and I completely agree — is that the prohibition of marijuana just doesn't make sense. And it's not because people are ignorant — even the experts don't understand it.

(149th) From there, the documentary presents the opinions of several experts. Stephen Downing, former Deputy Chief of the Los Angeles Police Department, explains what's called the "equitable sharing policy." The idea is to seize assets that might be linked to criminal activity. He says marijuana has become a major source of profit under this policy.

(150th) Annie Machon, a former member of British intelligence and counter-espionage, adds that these seizures happen without any conviction. They just keep the money or property they take.

(151st) Ed Burns, a former detective in the Baltimore narcotics and homicide department, says this is done with no real moral standards. Officers are motivated to seize property as if they're producing revenue for the state. In other words, they're institutionalized thieves, stealing both for themselves and "for the Crown." It's like how English pirates used to operate. On top of that, it's the person who lost their property who has to deal with the cost and effort of getting it back. So, the people taking it don't face any real risk — and most of the time, the property is never recovered.

(152nd) Other experts who spoke in this documentary were: Cara Santa Maria (science correspondent, writer, TV host), Dr. William Courtney (medical researcher), and Dr. Lester Grinspoon (emeritus professor of psychiatry at Harvard). Dr. William Courtney says he was shocked to find out that the U.S. federal government — specifically, the Department of Health and Human Services — already held patents on cannabinoids as antioxidants and neuroprotectants, and for conditions like heart disease, diabetes, Alzheimer's, Huntington's, cataracts, Down syndrome, and malignant tumors. Still, at the same time, the government did not recognize marijuana as medicine. This shows a policy that doesn't mind harming people, hides valuable information, and decides who gets to profit from it.

(153rd) This documentary says that in 2012, for example, the 11 biggest pharmaceutical companies in the world made a net profit of 85 billion dollars. And all of this is just a reflection of what we are as a society. We are not an adulterous generation only because people cheat on their partners, but because we "adulterate" everything we have. To adulterate means to fake or change something to make it worse. So we mess with our medicine, our food, our drinks, the air we breathe, and more. Marijuana is at risk of the same. Since the government doesn't let people use the natural plant, it gives companies a chance to tamper with it.

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who steals essential medicine for their health, a blanket on a cold night, or basic clothing to wear may also be committing hunger-driven theft (Article 155 combined with Article 24 of Decree-Law 2,848, the Penal Code). Avaiable at http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm) .

(154th) Right now, here in Brazil, even the instructions for cannabis oil doesn't tell the full truth. This shows that the main reason behind the war on marijuana is that dominationists use demonization and misinformation to make huge profits from it.

(155th) Not even medical students learn enough about the endocannabinoid system. That's because, when trying to sell a product, people usually start by convincing the seller. Doctors are like medicine sellers, even if that's not their intention. By learning only from studies that oppose cannabis, doctors become unable to prescribe it in its natural form. This makes them dependent on foreign understanding, which pushes them to prescribe expensive cannabis-based medications only in extreme cases. So they end up helping imperialists maintain their monopoly. I don't believe many of the studies that speak badly about marijuana, because my research so far shows they were directed by governments to make cannabis look bad. The future will reveal the truth.

(156th) Because people really need marijuana, it has become the "golden goose" of institutionalized theft in the war on drugs. Its smell is strong and can be noticed from far away, which makes it easy to report its use. This causes even more separation between users and non-users. People who don't use it stay away to avoid problems. And this makes it harder for the public to get accurate information about what marijuana really is.

(157th) According to Stephen Downing, at the time of the documentary, there were tens of thousands of people in U.S. prisons just for using marijuana — meaning, without being linked to any other crime. The strange thing is that, roughly speaking, about 85% of illegal drug users in the U.S. are marijuana users — which is a huge number. The failure of this policy is what exposes it as a lie, because it doesn't fix any social problems — it actually makes them worse. It doesn't stop the supply of drugs or harmful human behavior.

(158th) In 2012, for example, the documentary says that a U.S. Senate subcommittee released a report about major financial transactions by HSBC bank. These transactions were linked to money laundering for drug trafficking, terrorism, and more. And what happened in the end is what usually happens with the powerful: no one went to jail. The bank paid a \$1.9 billion fine and didn't face any federal or criminal charges. And it's still as powerful as ever.

(159th) The global war on drugs, as we know it today, was started by Richard Nixon. He later resigned from the U.S. presidency on August 9, 1974, to avoid impeachment. This makes the government's aggressive stance against marijuana even more suspicious.

(160th) What helps certain countries take the lead in marijuana-based medicine patents is the fact that, in most of the world, growing and using marijuana is still illegal. So, these patents are basically a legal way to steal medicine from the people. It's similar to biopiracy — when outside interests try to take control of natural and cultural resources that have been used for generations, like when a Japanese company tried to patent Brazil's cupuaçu candy.

(161st) A lot of people just can't admit that marijuana is a denied medicine, and that many people truly need it. But think about it — legalizing marijuana would also be a big step toward ending corruption in our government system, starting with the

police. It would also cut off the flow of money to organized crime and international corruption. This could help dismantle criminal networks and stop mafia groups from operating inside the country today.

(162nd) Today, with either support or opposition from militias[585], criminal gangs have grown into groups that operate like big corporations. They fight each other, but they're also controlled by the police, in a power struggle that moves toward an imperialist monopoly. By focusing only on fighting drugs, the law repeats past mistakes and ignores the basic need to protect people's health and even their financial well-being.

(163rd) Financially speaking, the government puts so much red tape on the job market that many Brazilians have no other way to survive with a bit more comfort except by selling drugs. That's why, in Rio de Janeiro, drug dealing is seen with some tolerance by the public—partly because it's linked to marijuana. Drug dealing is often seen as less harmful than crimes like robbery or theft.

(164th) I didn't have as many problems using marijuana as poorer people did. I'm someone who — according to some — faces society "without needing to." Some people say this isn't my problem. That's because, under this dishonest system, only the clearly poor are punished.

(165th) It shouldn't matter if the person in need is rich or poor—no one should be punished for using a medicine they need. Just knowing the law shouldn't be a reason to apply justice differently. True justice doesn't allow double standards. So, it's my duty to stand up for people who need cannabis, because I deeply understand how unfair this persecution is. Bezerra da Silva[586] sings about this reality, where privileged people go free, but the poor get punished:

Se Leonardo dá vinte (Bezerra da Silva) Se Leonardo dá vinte, por que é que eu não posso dar dois? (2x) Mesmo apertando na encolha, Malandro, Pinta a sujeira depois (2x) Levei um bote perfeito com um baseado aceso na mão. Tomei um sacode regado a tapa, pontapé e pescoção. Hiiiiiiiii! Eu fui levado direto à presença do dr. Delegado Ele foi logo gritando: "Vai se abrindo, malandro, e me conta tudo como foi". Eu respondi: "Se Leonardo dá vinte, Doutor, por que é que eu não posso dar dois?" A parada é essa, aí Doutor mandou assim pro Malandro, se liga! Leonardo é Leonardo, me disse o doutor, ele faz o que bem quer e está tudo bem.	If Leonardo can give twenty (Bezerra da Silva) If Leonardo can give twenty, Why can't I give two[587]? (2x) Even if I do it in secret[588], man, Later on, they'll clean up the mess (2x) They caught me red-handed with a joint[589] in my hand. I got beaten down—slapped, kicked, and hit. Man, I was taken straight to the police chief. He yelled, "Speak up, tell me everything!" I said, "If Leonardo can give twenty, sir, why can't I give two?" That's the deal. Then the chief said, "Listen up!" Leonardo is Leonardo, he told me. He does whatever he wants, and it's all good.

[585] *Militia* — In this period, it refers to a way of operating by criminal organizations formed by police officers in urban communities. At first, they carry out illegal practices and oppress the population. Under the excuse of fighting drug trafficking, they control it by oppressing traffickers who do not belong to their own criminal groups. These groups survive due to protection from corrupt governments and financial resources coming from drug handling, gas supply services, cable television, illegal slot machines, loan sharking, price markups in real estate sales, among other activities..

[586] **Bezerra da Silva** (José Bezerra da Silva, 1927–2005) — Activist, songwriter, violinist, percussionist, and Brazilian performer of the musical genres coco, samba, and partido alto. Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Bezerra_da_Silva.

[587] *give two* — is an expression meaning to smoke marijuana.

[588] *do it in secret* — means making the cigarette in a hidden way

[589] *Joint* — is the name given to a marijuana cigarette.

Infelizmente é que na lei dos homens a gente vale o que é e somente o que tem. Ele tem imunidade pra dar quantos quiser porque ele é rico, poderoso e não perde a pose. E você, que é pobre e favelado, só deu dois, vai ficar grampeado no doze.	Sadly, in our system, people are worth what they have. He has protection to do whatever because he's rich, powerful, and untouchable. But you, poor and from the favela, gave just two and you're already locked up[590].

(166th) Sometimes people refuse to learn the truth about marijuana just because they're stuck in old habits. Even when they know it's a medicine, they avoid talking about it and support the oppression of its users, as if that were totally okay.

(167th) Also, some people claim that the war on drugs exists just to keep profits going, because marijuana can be grown for free and competes with other drugs that are very profitable. That doesn't make sense either. Most people would probably rather buy it than grow it, since professional growers and sellers can offer much more variety and safety than homegrown plants.

(168th) With legalization, users might even start buying many other products made from the plant, helping grow the market. It's also likely that users would start checking the quality more closely, demanding it to be organic — since it's a medicinal substance — and choosing plants with more or less THC.

(169th) Even if the reader believes marijuana should be illegal, they still have to admit that when someone is arrested only because of it, that arrest is unjust. Drug use isn't a police matter — it's a public health issue, something that should be handled with medical treatment. Transcranial stimulation[591], for example, is an effective method for treating addiction.

(170th) This system that punishes marijuana use needs to be reconsidered, especially because these unjust arrests don't just affect one person — they also harm their families, often taking away their source of income. This leads to a cycle of anger and social imbalance.

(171st) Our energy is only borrowed, and health is something that should always be protected — not wasted on trivial things. But the way our society is structured, illness is actually encouraged — like through the criminalization of marijuana. Meanwhile, alcohol faces very few restrictions and is mostly only regulated when it comes to driving. This ends up overwhelming our hospitals, when we could be improving people's quality of life simply by not making things worse.

(172nd) It's important to remember that the current marijuana profits are almost entirely monopolized by bad actors, and that money is used for harmful purposes when it should be invested in social development. But for that to happen, marijuana needs to be legal.

(173rd) Drug trafficking and the war on drugs are the main sources of violence and the spread of firearms in Brazil — something that could be significantly reduced if marijuana weren't lumped together with other truly harmful illegal drugs. Drug dealers arm themselves because that's how they're attacked. In fact, when mainstream media shows images of seized weapons and mentions their prices, they're basically advertising them. And drug traffickers are their main customers.

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590 locked up — equivale a dizer ficar preso por causa do artigo 12 da Lei 6.368 que era a antiga previsão de cadeia pros usuários de marijuana.

591 http://g1.globo.com/jornal-nacional/noticia/2012/06/tecnica-combate-abstinencia-de-dependentes-de-cocaina.html

(174th) The situation we're living in across Latin American countries is like a chemical war, where a coalition of countries poisons everything others have in order to destroy them. Tobacco cigarettes are an example of what they would do with all drugs if they had the chance.

(175th) Right now, we're killing our own people just to follow foreign orders. Our governments have acted like foolish rich men who accept scraps in exchange for giving away all the family's wealth. And foreign governments — especially the U.S./UK alliance — might be paying a billion here or there, while getting back sextillions or even more in long-term profits.

(176th) To make matters worse, because of the dishonesty behind the war on drugs, everything around it becomes dishonest too — until it affects the entire system. Just look at Article 88 of the Brazilian Penal Execution Law and Article 5 of the *Brazilian Federal Constitution of 1988*, and compare them to the overcrowded conditions in Brazilian prisons:

> Article 88. The convicted person shall be housed in an individual cell containing a bed, toilet, and sink. (...) Minimum area: 6.00 m² [592] (BRASIL, 1984).
> Article 5, XLVII – There shall be no punishments: (...) (e) cruel ones; (...)
> XLIX – Physical and moral integrity is guaranteed for all prisoners. (BRASIL, 1988)[593];

(177th) This is where the dishonesty of our prison system and criminal justice starts. Judges, in fact, end up being ultimately responsible for illegal imprisonments, because most of the time they order arrests without checking the conditions of the jails. As a society, even today, when we allow someone to be jailed just for using marijuana, we repeat the act of freeing Barabbas[594] and killing the innocent one. Every innocent person in jail takes up police time and prison space that should be used for real wrongdoer.

(178th) However, the heads of Brazil's executive branch are truly the ones responsible for the lack of enough prisons to legally hold the inmate population, since it's their job to build and fix prison facilities. So, judges should require the Executive to fix the prisons, so they themselves don't end up taking the blame. And if the prisons aren't fixed, the personal bank accounts of those responsible should be seized to pay for construction or electronic ankle monitors — in the latter case, when the crime committed is less serious.

(179th) The Judiciary, in turn, is an important part of this problem. But it can't always enforce its orders on the other branches of government. And many times, it also can't handle cases quickly because there are fewer judges than needed for the size of the population.

(180th) Well, the Judiciary is a branch of government, so just like the Executive and the Legislative, it shouldn't have vacant positions. But since not all judge positions are filled, highly skilled staff who didn't pass the exams to become judges end up doing almost all of the judges' work, even though they earn much less.

(181st) Many times, problems in the Judiciary come from the top. There are cases where staff work hard to remove certain bottlenecks in how things are done, to make

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[592] Lei 7.210 /84 – *Brazilian Law on Criminal Executions.* Avaiable at: http://www.planalto.gov.br/ccivil_03/leis/l7210.htm
[593] *Brazilian Federal Constitution of 1988* http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm
[594] **Barabbas** — was the criminal chosen to be released by the Jews instead of Jesus.

cases move faster. When they succeed, other staff use that knowledge to speed up their own court divisions as well. But then the leadership steps in and changes the way procedures are applied, and everything slows down again.

(182nd) I see that this whole situation holding back the Judiciary starts with the entrance exams. Very few people pass them because the required scores are extremely high. Now, in the Executive and Legislative branches, candidates are elected based on whatever percentage of valid votes they get, as long as it's more than their opponents. So, entrance exams for the Judiciary shouldn't be limited by a minimum test score, but instead by the number of positions that need to be filled.

(183rd) And to reduce the workload, ending the war on drugs would be a good first step. If prison overcrowding were reduced by stopping this war, it would also make it easier to evaluate police effectiveness and lower the chances of injustice.

(184th) Also, many people get arrested for carrying small amounts of marijuana, and based on the principle of insignificance, that shouldn't happen — even when they're selling it. This topic, by the way, is still being debated and has even sparked conflicts between the Supreme Federal Court (STF) and Congress. The STF set a guideline: carrying up to 40 grams of marijuana or growing up to six female plants should be considered personal use, not drug dealing. Up to that amount, there's a general assumption that it's not a crime, just an administrative issue[595]. But since it's only a "relative" assumption, someone could still be seen as a dealer if there's enough evidence to prove it.

(185th) On the other hand, the Senate passed a constitutional amendment — PEC No. 45[596] — that goes against this view, making the possession of any amount of drugs a crime.

(186th) The war on drugs builds a strong ideological base that supports violence as a way to fight back against the oppressive capitalist system. Drug trafficking ends up becoming a symbol of that fight. Ending the war on drugs could be a way to "disarm" the people. In fact, there's little difference between not having a weapon and choosing not to use it when you do. This disarmament would happen quickly, because it's more psychological than physical.

(187th) Letting guilty people go free is also a problem, just like punishing the innocent. Murders and attempted murders are judged by juries made up of regular people with no legal knowledge, who can be easily misled by lawyers or by the testimony of psychopaths. Also, jurors often end up judging the victim and acquitting guilty people, as if they were saying, "I would've killed that person too!"

(188th) This loss of the moral standard that killing is forbidden for anyone is largely caused by police killings—most of them related to the war on drugs.

(189th) In theory, Brazilian law only allows very few situations where a killing is not punishable[597]. One of them is self-defense, where a person kills only to prevent their own death. However, the reaction must be proportional to the threat, and that

[595] Extraordinary Appeal 635.6599 and General Repercussion Theme 506.
[596] Full text of the decision. Avaiable at: https://www.camara.leg.br/proposicoesWeb/prop_mostrarintegra?codteor=2437730&filename=Avulso+PEC+45%2F2023+%28Fase+1+-+CD%29&utm_source=chatgpt.com
[597] Cases of exclusion of unlawfulness are found in Article 23 of Decree-Law 2.848/40, the *Brazilian Penal Code*.

should also apply to police actions so a killing can be legally seen as the strict fulfillment of duty.

(190th) That's why we can't consider it self-defense when someone shoots another person in the back, or goes home to get a weapon and then comes back — because in those cases, they had already escaped the danger. But these criteria are often ignored, which ends up justifying a kind of death penalty without a proper trial.

(191st) These kinds of unfair situations are common in jury trials in small towns, especially when the defendant has money or is related to, friends with, or politically connected to someone important. In cases like that, I believe that for a jury trial to be truly fair, it should be moved to another location (what we call a "change of venue")[598]. After all, it's the killers who should be going to prison — not the people who just need medicine.

(192nd) Killing with social approval as a way to fight evil reflects social vanity and stories of violence. It's absurd to think, for example, that when lions pose a threat, they're put down with tranquilizer darts—but when it's humans, they're killed. Our technology has been developed to kill, because our point of view is homicidal.

(193rd) It's ironic to see people killing and dying over drugs, since drugs were supposed to help us live. In the case of marijuana, using it is versatile—because the plant itself is versatile. This is a war driven by ignorance, mainly because the government, instead of giving people clear information about marijuana, pushed it into misuse through demonization. That made us easy targets for dangerous synthetic drugs, because we haven't been separating the wheat from the chaff.

(194th) Worse than the drugs is the war on drugs itself, which corrupts everyone involved. Police corruption related to marijuana has become an endemic problem, with abusive practices aimed at profiting from users and dealers—even through torture and extortion. When they smell marijuana, many officers detain the user or dealer, beat them, take everything they have, and repeatedly demand bribes so they don't go to jail.

(195th) My activism began before I started defending marijuana. One of my first actions was helping a teenage girl who was being abused by her partner—a story I've already mentioned. Late one night, I saw her being thrown out of the house by her hair, and the next day, I took her in. But she kept getting threats from him and wasn't getting help from the police, who gave her prejudiced answers about women. So, I asked my landline provider to give me records of the emergency calls I had made, including to the police.

(196th) I wrongly assumed that my request had been processed. After that, I started making more forceful calls to the police. I told them they had to answer because the calls were logged, and if they didn't act, they could be held responsible for neglect or omission if something happened. That worked for a while. But when I truly needed help, I found out that the calls weren't being logged, and I had no way

[598] Change of venue — is the composition and holding of the jury trial in another location. Decree 2848/40 – Brazilian Penal Code, art. 427. — "If the interest of public order so requires, or if there is doubt about the impartiality of the jury or the personal safety of the defendant, the Court, at the request of the Public Prosecutor, the assistant, the complainant, or the defendant, or upon representation by the competent judge, may order the transfer of the trial to another district in the same region where such reasons do not exist, giving preference to the nearest ones." Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848compilado.htm.

to access any proof. On top of that, only one department within the police was responsible for those records, which made them unreliable.

(197th) Despite all that, I managed to get the police to respond to my calls. That way, I started — even if by accident — to see and fight police corruption in my area.

(198th) After that situation, I witnessed another one where I also ended up taking action, but in a hidden way. Some police officers arrested a man — a small-time local marijuana dealer — right next to the house of a former contractor who is also a relative of mine. Though, calling him a dealer is a stretch — he's epileptic and sells marijuana just so he can have some for himself. His situation could be called desperate. If people looked at it from other perspectives, they'd see it was a case of real need — the kind that makes someone stop fearing even prison. Honestly, I think the problem doesn't even have to be that serious — having insomnia is already a strong reason for someone to use marijuana.

(199th) On top of this unfair situation, the arrest was completely illegal. The police waited in their car and grabbed the man as he got off the bus. They took him to his house, where he lived with his parents and brother — though none of them were home at the time. They handcuffed him to a chair in the kitchen and started searching the house.

(200th) In the bathroom, they found 38 grams of marijuana. In the brother's room, they found some money — which was never returned — and claimed it was from drug dealing. The brother, however, said it was from his vacation pay. In a drawer in the parents' room, they found a ski mask, which was used as proof of a crime — but it actually belonged to the father, who worked in the fields and used it to protect his face from getting cut by the grass.

(201st) When the epileptic man was first taken by the police, his family didn't even know if he was alive. His parents, brother, other relatives, and neighbors were all shaken by the abuse they witnessed, like there were no laws protecting citizens. It shouldn't be like this — this is still a place where people sleep with their windows open and sometimes even leave their car keys in the ignition when parked on the street. Still, many police officers secretly abuse the poor like there's nothing to stop them.

(202nd) I even tried to file a habeas corpus request, but the man's family didn't have access to him, so they couldn't get his signature to validate it[599]. Only a lawyer could help him, and the legal fee to file a habeas corpus was R\$5000,00. In the end, after being released for a while, he was arrested again at the beginning of 2019 for the same reasons — and he died in jail.

(203rd) Little by little, I was being noticed — or rather, targeted — by the corrupt police in that area. But many people already knew me because of my strong personality. Some time ago, I was leaving our country property with my earthly husband, who was driving, and our 4-year-old son, who luckily was asleep in the back seat. Suddenly, we were surrounded by several police officers with machine guns pointed at our car. I was a little drunk and had planned to sober up by dancing at a

[599] Decree-Law 3.689/41 — Code of Criminal Procedure. Article 654 — "Habeas corpus may be filed by any person, on their own behalf or on behalf of another, as well as by the Public Prosecutor. § 1. The habeas corpus petition must contain: a) the name of the person who is suffering or is threatened with suffering violence or coercion, and the name of the person exercising the violence, coercion, or threat; b) a statement of the type of constraint or, in the case of a simple threat of coercion, the reasons on which the fear is based; c) the signature of the petitioner, or of someone at their request, when they do not know how or are unable to write, and the indication of the respective addresses." Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del3689.htm

local restaurant. When we stopped, I pulled out my public employee ID, held it up high, and went to speak with them.

(204th) Good evening! I'm also a public employee! I'm even a neighbor to some of you, and I believe everyone here knows me" — I introduced myself as the daughter of the judge from the neighboring town.

(205th) "And look — I just got back from vacation, and all my work was piled up because no one did anything while I was gone! So I thought I deserved to enjoy this Friday night in peace! I had a beer to relax and was on my way to burn off the alcohol on the dance floor — and then I run into you! You know what crime I'm committing? The crime of being a mother — because, thank God, my son is asleep! Otherwise, you'd be leaving a scar in his mind so deep I'd spend the rest of my life trying to fix it. On top of that, you made my husband hurt me — when I got out of the car, he grabbed my arm hard. You're committing a real attack on my family! And you know what? I don't even know if I feel like dancing anymore. I think I'd rather go home and cry. Happy now?"

(206th) It wasn't until December 30, 2015, when we witnessed something even worse, that I finally told my son this story. He asked me, "What did they say?" I answered, "Well, of course they were embarrassed. They apologized over and over." And it wasn't because of any authority — even though I had to protect myself. It was because I told the truth.

(207th) On that day, my teenage son and I witnessed a criminal incident that became the spark for the beginning of my mission. We were walking along the RJ116 highway, between Comendador Venâncio and Laje do Muriaé (in Rio de Janeiro), when a police car stopped a red car in a spot where it was hard to see from the road. One of the officers got out and pointed a gun at the car. In that area, a red car is often seen as a sign of a possible connection to drug trafficking. Inside the car were a baby and a couple. From where I was standing, it looked like the officer was pointing the gun at the baby — which made me really angry.

(208th) I took off my shirt and showed my red "halter top"[600] as a bold warning. I looked around and found a spot on the road that was fully visible, then walked over there. I crossed my arms and nodded my head in a challenging way, as if saying, "Now what? What else are you going to do?" Just my attitude was enough to make the bad cops uncomfortable.

(209th) Meanwhile, my son realized that what was really happening was a bribe being negotiated. The situation became less tense because the officer, realizing I was watching, was forced to put his gun away. From that moment on, I understood my life was at risk and felt I had to do noticeable things to quickly draw attention, so I could be protected by the eyes of the people around me.

(210th) After that event, in the first edition of this book, I made a commitment to spread the truth and influence global thinking. I mentioned *Elite Squad*[601] as a movie that — reflecting foreign influences — shows the facts in a biased way.

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[600] A piece of clothing also called a "top," similar to a very short T-shirt, and that works like a bra without cleavage. It covers only the front part of the body.

[601] *Elite Squad* — (Original Name *Tropa de Elite*) also known as Elite Squad – Mission Given Is Mission Accomplished. Brazilian film released in 2007. Director: José Padilha. Production companies: Zazen Produções and The Weinstein Company. Distribution: Universal Pictures. The film deals with urban violence in the Brazilian city of Rio de Janeiro, with the involvement of the Special Police Operations Battalion (BOPE) and the Military Police of the State of Rio de Janeiro. The film is based on elements from the book Elite da Tropa, by André Batista and Rodrigo Pimentel, in partnership with Luiz Eduardo Soares. It is narrated in the first person by Wagner Moura. It criticizes users of illegal substances, blaming them for the expansion of drug trafficking and urban violence. Practices

(211th) That movie encourages hate from both the public and police against drug dealers. I must say, many drug dealers really are bad — but it was the government that started this war as we know it today when it made marijuana illegal. Today, in real life, many police officers oppress marijuana users by threatening to commit the same kinds of violence shown in the movie. That's what happens when we turn violent characters into heroes.

(212th) One week later, on January 6th, 2016, I went to the courthouse where I used to work, I stamped the first page of the book's draft using the official date clock and initialed every page, just like a legal case. Then, at home, I scanned the whole thing and sent it to all the email addresses of the Federal Court in Rio de Janeiro, warning them that my life was in danger. That way, if I died, it would have to be investigated.

(213th) By making my report public, I did something similar to what happens in a legal proceeding: publishing the case. This was a self-protection measure, since I couldn't turn to the justice system or the police.

(214th) I imagine that the legal ritual of publication probably started from something like this. But today, court filings are published in legal newspapers, and only legal professionals usually follow them — offering procedural protection, but not real, physical protection.

(215th) In my view, my message would be heard, even if only as a riddle. However, in reality, that publication turned out to be an ideological smokescreen. The texts were already exposing what had happened, but in a way that was hard to understand. That helped hold back my opponents — but they would soon figure out my strategy.

(216th) That whole situation reflected my feelings of anger, fear, urgency, and also the lack of spiritual permission to speak out — something that would take me a few more years to receive. From that point on, it became easy to sense the mood of my closest enemies, because they began to harass me constantly and even came close to an attack on my life, when I was threatened by a truck.

(217th) Every time I left the house, I had to shake off bikers who were following me. They matched my every move, even when I changed the car's direction multiple times — which proved to me they were really tailing me.

(218th) Over a year later, the incident with the young barber gave me my next push to take action, showing me I still needed to take precautions to protect myself. A little earlier, a friend had told me that a group of young guys — including him — had gone into the fields to smoke weed and ended up surrounded by cops who wanted to kill them because some of their relatives had criminal records. They were lucky to get away.

(219th) One of the boys was a childhood friend of my son, which led me to give them something like political asylum, letting them stay at my house almost like boarding students.

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of torture by police officers are shown, raising questions about an alleged transformation of these characters into heroes. Wikipedia. Disponível em: https://pt.wikipedia.org/wiki/Tropa_de_Elite_(2007).

(220th) Living with those young guys also became a chance for mutual learning. I taught them about what I was writing, civility, grammar, music, and job skills; and they helped me improve the language in my book. In our free time, we'd go hang out in the countryside, rivers, waterfalls, and other nature spots. And I enjoyed being around them, mostly because they didn't harass me sexually.

(221st) My decision to take them in sparked a lot of questions and threats from everyone, and I had no support — not from their families, not from mine, not from society, and not from the police. The boys themselves had serious psychological issues. Even so, this move brought social attention to my house and gave me a kind of protection. Only over time, after I showed persistence and dedication to this, did the people around me begin to calm down. Eventually, the parents even thanked me after seeing how their kids' behavior had improved. Even my son, who had a strong prejudice against marijuana users because of the way I raised him, slowly started to understand me — something that only happened much later with the rest of the family.

(222nd) On the morning of March 31, 2017, the young barber, who lived on a nearby street, showed up at my house scared, asking for help to call the police. His barbershop had been invaded, and he'd been attacked while working. The man who did that claimed to be a police officer and said he didn't want that barbershop there — a behavior typical of militia members.

(223rd) Before taking any action, I tried to talk to the supposed officer to clear up the misunderstanding — without bringing my ID, which turned out to be a naive move given how aggressive he was. When I tried to speak, he cut me off and told me to say my full name. As I began, he shouted: "Sáskia? Who's Sáskia? I'm a cop and I don't know any Sáskia! But I know what Sáskia is doing in Comendador Venâncio!"

(224th) Right away, I thought: "So do I! Even if indirectly, I'm fighting police corruption by having my phone log emergency calls. However, I can see what he really wants is to slander me."

(225th) Faced with his loud attempt to slander me, I realized I needed to draw attention to protect myself. So I started walking back and forth across the street, waving my arms. At the same time, I shouted things loudly to make people come out and see what was going on. I yelled: "Because no one here is going to break into anyone's house, or slap anyone in the face, or say there won't be a barbershop here, because there's not going to be a militia here!".

(226th) My intention was to draw attention and discourage any possible attack or something worse. I shouted, "I'm calling the police." He replied, "I am the police!" I shot back, saying that if he was off duty, his authority didn't apply — just like a judge can't rule on a case while on vacation.

(227th) After he said he had already called the police, I waited a bit in front of his house, where he pushed me to the ground, saying he didn't want me on his sidewalk. I got up and told him that the sidewalk was public and I had just as much right to be there as he did.

(228th) I decided it was essential to call the police myself and file a report against him. Back home, I got my ID and called the police, as I always did, mentioning negligence, failure to act, and call logging.

(229th) When I returned, the witness — the barber's customer at the time — told me the attacker had tried to intimidate him, saying: "No witnesses." When I saw the police car arrive, I shouted: "He said no witnesses, but there is a witness!".

(230th) Suddenly, I was attacked by the same man who had assaulted the young barber — now backed by the police officers who had just arrived.

(231st) At the first shove, my wallet fell to the ground, and when I bent down to pick it up, he put me in an armlock, pulled my hair, and used force in ways that wouldn't leave marks. He pinned me against the police car and handcuffed me. I kept describing everything to the people watching, without fighting back.

(232nd) The officers mocked my attempt to identify myself, and the attacker took the young barber's phone — which had recorded the assaults against me — and quickly deleted the footage. Then, they pressured the young barber and the witness, trying to get them to say if there were any objects in my house that could be used to accuse me of drug dealing.

(233rd) The street was full of people watching from a distance. When two more police cars arrived, the attacker started telling a story as if the young man had been smoking weed. I jumped out of the car and shouted, "That's a lie! He's a liar!" I was pushed back into the car again. Then they searched the young man's grandmother's house and found nothing. At the barbershop, they claimed to have found cocaine — which was unlikely, since the shop had a glass front and everything inside was clearly visible. It was just a small garage with a transparent glass facade.

(234th) After that, I gave full shelter to the young man. At the time, I received spiritual messages telling me to calm down — but I didn't know how to do that. So I rushed to publish 1,000 copies of the first edition of my book, paying a high price. In early 2018, I distributed most of them to judges across the state of Rio de Janeiro, which had just come under military intervention.

(235th) I surrounded myself with strategies, because I preferred that to living in fear. After all, this is only a world of fear because fear here is stronger than love. Here's a WhatsApp message attributed to Pope Francis that speaks to that:

> Interview with Pope Francis
> What should we do when we face a difficulty?
> First: never despair.
> Stay calm.
> Then, look for a way to overcome it.
> And if I can't overcome it, endure it.
> Until the moment comes when it can be overcome.
> We should never be afraid of difficulties.
> Never.
> We're all capable of overcoming every difficulty.
> We just need time to understand, intelligence to find the way, and courage to keep going.
> But never be afraid.

(236th) What followed were my attempts to prove I had in fact called the police, and their attempts to frame us — both sides failed. Having to defend myself by shouting showed me how justice has become a set of rituals, sometimes used more to take away people's rights than to grant them. The judiciary monopolizes the declaration of social truth, but often has no real access to it due to formalities. Still, if this is what we have, then this is what we have to work with — without losing our reason.

(237th) I was stunned by what had happened, and I imagine that would be the reaction of any honest person. People usually think that police officers beat those who break the law, but I'm a law-abiding citizen — I even do social work — and I was beaten by a police officer with absolutely no legal justification.

(238th) At the police station, still in shock, I gave a confused account of what had happened to the lawyers. Meanwhile, I watched in anger as the real offender — the man who attacked me — even though still in plain clothes, stepped in and took a leadership role in the internal operations.

(239th) In the police reports, my statement and the young barber's were processed as separate incidents. Shortly after, I submitted a request for them to be combined, along with a formal complaint against the officers and an investigation into their actions. But the reports were never merged, and when I was called to testify, I was misled by coded language that effectively blocked my complaint against the officers involved that day.

(240th) Since I didn't have any experience with criminal law, I couldn't understand what certain expressions meant. Maybe I should've crossed out the part that suggested I wasn't pressing charges, written that I wanted to, and initialed it. But the language used wasn't straightforward. In fact, many lawyers say that criminal law often creates a gap between what's written in the law and what actually happens in practice.

(241st) Police reports are written by the officers and shape the entire legal process — with no chance of going back to the police to make corrections unless there's a new incident. This leads to many errors, since officers often write the reports in ways that benefit themselves or make their jobs easier, rarely describing the truth accurately.

(242nd) So ideally, police reports should also be recorded on video, with the written document serving only as a summary. That would allow room for objections if the description of events were distorted — reducing corruption among officers and police chiefs.

(243rd) In Rio das Ostras, RJ — and in another situation — a friend of mine used to sell marijuana to his friends because they would come to his place to smoke his weed, and he didn't want to pay for it all by himself. The police got suspicious, broke into his house, beat him up, took his marijuana, and told him to disappear — otherwise, they would send local traffickers to kill him. This showed the collusion between the police and local drug dealers.

(244th) A homeless man I once helped told me that in Macaé, RJ, things were even worse. He was traumatized after meeting a man there who had been dismembered and thrown into the sea because of that drug war. He said that in that city, the violence from both the police and the traffickers was extreme.

(245th) At the entrance to that city, there's a Masonic monument with the image of a pyramid and the Eye of Horus. To me, that makes the place even more suspicious. After all, that's a symbol of the secret society at the top of imperialism — and it's the imperialists who are the main ones responsible for this kind of terrorism.

(246th) Since this war exists to increase foreign profits from marijuana, it's also important to talk about its prices. My research is from 2018. In neighboring countries, traffickers could buy it for as little as R\$80 per kilo. That same year, in Brazil, marijuana bought wholesale and directly from the production site — without police

interference — cost about R\$1 per gram. In retail, it sold for around R\$5 per gram, or R\$20 to R\$30 for slightly larger amounts. These prices were far below the cost of legal marijuana in the U.S., which was R\$26.07 per gram.

(247th) With marijuana legalization, the domestic production market would likely be activated very quickly, since users usually have plenty of seeds — and as an immediate effect, the money spent on marijuana would start staying in the local economy.

(248th) In prisons, corruption continues with marijuana being sold at outrageous prices. According to testimonies, inmates are given nothing—not even a piece of cloth. A friend who spent time in a prison I often use as an example said that families are forced to buy goods specifically from government-approved suppliers and face many obstacles just to get them to their loved ones.

(249th) It's somewhat normal for there to be barriers to bringing items into prisons. However, inmates are denied basic things needed for human survival—things the government should provide—like mattresses and blankets. In this prison, families also face long delays getting approved to visit their loved ones.

(250th) The inhumane treatment extends even to the visitors, who go through degrading procedures under the excuse of preventing drug trafficking inside the prison. Women are forced to strip and squat. If there were individual cells and camera monitoring, this would be unnecessary, since these searches are done exclusively to detect drugs and poisons. After all, to detect metal objects, visitors can sit fully clothed in a metal detector. But the State's right to fight drugs doesn't outweigh its duty to respect people's dignity and moral integrity.

(251st) That same year, in this prison, marijuana was being resold among inmates for R\$80.00 per gram. The drugs got in through people who swallowed them wrapped in plastic and later expelled them by vomiting or using the bathroom. Still, inmates heard of other prisons run by drug gangs where police allow drug sales more freely.

(252nd) On top of that, inmates had even their most basic rights disrespected. Many didn't even have 3 square meters of space to themselves—which is also a violation of physical integrity. Because physical integrity isn't just about having all your body parts intact, but also about having enough space to exist.

(253rd) The cells were designed to hold 30 people and had 60 bunk beds, but in reality, they housed 120 inmates. Hygiene facilities were very limited. That cell had only 2 working toilets, 2 showers, 1 sink, and 4 water taps that were opened just 5 times a day for 4 to 10 minutes each, at unpredictable times. Even plastic bottles to store water were expensive, and sometimes the guards would confiscate them too.

(254th) Inmates received money through visits from family members, who were allowed to give up to R\$150 per person. But even that money was sometimes seized by the police in periodic raids. In all prisons, despite their differences, there seems to be one thing in common: people make a lot of money inside, because a human being becomes profitable even through their most basic needs.

(255th) At that prison, at the time, a mattress was called a "space" and cost R\$350. A bed was known as a "district" , and its price depended on its location in the cell—ranging from R\$300 to R\$600. A plastic bottle of water cost R\$10, a sewing needle R\$10, and so on. Inmates were given only two meals a day—mostly

rice with small portions of beans, meat, and salad—two light breakfasts with half a cup of milk and half a piece of bread, and two to four small 290ml cups of a guaraná-based artificial soda. That last item seemed to benefit a specific company, since an artificial soda is far from being an essential food item. Sometimes, two small candies were handed out, and inmates would even fight over them. Everything had a price and was turned into something to be sold: drinking water, a bucket of water to bathe with, a piece of fruit brought by relatives — and even enslaved people, among other things.

(256th) Of course, there are prisons that are worse—and some that are better. In some places, the food arrives spoiled. In a notorious prison in Rio de Janeiro, which has a sign at the entrance saying "Welcome to Hell," there are cells that smell like pus and rotten flesh, where sick inmates—like those who have been shot—are placed. It has underground cells with water leaks, where prisoners must take turns sleeping in the dry spots. There's an internal gang war going on, and firearms are used inside. So when inmates go out for sun exposure, there's a real risk they'll get gunned down. And when someone is released, they need someone to pick them up by car—otherwise, they're often shot and killed the moment they step outside.

(257th) None of this would be happening if it weren't for the war on drugs and if there were open competition for selling marijuana. This only happens because bad actors see an opportunity to monopolize its sale. And the profits are so huge that police and traffickers end up working together to get their share.

(258th) The war on drugs, across the rest of Latin America too, is designed to destroy agriculture and entire nations. If it weren't for this war, I believe countries like Colombia or Bolivia could have progressed toward producing high-quality goods instead of refined cocaine.

(259th) The real traitors of these countries are often the very ones who claim to be their defenders. Their false moralism poisons the population on a massive scale when they destroy coca crops using glyphosate (Roundup)—an environmental toxin that, along with phosphate-based fertilizers, has greatly increased cancer rates. And behind all of this are the United States, promoters of war because they are the ones selling the weapons.

(260th) All of these oppressive dynamics serve to make the population a hostage of the system as a whole. What adds to the problem is that government structures have become enormous in recent times. That could be a good thing, offering protection from powerful corporations. But they still don't work that way because they lack moral integrity. If people could truly understand that these institutions are meant to work fairly for everyone—and not just settle for enjoying the personal benefits they receive—then they might actually start to function properly.

(261st) Note that the executive network—meant to serve the public—ranges from the police all the way to the country's executive presidency. It includes mayors, governors, ministries, secretariats, the army, the Federal Savings Bank (Caixa Econômica Federal), the National Institute of Social Security (INSS), and other government agencies. And this entire network seems deeply corrupted to me. Worse still, the same political forces that restrain the judiciary restrain the prosecutors even more.

(262nd) As a result, producers—whether of marijuana or milk—remain in poverty due to government oppression, while the middlemen—traffickers, pharmaceutical

companies, dairy corporations—and imperialist powers continue to grow rich by exploiting them.

(263rd) It's intriguing to think that this entire system is upheld by things that seem harmless, but that keep the population divided by promoting an ideology of hostility and lack of ethics. TV shows like *Os Trapalhões* and their successors depict toxic relationships where friends are dishonest, annoying, and laugh at the cruelty they inflict on each other. One day, no one will laugh at that kind of humor anymore. Because of things like this, people have lost their sense of discernment. They are both good and bad at the same time, yet believe they are good. However in the end, evil prevails, because the good in them is destroyed by this inner conflict.

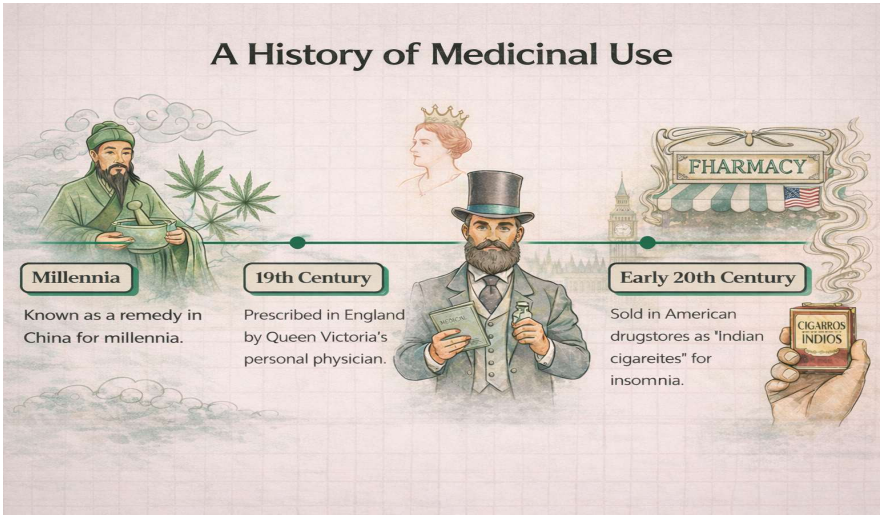
(264th) Drug addiction is the ultimate expression of our attachment to the material world, but it starts long before drugs—with our attachment to negative emotions, harmful thoughts, and bad behavior. Therefore, we must learn to fight all kinds of addiction, even those related to speech, food, or actions. Only then can we hope to free our society from addiction. Otherwise, the risk of addiction—as well as of suicide—will be permanent, not temporary. A single hurtful word or facial expression can be the seed of someone's material ruin and spiritual decline, just as a kind word or expression can be the very thing that leads them to healing.

(265th) I want to call on people to be fully good and to end this war that is based on doing harm rather than good. The reader must reflect: even if you don't personally need marijuana, our society does. I also do not support any addictive use of drugs. But if marijuana is such an important medicine, we must ensure that it does not fall into the hands of imperialist monopolies. Drug abuse must not be allowed to prevent its legitimate uses[602].

(266th) And have you, the reader, ever stopped to think that the absurdities caused by this war should never have happened at all? That drunk mother from the past—though she set a bad example by drinking—still protected her child from trauma at the age of four. But I couldn't avoid waking mine up at sixteen. It would have been worse if my son had become like a robot—numb in the face of such serious abuses.

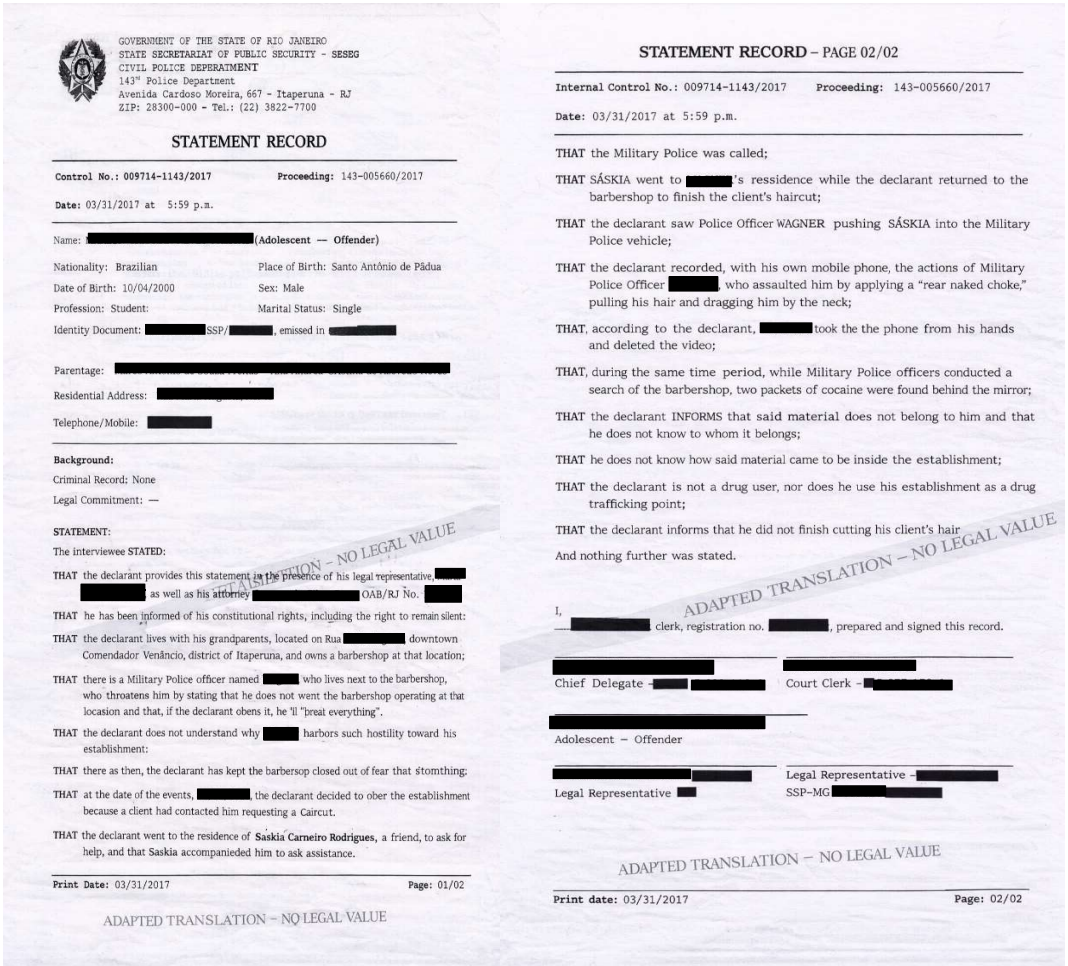


602 Maxim of Roman law: *Abusus non tollit usum* (abuse does not eliminate use).



Images XV

Below and in the following two sections are documents from the author's collection gathered during the episode involving the young barber. For enlargement and better viewing, please access the electronic edition at www.contradominationismo.com.br. Adapted translation — copy of the original image contained in the Portuguese edition.



GOVERNMENT OF THE STATE OF RIO JANEIRO
STATE SECRETARIAT OF PUBLIC SECURITY - SESEG
CIVIL POLICE DEPERATMENT
143th Police Department
Avenida Cardoso Moreira, 667 - Itaperuna - RJ
ZIP: 28300-000 - Tel.: (22) 3822-7700

STATEMENT RECORD

Control No.: 009714-1143/2017 **Proceeding:** 143-005660/2017

Date: 03/31/2017 at 5:59 p.m.

Name: [redacted] (Adolescent — Offender)

Nationality: Brazilian Place of Birth: Santo Antônio de Pádua

Date of Birth: 10/04/2000 Sex: Male

Profession: Student: Marital Status: Single

Identity Document: [redacted] SSP/[redacted], emissed in [redacted]

Parentage: [redacted]

Residential Address: [redacted]

Telephone/Mobile: [redacted]

Background:

Criminal Record: None

Legal Commitment: —

STATEMENT:

The interviewee **STATED:**

THAT the declarant provides this statement in the presence of his legal representative, [redacted], as well as his attorney [redacted] OAB/RJ No. [redacted]

THAT he has been informed of his constitutional rights, including the right to remain silent;

THAT the declarant lives with his grandparents, located on Rua [redacted] downtown Comendador Venâncio, district of Itaperuna, and owns a barbershop at that location;

THAT there is a Military Police officer named [redacted], who lives next to the barbershop, who throatens him by stating that he does not went the barbershop operating at that locasion and that, if the declarant obens it, he 'll "preat everything".

THAT the declarant does not understand why [redacted] harbors such hostility toward his establishment;

THAT there as then, the declarant has kept the barbersop closed out of fear that stomthing;

THAT at the date of the events, [redacted], the declarant decided to ober the establishment because a client had contacted him requesting a Caircut.

THAT the declarant went to the residence of **Saskia Carneiro Rodrigues**, a friend, to ask for help, and that Saskia accompanieded him to ask assistance.

Print Date: 03/31/2017 **Page:** 01/02

ADAPTED TRANSLATION – NO LEGAL VALUE

STATEMENT RECORD – PAGE 02/02

Internal Control No.: 009714-1143/2017 **Proceeding:** 143-005660/2017

Date: 03/31/2017 at 5:59 p.m.

THAT the Military Police was called;

THAT SÁSKIA went to [redacted]'s ressidence while the declarant returned to the barbershop to finish the client's haircut;

THAT the declarant saw Police Officer WAGNER pushing SÁSKIA into the Military Police vehicle;

THAT the declarant recorded, with his own mobile phone, the actions of Military Police Officer [redacted], who assaulted him by applying a "rear naked choke," pulling his hair and dragging him by the neck;

THAT, according to the declarant, [redacted] took the the phone from his hands and deleted the video;

THAT, during the same time period, while Military Police officers conducted a search of the barbershop, two packets of cocaine were found behind the mirror;

THAT the declarant INFORMS that said material does not belong to him and that he does not know to whom it belongs;

THAT he does not know how said material came to be inside the establishment;

THAT the declarant is not a drug user, nor does he use his establishment as a drug trafficking point;

THAT the declarant informs that he did not finish cutting his client's hair

And nothing further was stated.

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I, [redacted], clerk, registration no. [redacted], prepared and signed this record.

[redacted] [redacted]

Chief Delegate – [redacted] Court Clerk – [redacted]

[redacted]

Adolescent – Offender

[redacted] Legal Representative – [redacted]

Legal Representative [redacted] SSP-MG [redacted]

ADAPTED TRANSLATION – NO LEGAL VALUE

Print date: 03/31/2017 **Page:** 02/02

GOVERNMENT OF THE STATE OF RIO JANEIRO
STATE SECRETARIAT OF PUBLIC SECURITY
Sixth Area Command Headquarters of the Twenty-Ninth Military Police Battalion

STATEMENT OF THE OFFENDED PERSON

At ten hours and five minutes on the third day of the month of July of the year two thousand and sixteen, at the Ostensive Policing Detachment of Laje do Muriaé – Headquarters of the Twenty-Ninth Military Police Battalion, proceeding with the present Administrative Inquiry under Ordinance No. 9080/046-2017, the FIFTH WITNESS. [redacted], identity document No, M [redacted], SSP No. [redacted], [redacted] Brazilian, married, [redacted] d[redacted], born on February 8, 1955, a native of Muriaé/MG and resident at Rua [redacted] – Comendador Venâncio – District of Itaperuna/RJ, was heard. When questioned regarding the fact that gave rise to the present inquiry, she stated that she had nothing to declare regarding habits, and STATED AS FOLLOWS:

On the day of the events, a Friday, the declarant instructed [redacted] to open the barbershop in order to try to earn some money to cover his transportation and meal expenses when traveling to Itaperuna to attend his course. Around 11:00 a.m., she noticed movement on the street and, upon checking, observed that it was the police officer [redacted], who was shouting at [redacted], stating that the barbershop should not open because it was a drug dealing point.

The declarant also witnessed the moment when [redacted] arrived and was physically assaulted by the police officer [redacted]. The declarant then called the police to the location, where –

NO LEGAL VALUE

ADAPTED TRANSLATION – NO LEGAL VALUE

Two patrol vehicles arrived, and the declarant authorized the police officers to search her residence in order to verify that there were no drugs in the house. She stated that the [redacted] drugs found inside the barbershop do not belong to her grandson [redacted], and that she does not know to whom they belong, believing that someone placed the drugs in the establishment in order to incriminate [redacted]. She further stated that the police officer who found the drugs showed them to [redacted], and that the declarant instructed [redacted] not to touch the drugs, as this would serve to incriminate him.

When asked whether [redacted] had been assaulted, she answered yes, stating that he was slapped twice on the face by the police officer [redacted]. When asked whether any object had been seized or gone missing after the search of the residence, she answered no. When asked whether [redacted] had any involvement with drugs, she answered that she does not know. When asked whether [redacted] had any involvement with drugs, she answered that she does not know.

When asked whether any legal proceedings had been initiated or were intended to be initiated against Corporal (CB) [redacted], she answered that on the day of the events an occurrence report was filed, in which the facts were recorded, and that she has full confidence that [redacted] will be declared innocent and that Corporal [redacted] will be held responsible for the assault.

When asked whether, after the incident, [redacted] was threatened or harrassed by Corporal [redacted] or by any other police officer, she answered that she does not know. When asked whether Corporal [redacted], in his daily life, demonstrates violent behavior toward people, she answered that [redacted] used to frequently look into the alley of the residence, but that after security cameras were installed, [redacted] stopped looking into the residence.

When asked whether she witnessed the police officer finding the drugs inside the barbershop, she answered yes, stating that she saw him place his hand behind the mirror, but that she cannot affirm whether he already had the drugs in his hand. When asked whether she saw anything in the police officer's hand before he placed it behind the mirror, she answered no. When asked whether [redacted] was subjected to the ECD examination contibute to clarifying the facts, she answered no.

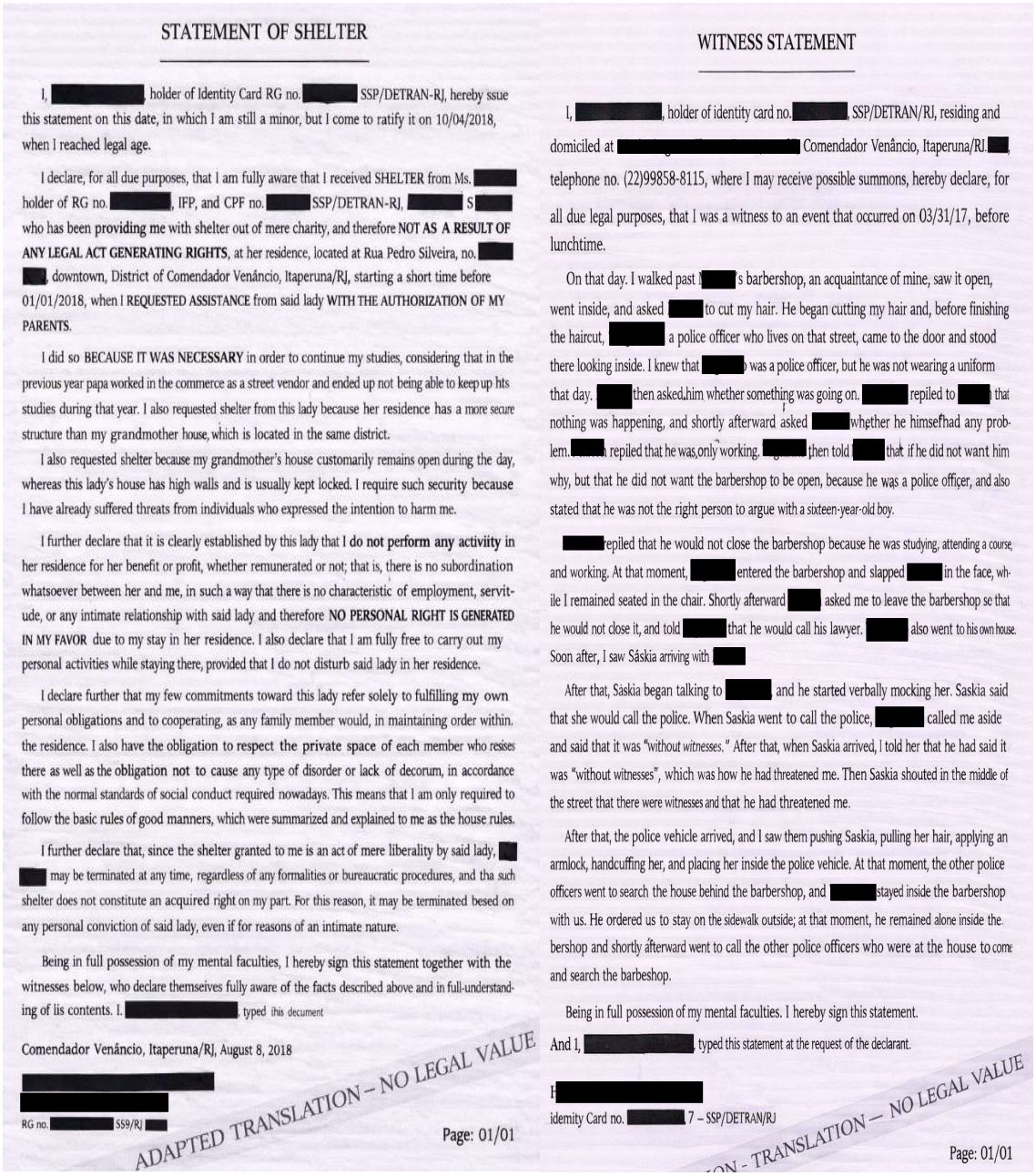
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to clarify the facts, she answered no. And as nothing more was said and no further questions were asked of her, the present statement was concluded at eleven of c'clock, as such I have prepared this record, which after being read and found to be in accordance, I sign together with:

2nd Sgt PM [redacted] – INVESTIGATOR.

[redacted]
WITNESS

[redacted]
2nd Sgt PM [redacted] – Investigator
ID: [redacted]



STATEMENT OF SHELTER

I, [redacted], holder of Identity Card RG no. [redacted] SSP/DETRAN-RJ, hereby ssue this statement on this date, in which I am still a minor, but I come to ratify it on 10/04/2018, when I reached legal age.

I declare, for all due purposes, that I am fully aware that I received SHELTER from Ms. [redacted] holder of RG no. [redacted], IFP, and CPF no. [redacted] SSP/DETRAN-RJ, [redacted] S[redacted] who has been **providing me** with shelter out of mere charity, and therefore **NOT AS A RESULT OF ANY LEGAL ACT GENERATING RIGHTS**, at her residence, located at Rua Pedro Silveira, no. [redacted], downtown, District of Comendador Venâncio, Itaperuna/RJ, starting a short time before 01/01/2018, when I **REQUESTED ASSISTANCE** from said lady **WITH THE AUTHORIZATION OF MY PARENTS**.

I did so **BECAUSE IT WAS NECESSARY** in order to continue my studies, considering that in the previous year papa worked in the commerce as a street vendor and ended up not being able to keep up hts studies during that year. I also requested shelter from this lady because her residence has a more secure structure than my grandmother house, which is located in the same district.

I also requested shelter because my grandmother's house customarily remains open during the day, whereas this lady's house has high walls and is usually kept locked. I require such security because I have already suffered threats from individuals who expressed the intention to harm me.

I further declare that it is clearly established by this lady that I **do not perform any activiity** in her residence for her benefit or profit, whether remunerated or not; that is, there is no subordination whatsoever between her and me, in such a way that there is no characteristic of employment, servitude, or any intimate relationship with said lady and therefore **NO PERSONAL RIGHT IS GENERATED IN MY FAVOR** due to my stay in her residence. I also declare that I am fully free to carry out my personal activities while staying there, provided that I do not disturb said lady in her residence.

I declare further that my few commitments toward this lady refer solely to fulfilling my own personal obligations and to cooperating, as any family member would, in maintaining order within. the residence. I also have the obligation to respect the private space of each member who resises there as well as the obligation not to cause any type of disorder or lack of decorum, in accordance with the normal standards of social conduct required nowadays. This means that I am only required to follow the basic rules of good manners, which were summarized and explained to me as the house rules.

I further declare that, since the shelter granted to me is an act of mere liberality by said lady, [redacted] may be terminated at any time, regardless of any formalities or bureaucratic procedures, and tha such shelter does not constitute an acquired right on my part. For this reason, it may be terminated besed on any personal conviction of said lady, even if for reasons of an intimate nature.

Being in full possession of my mental faculties, I hereby sign this statement together with the witnesses below, who declare themseives fully aware of the facts described above and in full-understanding of lis contents. I, [redacted], typed this decument

Comendador Venâncio, Itaperuna/RJ, August 8, 2018

[redacted]

RG no. [redacted] SS9/RJ [redacted]

ADAPTED TRANSLATION – NO LEGAL VALUE

Page: 01/01

WITNESS STATEMENT

I, [redacted], holder of identity card no. [redacted], SSP/DETRAN/RJ, residing and domiciled at [redacted] Comendador Venâncio, Itaperuna/RJ, [redacted], telephone no. (22)99858-8115, where I may receive possible summons, hereby declare, for all due legal purposes, that I was a witness to an event that occurred on 03/31/17, before lunchtime.

On that day. I walked past [redacted]'s barbershop, an acquaintance of mine, saw it open, went inside, and asked [redacted] to cut my hair. He began cutting my hair and, before finishing the haircut, [redacted] a police officer who lives on that street, came to the door and stood there looking inside. I knew that [redacted] was a police officer, but he was not wearing a uniform that day. [redacted] then asked him whether something was going on. [redacted] repiled to [redacted] that nothing was happening, and shortly afterward asked [redacted] whether he himself had any problem. [redacted] repiled that he was only working. [redacted] then told [redacted] that if he did not want him why, but that he did not want the barbershop to be open, because he was a police officer, and also stated that he was not the right person to argue with a sixteen-year-old boy.

[redacted] repiled that he would not close the barbershop because he was studying, attending a course, and working. At that moment, [redacted] entered the barbershop and slapped [redacted] in the face, while I remained seated in the chair. Shortly afterward [redacted] asked me to leave the barbershop se that he would not close it, and told [redacted] that he would call his lawyer. [redacted] also went to his own house. Soon after, I saw Sáskia arriving with [redacted]

After that, Sáskia began talking to [redacted], and he started verbally mocking her. Saskia said that she would call the police. When Saskia went to call the police, [redacted] called me aside and said that it was "without witnesses." After that, when Saskia arrived, I told her that he had said it was "without witnesses", which was how he had threatened me. Then Saskia shouted in the middle of the street that there were witnesses and that he had threatened me.

After that, the police vehicle arrived, and I saw them pushing Saskia, pulling her hair, applying an armlock, handcuffing her, and placing her inside the police vehicle. At that moment, the other police officers went to search the house behind the barbershop, and [redacted] stayed inside the barbershop with us. He ordered us to stay on the sidewalk outside; at that moment, he remained alone inside the. bershop and shortly afterward went to call the other police officers who were at the house to come and search the barbeshop.

Being in full possession of my mental faculties. I hereby sign this statement.

And I, [redacted], typed this statement at the request of the declarant.

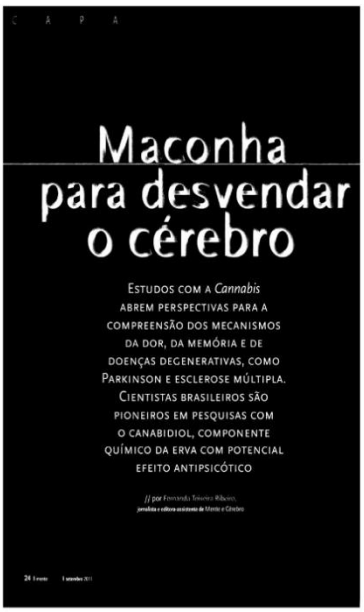
[redacted]

idemity Card no. [redacted] 7 – SSP/DETRAN/RJ

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Page: 01/01

Below are images taken from the Mente e Cérebro magazine from September 2011, with images belonging to the archive of Brazilian advertising. Cannabis cigars were sold in Brazil until the late 1930s and were recommended for various health problems, such as asthma, migraine, and insomnia.


C A P A

Maconha para desvendar o cérebro

ESTUDOS COM A *Cannabis* ABREM PERSPECTIVAS PARA A COMPREENSÃO DOS MECANISMOS DA DOR, DA MEMÓRIA E DE DOENÇAS DEGENERATIVAS, COMO PARKINSON E ESCLEROSE MÚLTIPLA. CIENTISTAS BRASILEIROS SÃO PIONEIROS EM PESQUISAS COM O CANABIDIOL, COMPONENTE QUÍMICO DA ERVA COM POTENCIAL EFEITO ANTIPSICÓTICO

// por Fernando Teixeira Ribeiro,


MODELO MOLECULAR de um endocanabinoide ligando-se a um receptor do tipo CB1

PROPAGANDA DE 1905: cigarro da planta era vendido em farmácias


Por todo o cérebro



PROPAGANDA DE 1905:
cigarro da planta era vendido em farmácias

CHAPTER XVI — DEHUMANIZATION AND THE DEATH INDUSTRY

(1st) Our society is like a huge death industry. However, in the 1960s, the systems of control that destroy our humanity—and, as a result, human communities—seemed to be falling apart. The Catholic Church was beginning to adopt new points of view, influenced by ecumenism. But after Pope John Paul II was attacked[603] and lost part of his ability to lead, the Church went backwards. Joseph Ratzinger[604], who became Pope less than 24 years later, took over leadership and had a more rigid view. He even fought against liberation theology and went after Leonardo Boff[605].

(2nd) The 666 control system, which is built on the destruction of human values, is what makes our society so deadly. But since we are all born into a society that accepts it, we usually don't notice it exists. This system is based on mathematical intelligence, which sees benefit in controlling others to gain more power. We've already talked about the many types of human intelligence, like chemical intelligence, mathematical (or logical) intelligence, emotional intelligence, and spiritual intelligence. In fact, spiritual intelligence is the main foundation of this book, which is why we talk about it so much.

(3rd) Emotional intelligence (EQ) became popular just a few decades ago thanks to Daniel Goleman[606], though it was already a belief shared by thinkers like Plato and Saint Augustine. Emotions are an important part of our intelligence. Without them, we can't function well. If we only rely on logic, our

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[603] The attempted assassination of Pope John Paul II took place on May 13, 1981, in St. Peter's Square in Rome, less than 3 years after he had assumed the papacy (he became pope on October 16, 1978). The Pope was hit by several gunshots in the abdominal area. The shooter was Mehmet Ali Agca, a Turkish terrorist.

[604] **Joseph Aloisius Ratzinger** – Pope Benedict XVI (1927-1922) — was Pope Emeritus and Roman Pontiff Emeritus of the Catholic Church. He was the 265th pope, successor of John Paul II. He served as pope from 2005 to 2013, when he resigned and was succeeded by Pope Francis. Since his resignation, he was Bishop Emeritus of the Diocese of Rome.

[605] **Leonardo Boff** — was a professor of Systematic and Ecumenical Theology in Petrópolis, at the Franciscan Theological Institute. He was a professor of Theology and Spirituality in several study centers and universities in Brazil and abroad, and also a visiting professor at the universities of Lisbon (Portugal), Salamanca (Spain), Harvard (USA), Basel (Switzerland), and Heidelberg (Germany). He holds an honorary doctorate in Politics from the University of Turin (Italy) and in Theology from the University of Lund (Sweden). He has also received several awards in Brazil and abroad for his fight in favor of the weak, the oppressed, the marginalized, and Human Rights. From 1970 to 1985, he took part in the editorial board of Editora Vozes. During this period, he helped coordinate the publication of the collection "Theology and Liberation" and the edition of the complete works of C. G. Jung. He was editor of the *Brazilian Ecclesiastical Magazine* (1970–1984), the *Vozes Culture Magazine* (1984–1992), and the *International Magazine Concilium* (1970–1995). He is the author of more than 60 books in the areas of Theology, Spirituality, Philosophy, Anthropology, and Mysticism. Source: HUMANITATIS. Avaiable at: https://www.humanitatis.com/blog/artigo/ponto-deus-no-cerebro

[606] **Daniel Goleman** — is an US psychologist, writer, and journalist, and the author of the best seller *Emotional Intelligence*. He was born in Stockton, California, United States, on March 7, 1946. He studied at Amherst College and at the University of California, Berkeley. He received his PhD from Harvard University, where he also taught. For 12 years, Daniel Goleman was a journalist for *The New York Times*, where he covered behavioral and brain sciences. He was editor of *Psychology Today*. He gives lectures to professional groups. Source: ebiografia. Avaiable at: https://www.ebiografia.com/.

experiences can lead us to wrong ideas. As we've said before in this book, without emotions, we can't make good judgments.

(4th) But mathematical intelligence has been the most valued in our society up to now. That's why it dominates most companies. It follows logic and was the base for many sciences and scientific ideas, using things like proportions, causes, and effects. However, when used alone, it leads to a lack of feeling, which brings dehumanization.

(5th) The clearest sign of the existence of spiritual intelligence (S.I.) is the "God Spot." It is a human evolutionary advantage. Spiritual intelligence is what truly makes us human. It gives meaning to our lives. Spirituality is part of being human — it doesn't belong only to religion. In fact, religions come from spiritual intelligence and are ways of expressing it.

(6th) The real difference between ancient and modern knowledge is that today we can scientifically prove the existence of this intelligence. Spiritual intelligence is the foundation of the human soul. When it is activated by the Holy Spirit — or by the collective unconscious, for non-believers — our mental capacities, feelings, and logical reasoning become more efficient. When it functions fully, it leads us to the "seventh sense," which is a kind of extrasensory perception based on intuition and sensitivity to subtle energies or information. And when this perception becomes even stronger, it leads us to the "third eye," the ability to perceive other spiritual dimensions and gain a deeper understanding of the universe.

(7th) Until now, the mediumship we know is an open channel from the spiritual world to humans, without much control from our own minds. As Chico Xavier used to say, "the phone rings from there to here." Because of that, this gift doesn't always come from personal merit, but simply from God's permission, so that people can serve with it and earn merit. If it's not used for its purpose, it can be taken away. But with the third eye, the channel is opened by humans themselves — this shows that we've reached the fullness of our development in this life.

(8th) Spiritual intelligence is like the last piece of a puzzle — it completes our mind and is connected to honest feelings and insights. It brings together the other two basic types of intelligence and goes beyond them.But to fully develop it, we need spiritual merit. That's why we say even evil must have this kind of intelligence if it wants to become smarter. So, in my view, anyone who truly follows this path of spiritual intelligence can't keep being evil while developing it.

(9th) The God Point is like God's DNA, reflected in the intuitive knowledge of Jesus Christ — God in human form — who shows us the way to become truly human. This inner structure of ours was identified by Jung through anthropology. The apostle Paul tells us that we are God's temple and that His Spirit lives in us[607]. The God Point is the place in the map of our body from which He radiates His power to us and keeps our lives full of energy.

(10th) The God Point is a part of the brain that reacts to spiritual and positive values, good feelings, and can be detected by machines. The electroencephalogram (EEG) picks up most brain signals between 1 and 20 hertz, depending on which parts

[607] BIBLE, *1 Corinthians* 3:16.

of the body are activated in the brain. The God Point, in particular, can be seen using MEG (magnetoencephalography), which maps brain activity by detecting magnetic fields. When someone reaches the right level of psychological engagement, the God Point gives off a 40-hertz frequency.

(11th) Unfortunately, information about this type of intelligence has been kept under control until now. It has been shared in a very limited way — a hypocritical way of not truly sharing it at all. Because of that, even today, when I talk about spiritual intelligence, many people wrongly think I'm talking about Spiritism. But this goes beyond Spiritism. It's about the spiritualization of the human being — in other words, building a deeper and more human psychological structure.

(12th) There are clever controllers who know how to keep their own spiritual intelligence working well while stopping others from developing theirs. The goal behind this is to keep people dependent and profitable, because negative emotions are what keep us trapped. So they carry out dehumanizing actions against the population, like gears in a death-driven system. Among these actions are the fight against spirituality, the control and disappearance of healthy foods and therapeutic products, the use of hypnosis, corporate abuse, and widespread chemical contamination.

(13th) About the attack on spirituality take the Psalms — a book of the Bible written maybe more than a thousand years before Jesus came. It includes verses that say Christianity would be opposed. Two examples are: "The kings of the earth rise up and the rulers band together against the Lord and against his Anointed,"[608] and "The stone the builders rejected has become the cornerstone"[609]. In the Catholic rite, the word "builders" is replaced with "masons." "Maçons" means "masons" in French — and, by coincidence, they are the ones who, alongside governments, build a false version of reality. Jesus is in our past, present, and future. Even today, governments and those who build our reality try to stop people from reaching Jesus — because that's how they keep the world in slavery.

(14th) They keep people sick and carrying heavy burdens, when Christianity is the light burden[610] — the path to spiritual and emotional healing. The path, even if we don't see it as our final destination, is still that — because it's the reality we've been shaping from the beginning in order to be in it. The burden is light because when someone is happy, they're motivated — and that makes everything feel lighter. A spiritual life has to be a happy life in some way. If it's not, it's going in the wrong direction.

(15th) Sincerity, for example, is a spiritual value that promotes peace — and because of that, it leads to both spiritual and psychological freedom.

(16th) Going against smart logic, because of the social habit of lying, our social mind becomes unstable and even crazy. That's because the human mind isn't made to stay balanced in lies. Lies are illogical pieces forced into the whole, and they leave gaps. Freedom has to start in the mind before it can reach the body, and that happens like a spark—a small light that lights up everything. Everything that happens to us has to happen first in our thoughts.

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[608] BIBLE, *Psalms* 2
[609] BIBLE, *Psalms* 117:22
[610] BIBLE, *Matthew* 11:30.

(17th) All the problems in the human world are human problems, so all the solutions must also come from us. We need a fundamental change in how we see things so we can move from a society of death to a society of life. And the Law, as an expression of truth, plays an important role in that, because it brings people together. The Law is a philosophical system developed by humanity through the thoughts of many minds across all ages. In theory, it represents something universal, timeless, and higher—because either society agrees with it as a whole, or it debates it, always leaving behind a legal legacy based on the best ideas. A more evolved person lives by higher laws.

(18th) We were made to be higher and unshakable, and if we follow the path shown by Jesus, that happens—because He is the path to perfection. If we deny Jesus, it's like we are denying ourselves. Without Christianity, we get stuck in a kind of backward step called the "generation of adulterers"—which means the time of lies.

(19th) Adulteration means lying, and when we lie, we don't grow—we only fool ourselves. But when someone changes or hides the truth, they soon lose the ability to even recognize it. That's the price—they lose something very valuable.

(20th) Words show who we are. When they come from truth, they are real. Words represent who we are, because they're born from truth. When they turn into lies, it's only temporary—they're no longer being themselves. Every time a word moves away from the truth, there's a strong pull trying to bring it back. That's the natural direction: to return to what it really is. This shows us that no matter how we mess up, we all serve the same God—the God of truth—and we all have the natural pull to return to Him.

(21st) Matthew, for example—the spokesperson for the disciples—because of his own interests, confused Jesus' words with the fear-based control of the system. That's not very different from what happens today. He did this because he was Jewish, believed in Judaism, and didn't want to face the anger of his people.

(22nd) Among the Jews, Jesus was seen as a threat because, to them, He seemed to be "weakening" the Laws of Moses. One consequence of that lie is that even today, many Christians follow views that place the Old Testament above the New. That shows they haven't understood the supremacy of Jesus over Moses and the prophets.

(23rd) Back then, Christians were seen as mentally weak because they showed the kind feelings that I value the most here. But the truth is, people were kept unconscious—stuck in harsh, limiting emotions—just like hypnosis still does today. What we see today is the result of those same omissions from the past.

(24th) Among the Romans, Jesus was seen as a risk because He challenged social divisions. And in this crazy age, a shallow version of Christianity is allowed by the powerful, but real Christianity is still being opposed by them—for the same reasons. Ideas of control get mixed in with Christian ideas, weakening the faith.

(25th) In the book *2000 Years Ago*, Jesus speaks to the main character, a Roman senator named Publius Lentulus, telling him that their system was weak[611]. At the end of the book, the senator sees the Roman leaders and the coliseum fall during the

[611] *Two Thousand Years Ago*, by Chico Xavier, dictated by Emmanuel, page 86 — "All the powers of your empire are quite tenuous, and all its wealth is paltry. The magnificence of the Caesars is an ephemeral illusion that lasts one day, because all wise men, as well as all the warriors, are called at the right time to the tribunals of justice of my Father in Heaven. Some day, its powerful eagles will cease to exist under a handful of miserable ashes. Its culture will be transformed by the efforts of other workers worthier of progress. Its unjust laws will be swallowed by the dark abyss of these centuries of impiety, for there is only one law and it will survive the ruins of human unrest — the law of love, established by my Father from the beginning of creation."

eruption in Pompeii—and at that moment, he remembers Jesus' words. I also see that our system of control is weak, and all it takes to bring it down is for people to become aware of the most important truths.

(26th) Modern Christianity is less spiritual than it should be. Many people talk about it, but few truly try to live by it. As a result, our society brings death, because it doesn't respect life in all its forms. Even our current diet leads us toward death—red meat, which is widely consumed, is known to be one of the causes of cancer. Many people say there's no way to eat without killing, but that's not true. Those who practice the "milk and honey" fast—eating only dairy, fruit, and honey—don't need to kill to survive.

(27th) I'm not saying that God doesn't allow us to kill for food. What I mean is that, in our society, it's done excessively and without respect. Eating meat should be treated with more care and done less often. Maybe the right thing would be for people to live mostly without meat and only eat it once in a while. And this isn't just about beef—it applies to the meat of any living being.

(28th) Life is a whole, an integrated thing. Our awareness can reach that wholeness if we evolve and become the ideal being—not something abstract or "Platonic," but who we were truly meant to be. What's hard is not being who we are. Jesus Christ came to show us our true selves. This ideal being is our real identity.

(29th) While the world keeps people unconscious to take advantage of them, Jesus is a different kind of king—He expects His followers to grow in understanding. Evangelicals often talk about accepting Jesus, but to accept Him means giving up the sense of superiority we feel over others. That's not easy in a world that tells us: if you don't dominate, you'll be dominated. But if we don't invest in a different way of living—giving up our own privileges—we won't be able to break the social system that causes so much imbalance, insecurity, and early death for nearly everyone, except a few.

(30th) Jesus invests in peace. He sends peacemakers everywhere. But behind the scenes, as a king—as we talked about in Chapter VII—He was under pressure from the Jews, who wanted war to free themselves from Rome. The answer He gave to John of Gischala, a rebel who approached Him on the day now known as Palm Sunday in the Catholic Church, shows that clearly[612]. Many people were hoping to inherit the leadership of David's house, which led to a deep rivalry and prideful competition between the Jews and Jesus.

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612 *The Secret Gospel of the Virgin Mary* by Santiago Martin, (Adapted translation) page 183 — "He firmly rejected the proposal of the leader of the Zealots to lead a revolt in the temple. 'No violence,' he said. 'This is not the path my Father wants. He who kills by the sword will die by the sword.' That man, a certain John of Giscala, also a Galilean, who was still the leader of a band of guerrillas, told him that this way led nowhere and that he knew everything was ready to arrest him. He even warned him that there were traitors among his own and gave him an ultimatum: 'either you join us or you will not be able to count on our help when you need it.' My son replied, as he told me soon after: 'My ways are not your ways. I came to save what was lost and not to increase destruction; you are trying to establish a kingdom of this world, and I fight for a kingdom that is not from here. You believe in force; I believe in love. Perhaps you think you will win, and it is possible that you may even win some battle, but you will be defeated. On the other hand, I will die soon, but I will not take long to return to live forever.'"

(31st) People in power had a common interest in getting rid of Jesus because He was the only political leader who could unite all the Jews, since He was seen king the prophets had foretold. Without a head of state, the Jewish people had no way to claim their rights.

(32nd) Jesus teaches the opposite of war. He said that our victories come through love. From love comes the rule of perfect balance: the first commandment — God, the fair and perfect law — and the second commandment — the balance between rights and responsibilities. If our social mindset wants to reach balance, it too must follow this path as a whole.

(33rd) Instead of that, what has been happening is a quiet attack on rights by the powerful to keep control. Psychologically, they try to weaken spirituality. Physically, they create barriers — like making it harder for people to grow their own food. Today, most of the food supply is controlled by the rich. They haven't fully taken over yet only because they haven't been able to. But very few people think about the fact that farming monopolies could lead to the extinction of food and medicine.

(34th) Also, holding back agriculture has made food production more commercial and less human. There's no fear in using harmful chemicals like glyphosate (Roundup) and phosphate-based fertilizers — both are cancer-causing substances. This isn't publicly admitted due to political reasons tied to chemical and agricultural colonialism. For example, in the European Union, glyphosate goes through regular reviews, is only approved for short periods, and has already been banned in some countries. However, because of the lack of public acknowledgment, the EU does not ban its production and export to Brazil — generating huge profits for European companies, since these substances boost agricultural performance. As a result, this harms the quality and competitiveness of Brazilian products compared to theirs.

(35th) In the article "Radioactive Smoke" from Scientific American – Brazil Health Special, issue no. 55[613], there's a warning about the main reason why industrial cigarettes are deadly: the presence of radioactivity caused by polonium-210. This chemical comes from phosphate-based fertilizers. So, this isn't just a warning for the tobacco industry, but also for agriculture in general and for the public as a whole. This may be one of the reasons why cancer cases grew so much after the 1970s.

(36th) Even though phosphate-based chemical fertilizers have existed since the 19th century, they weren't widely used until farming became more mechanized and large-scale monocultures became common. And because radioactivity spreads deeply and through all possible ways, using phosphate-based fertilizers ends up contaminating the whole population — especially when they're allowed in food.

[613] Transcript of the magazine excerpt that summarizes this topic: Problem/Solution — HOW POLONIUM CREEPS INTO TOBACCO — Polonium-210 is one of many decay products of uranium. Uranium occurs naturally in the soil — but in much higher concentrations in phosphate rock from which fertilizers is made. Researchers have discovered two pathways leading from uranium to polonium in tobacco: through the air and through the roots. Uranium-238 decays to radon-222 (a gas) and then to lead-210, which settles on tobacco leaves and later converts into polonium-210. In this way, fertilizers made from uranium-rich phosphate rock, are applied to the soil of the tobacco plant and, as its decay into lead-210, return as polonium-210 to the above-ground parts of the plant.

(37th) Because of how the food trade holds back products, fruits — which are some of the easiest foods to grow in our land — don't reach most people in Brazil's cities in large amounts. Not to mention how important fruit would be — at the very least — to help fight disease and hunger, which is a fear for everyone and a harsh reality for many who depend on charity or on someone else giving them a job. Behind all this, there's a huge amount of waste both in terms of unused potential — since fruit trees are cheap to maintain — and in the literal sense: food is constantly thrown away just to keep prices high.

(38th) The people's independence and self-sufficiency have slowly been taken away through domination. Back in the 1970s, many rural families lived off the land for free and didn't even have to pay for electricity.

(39th) Fighting against agriculture is both a deadly and self-destructive policy, because farming should be our number one production priority. It should be encouraged everywhere, with crops planted all around people wherever they live.

(40th) The imperialists, in turn, scare people by making them think that a fairer distribution of land in the country is the same as communism. And many believe that for that to happen, the government would have to take land away from others.

(41st) But the Brazilian government owns a huge amount of land, and Brazil is a continental-sized country — with good soil and climate for farming almost everywhere. If that land were shared more fairly, small-scale and diverse farming focused on feeding the local population would significantly lower costs.

(42nd) Instead, the government has been weakening local farming. For example, up until the 1980s, rice was grown all over the country. I had an uncle who made nearly all his money from processing rice, and he was wealthy. But in that decade, the government started offering low-interest loans for buying farming machines only to the southern region of Brazil. This drove other areas into bankruptcy, since their production costs were higher. That's what happened to my uncle, who was from the state of Minas Gerais. He also went bankrupt during that time.

(43rd) The spread of refrigerators also changed things — not just in farming, but in the way Brazilians consume meat. People started eating more beef. Before that, most people ate chicken and pork, because they raised their own animals at home and didn't need fridges.

(44th) Chickens were eaten on the same day they were slaughtered, and pork, after being fried in its own fat, was stored along with the fat in aluminum cans like the ones used to carry milk. Once the fat cooled down, it thickened and kept air from reaching the meat. All you had to do was close the can with a lid, and that was enough to preserve it.

(45th) Later, refrigerators became popular and were seen as essential items. People got used to eating beef. During that time, home-raised animals were discouraged, and cattle farming for slaughter was encouraged. One good thing about this is that, because of the population's low education levels, raising pigs and chickens in cities often led to the spread of diseases. But today, because of this shift, people depend more on money — both to buy meat and to pay their electricity bills.

(46th) I should remind the reader that I support people cutting back on eating too much meat. However, I'm against slavery and hunger, and — since people still rely on meat — that shift pushed them in that direction. Jesus also taught fishing as a way to escape both hunger and slavery. Back when people used to raise pigs for food, they could be more independent and better nourished. Depending on the size of the animal, just one pig could feed around twelve people for about six months. The rest of their food came from home gardens and chicken coops.

(47th) This change in the country's diet toward eating more beef also had a negative impact on Brazil overall, because raising cattle requires much more land. As a result, many farms were turned into pasture, causing major deforestation — even of fruit trees. The first types of trees to be cut down on a large scale were guava and orange trees. Today, orange trees grown from seeds are rare; they've been replaced by grafted plants. But the seeds from grafted trees don't grow into good-quality orange trees, since the rootstocks usually aren't good either.

(48th) At the same time, Brazil became one of the biggest beef exporters in the world, showing the international interest behind all this and greatly increasing cattle farming for meat — when it used to be mostly for milk. After all, the global market for dairy products is already very saturated, which is why there's so much interest in sabotaging dairy production in Brazil and shifting the focus to the meat industry.

(49th) But we could have both: cattle raised for milk and for meat at the same time. That would help feed our population better. Milk and dairy products could be served for breakfast in public schools and daycare centers — to parents, teachers, and students: milk with cocoa powder and brown sugar, cheese bread, cheese, and some kind of fruit jam without added sugar. Offering a good meal made with foods that are abundant in Brazil is a great way to encourage healthy eating habits. In every way — nutritional, economic, political, and social — it would make more sense to subsidize milk and dairy production instead of wheat flour.

(50th) That's why I believe the sabotage of milk started with the systemic requirement for pasteurization. It became a way to monopolize dairy regions, hide fraud, and turn the country into pastureland for foreign interests. Under the excuse of needing pasteurization, many natural dairy foods — like butter and cheese — are taken out of the milk before it's sold.

(51st) Whey, a by-product of milk left after most of its main components are removed, is often used by companies to increase the amount of milk. Because of that, they also need to add more preservatives, otherwise the mix will curdle. Milk whey is a slightly greenish liquid with small bits of solid milk. These bits are blended (homogenized), emulsified, and preserved with chemicals that are harmful to our health. This process makes the whey turn white again and look like milk.

(52nd) Besides that, the frauds are, of course, never disclosed by the companies and are a regular way for them to increase profits from this food. In 2016[614], the Italian company "Parmalat" was found guilty by a court in the state

[614] The fraud was, in fact, discovered in 2007

of Minas Gerais (Brazil) for adding caustic soda and hydrogen peroxide to the milk.

(53rd) But the truth is, milk fraud often starts with the producer, who usually adds water to it. That leads consumers to trust companies to run lab tests and inspections to prevent this kind of fraud. And this whole situation ends up limiting people's access to this food and to dairy farming as a means of survival — or making it more vulnerable.

(54th) I should say that I don't believe pasteurization is a must. I come from a family of dairy farmers, and drinking raw milk never caused any harm to my family, even without boiling it. Of course, I'm not saying people should drink raw milk. But nowadays, if it's boxed milk — with few exceptions — I'd say it's better not to drink it at all.

(55th) Another argument people often repeat without thinking is that milk should not be consumed because it's taken away from the calf, and that this is cruel. But that's not necessarily true. Calves usually don't drink all the milk the cow produces. If they do, it could even lead to fatal diarrhea. In nature, when a calf stimulates the cow's udder, the four teats often release milk at the same time. Because of this, many liters of milk are wasted, either consumed by other animals or absorbed into the ground.

(56th) In places where people have mental balance, milking cows doesn't harm anyone — it actually does good. Milking relieves the painful pressure caused by full udders and prevents inflammation from mastitis, which can block the teats and stop milk production. In nature, the tendency would be for the teats to clog until only enough remain to feed the calf without killing it. That's why milkers are often seen by cows as friends. Milk is a sacred food, especially because it's often offered willingly by the animal.

(57th) Milk is also a liberating food. In the countryside, two dairy cows producing around 10 liters (about 21 pounds) of milk per day, along with homegrown food, can generate enough income to support a family. It also brings food independence. If someone owns a milk-producing animal and knows how to use the milk, they don't need to buy things like cheese, butter, heavy cream, condensed milk, and many other products that can be made from it. But milk production can also be seen as a form of bondage, in the sense that someone skilled has to extract it every day, which often means that small-scale workers don't get any days off.

(58th) The truth is, this kind of situation hasn't happened only with milk. Many of the most important foods in our culture — the ones that gave us independence — were discredited one by one. Today, the system promotes the "vegan" diet. This diet rejects all animal-based foods, including the very ones that give my fasting its name: "milk and honey." But people who follow this diet often need to take B-vitamin supplements — mainly because of the lack of milk — while my fast gives me excellent lab results with no supplements at all.

(59th) I look at all this distancing from natural foods with concern, because it brings many problems. It opens the door for food and the biosphere to be poisoned, it takes away both individual and national self-sufficiency, and it removes a source of wealth creation.

(60th) I heard from two family members who showed me how important food independence is: my father and my grandfather, who both lived through World War

II. My father lived in the city and went hungry during that time because the food that companies produced was redirected to feed the Allies. His family had to wait in long lines to buy small amounts of food. My grandfather, on the other hand, lived in the countryside and didn't struggle at all, because he and his family were able to grow and produce their own food.

(61st) The monopoly over seeds through GMOs also exposes us to the risk of food extinction. Greenpeace supports this view:

> The introduction of GMOs into nature exposes our biodiversity to serious risks, such as the loss or alteration of the genetic heritage of our plants and seeds, and a dramatic increase in toxic agrochemicals use. It also makes farming and farmers dependent on a few companies that own the technology, and puts the health of both farmers and consumers at risk. Greenpeace supports a model of agriculture based on agricultural biodiversity and free of toxic products, because we believe that only this way can we have farming forever.[615]

(62nd) I should make it clear to all audiences that, in theory, seeds produced by GMO plants can't be used for replanting because they don't germinate. Also, since these plants are more resistant to toxic agrochemicals, farmers tend to use larger amounts to fight pests and make the fruits grow bigger.

(63rd) We need to eliminate glyphosate[616], pesticides, phosphate-based fertilizers, and GMOs from our agriculture. Pesticides can be replaced with natural repellents. Several global groups are currently working to raise awareness about this need. Examples include "La Via Campesina[617]", "Biodiversidad LA", "Unión de Científicos Comprometidos con la Sociedad[618]", "RAP-AL[619]", "Grupo Semillas[620]", among others.

(64th) If we don't push back against the system's efforts to monopolize food, we're likely to become more and more defenseless prey to those in control. All of this — disconnecting humans from the land — leads to illness, partly because of our growing ignorance about natural medicine, since remedies come from agriculture. This is especially clear in the case of marijuana, but it applies to many other plants as well. Clover[621], for example, is edible, has medicinal properties (and actually tastes good), and grows abundantly in Brazil.

(65th) Because we've grown distant from agriculture, we've become a source of profit—even through our illnesses. After the cancer boom, for instance, many devices were developed for regular screening tests to prevent it. That has also become a steady source of income, since it forces many people to pay for health insurance, whereas a healthy population wouldn't worry about that.

(66th) We are mentally unwell, partly because, like any animal, we get emotionally affected in places where food is scarce — and this scarcity is artificially created and

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615 Greenpeacerj.com. Avaiable at: https://greenpeacerj.wordpress.com/campanhas/
616 Its best-known brand is *Roundup*.
617 https://viacampesina.org/en/
618 https://uccsnal.org/
619 https://rap-al.org/
620 https://www.semillas.org.co/
621 *Oxalis corniculata* — trevo de três folhas ou azedinha.

kept in place through great effort. To start a big change in the world, each of us could just plant at least one fruit tree in public spaces and take care of it so it can grow.

(67th) I've been doing my part in that direction, and I truly hope everyone else does too — to end food scarcity and the risk of losing it forever, which could lead to our own extinction. Only after we stop holding back food and end hunger will we have a truly new era. And we need that, or we'll turn our world into a kind of hell.

(68th) By the way, when we talk about the neuro-linguistic programming done against milk, we could just as well call it hypnosis — there's not much difference between the two. It was basically brainwashing. We usually don't notice it, but our society has uniform traits, just like ancient societies did.

(69th) This uniformity shows that we're all, in some way, stuck on a single track. Satan — the negative social ego — shows up through the roles we play — which we often repeat without thinking. Because of that, we end up losing our humanity to fit into a social identity that denies who we really are.

(70th) At the same time, because the system encourages early reproduction, people — as if they were its herds — are pushed into forced labor to provide for their children. They also turn to fast, convenient food because they don't have time to cook.

(71st) This creates a chain reaction, addicting our taste buds to industrial flavors, which leads to a kind of mental slavery that pulls us away from real food — not because it's scarce, but because of our vanity around eating. We reject natural foods while indulging in ultra-processed ones with greed.

(72nd) We end up fueling profits until we die — eating too much of what doesn't nourish us, messes with our digestion, and is full of chemicals just to look and taste good.

(73rd) From then on, we're forced to work for many hours and many years, and to contribute to social security. Yet in this system, most people either don't live long enough to retire, or after retirement, still need to keep working. Many people retire due to disability, which results in smaller benefits.

(74th) All of this is driven by a mechanical, business-minded mentality that sees this outcome as the most profitable for those in power. But these inhumane practices harm society as a whole — and no one lives outside the world, even if they believe they've built perfect isolation around themselves.

(75th) Exploitative colonization is a process where one country enslaves another — just as humans exploit each other person to person. The continent most affected by this to this day is Africa. There, Desmond Tutu[622] worked against the dehumanization caused by colonization. He developed the theology of Ubuntu. Ubuntu means that my humanity is

[622] **Desmond Mpilo Tutu** (1931) — He was an archbishop of the Anglican Church and received the Nobel Peace Prize in 1984 for his fight against apartheid in his home country. He was a major promoter of Ubuntu theology. This ideology recognizes a person's humanity through their relationship with others. Ubuntu theology is a concept linked to human dignity. Its importance was especially highlighted because of the dehumanization caused by the exploitation of South Africans by wealthy countries. Source: Teologia Ubuntu. Avaiable at: https://pt.qaz.wiki/wiki/Ubuntu_theology

deeply connected to the humanity of others. We are inhumane if we don't recognize and give humanity to others.

(76th) The privileged countries in today's global scene play the role of a hypocritical society — they know this inhumane exploitation is happening, but they won't give up their power and will keep control of global knowledge to stay ahead. It's not very different from how governments dominate their own people. In the end, we all end up equal under this system and affected by it. The madmen who want to take over the world in children's stories are just metaphors for the real-life lunatics who actually do it.

(77th) Here in Brazil, when our collective hypnosis and the so-called war on drugs began, the pro-democracy side — the ones who might have informed us about all this — were being killed in droves. To make it worse, they were captured individually, by surprise, unarmed, and apparently without reason. The military would come into people's homes and never bring them back. Now we understand more about the reasons. They didn't go along with the dehumanization that leads to social stratification and enslavement. That was seen as a threat to the established order.

(78th) In the information age, disinformation is used as a weapon against the people. One example is the patent system. It's not fair to withhold knowledge just because we discovered it first. But society always finds legal ways to do that — to strengthen the power of the dominationists — because knowledge combined with free will makes people free and powerful.

(79th) Even today, as in ancient Rome, the main target of the dominationists is the second Christian commandment — which is, in many ways, represented by solidarity. Solidarity humanizes us, and the dominationists want us to remain animal-like.

(80th) The system's hypnosis works against both our humanity and our spirituality. For example, many people struggle to truly grasp the idea of life continuing in spirit. This weakens them, making them live as if their lives were like those of ordinary animals — focused only on survival. Business leaders reinforce this mentality because, in the logic of corporate math, that spiritual loss is counted as profit.

(81st) The Easter Bunny, which we've talked about before, dumbs down this celebration to hide the truth about the continuation of life — its real message. That's why, on this date, God originally told the Hebrews to kill and eat a lamb, symbolizing that He renews life.

(82nd) Many argue that the bunny is a symbol of fertility, but fertility carries a different meaning from the renewal of life — it's closer to the idea of human co-creation, which is anthropocentric. Understanding eternal life helps reduce the fear of death and leads people to live with more humanity.

(83rd) Another so-called Christian image that's actually anti-Christian is the crucified Christ. Imagine if you had a dear friend who was brutally murdered — would you want to see that cruel death constantly displayed? I'd hate that even for an enemy.

(84th) Images alone have the power to hypnotize — they don't need to be audiovisual. And because people have been exposed to negative or false images for centuries, they end up following a negative reality automatically, without seeking logical understanding, as if they had no ability to think for themselves.

(85th) In this way, the crucifixion of Jesus — a human act — is treated as more important than His life after physical death — something divine. Even an atheist might see this as a metaphor: that not everything is under human control, and that there's a perfect mechanism guiding life. After all, Jesus is revered far beyond His physical death.

(86th) Perfect logic, in turn, has a direct connection to true love. People suffer deeply if they don't find it at some point, and Jesus shows this through His lack of irritation. In his gospel, Judas describes Him like a father enjoying time with his small children, holding back laughter while patiently explaining things to them.

(87th) When mathematical intelligence is seen as the highest form of intelligence, it pushes aside spiritual intelligence and leads us toward destruction. Businesspeople try to use the enjoyment of art to make money, instead of seeing it as a form of spiritual expression. Sexuality, for example, is something that brings us pleasure, but it can also take us away from spirituality.

(88th) But if we've gotten used to deadly images as art—like the crucified Christ—it's because they're shown with spiritual messages that make them feel more human. This creates unconscious inner conflicts in us.

(89th) As a result of all this, our behavior is contradictory and goes against life. We do things like drink poisonous stuff — like soda — as if it were normal, because our society has a suicidal and homicidal mindset. But that's madness — even if everyone's doing it.

(90th) On the other hand, even though it doesn't take much to make people's thinking automatic and stop them from evaluating things critically, technology has definitely contributed a lot to that. Today, many people repeat the thoughts and behaviors of characters who have been made to look foolish or insane. But it's hard to predict or evaluate all the consequences of these actions against humanity — if these, which reflect a collective madness, aren't already the worst ones.

(91st) Systemic hypnosis works by preventing the hypnotized person from becoming aware. Its main goal is to stop people from developing their own thoughts. People are led into a mental state where they never reach conclusions. This is the same as taking away their ability to evaluate and to feel things on their own.

(92nd) One technique used to keep someone from focusing — and to lead them into a trance — is to systematically bring up disconnected topics. Breaking their train of thought again and again keeps them from reaching conclusions because the topic keeps changing. Their thoughts become unstable as they jump from one subject to another, which is then interrupted again. Because they don't reach conclusions, people don't go deeper into any line of thought — which is what could be called 'enfoque,' a deeper kind of focus that goes beyond just looking at something. Instead, their attention, which stays on the surface, gets fixed on a single stimulating object — something easy to do with audiovisual media.

(93rd) In brain terms, keeping attention without going deeper into thought leads to the production of alpha waves. These are brainwaves with an electric voltage that cycles between 7.5 and 13 hertz (times per second). Since alpha waves show up during relaxed states, like meditation and hypnosis, people have wrongly assumed they're always good. But they can also appear in unpleasant conditions, when a person isn't actually relaxed.

(94th) Alpha waves aren't necessarily signs of peace or serenity, and they don't always mean someone is in a special state of awareness. Instead, they can show a lack of alertness.

When visual input and focus go down, brainwaves become more steady. From there, focus starts to fade — almost like it no longer exists. The images stop being seen mentally, even though the eyes still see them physically — mechanically — like when the legs walk automatically. At that point, the person enters a trance.

(95th) Alpha waves are a state of semi-consciousness. When we go into a trance, it's like we create a kind of mental blindness, so we start to see things through someone else's eyes — the eyes of the hypnotist. That's the goal of the dominationist system: it needs the controlled person to adopt its point of view so that they become obedient and useful to it — what Foucault called docility and usefulness.

(96th) The hypnosis practiced by those in power today uses linguistic constructions in a way that is the reverse of what I recommend for mental restoration through neurolinguistics. The sequence "make a mistake, notice it, and correct it," for example, is a good path for improving reasoning. It can even be used when teaching verbs, helping someone complete a thought and stay more alert.

(97th) However, in fiction stories, characters make mistakes and don't even notice them. Then, instead of fixing the problem to get things moving again, they destroy whatever is stuck. In real life, many people break their phones under that same influence. Because of this, the negative consequences of acting out in anger are not even examined — people don't reflect on the mistake, since they see the outcome as unavoidable.

(98th) Notice that repealing the law that banned hypnosis[623] conflicts with the law that regulates broadcasting[624]. After all, hypnosis has become a commercial interest that overrides education.

(99th) Also, the influence that the implantation of ideas can have on a person's mind may cause them to become completely static in the face of reality. That's what idolatry does — even if it's about heroes or role models. The system promotes this by influencing young people through ads. Just fifteen seconds of a dazzling image combined with the literary feeling of "aesthetic estrangement" is enough to hook a young person into chasing unattainable ideals. It works like a light does for a moth — even though we are higher beings.

(100th) The death-driven society — the one that manufactures death — turns people against each other by twisting logical ideals into destructive ones. One example is hedonism. It's a logical ideal, but our society has made it destructive. Hedonism is an ideology about living well. The word comes from Eden, and in the Bible, Eden is described as paradise — a place where all kinds of fruits were available, and humans could pick and eat them without having to pay for them. That's the real path to a good life.

(101st) The distortion of this concept begins with using lazy scenarios as examples, like the daily life of lions or men being constantly served in their smallest desires by women. It's absurd to treat the lion as a symbol of a hedonistic life — he is, in fact, an example of an animal that lives tyrannically. And even so, he's still just an animal like any other, living a miserable life due to the lack of higher intelligence, having to endure sun and rain.

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[623] Decreto nº 51.009/61
[624] Decreto nº 52.795/63

(102nd) The truth is, hedonism is a necessary concept for humans, because Eden represents happiness — the goal of all conscious life. In the broken society we live in, the concepts that end up being twisted are exactly the ones that matter most to us. The hijacked version of hedonism promotes slavery, so it has nothing to do with paradise. It goes against free will, which makes it not only inhumane but also anti-Christian.

(103rd) Besides the fact that the absence of freedom is incompatible with paradise, the act of serving must be limited by genuine necessity. When that limit is exceeded, the one being served doesn't evolve — they become corrupted and regress. Many attempt to shift the blame onto the enslaved, portraying them as being obsessed with work, as a way to excuse themselves.

(104th) True hedonism — which means having free and accessible fruit to eat — is more real than the reality we live in today. In our world, the authorities prevent fruit trees from being planted in public spaces in order to keep fruit prices high.

(105th) In the distorted view of hedonism, the good life is shown as a reward for the few, not as a basic need for all. Because of this, we're made to compete with each other from an early age, and we live according to competition-based models. This separates us — but we choose to live this way because we've been trained to chase applause and to see praise as a reward.

(106th) What truly allows human beings to live a paradise-like life is mutual service. We become giants through unity. Unity makes us smarter because we gain more perspectives from more thinking minds. It makes us more capable, because there are more arms to act. It makes us happier, because we were made to be connected to others. In sincere unity, people find the affection they usually seek in applause.

(107th) The system, however, goes against who we are and what we need — just to make us consume whatever brings profit to the dominationists. Profit is always used to justify destructive mental patterns, like addiction. The dominators invest in addiction, even though they could make much more money without the "ghost of addiction" scaring away their customers.

(108th) Many simple mental reactions are used to guide people in harmful directions — like the word "Yuck!" mentioned back in Chapter II. Since it refers to the urge to vomit, it's repeated often in children's cartoons and used to shape food choices, social prejudices, and even obsessions with cleanliness. It often gives the impression that system-approved foods are "clean" because they're sterile — but no one mentions that many of them don't even qualify as real food.

(109th) (109) Our society is death-driven because it runs on the empty equation of profiting from loss. But some losses can't be repaid — so it's better not to have them at all. One example is the psychological damage caused by hypnosis. Humor, for instance, has been used against us. We were cured of our rejection of bad things by laughing at them — and then we accepted them without noticing. Idiocy took over the population to the point that I almost thought the killer in *The Name of the Rose*[625] had a point in his neurosis. His theory

[625] **Umberto Eco** (1932-2016) — He was a medievalist, philosopher, semiotician, cultural critic, political and social commentator, and Italian novelist.The Name of the Rose, released in 1980, is his most popular novel. It is a historical mystery that combines semiotics in fiction with biblical analysis, medieval studies, and literary

was that comedy was harmful to our psychology because it made us more animal-like — less intelligent, more like beasts. According to his view, laughter had the power to turn us into lesser beings.

(110th) I'm not against laughter, because I believe true life is a happy life — and laughter is a reflection of that. In my view, people need to laugh. There was a time in my life when I could only laugh when I was drunk. That made drinking feel almost like a necessity. But I see that people intentionally make jokes about the wrong things — like showing images of people getting hurt. This has made our society, at the very least, emotionally numb. So it's important to define laughter as a good thing when it helps release inner demons — but a bad thing when it reflects them.

(111th) Human societies don't understand life in its full expression. An immeasurable number of people chase after a partial version of life — sometimes represented by a title, an object, or just a number. In the end, the life they achieve is one of dissatisfaction.

(112th) If we try to fight back against this system of dissatisfaction that pulls us away from Eden and from true happiness, we are immediately targeted. We're called subversives or witches to justify attacks against us. But most commonly, we're called crazy by the dominationists to stop others from listening to us.

(113th) In fact, the real target of the military dictatorship was the intellectuals — precisely because they were beginning to find ways to reach the public through audiovisual media. Behind the so-called "hunt for subversives" was a massive process of fraud and theft of the country's wealth, carried out more or less quickly — and invisibly.

(114th) The ignorance caused by a cultural barrier makes our social oppression even worse. If intellectuals used simpler language, people would have a lot to think about. But since that rarely happens, their knowledge is often twisted, and their ideas are commonly used in ways opposite to what they originally intended.

(115th) The introduction to the book *Man and His Symbols* talks about how reluctant Jung was to share his knowledge with the general public, believing they wouldn't be able to understand him. In the end, he found a journalist who used mid-level language but was capable of understanding the subject, and helped him write the book. To have knowledge but lack the words to share it is like letting that knowledge go to waste — it doesn't move forward.

(116th) Hypnosis makes people lose touch with themselves. It throws them into a big wave of emotions that keeps them from living a life free of emotional crashes. I believe there's one thing behind all of this, and its name is "money" — not "intelligence." Businesspeople do this out of greed, but they could make much more money if they invested in our lives instead of in death.

(117th) In the first version of this book, when I was a "little girl," I said: "I have to teach people to be human like we teach cows to be cows." To me, teaching humanity to humans didn't make sense — no one teaches a cow how to be a cow. It took me a long time to understand how hard this task was, and how much I'd need to work on the language in the book to make it simple. To make things worse, everyday language had become so dehumanized over the past five decades that I still had to translate it into a more neutral way of speaking.

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theory. Foucault's Pendulum, his 1988 novel, deals with similar themes. Source: Wikipedia. Avaiable at: https://en.wikipedia.org/wiki/Umberto_Eco

(118th) In fact, flawed ways of thinking have been planted in people's minds — and in the mind of society as a whole — by dominationists for a long time. Many old and limiting beliefs affect people without them even noticing. This is done through children's stories that spread fear using monsters — which, even though they're fictional, awaken people's inner demons. Superheroes play the role of angry gods, just like the gods from Greek and Roman myths. They promote belief in human powers, while ignoring — and even fighting against — the view of the true God, the one who gives us spiritual intelligence.

(119th) At the same time, human knowledge is worshiped, and its language is used in a way that pushes people away from it. And even though no human intellectual work is perfect, the discourse our society accepts as true deeply influences us and shapes our reality. Mikhail Bakhtin teaches us a lot about this in his book *Marxism and the Philosophy of Language*:

> Every ideological sign is not only a reflection, a shadow of reality, but also a material part of that reality." (p. 23).
> In fact, the real heart of the problem, for us, is about how reality (the base structure) shapes the sign, and how the sign reflects and bends reality as it changes… (p. 32)

(120th) Verbal language is the base of our thinking. So the moral decay of society through the destruction of concepts seems complex, but it really happened. Every sign (every language object) is ideological — it carries an idea. That's the whole point of a sign. Human beings connect to their words. We identify and express who we are through the words we use. Without words, we can't know who we are. That's why, when we learn a new kind of language — like professional language, for example — we also take in the way of thinking that comes with it.

(121st) Here, we're talking about the relationship of dependence between language and human beings. And this relationship is never fixed — it's always changing and dynamic. When someone shares an idea with us, we also change it when we pass it on. Discourse affects the person who receives it, and at the same time, it's also affected by that person when they repeat it.

(122nd) Bakhtin shows us the path to cultural "anthropophagy" — where the "anthropophagic" group absorbs the discourse of the opposing culture as if they were embracing "new" ideas. But in reality, they take the other culture's discourse and twist it (bend or refract it) until the ideas are fully redirected to fit what they want. Cultural anthropophagy also allows the original idea to be forgotten or treated as if it never existed. Oswald de Andrade suggested we do this with foreign cultures, but the truth is, they've been doing this to us for a long time.

(123rd) The dominationists interfere with popular language to push people toward self-destruction by spreading violent or death-related expressions. Many phrases, sayings, and common expressions carry ideas linked to death, such as: "I died laughing" (I laughed a lot); "He killed two birds with one stone" (he solved two problems at once); "I'm dead tired" (I'm extremely tired).

(124th) Calls to war are also everywhere in our everyday vocabulary. For example, we often say "fight" instead of "work hard" or "dedicate ourselves," like in: "I fought hard for this project." We usually call our challenges "wars," and say "fight" or "combat" instead of "face," as in: "I fought against the wrong ideas." But to face ideas, we shouldn't destroy them — which is the meaning of "combat" — we should talk about them and guide them. When a person tries to combat ideas, they're actually cutting off communication. Violent language should be avoided if we want to reach spiritual intelligence. Besides, to work, dedicate, and face things are friendly, positive actions, while to fight, wage war, and combat are hostile, negative ones.

(125th) Many changes made to the language of our social mindset have no clear record of when they began, and they may have been implanted by the dominationists, since domination reaches into the smallest threads of society — and that's the tool it uses to work. Our mental health is directly tied to using kind, healthy words and practicing truth in our personal minds and in society's shared mind. Taking that away is a way to shake us and take control.

(126th) Machismo, for example, has been an open path for the spread of pornographic language. Many men are directly or indirectly convinced that aggressive, sexist words are a sign of masculinity. But many of these terms were also promoted by both current and older social networks as a way to change language on a large scale — because sexist behavior has the power to destroy unity within a population. And, forgive me if this sounds unbelievable to some, but I have no doubt that we're in the middle of an ideological war. Its goal is to divide us in order to destroy us as a people and take our land.

(127th) In the 1970s, the TV host Chacrinha popularized the phrase "If you don't communicate, you trumbica", in which "trumbica" is a made-up Portuguese verb that means something like "to get into trouble." At the time, the phrase became very popular. But suddenly, the word "trumbica" started being replaced with "to fuck" — a vulgar, pornographic term.

(128th) "To fuck" means "to have sex" in a crude or disrespectful way. Because of that, the original phrase — which was meant to warn people about the importance of communication — quietly disappeared from everyday speech and from people's understanding.

(129th) In the same way, the phrase "doing something mean or malicious" was replaced by "having sex", which originally meant to have sex with someone you don't respect. But in sychologically healthy, "having sex" has nothing to do with doing harm.

(130th) These changes were supported by the media and our government, which, during the dictatorship, censored the proper words and encouraged the wrong ones. Among foreign films, only US ones were shown here, and only those — along with Brazilian soap operas — were free from pornography. These media outlets monopolized the audience of the modest public, while Brazilian cinema was being discredited. This also happened because, at the time, there were no private ways to record or watch other kinds of movies. People didn't realize what was happening, because those in power are usually seen as the ones who define what's moral.

(131st) From that point on, even when national films weren't pornographic, the characters' dialogues were full of curse words, supposedly to reflect real, everyday language. But that didn't match reality. At that time, everyday Brazilian Portuguese relied on more intelligent vocabulary. I remember watching public debates, for example, when the word "sacanagem" (fucking) was first allowed on television.

(132nd) As for the shift in our cinema toward pornography, if the reader is curious, all they need to do is compare productions made before and after the coup. The "chanchadas" are an example of pre-coup films — they featured humor without obscenity. The actors' body language in "chanchadas" was simply brilliant and unmatched in its quality. There are performances by Ankito[626], for example, that I've never seen anyone replicate, although I've noticed they were imitated in animated cartoons and US films[627].

(133rd) The "pornochanchadas", on the other hand, represent the destruction of that genre. They came after the coup and had no humor — just pornography.

(134th) The replacement of words in Brazilian Portuguese turned strategic terms into something pornographic, making communication harder in an almost unnoticeable way, clouding both understanding and moral judgment. But that was only the beginning of a destruction that, today, I watch with sadness and work to help undo.

(135th) All of this shapes points of view, just like a specific camera angle can create a feeling of insecurity, or another one a sense of being watched, and so on. We changed the context we lived in without realizing it — because we changed our linguistic context.

(136th) Look: when someone picks up a message, they both reflect it and partly distort it. This means they pass on the idea, but also change it a little. The dominationists use these distortions to guide public thinking. They usually do this based on material interests and in a negative way — however, these changes could be used for educational purposes and be much more profitable.

(137th) What's happening is an attack on our very existence, because it's a system that promotes and keeps low values while destroying human values. The direction and planning behind it are meant to lead people toward what is wrong, not what is right.

(138th) If this had happened in the past, even our language might have been destroyed along with our culture. But ever since grammar books were created, languages have been somewhat protected. Thanks to that, the structure of today's Portuguese has supported many literary works. That makes it harder for people who want to destroy the language. Even though vocabulary keeps changing, the basic structure of the language has stayed almost the same. Still, the way words change over time has a strong impact. As Bakhtin said[628]:

> Words are woven from many ideological threads and are part of all social relationships in every area. That's why words are always the most sensitive indicators of social changes, even the ones that are just beginning to appear (p. 32).
> A being reflected in the sign is not only reflected in it, but also refracted through it (p.37).

[626] **Ankit**o, stage name of **Anchizes Pinto** (1924 — 2009) — He was a Brazilian actor, considered one of the five greatest names of chanchada films. From a circus family, he was born in São Paulo, in the Brás neighborhood. His father was the clown Faísca (1898–1936), his mother was the circus actress Thomasina Pinto, and his uncle was the famous clown Piolim. He was married to actress Denise Casais. Source: Wikipedia. Avaiable at : https://pt.wikipedia.org/wiki/Ankito

[627] Here there is a reference to the *chanchada O rei do movimento*. Avaiable at: https://www.youtube.com/watch?v=0b2auLPTcWc

[628] Mikhail Bakhtin — *Marxism and the Philosophy of Language* 2006

(139th) Between individuals, the distortion of a message doesn't always happen on purpose. But when it comes to mass communication, there's usually detailed work behind each piece of content, so almost everything has a planned direction.

(140th) The internet suggests that it doesn't control information, but it gives very limited results in searches, almost forcing the user to accept its line of thinking because it blocks answers that go against the interests of the dominationists.

(141st) Just like people are addicted to a kind of rush so they don't "waste" time, they settle for whatever is offered. Because of this, many vague words and ideas — which make communication harder and destroy meaning in our language — keep being created or added to our vocabulary. This makes people less able to communicate and to think.

(142nd) Many things show us that ideological dictatorship is still alive despite the appearance of freedom. Our audiovisual market is still dominated by US movies, and even some dubbing is done in a way meant to influence us negatively. This also happens in fictional storylines. They are often written so something always goes wrong, and that plants the idea of failure in people's minds, making our society weaker.

(143rd) Little by little, our culture is being smothered by US culture, because movies show us only negative images of our country. At the same time, we can't make simple things real in our minds because they've been turned into something abstract for us — showing up a lot in fiction but not being talked about in real life.

(144th) For example, the presence of criminal organizations in Brazil — like the Chinese mafia, the Yakuza, and others — is not something abstract; they are everywhere. But because of the way they are shown, people can't see them, as if they only existed in fiction. I myself, when I came across some people who, by their look, were part of the mafia, felt like it was something abstract, as if it were a movie. But the truly logical view is that mafias are here, and it's fair to say that anyone who doesn't believe that is being naïve.

(145th) We have created a death-oriented society because we believe death is a form of power. We do the same with all kinds of destruction. We have lost sensitivity toward what is being done because we're used to just enjoying the advantages that evil brings us. For example, if we personally had to kill the animal we were going to eat, maybe we'd eat less meat. But since society does that killing for us, we end up killing a lot more — and with that comes a lot more waste and suffering.

(146th) Today we have ideological terrorism, promoted by capitalists and made real through mass hypnosis. But it wouldn't be possible if, in some way, it didn't have our approval — and in general, we go along with it because we believe in capitalism.

(147th) The dictatorship of the proletariat, even though it's presented by Marxists as something between capitalism and communism, was twisted into an idea that serves global capitalism. Capitalism has become, above all, a dictatorship of money run by corporations. But it gains strength as a social movement because anyone — even with very little — clings to the illusion of being a partner in this dictatorship. That makes people, in general, obsessed with making money instead of wanting to stand up to the system. People confuse having economic power with having political power, but from this point of view, they don't really have meaningful political power unless they have a lot of money.

(148th) In most countries, government power and the economic power of business owners join forces to protect their interests by force, even when those interests betray the majority shareholder of those assets — the people.. The powerful always act to crush resistance from the working class, who are basically the enslaved people of the past, because resistance has always been a threat. After all, power really belongs to the one who uses it — who can change their mind right up to the moment of action — not to the one considered its owner, who still depends on someone else to exercise it. Our society is actually driven by the working class. They are the real strength of society, even though that same society often works against them.

(149th) The capitalist movement, then, worked to make the younger generation into dictators. This way, the dictators control the working class and society through the tyranny of their children — who, in truth, are children of the system. But this isn't new. It's the same basic idea behind how sexism uses children to control women. Sexism is also a form of control through money, which is why secret societies that hand out privileges to maintain a network of protected people — and control the world — are often deeply sexist.

(150th) Dominationists use children's and teen stories to convince the younger generation to side with them. In many of these stories, young people act as if they are resisting the "dictatorship" of their parents, even when no such dictatorship exists. They are raised to see their parents as enemies. Laziness is encouraged in many ways. Many fictional characters are drawn walking in a slouched, dragging way, acting out the mindset of laziness. In a lot of stories, kids are shown as victims just for doing small chores. This teaches them to resist learning at home, and to try to turn their parents into servants. Where there is no cooperation, servitude takes its place.

(151st) Because of this setup, parents become too caught up in the problems at home caused by their children and can't respond to political oppression. These problems, combined with workplace exploitation, leave working-class families with no spare time or money. So even if they earn above-average wages, they end up depoliticized and controlled as if they were living under a dictatorship. Capitalism just repeats what has always happened: tyrants take control of the world's ideas and steal the children of the weak to enslave them.

(152nd) However, with today's massive human population, this whole scheme could not survive without a unified way of thinking, enforced by mass media. Shared ideology is the real political power of a people.

(153rd) This explains why Brazil's first TV network, Tupi, was physically destroyed in terrorist attacks whose perpetrators remain unknown to this day. Then it was economically destroyed by government intolerance, and finally, erased ideologically through public forgetting.

(154th) But if we were not being controlled by people who want our genocide and the destruction of our culture, that would never have been allowed to happen. The archives of that network are a rich source of information, education, culture, and historical records — valuable not only for Brazil's history but for the history of audiovisual media in general. If there were no corporate interests working against the people — and even against humanity — the loss of that would benefit no one.

(155th) From what I understand, Tupi TV was a target of the dominationists mainly because of the visibility it gave to evangelical Spiritism, which united Christian

religions. The dominists wanted to keep them divided. Examples of this are the interviews that the medium Chico Xavier gave to the TV show *Pinga-Fogo*.

(156th) In the first of these programs, aired on July 28, 1971[629], the medium was questioned for three straight hours. At the time, TV ownership in Brazil wasn't as widespread as it is today, yet 75% of all televisions in the country were tuned in to that program. The event made such an impact that it led to a second program on December 21[630] of the same year. This one was even more impactful, lasting four hours.

(157th) The information brought by this medium was not only fascinating but also revealing and full of hope, including prophecies for our times. The content of these interviews was also recorded in books dictated to Chico Xavier by various spirits[631].

(158th) I believe the dominationists went out of their way to try to erase Chico's image. One example of this attempt is the character Professor Charles Xavier from the "X-Men[632]" series, who seems to have been created with the same initials and the bald head to make people confuse their identities. This also happens with other important events and figures from our culture and spiritual knowledge. However, so far, the dominationists have not managed to erase this medium's image, because his work was immense.

(159th) Another example of Tupi's positive programming was the series *O Vigilante Rodoviário*. It was produced before the military coup and during João Goulart's presidency. The show had 38 episodes, which are now available on the website of the São Paulo State[633] Highway Patrol Command. It was the first police TV series in Brazil. It also showcased the cultural richness of the Brazilian people. The show's opening theme[634] promoted friendship and was tied to spiritual intelligence. Its scripts were grammatically very correct, which is also important, because it helped improve the thinking skills of those who watched it.

(160th) This series promoted spiritual values such as calmness, attentiveness in relationships, honesty, discipline, regular exercise, and dedication. It presented some of the most advanced philosophical ideas known to humanity at the time. For example, in the episode telling the story of the battalion's

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629 Avaiable at: https://www.youtube.com/watch?v=8JD3wmC2ABU

630 Avaiable at: https://www.youtube.com/watch?v=7s6l2_1TkFE&t=540s

631 Disponíveis em: http://www.oconsolador.com.br/linkfixo/bibliotecavirtual/chicoxavier/listacronologica.html.

632 *X-Men* — It is a series of violent stories published in the United States by Marvel Comics. It was first released in September 1963. The stories develop from the idea of humans with special powers caused by genetic mutations. In the story, mutants are scientifically classified as Homo superior, seen by many scientists as the next step in human evolution. Source: Wikipédia. Avaiable at: https://pt.wikipedia.org/wiki/X-Men

633 *O Vigilante Rodoviário* — It is a Brazilian police TV series released in 1961 by Rede Tupi, starring Carlos Miranda and directed by Ary Fernandes. In total, it had 38 episodes.Source: Comando de Policiamento do Estado de São Paulo. Avaiable at: http://www4.policiamilitar.sp.gov.br/unidades/cprv/?page_id=29.
Episode 01. Source: Youtube. Avaiable at: https://www.youtube.com/watch?v=rxaHC7qHnNY;

634 Vigilante rodoviário (Ary Parreiras) — "By night or by day, steady at the wheel, he goes along the highway, brave Vigilante. Guarding every road, strong and confident, he is our companion, brave Vigilante. His friendly look is a light that warns of danger, bold and fearless, ready to act at every moment, of the road he is the Vigilante. Vigilante Rodoviário!"

mascot — a dog named Lobo — it teaches gentle training to a child who was about to hit his dog.

(161st) However, I should remind the reader that I now only watch audiovisual content if it's documentaries, real footage, or something I need for interpretation work. Hypnosis is a constant in our society, and I need to avoid it, even in myself. In fact, I saw my father imagine himself as if he were the main character in those films, while failing to notice his own mistakes and flaws.

(162nd) The result of hypnosis is a social mind that cannot see itself, because it views itself through the mask of a lie. Because of the false logic in movies, many people feel frustrated and seek refuge in drugs and intoxicants.

(163rd) The illusions in these stories often come from the large numbers they use — the exaggeration of events. This makes human and social minds develop a sense of grandiosity, becoming demanding toward themselves and others. Today, many young people show this excessive vanity, influenced not only by the high numbers in fiction but also in video games. However, human life does not follow the logic of large numbers, because what truly makes us great is our concern for protecting human fragility. That fragility depends on small numbers, because we actually need very little to live.

(164th) Dreaming teaches us to imagine possibilities. Humans need dreams to grow. But because I've observed this whole process, I have a viewpoint that I believe is unpopular today. I think it's time we start evaluating the effect of images and stories on us as a whole — and start avoiding them.

(165th) Artists live with the burden of people going mad over them, because images make them seem superhuman. In reality, this drives everyone a little mad, because we are all human and alike. On the other hand, in real life, people often feel "superhuman" because they confuse their own identity with that of fictional characters. Because of this, they even feel entitled to be intolerant toward others.

(166th) Hypnosis is mainly used so there's no resistance, but the dominationists also use force to hold on to power under a constant threat. Today, they often kill through the military police. From what I see, this is what has always happened. In other times, this was done by Egyptian soldiers, Roman soldiers, and others. Today, the dominationists simply don't admit they are hunting someone — just like during the dictatorship, when they wouldn't say it openly. And the worst part is, Brazil is just one example of what they do all over the world.

(167th) I can also see drastic changes in the behavior of some foreign artists after they create works more aligned with Christianity, as if they were being threatened to stop doing so. The imperialists who hypocritically kill here to prevent spiritual liberation also kill in the United States.

(168th) All animals have special qualities that allow them to survive under the shaping forces of earthly reality. Ours is higher language, which is far more developed than that of other animals. Through language, we adapt our mental patterns. Because of this, it becomes a tool in the hands of those who control our society.

(169th) In this way, business owners promote insanity by broadcasting many messages of denial through television and videos — for example, characters screaming in dangerous situations. This contrasts with the fundamental rule of both Christianity and neurolinguistics: staying calm. "The first thing to do is stay calm" — this phrase acts like a mental shield that can last a lifetime.

(170th) We need good communication in order to be psychologically well-adjusted. Ideological liberation depends on freeing words and concepts. This even connects to one of the phrases used to describe Jesus: "In the beginning was the Word" (*Bible, John* 1:1). That's why domination through ideas necessarily involves domination over words — disrupting communication in order to create confusion.

(171st) The problem is that many people don't want to leave the hypnotic state because it's a form of individualism — like in the song *Mestre Jonas* by Sá, Rodrix, and Guarabira[635], in which the character refuses to leave the whale that swallowed him. This goes against our nature, because individualism doesn't fit who we are. We need social relationships to feel fulfilled. The lives of our contemporaries are also our lives. Life is the result of the whole, in which people are involved and serve as our witnesses. Therefore, we should not accept isolating ourselves and forgetting everyone else. But the system provokes fear and pushes people to lock themselves inside, becoming blind to the full reality because they've gotten used to seeing only fragments of it.

(172nd) According to my view, the persecutions that took place during the military dictatorship were psychologically supported by films like *Joe the Fugitive*[636], in which the hero was a German Shepherd constantly on the run because of a misunderstanding. The dictatorship, after all, was maintained by terror based on "misunderstandings" that led the government to kill people. Films like this suggest that a person can't express themselves, because humans feel empathy and imitate the attitudes of the heroes. The psychological embarrassment this creates is a direct barrier to any kind of defense.

(173rd) At that time, the Brazilian sense of justice was under attack, because the military persecuted people without clear reasons. The death penalty had effectively been institutionalized — even without trial — under the actions of AI-5.

(174th) Disrespect was normalized and spread through things like the *Law of Gérson* among adults, and children's cartoons that affected the whole population, such as *Tom and Jerry* and *Woody Woodpecker*. These shows portrayed persecution as something natural, using animal characters for this purpose. But these animals behaved like humans, carrying over the idea that such disrespectful persecution — which devalues life — was natural in the human world. In reality, it should not be. Being human means doing the exact opposite.

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635 *Mestre Jonas* (Sá & Guarabyra, 1973) — Inside the whale lives Master Jonah, since he reached adulthood. The whale is his home, his city; inside it he keeps his ties and his linen suits. And he says his name is Jonah, and he says he is a holy man, and he says he lives inside the whale by his own choice, and he says he is committed, and he says he signed a paper that will keep him inside the whale until the end of his life, until the end of his life, until he goes up to heaven...Inside the whale, life is much easier, nothing disturbs Jonah's silence and peace. When the weather is bad, the storm stays outside; the whale is safer than a big ship. And he says his name is Jonah, and he says he is a holy man, and he says he lives inside the whale by his own choice, and he says he is committed, and he says he signed a paper that will keep him inside the whale until the end of his life, until the end of his life, until he goes up to heaven… Source: letras. Avaiable at: https://www.letras.mus.br/sa-rodrix-guarabyra/468583/

636 *Run, Joe, run* Run, in the United States; *Corre Joe, corre* in Spanish-speaking countries of the Americas; and *Joe le fugitif* in France.

(175th) The one-by-one persecution was growing by convincing certain groups to disrespect others, and to accept that disrespect as if they had no voice. It was like the reaction of a loyal dog who suffers injustice but doesn't bite. Notice that the oppressed are called that because they are forced into silence, not because they have no voice.

(176th) Through hypnosis, images—mainly using blue and green, colors that tend to bring mental calm—make the real world seem perfect, as long as there's money, or like total chaos, if there's no money. But both views are false. Many farmers in Brazil experience abundance without having money.

(177th) Sound frequencies also have the power to put people in a hypnotic state. I believe they affect society as if it were a school of fish, carried and moved by ocean currents. They directly influence our emotions, and because of that, they can also shape our actions.

(178th) Sound rhythms, whether in music or in noises like a dog barking, can affect the rhythm of our brainwaves, changing our brain chemistry and how our neurotransmitters work. That's because sounds are not only part of our external communication, but also of our internal communication—the commands we give for our body to function.

(179th) Noise can cause depression, excitement, tension, and other feelings. For example, when we tense the muscles in our head, we hear a sound like "grrr." To us, this inner sound is an instinctive translation of tension. So when we hear similar sounds, we tend to feel tense, because our brain reads it that way. Now listen around you—how many sounds like that are there that you probably never noticed before? They might come from a computer, a fan, a refrigerator, or any other device. Electronics can influence us because they produce "emotional phrases" that trigger tension.

(180th) I believe that, like symbols, every noise carries a meaning. Many people will think it's crazy to say that there are "emotional phrases" hidden in the noises around us. But in my view, these sounds are out there, affecting people. My suggestion to escape them is to turn off and step away from electronics. Most importantly, people should pay attention and learn to notice these sounds. If they identify noises in the environment that might cause irritation, they can play another "emotional phrase" to counter it — like music, for example.

(181st) Our society is built on insane logic, because it is pointed toward hostility—the breakdown of social relationships, which means its own death. If suicide is common in our society, it's because the society itself is suicidal. The mental health of each person is what makes a society mentally healthy. If we want to change the path it's on, we must learn how to shield ourselves from the environment's negative influences, so we can give ourselves the peace of mind we need to truly live out our lives.

(182nd) Notice, for example, how humans can be influenced when people get babies to suck on a pacifier to fall asleep by making the sound "goim... goim... goim...". This sound imitates slow, steady gulps and, in my view, the child interprets

it as the slowing of their brainwaves to the rhythm of sleep. As the baby focuses on the sucking sound, their brainwaves settle into that same sleep frequency.

(183rd) Sound affects us as if it were its own language, one that can even override what we see. For example, if we pair a painting of round red fruit in a fruit bowl with a funeral march, that combination can trigger emotional messages linked to death in the viewer. They might think of stories like Snow White and the poisoned apple, or the forbidden fruit. But if we change the music to something with beats suggesting joy, the same picture might make them imagine cheerful things, like children playing or an Italian tomato festival.

(184th) There are many free associations we can make from the sounds we hear. However, that doesn't mean those associations can't be directed toward whatever the person in control of the process wants. I believe people don't notice this because the excess of noise has become part of our culture.

(185th) Dogs reveal the presence of such noises, because they immediately show what they feel. Humans, on the other hand, push the irritation into the unconscious, treating it as something to be tolerated, and rarely bring it to conscious awareness. The truth is, the irritation we feel is so strong that we don't even want to think about it. So we just avoid the discomfort and store the sound directly in the unconscious.

(186th) The same thing happens with auditory focus as with visual focus: we become "deaf" and accept what we hear as if it were our own thoughts — like mice enchanted by the Pied Piper. We listen in a physical, mechanical, and automatic way, but this process never reaches the intellect.

(187th) And then, as with the red fruit example, we can be led into a chain of thoughts. I dare to suggest that there might be a great orchestra of noises right now, all being conducted by a single maestro.

(188th) I see television having a strong influence on people, for example, increasing the number of knife murders when it shows such scenes. Not to mention that horror movies aren't educational, so they shouldn't be aired on public broadcasting either. The violence and disrespect in these portrayals are a clear incitement to crime that no one punishes, even though Brazilian criminal law does have a provision for this[637].

(189th) Ultrasounds, infrasounds, and hypnosis are ways of influencing that reach our minds unconsciously but have an immediate effect on us; automatic hearing goes straight into our emotions. Neurolinguistic programming and music are means that, in theory, we should be able to consciously notice. But because of the mental automation caused by hypnosis, even these can reach us unconsciously. When we notice this process and bring it into awareness, we weaken it—because what is heard can then be rejected.

(190th) The constant repetition of an idea helps hypnotic suggestions to take hold, because they work exactly with this automation of understanding. But common

637 Article 286 of Decree-Law 2,848/40. Avaiable at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm

knowledge tells us that no one can be hypnotized unless they want to be. So we could say that the mass hypnosis we see is, in a way, always a form of self-hypnosis.

(191st) The hypnotist can persuade—and in fact, that's exactly what he does—the viewer to hypnotize themselves without realizing it. Children, for example, think it's funny when a cartoon character is hypnotized and they think, "I'm going to do that too." So they imitate the unfocused gaze, the kind that doesn't really see. It's a blind eye because its vision is automated by hypnosis. Since mental automation is the big secret of hypnosis, all it takes is for a person to adopt that mental attitude for it to begin. So this process can be given permission to happen, even in play.

(192nd) I want the reader to understand that I'm not speaking as an expert in hypnotizing people, but as an expert in being hypnotized by mass media. I even took a hypnosis course, but only to confirm how simple the practice is.

(193rd) When I was a child, my siblings and I would watch TV together, and whenever we heard the *Plim-Plim* sound from Globo TV announcing a commercial break, it felt like our minds switched back on. We would jump up, run to the bathroom, then start jumping, playing, and running around like crazy. Many times, we would repeat what we had just seen. When we heard the *Plim-Plim* again, we'd all sit back down in the exact same positions as before, arranging ourselves as if we had never gotten up. From that moment on, we would fall back into a lethargic state.

(194th) Outside of that situation, our automatic way of watching and listening became obvious when someone asked us during a commercial break what we were watching. If we had been watching alone, we couldn't even answer.

(195th) But in the 1970s, instead of informing people about hypnosis, Globo TV itself—the owner of the *Plim-Plim* sound—worked to distance itself from any claim that it was doing it. They aired several programs suggesting that hypnosis was a hoax and that hypnotists were just like magicians. Hypnosis was trivialized, made to seem unimportant, or maybe even nonexistent.

(196th) The concept of hypnosis began to be treated as a joke. In short ads, child characters would pretend to hypnotize their parents into buying them chocolate. They would say "Buy it! Buy it!" while swinging the chocolate in front of the person pretending to be hypnotized.

(197th) Meanwhile, people were being killed to silence them, and later a consensus formed as if everything had been settled. The idea of domination was hidden and emptied of meaning, drawing people in to become co-authors of it. It was as if people started to believe that domination was good, because the right thing was to always take advantage. There was a complete reversal in how domination was viewed. Soon, the dominated began to merge into the social body of the dominator, strengthening their oppression as if they were a partner in it.

(198th) Machismo is a clear example of using hypnosis for oppression. Many beer commercials, for example, show a group of men gathered around, all lusting after a single woman. By repeating this scene over and over, many men end up hanging out with friends and harassing women in the street. This effect becomes even stronger because of other indirect symbols in the ads—such as women's sexual parts being exaggerated and men's being minimized. This makes the women appear naked, and therefore promiscuous,

"justifying" for some men their own promiscuity. This is reinforced by the fact that we've been desensitized by portrayals in which male dishonesty and libertinism are shown as normal, which has made us tolerant of them.

(199th) And the worst part is that if someone isn't lethargic, we don't even notice they're hypnotized. There was a time when people were chasing Pokémon characters[638] in public places because of a game, and that was a very obvious form of hypnosis. But no one said a thing about it.

(200th) I believe we're at risk of seeing a major epidemic of attention deficit, because attention is what hypnosis destroys most. If you're reading this book around the time it was written, check if you might also be hypnotized. Test yourself, question yourself, analyze yourself, observe yourself.

(201st) In the theory I present here, the dominationists of the so-called New World Order—the imperialists of our time—are responsible for the current collective hypnosis, and it's not only happening here. It's a worldwide artificial reality created by social terrorism. For the dominationists to build the psychological stage we live in today took a lot of work. They replaced each other over generations, killing many people along the way.

(202nd) However, to get out of this reality, it's enough for us to start telling the truth. That's why the dominationists convince the population to lie. The fiction people watch has already trained them to interact with lies. Because of what they see, they've joined a theater without realizing it, and their part in acting out reality has become a role calculated into the hypnosis plan.

(203rd) Hypnosis wouldn't even need to reach the entire population to influence it on a large scale. If a big enough portion of the population shares the same understanding, the tendency is for the whole population to adopt that mindset. This happens because it's as if we were all part of one big human body. We feel in similar ways to our community, and the actions of some influence the actions of others.

(204th) The hypnotic trance people are in makes them believe, above all, that they don't have time. And if someone believes that, they won't take even a few moments to turn their attention on. From that point forward, nothing else develops, and tasks start being carried out without attention.

(205th) The dominationists manipulate the entire system to keep the hypnosis going. So much so that, between 2006 and 2010, there was a system-wide shift that conveniently aligned with replacing the word "concentration" with "focus." Around the same time, the journalism market became more competitive because the diploma was no longer required to work in the field[639], and the trendy new word — "focus" — was being pushed everywhere.

(206th) We have to heal the social sickness that has been created, and the way is simple: stop causing it. The change we need is educational. There is a close connection between healing and rebuilding, just like there is between being and language. In the case of the word "focus", it's enough for people to go back to saying "concentrate".

(207th) The system works hard to keep people unaware, but some do notice that there's a constant use of force to control us as a whole.

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638 *Pokémon Go* — It is an augmented reality game based on physical locations, for mobile phones, released in 2016. Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Pok%C3%A9mon_GO.

639 R.E. 511961 ended the validity of item V of Article 4 of Decree-Law 972/69, which required a college degree to practice the profession of journalist.

(208th) Practicing the truth is an act of love. Love increases motivation, and because of that, it improves the way we function in every way. A person in love sees better, hears better, touches with pleasure, tastes and smells as if surrounded by a light and pleasant atmosphere. Through love, we grow, because we balance rights and act fairly. Through it, we free others by offering a fair society, and in return, we receive our own freedom for the same reason. Without this balance, we get tangled in the web of domination. Without the love of other human beings or a humane society, we live as if dragging ourselves, and many would rather die.

(209th) Mathematical thinking leads imperialists to equations that go against love, so they can profit from abuse. Rarely does anyone stand up to them, but when it happens, their actions benefit everyone. Monteiro Lobato is an example of a writer who worked hard, speaking the truth, to try to keep our mineral resources from falling under foreign control. He served as a commercial attaché in New York, USA. The exploitation of mineral resources around the world opened his eyes to the abuses happening in Brazil, leading him to found the Iron Workers' Union and the Petroleum Company of Brazil when he returned.

(210th) From then on, he began facing the fury of big multinational corporations and the obstacles imposed by the Brazilian government. He then exposed, in his 1936 book *The Oil and Iron Scandal*, what was happening — even as a way to protect himself.

> Oil is now almost completely monopolized by two powerful trusts: Standard Oil and Royal Dutch & Shell — Rockefeller and Deterding. Since they took control of oil, they also took control of finance, banks, and the money market; and since they took control of money, they also took control of governments and administrative systems. This network of domination is what we call hidden interests.

(211th) Monteiro Lobato explains details about oil extraction and how easy it is to refine. After that, he lists attempts to extract oil in Brazil that were blocked by government actions. He accuses Getúlio Vargas of not drilling and not allowing anyone else to drill for oil. He talks about the "martyrs of oil," including the German José Bach, and calls these murders acts of hidden forces.

(212th) In this revolutionary action, Monteiro Lobato accuses government agencies of using insider information to directly benefit Standard Oil Company (US) and Royal Dutch Shell (British). He also talks about the persecution against him and his companions.

(213th) This book sold out several print runs in less than a month and was censored by Getúlio Vargas in 1937. That same year, he released the book *The Viscount's Well*, (*O poço do Visconde*) which was a children's story but kept the accusations in the voice of the character, who in a dialogue said: "Nobody believed there was oil in this huge area of 8.5 million square kilometers, all surrounded by the oil wells of the neighboring republics." He was referring to the fact that the Vargas government claimed there was no oil in Brazilian territory.

(214th) As a result, even today, we see that Petrobras — which should represent a victory in this struggle — still doesn't benefit us as if it were truly national. This is because we were prevented from refining our own oil, so we sell it cheaply and buy its products at high prices. But at least today we have large-scale oil extraction, which began back in that time.

(215th) Gasoline, in fact, could be a smaller problem, but the government, through taxes, increases its price. Also, if the price of alcohol fuel were not heavily taxed, we would consume much more of it, because people would travel more. All of this would create jobs, income, and independence from foreign oil. Not to mention, the first result would be a reduction in environmental pollution. Because of these blocks, I see global warming as an *interest*, not a *problem*.

(216th) Our country is like a Pandora's Box, revealing the evils of our global social mind. The truths inside this box — which turned into evils because they were hidden — match the ideas in this book that were spiritually presented to me. So I had to write about them, whether I knew it or not. That was the case with the *Apocryphal Decalogue*[640]. It came into my hands exactly at the moment I saw that certain goals had been followed in Brazil. It's like a checklist for those goals:

> 1. Corrupt the youth and give them sexual freedom;
> 2. Infiltrate and then control all the media;
> 3. Divide the population into opposing groups, encouraging debates over social actions;
> 4. Destroy the people's trust in their leaders;
> 5. Help bring down moral values, honesty, and belief in the promises of the government;
> 6. Help waste public money, damage the country's image — especially abroad — create panic and unrest among the people, and, through infiltration, destroy their trust in leaders;
> 7. Promote strikes, even illegal ones, especially in vital industries;
> 8. Promote unrest and make sure authorities don't stop it;
> 9. Keep track of everyone who owns firearms so they can be confiscated at the right time, making resistance or reaction difficult or impossible;
> 10. Always talk about DEMOCRACY and the rule of law, but as soon as you have the chance, TAKE POWER WITHOUT ANY SCRUPLES.

(217th) In Brazil, this list of goals was widely circulated, especially among the political right, as if it had been written by Lenin. If we look at it carefully, we see that it is not just a plan to take control of a State, but also one of cultural extermination. And that is, in a way, like genocide in an indirect form.

(218th) So, here's what I found. I read other Lenin texts from the same time as this one, and they had nothing to do with it. They didn't even mention him. And that's not like Lenin at all — he always linked his writings together. That's when I realized: this one wasn't his. They had nothing to do with him.

(219th) My guess? It was written by the capitalist imperialists. They put it out there to scare people, to make them team up with them and help them reach their goals. They tricked people into thinking equal rights meant communism. And because of that, people ended up supporting them — even fighting for them.

(220th) That turned our army into a bunch of mercenaries working for the imperialists. Step one of their plan: take over all the key parts of society by force. And they used our own army against us — cheaper and safer for them than starting a war. After that, they just went

640 **TORTELLO**, Paulo, 1987, p.14-15 — The author argues that the text above was written by Lenin, but there is no proof and no connection with other documents from the same year. For this reason, I, like other authors, argue that it is a forged document created by capitalist interests.

down their list of 10 more steps. From what I understand, they pulled the same thing in almost every country in Latin America.

(221st) The most inhumane part of all this? They had to do it this way because our peoples were friends. So their hostility had to stay hidden, so we'd keep working with them while they were robbing us. Their main tools were lies and character assassination.

(222nd) In Brazil, this started back in World War II, when the U.S. quietly took control of our army without telling the public. I see that part of their goal was to take control of iron mining from Vale do Rio Doce, so they could take the company later.

(223rd) In my opinion, the sale of Vale do Rio Doce — now Vale S.A. — was basically legal theft. It was suspicious from the very beginning. The company was founded on June 1, 1942, under Decree-Law 4,352, with a planned duration of 50 years after its first assembly[641]. It came out of agreements between Brazil and the U.S., in secret meetings called the Souza Costa Mission[642].

(224th) Then on May 6, 1997[643], President Fernando Henrique Cardoso's government sold Vale do Rio Doce for just 3.3 billion reais. Huge protests with millions calling for the sale of the company to be overturned were downplayed in the news. To me, that was pure imperialist tyranny — especially since at least half the population was against privatizing it[644].

(225th) These days, this company seems to work almost entirely for foreign interests. It breaks labor laws. Crushes unions. Burns huge amounts of energy to export raw materials — no processing. In addition, the products are sold mainly abroad, which quickly depletes the country's reserves. And it's not just that — they've caused massive environmental disasters, taken lives, and dodged responsibility.

(226th) Take the case of the Fundão dam collapse. On November 5, 2015, the mining company Samarco — a joint venture, 50% Vale and 50% BHP — dumped around 62 million cubic meters of sludge into the Doce River. That river basin covers 220 municipalities across the states of Minas Gerais and Espírito Santo. Many of those towns rely on the river for their drinking water. At the time of the disaster, the sludge killed around eleven tons of fish.

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641 Decree-Law 4,352/42 — Article 4 — "The duration of the Company shall be 50 (fifty) years, counted from the date of its Constitutive Assembly. However, the General Assembly reserves the right to decide, at any time, on extending this term or on dissolving the Company before the established deadline.".

642 "No official document will be signed between the two countries."
Published in Folha da Manhã, Wednesday, Avaiable at: http://almanaque.folha.uol.com.br/mundo_07jul1937.htm

643 Source:fgv.br. Avaiable at: http://www.fgv.br/cpdoc/acervo/dicionarios/verbete-tematico/companhia-vale-do-rio-doce-cvrd

644 The government admitted the political wear suffered in the dispute over the sale of Vale. According to Veja magazine, a survey ordered by the Planalto Palace showed that 50% of the Brazilian population was against privatization, 30% in favor, and 18% indifferent. "Let's admit it: the opposition was more effective in describing the deal as handing gold over to a bandit," said Planning Minister Antonio Kandir on May 9. Source: fgv.br. Avaiable at: http://www.fgv.br/cpdoc/acervo/dicionarios/verbete-tematico/companhia-vale-do-rio-doce-cvrd -

(227th) In fact, the number of human deaths was only lower thanks to the actions of the human siren, Paula Geralda Alves. When she saw the danger caused by the company, instead of running away, she rode her motorcycle through the streets of her district — home to 400 people — honking and shouting: "Run! The dam burst!" This shows just how inhumane the company was, as it didn't even have an alarm siren to warn the population about accidents.

(228th) In less than thirty minutes, the district of Bento Rodrigues was gone. Nineteen people died right away. But the disaster scarred hundreds of thousands more — for life[645]. The people responsible should face homicide charges, not just environmental ones.

(229th) Some environmentalists believe the damage to the ocean from all this will keep going for at least another hundred years. But there's never been a full, detailed assessment of all the harm caused by the disaster. Vale's partner in this joint venture — the Anglo-Australian mining giant BHP Billiton Limited, which also owns 50% of it — is the biggest mining company in the world by market value. And because both companies are publicly traded, neither one seems to care much about Brazil's problems.

(230th) Although Vale's majority shareholders are Brazilian, the company has fallen under foreign control because its capital is publicly traded and it has partnered with other huge foreign corporations. These companies are the ones truly in command, uniting their goals and directives in a way Brazilian shareholders can't overrule. The scale of the environmental destruction they caused includes 650 kilometers of river and a 40-kilometer stretch of coastline.

(231st) And it happened again — four years later, on January 25, 2019, in Brumadinho. Another dam collapsed. Around 270 people died. Eleven are still missing[646]. Twelve million cubic meters of toxic waste were dumped into at least 300 kilometers of river. The fishing areas in those regions were completely wiped out, which meant the loss of livelihood for many people — especially the poorest.

(232nd) Vale S.A. is the second-largest mining company in the world. It extracts iron, gold, bauxite (the raw material for aluminum), and titanium. It also owned shares in 54 affiliated companies and had a large railway network, but none of this was considered in the company's auction notice. Critics of the sale process say that Bradesco Bank prepared the auction notice and later became one of the company's owners — something that is illegal. In fact, the law forbids this exactly because such deals are already known to involve dishonesty[647].

(233rd) The damage caused by these companies in these two accidents covered 950 cubic kilometers of river, plus part of the sea, and this had a serious impact on the population. The right thing would be to force these companies to first repair what

[645] Source: Instituto Moreira Sales. Avaiable at: https://ims.com.br/exposicao/a-lama-de-mariana-ao-mar/
[646] Source: Wikipedia. Avaiable at: https://pt.wikipedia.org/wiki/Rompimento_de_barragem_em_Brumadinho.
[647] Sources: Brasil de Fato e Wikipedia. Avaiable at: https://www.brasildefato.com.br/2017/05/07/venda-da-vale-completa-20-anos-e-foi-um-dos-maiores-crimes-cometidos-contra-o-brasil. e https://pt.wikipedia.org/wiki/Rompimento_de_barragem_em_Mariana.

they destroyed, under penalty of having their assets seized to pay for the damages, or even losing their license to operate until the situation is restored.

(234th) It's worth remembering that the dishonesty of nations themselves is a sign of a lack of evolution. So, it's likely that this will fade away over time, because people gradually adapt to smarter ways of thinking until they reach a spiritual mindset. As the world evolves, it will naturally get rid of borders and become a single whole. The truth is a dominant trend, not just an option.

(235th) Another part of the process of dehumanization is widespread chemical contamination, which happens because of commercial monopolies and the blocking of direct sales from producers to consumers. Big companies create habits in this direction, and these are tolerated by both the government and consumers.

(236th) A *responsibility agreement* could be a legal document that allows this practice. If such a document existed, in theory, the government couldn't even interfere. This document doesn't need to follow any set format — it's enough for the consumer to write that they take responsibility for using that product.

(237th) Foreigners, by the way, have been using such *responsibility agreements* better than we have — sadly, to harm us. Tobacco, for example, first faced restrictions on direct sales from producers to consumers. Later, it began to be sold poisoned. Yet, tobacco companies put horrifying and deadly images on cigarette packs, and this works as a kind of *responsibility agreement*.

(238th) The problem is that consumers don't really know the full truth about this product — they don't know that tobacco doesn't have to be poisoned. Also, under our laws, mainly because nicotine is considered a medicinal substance, it should not be sold in an adulterated form.

(239th) At the same time, the general message in anti-smoking campaigns is "Smoking is harmful to your health," and this is actually a hypocritical way to spread misinformation. Smoke, in general, is always bad for the lungs, but some types of smoke are less harmful than others. For example, smoke from burning wood charcoal is less harmful than smoke from burning plastics. But due to misinformation, deadly cigarettes dominate the market and cause many deaths, as if there were no other options for smoking.

(240th) And when I talk about other kinds of smoke, people think I'm only referring to marijuana. That's not the case. Marijuana did help me take a step toward quitting tobacco because it was less addictive, but ideally, it should also be consumed without combustion.

(241st) I'm talking about ways to reduce tobacco addiction and its harmful effects. In this case, mixing herbs with tobacco can help soften the harshness of the smoke and gradually lower the amount of nicotine. This method, by the way, works better if the tobacco is organic and cured using better techniques. The idea is to wean the person off slowly until they're only smoking the herbs — which cause far less harm compared to industrial tobacco cigarettes. Examples of herbs that can be smoked include sage, chamomile, lemongrass, wild chamomile, lavender, calendula, stevia, rose petals, jasmine, and mugwort.

(242nd) The option to use less toxic smoke is important in support therapies to fight smoking because part of the addiction is directly linked to the beating motion of

the lung's cilia. These tiny hairs are responsible for expelling impurities from the lungs, but they stop moving when exposed to heat and smoke in general. That's why it's commonly said that smoking is bad for your health.

(243rd) Over time, these ciliated epithelial cells and goblet cells can be damaged, permanently or almost permanently affecting their ability to clear mucus and protect the lungs from inhaled dirt and disease.This can trigger inflammation and worsen preexisting respiratory conditions.

(244th) When a Tobacco smoke quits, one of the most uncomfortable withdrawal symptoms is exactly the renewed beating of the lung cilia that were previously numbed. Their return to activity is painful and overloaded. The person feels as if their throat and body are desperately asking for smoke. In this case, smoking a mixture with another herb, or a pure herb with fewer toxins, can help make this return less overwhelming, with a smaller release of toxins. In addition, the person can also choose to use, along with the other smoke, a mint gum with a tiny piece of whole leaf tobacco, or suck on nicotine lozenges, changing the way nicotine enters the body in a gradual adaptation.

(245th) We only realized that tobacco cigarettes wouldn't be so harmful without chemical contamination because older cigarettes didn't have it; they were organic and handmade. Contamination came from the addition of toxic substances through agricultural and industrial practices, which increased the level of dependence — something that benefited the profits of both the tobacco and pharmaceutical industries.

(246th) Through agricultural practices, substances such as arsenic, cadmium, lead, nitrosamines, propylene oxide, DDT (Dichlorodiphenyltrichloroethane), chloroform, vinyl chloride, mercury, nickel, and boron are added to tobacco. I give special attention to radioactive isotopes: lead-210, radium-226, and the deadliest among them, polonium-210.

(247th) Through industrial practices, tar and carbon monoxide are increased and worsened, and other substances are added, such as acetaldehydes, N-nitrosamines, acrolein, acetone, methanol, vinyl chloride, mercury, nickel, and boron. In addition, acetaldehyde, ammonia, acetone, chloroform, urea, and butane are also added — substances I highlight because they are aimed at increasing the smoker's chemical dependence on nicotine.

(248th) Nicotine is a therapeutic drug. The fact that it is part of the formula in some medicines shows that it doesn't cause withdrawal problems as severe as alcohol. Without combustion, it can be consumed in small amounts by former smokers without triggering a return to addiction. But, it should be said, the best thing is for someone in withdrawal not to risk using it, unless it's truly necessary and even then only in the smallest amounts.

(249th) The main toxic substances in tobacco cigarettes and their impacts on health are described in the two tables below. Out of the generic number of 4,700 substances listed on cigarette packs, more than 4,000 are in the tar.

Substance and lethal dose	Naturally present in tobacco	Agricultural additives	Industrial additives	Formed by combustion
1. Nicotine – Therapeutic compound whose excessive exposure	Yes	No	No	No

results in adverse health effects./ 30 to 60 mg about 05 to 1 mg/kg.				
2. Tar – more than 4,000 chemical substances, including polycyclic aromatic hydrocarbons (PAHs), tobacco-specific nitrosamines (TSNAs), phenols, among others./ There is no clearly defined lethal dose.	Yes. Thermal decomposition of cellulose, sugars, and other components of tobacco.	No	Yes. By flavorings and humectants.	Yes. The result of incomplete combustion. The substances condense as the smoke cools on its way to the lungs.
3. Carbon monoxide./ LD50[648] It varies, but exposure to levels above 1,280 ppm for 1–2 hours is considered potentially fatal.	Yes	No	Yes Derived from the decomposition of butane	Yes It's directly linked to combustion
4. Acetaldehyde – high acute doses	Yes Breakdown of sugars, such as glucose and fructose.	No	Yes Certain additives used to enhance the flavor of cigarettes.	Yes
5. Arsenic – A highly toxic substance used in rat poison./ about 70 to 200mg	No	Yes Environmental contamination from mining and the use of pesticides that are now banned but have left persistent residues in the soil, as well as agricultural chemicals.	No	No
6. Cadmium – A metal used in batteries / about 10 to 30mg/kg.	Yes	Yes Mining; use of phosphate fertilizers (widely used in Brazil); and improper disposal of industrial waste.	No	No
7. Lead – A heavy metal. / Hundreds of milligrams to several grams, but even exposure to small amounts can already cause health damage.	Yes	Yes Environmental contamination from mining, the use of fossil fuels, battery manufacturing,	No	No

[648] *LD50* — is the median lethal dose, meaning the concentration at which 50% of exposed individuals would die.

		and the disposal of industrial waste. Persistent residues from leaded gasoline and from lead-based pesticides that are now banned.		
8. Ammonia. 5000 ppm	Yes Protein breakdown during the aging and curing of tobacco.	No	Yes Used to improve the flavor and aroma of cigarettes and to increase nicotine absorption, enhancing the smoker's dependence.	No
9. Hydrogen cyanide or hydrocyanic acid/ 50 mg	Yes	No	No	Yes Directly linked to combustion
10. Formaldehyde. Above 100 ppm	Yes	No	No	Yes Directly linked to combustion
11. Benzene and other aromatic hydrocarbons./ Acute exposures at high concentrations	Yes	No	No	Yes Directly linked to combustion
12. N-nitrosamines. There is no clearly established dose — it's a component of tar.	Yes Cultivation, curing, fermentation, and processing of tobacco.	Yes Nitrates added through fertilizers.	Yes Thermal treatments or the addition of specific chemical additives	No
13. Polonium-210 A minuscule amount on the order of micrograms can be deadly due to its intense radioactivity.	No	Yes Due to geographic location and soil composition. Phosphate fertilizers based on radium. Released into the atmosphere through natural processes and human activities, such as the burning of fossil fuels and energy production.	No	No

14. Acrolein. Levels above 250 ppm	Yes	No	Yes Glycerol is added to tobacco to maintain moisture.	Yes Directly linked to combustion
15. Propylene oxide. There is no clearly defined lethal dose.	No	Yes Sterilizing agent or fumigant.	No	No
16. Cresols. 10 ml	Yes	No	No	Yes
17. Toluene. 200 ppm	Yes	No	No	Yes
18. Phenol. 1g	Yes	No	No	Yes Directly linked to combustion
19. Urea - Not toxic, but it increases the volatility of nicotine and enhances dependence.	Yes	No	Yes Added to improve the flavor and palatability of the smoke, and to make nicotine more volatile, thereby increasing its absorption by the smoker.	Yes A queima da ureia pode gerar produtos como o cianeto de hidrogênio e outras substâncias nocivas como as Nitrosaminas.
20. Acetone. Low toxicity / large quantity.	Yes Decomposition of sugars and other organic compounds.	No	Yes Addition of flavors, flavorings, additives, or solvents.	Yes
21. Pyrenes. There are no data on lethal doses — but they can transform into more harmful substances such as benzo[a]pyrene, which is carcinogenic.	Yes	No	No	Yes Incomplete combustion
22. DDT - pesticide. Acima de 10g	No	Yes Soil contamination from persistent residues, despite having been banned.	No	No
23. Butane. Inhalation at high concentrations; however, when heated, it decomposes into carbon monoxide	No	No	Yes An additive used to aid the combustion of tobacco. It can also be part of additive blends intended	

and other potentially harmful compounds — increasing dependence.			to improve flavor, enhance the smoothness of the smoke, or mask the harshness of the tobacco.	
24. Methanol – A gas. 30 to 240 mL — contributes to the overall toxic load that smokers inhale.	Yes	No	Yes Additives used to improve the product's flavor or combustibility.	Yes
25. Chloroform. About 45 mL ingested — contributes to the overall toxic load that smokers inhale.	No	Yes Pesticides	Yes Packaging	Yes
26. Estyrene. High concentrations	Yes	No	No	Yes
27. Vinyl chloride. Low acute toxicity, but it causes câncer.	Yes	Yes Pesticides	Yes Chemical additives	Yes
28. Heavy metals: Mercury; Nickel; and Boron. 1 a 4 g; LD50 Ingestion of 0.5 g; LD50 5 to 20 g for adults.	No	Yes. Environmental contamination, agricultural practices.	Yes Tobacco processing.	No
29. Other radioactive isotopes: Lead-210; Radium-226. / Not specified	No	Yes. Phosphate-based fertilizers	No	No

(250th) In the chart below, the gap in health impacts between nicotine and the other substances is striking — yet nicotine has been framed as the great villain of cigarettes. The truth is, it's a valuable compound that's been cornered by both the tobacco and pharmaceutical industries. Consider this: the same nicotine is sold back to smokers in the form of pricey patches, lozenges, and gums, all marketed to help them quit. But if organic, natural tobacco were prepared and used differently, it could deliver similar results at just a fraction of the cost.

Substance	Health impacts

1 – Nicotine	-Brain impacts: increased alertness; improved memory; dopamine modulation; effects on brain development. - Potential therapeutic properties for neurological disorders such as Parkinson's disease and Alzheimer's disease, by stimulating nicotinic acetylcholine receptors in the brain. - Cognitive stimulant, reducing cognitive decline associated with aging or neurological diseases. - May assist in the treatment of Attention Deficit Hyperactivity Disorder (ADHD). - Potential anti-inflammatory effects. - Aid in smoking cessation. - Addiction – Sensitization and Tolerance: With chronic use, the brain may adapt to the presence of nicotine, leading to tolerance and the need for increasingly higher doses to produce the same effects. -Cardiovascular impacts: increased heart rate; damage to blood vessels. - Mental health issues: anxiety; depression; and the development of psychiatric disorders, mainly due to sensitization and tolerance mechanisms that drive negative crashes in response to positive peaks.
2 - Tar	- Causes cancer of the lung, mouth, larynx, throat, esophagus, among others. - Respiratory diseases such as chronic bronchitis and emphysema. - Cardiovascular problems: contributes to the development of heart disease.
3. Carbon monoxide	- Reduces the blood's ability to carry oxygen.
4. Acetaldehyde	- Not addictive on its own, but it plays a role in addiction by acting on the brain's reward system. - Enhances nicotine dependence in the brain and the effects of other toxic substances present in cigarettes. - Respiratory irritant. - A probable carcinogen.
5. Arsenic	- Associated with an increased risk of cancer of the skin, lung, bladder, liver, and other organs.
6. Cadmium	- Kidney damage, bone disease, and cancer, especially of the lung and prostate, as well as damage to the respiratory system.
7. Lead	- Damage to the nervous system, kidney problems, cognitive impairment, hypertension, and heart disease.
8. Ammonia	- Increased chemical dependence and respiratory system damage.
9. Hydrogen cyanide or hydrocyanic acid	- May interfere with cells' ability to use oxygen, leading to headaches, dizziness, weakness, asphyxiation, and serious respiratory and cardiac problems.
10. Formaldehyde	-Highly toxic and a respiratory tract irritant, associated with an increased risk of cancer, particularly nasopharyngeal cancer and leukemia.
11. Benzene and other aromatic hydrocarbons	- May cause leukemia and other blood-related and respiratory cancers; can impair the hematopoietic system (responsible for blood production), leading to conditions such as aplastic anemia.

12. N-nitrosamines	- Associated with cancers of the lung, pancreas, and other forms of cancer in the digestive and respiratory tracts.
13. Polonium-210	- Polonium-210 emits alpha radiation that causes significant damage to human tissues if ingested or inhaled, dramatically increasing the risk of lung cancer.
14. Acrolein	-May cause severe irritation of the eyes, nose, throat, and lungs, potentially leading to chronic respiratory problems in smokers. -Contributes to carcinogenic processes by causing inflammation and tissue damage, and also to cardiovascular problems, including increased arterial stiffness and the promotion of atherosclerosis..
15. Propylene oxide	-Lung cancer and leukemia. -Irritant to the eyes and respiratory tract.
16. Cresols	-Not carcinogenic on their own, but contribute to the overall carcinogenic effect of tobacco smoke due to tissue irritation and damage that may facilitate the action of other carcinogens present in the smoke.
17. Toluene	-Addictive substance. - Respiratory and nervous system effects: headaches, dizziness, fatigue; neurological and respiratory effects. -Although not classified as carcinogenic, it may increase cancer risk in combination with other substances.
18. Phenol	- Significant irritation of the respiratory system, skin, and eyes. -Adverse effects on the liver, kidneys, and heart, potentially increasing cancer risk.
19. Urea	-The harmful effects of hydrogen cyanide and nitrosamines, as it forms these substances during combustion.
20. Acetone	- Short-term psychoactive effects, which may lead to dependence. - Its presence contributes to the overall toxic load inhaled by smokers. - Long-term respiratory problems and other adverse health effects.
21. Pyrenes	- Respiratory, cardiovascular, genotoxic effects, mutations, and cancer.
22. DDT	- Endocrine disruptor** associated with cancer, adverse effects on the reproductive system and development, and damage to the nervous system.
23. Butane	-Addictive substance. - Increases dependence on nicotine and other addictive substances in cigarettes. - Adds to the complexity of existing smoking-related risks.
24. Methanol	- Damage to the nervous system and vision. - Adverse effects on the respiratory and cardiovascular systems with chronic use.
25. Chloroform	-Anesthetic properties, which may contribute to dependence. - May cause damage to the liver, kidneys, and other organs. - Cancer associated with smoking.
26. Estyrene	-Irritation of the eyes, skin, and respiratory tract, with more severe effects on the central nervous system at higher exposure levels.
27. Vinyl chloride	-Carcinogenic and may cause damage to the liver, central nervous system, and lungs if inhaled in significant amounts.
28. Heavy metals: Mercury; Nickel; and Boron.	-Harmful effects on the nervous and respiratory systems.
29. Other radioactive	-Increased cancer risk, especially lung cancer, due to radioactivity.

isotopes: Lead-210; Radium-226.	

(251st) The data in these charts makes one thing clear: tobacco does contain natural toxins — but the number, concentration, and complexity of these substances would be far lower without harmful agricultural and industrial practices.

(252nd) Tobacco without industrial processing is less addictive. This might be the real reason behind the high rates of illness and death caused by smoking, because, from what it seems, before these practices much of tobacco's toxicity could be processed and eliminated by the body more easily. The addition of each of these toxic substances adds to the total load of toxins inhaled by smokers, making it harder for the body to react.

(253rd) While our capitalist society offers "alternatives" that claim to help with addictions but actually make them worse, I try to offer steps for people to quit or at least reduce them, because the real problem is the addiction itself. If people could smoke only one tobacco cigarette, or just take a few puffs a day, a week, or even a month — as happens with moderate marijuana use — this wouldn't pose a major risk to them. But today's industrial tobacco cigarettes are extremely addictive and don't allow for that possibility. If someone smokes them, they tend to develop a compulsion to smoke more and eventually become a regular smoker.

(254th) It's important to say that vapes and e-cigarettes are not better substitutes for combustible cigarettes. In fact, they often deepen inhalation and deliver more nicotine, driving addiction faster and causing more rapid, severe lung damage. And if cigarette companies hid research about combustion cigarettes for almost forty years, who can guarantee they're not lying about these other products? The least harmful option specifically for inhalation is still natural herb vaporizers.

(255th) The age of the Antichrist is the age of lies, where the Law is broken on a massive scale and in plain sight. Our criminal law is clear about poisoning of medicinal substances like tobacco. Yet tobacco is poisoned by agricultural and industrial practices, with the complicity of our government, because it allows it.

> Poisoning drinking water or food or medicinal substances
> Article 270 – To poison drinking water, whether for public or private use, or food or medicinal substances intended for consumption:
> Penalty – imprisonment for ten to fifteen years. (D.L. 2.848/40, Penal Code, wording given by Law No. 8.072, of 25 July 1990)

(256th) Devices that only heat tobacco are considered harm-reduction alternatives compared to chemically poisoned cigarettes. However, they do not prevent all of tobacco's harms because, like vapes and e-cigarettes, they also encourage deeper inhalation — and it is very difficult to find organically grown, properly cured tobacco that does not produce toxins.

(257th) Many years after I quit smoking, I tried using a quarter of a 7 mg slow-release nicotine patch and noticed an improvement in my performance and in a tendency toward depression. For me, it was even better than methylphenidate hydrochloride, best known under the brand name Ritalin. However, after a week, I felt a strong drop-off in the effect.

(258th) If there were precise information about the substances in cigarettes, like what I am trying to provide here, people would probably have more tools to fight their harmful effects. There's no way to prescribe an antidote without knowing the poison.

(259th) Alongside that, information should also be provided about less toxic products, such as tobacco blended with smokes containing little or no addictive or toxic substances, and other ways of absorbing nicotine. If industries were required to do this, the market would likely improve toward better options, and there would be a clearer understanding of why inhaled tobacco should be avoided in any form.

(260th) Snuff, for example, is a better option than heated or smoked tobacco, and its dosage is quite small — but it also has a strong negative rebound effect after use. It is also addictive, and people with more sensitive stomachs often find it hard to use. In fact, stomach sensitivity can also make it difficult to chew gum containing a small piece of tobacco leaf.

(261st) Ideally, people would be able to grow organic and homegrown tobacco, removing all harmful interference, and mix it with other non-toxic smokes as a way to quit the addiction. But this has been nearly impossible due to the monopoly over its cultivation.

(262nd) It's also worth noting the major influence of fossil fuels on the toxicity of cigarettes. This points to contamination in food and the real state of atmospheric pollution, broadening our understanding that fossil fuels must be eliminated from our culture.

(263rd) When I came across cigarette data from 1971, I understood what it really meant. I saw that a hidden holocaust was taking place — because many people need nicotine, as it is therapeutic and important in combating depression. The numbers I found confirmed the knowledge of my ancestors: that natural cigarettes, with some care, neither killed nor addicted nearly as much as those made today.

(264th) These figures were published in *Jornal do Brasil* on January 4, 1971, page 13[649], and referred only to the United States — but they were enough for me to make a comparison with the current situation. At that time, there were 51 million smokers in the country, consuming 4 kg of tobacco per person per year, and an annual quit rate of 6.5%. In 2016, on a global scale, there were 1.1 billion smokers who consumed 5.7 trillion cigarettes[650]. Considering that each cigarette weighs 1 gram, this amounts to about 5.182 kg of tobacco per person per year — which is 1.182 kg more per person than U.S. consumption in 1971.

(265th) Now, look at the number of new lung cancer cases per year in the U.S. — 7,000 in 1971 compared to 224,390 in 2016[651]. The difference is staggering. In 1971, we had not yet witnessed the explosion in cancer rates, and tobacco was still sold in more natural forms. The 6.5% quit rate in 1971 also suggests it was less addictive,

[649] Images XVI.
[650] Number of cigarettes sold in 2016, data obtained from: https://tobaccoatlas.org/topic/consumption/
[651] Lung cancer data from 2016, obtained from: https://www.cancer.org/research/cancer-facts-statistics/all-cancer-facts-figures/cancer-facts-figures-2016.html

since in 2016 the rate was around 5% — even with access to medications and strategies that simply did not exist in the past.

(266th) In addition, cigarette companies are affiliated businesses working together to monopolize this product. What's suspicious here is that cigarettes are extremely easy to make, so there is no real justification for a monopoly in this sector. Being an agricultural product, it would be logical for it to have countless suppliers everywhere. Indigenous peoples, for example, simply roll a tobacco leaf into a tube, light one end, and smoke from the other.

(267th) At the same time, I can't ignore the fact that the United States' main rival in the Americas — Cuba — happens to be a producer and seller of tobacco cigars and cigarillos. This suggests that one of the main reasons the U.S. targets Cuba is because it refuses to submit to control. In fact, Cuba has many social development indicators that are significantly better than those of the U.S.

(268th) In Brazil, the cigarette industry monopoly is led by Souza Cruz, which is controlled by the British company British American Tobacco (BAT). This monopoly is not tied to the name of a single company, but to the concept of a "networked company." In the case of the cigarette industry, we see both the *strategic network* and *multi-fragmentary network* models.

(269th) In a *strategic network*, one of the companies forming the joint monopoly holds a central and strategic role — in this case, Souza Cruz — coordinating links, controlling the flow of information, and directing the group's reach. In monopolies structured this way, market sharing with other companies is minimal, existing only to bypass accusations of monopoly — since such practices are illegal.

(270th) Philip Morris, a U.S.-based company, works in association with BAT to maintain their global dominance in this sector since the invention of cigarette-making machines in 1881. Today, these two companies control 90% of Brazil's tobacco cigarette market.

(271st) In 1973, Souza Cruz (BAT) held 80% of the tobacco market in Brazil. From that point on, the market began to be shared with "competitors." But before that, most of the growth of these two companies in Brazil came from advantages granted by our government, such as financing from state-owned banks and bureaucratic barriers that smaller companies couldn't overcome. This allowed them to absorb native companies.

(272nd) The dominance of Souza Cruz in Brazil happened mainly through studies on how to best use the country's climate and social conditions. The company created an *integrated system* where farmers from southern Brazil — who used to work with small-scale family farming and sell to local merchants — started working directly for Souza Cruz. The settlers felt morally obligated to supply tobacco exclusively to the company. This move pushed small merchants out of the market.

(273rd) As a result, a strategic support network for the cigarette industry expanded through independent demands, both from workers and in economic terms, which came from the involvement of the local population. Today, Santa Cruz do Sul (in the state of Rio Grande do Sul) is known as the tobacco capital of Brazil.

(274th) On the other hand, there's also a *fragmented network* that brings together anti-smoking actions. Tobacco companies are used to dealing with anti-smoking movements because they've been around for a long time, so the companies know

how to manage them. In a way, these opposing movements end up serving the industry too[652].

(275th) Between 1980 and 2003, Brazil increased its tobacco production by 70%, while the United States — home to one of these companies, Philip Morris — cut theirs by 50%. Since 1993, Brazil has been pushed into the leading role in global tobacco production.

(276th) The truth is, tobacco production causes more harm than just making smokers sick — but these harms go unnoticed. The industry forces farmers to use standardized techniques which, as we've already seen, lead to the poisoning of the tobacco and contamination of the environment.

(277th) Smokers, for decades now, have lost lawsuits asking for compensation for diseases caused by smoking. The tobacco companies argue that people have free will to choose whether to smoke or not. But they ignore how the companies actually increase addiction, and that there are other, less addictive smoking options.. Still, smokers represent a small part of the population when compared to the larger damage caused by phosphate-based fertilizers — damage that can be seen in national cancer statistics.

(278th) Right now, Brazil's Office of the Attorney General (AGU)[653] is filing a public civil lawsuit against these two companies. The government argues that it doesn't have the freedom to choose whether or not to treat people who get sick from tobacco. The lawsuit (Case No. 5030568-38.2019.4.04.7100[654]), filed in the 1st Federal Court of Porto Alegre, began on May 21, 2019. At first, the companies even refused to accept the court summons at their Brazilian branches[655].

(279th) Brazil is now facing the consequences of having financially supported these industries in the past. In 1973, it took part in 33% of the investment — through the Development Bank of Paraná — to build a cigarette factory in Curitiba. It also helped, through the Bank of Minas Gerais, to establish a new factory in Uberlândia[656]. So this could be used against the country — as if it had actually signed a *responsibility agreement*.

(280th) However, in this case, free will cannot be used as an argument to deny the rights of either individuals or legal entities. After all, the federal government itself was also unaware of a non-lethal alternative for industrialized tobacco cigarettes, given that cigarette companies

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652 Information taken from the article "Tobacco Industry and Citizenship: Confrontation Between Organizational Networks", by Sérgio Luís Boeira. Avaiable at: https://www.scielo.br/pdf/rae/v46n3/v46n3a04.pdf.

653 *Brazilian Federal Constitution*, 1988, Art. 131 — "The Office of the Attorney General of the Union is the institution that, directly or through a linked body, represents the Union, in court and out of court, and is responsible, under the terms of the complementary law that regulates its organization and functioning, for legal consulting and advisory activities of the Executive Branch" .Source: Planalto. Avaiable at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

654 *Judicial process* — A written request filed before the Judiciary based on the law, which receives a registration number and follows procedural stages in order to obtain a judge's decision approving or denying the request according to the law and prior court decisions.

655 https://www.ohchr.org/sites/default/files/Documents/HRBodies/HRCouncil/WGTransCorp/Session5/add/Others/OEIGWG.pdf

656 Information taken from issue 119, dated February 14, 1975, of the newspaper Opinião RJ. Opinião was a Brazilian newspaper from the 1970s linked to the so-called alternative press, focused on publishing articles by intellectuals opposed to the military regime. Avaiable at: http://memoria.bn.br/DocReader/Hotpage/HotpageBN.aspx?bib=123307&pagfis=2681&url=http://memoria.bn.br/docreader#

had been withholding research since 1975[657]. If, since that year, people had known that most cigarette problems came from agricultural and industrial practices, we wouldn't be facing cancer the way we are today. That was when chemical fertilizers began to be used on a systemic scale. But this is something that could stop happening from now on — if we decide to.

(281st) The most dramatic part of this situation is that cigarette companies already know how to reduce tobacco's lethal effects, — and have chosen not to act. They persist in either not releasing this information or releasing it hypocritically, without letting it reach mass media outlets. The dominationist system has more interest in spreading fear-based images than in solving the problem, which is why the most complete information is published only in scientific journals. Most readers of these journals are a small segment of the population that is often misunderstood due to ideological segregation— keeping crucial information out of the public sphere.

(282nd) Organic tobacco was never even examined in these studies, because the industry's goal was to claim that tobacco was naturally and inherently deadly — a narrative that would absolve them of responsibility. Yet there is little doubt it would be far less lethal if not for their own practices.

(283rd) All of this ties in with the fact that, in 1974, profits from sales of industrialized tobacco cigarettes in Brazil grew 34% compared to the previous year. After that, research was only completed because the goal was to define cigarettes with these chemical additives. However, the results were only released recently so that the process wouldn't be interrupted and cancer wouldn't be prevented. Today, cancer has become a highly prevalent disease.

(284th) In fact, tobacco (*Nicotiana tabacum*) should not require poisons in its cultivation, as it is already a potent pesticide[658]. In its pure form, nicotine is extremely toxic to mammals and particularly dangerous because it can be absorbed through the skin, eyes, and mucous membranes. In high doses, nicotine overstimulates the animal's nervous system to the point of causing death. This makes it a natural pest repellent. In theory, then, tobacco would not require any additional pesticides — the solution would simply be to avoid adding poisons.

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[657] *Scientific American*, January 2011 — "Researchers at the U.S. Department of Agriculture took up the question of polonium from fertilizer. A 1966 experiment by the USDA and the Atomic Energy Commission tested two different kinds of fertilizers, a commercial "superphosphate" one and a spe- cial mix made from chemically pure calcium phosphate. The dif- ferences were remarkable. The commercial fertilizer had about 13 times more radium 226 than the special mix, resulting in nearly seven times more polonium in the leaves (...) (page 80). (...) In 1975 USDA scientist T. C. Tso estimated that 30 to 50 percent of polonium could easily be removed from fertilizer and that washing could eliminate anoth- er 25 percent. Adding to that the effects of a filter, the polonium content of tobacco could have been almost completely elim- inated. But as a memo from R. J. Reynolds put it, 'Removal of these materials would have no commercial advantage' (page 81)".

[658] A study on tobacco as a pesticide was presented at the II International Congress of Agricultural Sciences COINTER – PDVAgro 2017. The theme was the use of tobacco extract (Nicotiana tabacum) as an alternative for pest control in vegetable crops. Source: cointer-pdvagro.com.br. Avaiable at: https://submissoesrevistacientificaosaber.com/index.php/rcmos/article/view/501#:~:text=Com%20base%20na%20observa%C3%A7%C3%A3o%20direta,mostraram%2Dse%20igualmente%20eficientes%20e

(285th) I remember a time when, despite Souza Cruz's dominance, there were many places selling tobacco that displayed huge ropes of cured leaves hanging everywhere. There wasn't much concern about pests.

(286th) Methods to protect tobacco and food crops from pests — whether insects or animals — do not have to be toxic. Today, mechanical brush cutters are enough to control weed infestations, eliminating the need for chemical herbicides. Semi-permanent methods can also be used, such as scraping the soil with a tractor before planting and then covering the crop rows with plastic sheeting. Before harvest, the sheeting can be removed, stored, and reused.

(287th) However, the most suitable cultivation method for tobacco — and, in theory, the method that should be used for planting therapeutic substances — is the raised-bed system, as employed by APEPI at the Sofia farm for cannabis cultivation[659]. Raised beds involve building enclosures with wood or tiles about 30 to 50 centimeters high, filled with substrate, which keeps plants from direct contact with the soil.

(288th) In short, every harmful practice we have identified is either unnecessary or has a viable solution. Choosing these harmful paths defines a deadly society — an industry of death — one that relies on inhumane policies sustained solely by mathematical intelligence. In the end, such an approach brings more harm than profit, functioning like a weapon aimed not only at the public but also at the hands that pull the trigger.

(289th) This industry dehumanizes us, even as our true social nature is always on the verge of awakening — because it is our natural path. We have not yet known peace, the first step toward spiritual evolution, precisely because real peace must be earned; otherwise, we become complacent. We will only have peace when it reaches everyone, when the world itself becomes peaceful.

(290th) A truly human being moves in the opposite direction from the machinery of this industry: spiritual, and therefore good; sharing food and health; respecting free will rather than leading others toward harm; promoting justice, not abuse; and being clean in every sense of the word. Without these qualities, we are inhuman — and resemble little more than animals.

659 https://mapacanabico.com.br/apepi-a-fazenda-que-colocou-o-brasil-no-mapa-verde-mundial/

Images XVI

Below are the cigarette statistics. Translation adapted from Portuguese. Copy of the original available in the Portuguese edition. Bibliography at the end of the book. Newspapers: websitehttps://news.google.com/newspapers?nid=0qX8s2k1IRwC&dat=19920614&b_mode=2 ou através do site www.jb.com.br

U.S. TV airs its final cigarette commercial

New York (AP-UPI-JB) — American television broadcast at midnight the day before yesterday its last cigarette advertisement — a commercial sponsored by **Philip Morris** that cost US$ 1.25 million (Cr$ 6,187 million) — occupying time slots during the final three studio programs, as well as break during nighttime movies and daytime footbal broadcasts.

The last commercial aired by television networks before the law banning cigarettc advertising took effect was shown by the National Broadcasting Company and ended exactly one minute before midnight the day before yesterday.

EXPENSES

Cigarette sales in the United States reach US$ 10 billion annually (Cr$ 49.5 million), of which the government collects 40 percent in taxes. Advertising expenses amounted to about US$ 250 million (Cr$ 1.237 million), equivalent to 8% of profits.

The law prohibiting cigarette advertising on television was approved by the U.S. Congress last year, after a long dispute between public health services and scientific institutes on one side, and representatives of the tobacco industry and advertising agencies on other.

END OF THE WAR

The fight against the smoking habit took on new dimensions when the World Health Organization (WHO) declaréd emphatically that tobacco is "an instrument of death in relation to which neutrality is no longer possible."

The French magazine **L'Express** published in its latest issue the results of an investigatión conducted under the responsibility of its editor Henri Trinchet.

cigarette acks were required to carry the warning, "Hazardous to your health."

Three years ago, the American Cancer Society was authorized to conduct its anii-smoking campaign on television free of charge. The opportunity was widely used and produced results: cigarette consumption in the U.S. fell by 6.5% in one year. Manufacturers argue, however, that the deciine was due more to higher prices — tàxes became heaver — than to television advertising.

The final stage of the American offensive began yesterday: cigarette advertising on radio and television was completety banned.

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The French magazine **L'Express** published in its latest issue the results of an investigation conducted under the responsibility of its editor Henri Trinchet. The cover report states that the case against tobacco is now undeniable: cancer, coronary diseases, chronic bronchitis, gastric ulcers, damage to the optic nerve and to mental functions, among others.

The WHO complains that the "control measures" it has called for are being implemented too slowly. Except in the United States, where the battle, deeptte the immense finencial power of cigarette manufacturers, has long been underway. The country holds the world record in tobacco consumption: an average of four kilograms per person, US$ 10 billion (Cr$ 50 billion) in expeses, 51 million smokers, and 7,000 additional lung cancer cases each year.

POST-CHAPTER 1 — A TIMELESS READING OF *REVELATION*

(1st) In this post-chapter, I interpret the symbols in the biblical book of Revelation. What I offer here is an independent reading of that book, because there are so many interpretations out there — and most of them only confuse rather than clarify its meaning. In it, John, the beloved disciple, was imprisoned on the island of Patmos when he had a vision of Jesus Christ, warning him about the end times and the events to come. As the text unfolds, it's the identification of the characters that reveals what's about to happen.

(2nd) Christianity is the religion of truth. It's not in the Christian nature to hide behind layers of codes. That's why I tried to read this text as literally as possible. Still, there were things I simply couldn't interpret — and that might be due to many factors, including possible alterations of the original text.

(3rd) Besides that, if *Revelation* refers to a period long after Jesus came to Earth, then there's no way John, its author, could've known about weapons or symbols from our time — that includes airplanes and other tools. And that's a strong reason to question the accuracy of interpretations made up to now.

(4th) I believe those symbols could only become clear after World War II. At the same time, this text offers criticism toward both nations and religions. When it comes to religion, it speaks directly to individuals — in a way that anyone can feel personally called out.

(5th) Take the message to the Church of Sardis, for example. There's a line that says: "I know your deeds; you have a reputation of being alive, but you are dead[660]". That made me associate it with the Catholic Church, especially because of the image of the crucified Christ that it upholds. But anyone who speaks of Jesus in the past, as if He were dead, or whose works are nothing but appearances, can easily see themselves in this verse.

(6th) That said, let's go in the order that Revelation itself presents. It starts by addressing the seven Churches of Asia. John was supposed to deliver Jesus's warnings to each of them. In every message, Jesus usually begins by praising their virtues and potential. Then He points out their faults, calls them to correct them, and finally offers rewards — each one tailored to the possibilities of that particular Church.

> Which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea (BIBLE, *Revelation* 1:11).

(7th) **Ephesus** is the first Church. In material terms, it refers to a city in Turkey — just like the others. That's where, in fact, the house where Our Lady lived out the last years of her incarnation is located. It's also a historical mark of how Saint Paul helped spread Christianity to the world. Ephesus is one of the best-preserved cities from the ancient world. But its name simply indicates a geographic location — and that's not the most comfortable position to be in. I say that because this text speaks of the risk of war, and such a name could work like a bullseye for an air strike. On top of that, Ephesus was the kind of place likely to be attacked — by terrorists or by capitalists — because it was filled with refugees in its final days. The capitalist world is hypocritical: it claims to fear terrorists, but what it really fears is refugees.

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660 BIBLE, *Revelation* 3:1.

(8th) But the spiritual Ephesus is much bigger than that. I personally identify with this Church in a very specific way. When Jesus sends His message to the angel of Ephesus, He says that this angel put to the test those who claimed to be His apostles but weren't — and that the angel found them to be liars[661]. Well, I say the same thing in this book, and I try to show the reasoning behind it. Still, I say it carefully, because I don't want to completely strip the Gospels of their credibility. I just want to correct them where I believe the message was miscommunicated — especially where they clash with what Jesus actually preached in public.

(9th) For example, in chapter III [662] I spoke about the passage where Jesus forbids divorce. And in that passage, I fully believe. But the disciples, through Matthew — who was their spokesman — disagreed. A few chapters later, Matthew recounts the parable of the ten brides[663] , which conflicts with the teachings of the first passage. So, if I believe in the first one, which teaches true marriage, then I cannot believe in the second one, which teaches false marriage — polygamy. Matthew was a representative of the Jews of his time, who practiced polygamy. On top of that, he belonged to the class that most opposed Jesus, being a tax collector, and was considered by many to be a sinner[664].

(10th) This unfaithfulness of the apostles played a big part in weakening people's faith in our own times. But Christianity could not wait to be perfect before being spread. One of the public events of Jesus that Matthew exaggerated — and whose exaggerations I don't believe — was the crucifixion. I understand that many believed his version despite numerous witnesses, only because, according to spiritist accounts, that day a terrifying storm broke out[665]. And that made people believe that something extraordinary might have happened.

(11th) In the description of the Church of Ephesus, the spirit who speaks with John mentions the weakening of the first love among its members, and that because of this their lampstand would be removed[666]. The first love would be the first commandment: to love God above all things. And in this, too, I fully identify with the Church of Ephesus.

(12th) When I first came into contact with Jesus, I was filled with irritation and at odds with many people. The truth is that I had made a commitment before God to defend everyone, no matter their faults — and that was a direction completely opposite to what I was living. Today I know that none of us has the right not to forgive. But my case was even more serious because I was breaking my covenant with

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661 BIBLE, *Revelation* 2:2 — "I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false".

662 BIBLE, *Matthew* 19:8 — "Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.".

663 BIBLE, *Matthew* 25:1— "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom".

664 BIBLE, *Matthew* 9:9-10 — "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples".

665 *Two Thousand Years Ago,* by Chico Xavier, narrated by the spirit Emmanuel, page 162 — "Jerusalem was under a true cyclone of destruction, which, after it passed, would leave signs of ruin, desolation, and death".

666 BIBLE, *Revelation 2:4* — "Yet I hold this against you: You have forsaken the love you had at first.".

God. Right after that, my lampstand was removed[667]: I went through a deep psychological collapse and lost understanding even of the smallest matters dealt with in this book.

(13th) I used to complain a lot about people and about events — in other words, I murmured — and I couldn't see that this was actually a sin against God. It took me a long time to realize that I was wrong and that I had to change the direction of my life.

(14th) This also showed me that the second Christian commandment can only be fully lived out by fulfilling the first. By the second commandment, we are told to love our neighbor as ourselves — but it may happen that we believe we have the right not to love ourselves. By the first commandment, we don't even have the right to "hate" ourselves. So, we cannot "hate" our neighbor. Through the first commandment, we stop thinking that people belong to us, and that's why we respect and love them, even if they wrong us.

(15th) Besides the fact that the commandments are commandments and not suggestions, we need this guidance because our way of loving is imperfect. Human love, in general, is badly taught — and I am no exception. Still, I also believe in my own mistakes as paths that can guide people. If I want to pull people out of hell, I have to go down into it, and madness is the human hell. If I never made mistakes, I wouldn't even know how to say that mistakes exist. In the same way, the biblical text also foresees a happy ending for Ephesus, if it repents — and that's the reward I long for: to eat from the tree of life. And that means no longer having to reincarnate[668].

(16th) **Smyrna** is the second Church. It refers to a city that became marked by the persecution and killing of Christians — where they were burned alive, beheaded, torn apart by lions, and subjected to other cruelties. The harshest period in that city lasted ten years, between 303 and 313 A.D., known as "The Great Persecution." At that time, whether or not they understood the meaning of "devil," the knowledge of prophecy gave strength to those who were going through such trials:

> Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown (BIBLE, *Revelation* 2:10).

(17th) To this Church, the spirit says it will receive "the crown of life." However, the greatest reward of this Church is not freedom from reincarnation. Look at what the text says: "Whoever has ears, let them hear what the Spirit says to the churches: The one who is victorious will not be hurt at all by the second death"[669]. To understand the message of the spirit to the Church of Smyrna, I had to go deeper into reading the works of Chico Xavier. At times, the medium describes shadowy worlds where spirits must die in order to reincarnate[670]. So, since this is a more spiritualized

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667 BIBLE, *Revelation* 2:5 — "Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place".

668 BIBLE, *Revelation* 2:7 — "Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God".

669 BIBLE, *Revelation* 2:11.

670 Book *Renunciation* — Dialogue between Pólux and Alcione at the moment when he is dying to be reincarnated: "— Alcione, could this suffering be the same as the death we know in the world?…" "—Yes, my dear, your anguish now is another periodic crisis." "—I understand — he said, finishing his reasoning — and

Church, its reward is freedom from death in the spiritual world — but it is still made up of people who will have to reincarnate.

(18th) **Pergamum** is the third Church. That name means "much marriage." While before there had been intense persecution and massacres of Christians, in this Church the opposite happened. In Pergamum, before a battle, Emperor Constantine had a vision and placed the sign of the cross on all the shields. The emperor then came into contact with the worship of Jesus Christ and converted, making Christianity the official religion of Rome.

(19th) But in that episode, there wasn't a real conversion of this Church to Christianity — it was only the union between Church and State. The message addressed to the angel of this Church describes a society ruled by negative ego. I believe that when Rome embraced Christianity, it wasn't out of faith but as a tool of control. Constantine treated Jesus like a lucky charm. For the Romans, He was a medium with strong psychic power who had been sacrificed to Jupiter. To believe in God the Father was basically like believing He was Jupiter. From that period on, Christianity started being represented by the image of the dead Christ, through bloody dolls on a cross. There are no Christian images from before the Roman Church, because Christianity at its roots neither worshiped nor allowed images — that was a Roman habit. The stance against images had already been made clear in the story of the golden calf in Moses's time[671].

(20th) In my view, Rome did to Christians the same kind of bullying Roman soldiers once did to Alexamenos[672]. Since the crucifixion of Jesus, the cross had become His symbol. For people newly converted to Christianity, it wasn't easy to see the difference between a cross with an image and an empty cross. Moses's second commandment would have settled that question, because it forbade the making of images[673]. But once Christianity was taken over by the Roman Church, the biblical texts were monopolized and circulated only in Greek and later in Latin, making direct understanding nearly impossible. On top of that, the new symbol spoke against Jesus instead of representing Him. It spoke of a dead Jesus, contradicting His message of life.

(21st) Today, for me, it's hard to understand why we're still so backwards that we accept images that speak against spirituality as if they were images of spirituality. I see that as a leftover form of primitivism tied to the consumption of meat. Chico Xavier once said on the TV program Pinga Fogo that humanity still needed meat, because in earlier evolutionary stages — like other animals — they ate it. As carnivores, human beings remain insensitive to the suffering of the creatures they kill, because of the pleasure they still take in the taste of blood. Clearly, Jesus allowed His disciples to eat fish and even gave it to them Himself. Just before Constantine's time, Christians actually recognized each other by the symbol of a fish. In Greek, "fish" is *Ichthys*, an acronym for *Iesous Christos Theou Yios Soter*, meaning "Jesus Christ, Son of God, Savior."

I am sure that I will have similar crises on Earth, or on other planes, until I free myself from death in sin… One day I will find eternal resurrection, endless harmony… I will remain by your side forever!…"

671 BIBLE, *Exodus*, 32.

672 Grafite de Alexamenos — Imagens IX, página 203.

673 BIBLE, *Exodus* 20:4-6 — "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments".

(22nd) The current compilation of the Bible was Constantine's work. It was officially recognized at the First Council of Nicaea in 325 A.D. Because of that, the Churches that came after ended up repeating its mistakes. The main mistake is preaching suffering and death. On the day when the Catholic Church remembers the crucifixion of Jesus, for example, it calls its members to mourn. But mourning only makes sense for the dead — and Jesus is alive. What happened is that, even though evangelicals and spiritists questioned the Catholic Church, they also copied it. That's why, even today, churches in general are behind, teaching suffering.

(23rd) The message to the angel of the Church of Pergamum says that within it there are people strongly devoted to Jesus. But even among them, there were people with bad practices. These behaviors are described as "making others stumble[674]"; in reality, they are ways of leading people into slavery. So I conclude that the greatest flaw of this Church is enslaving people. The practice of "eating meat sacrificed to idols" doesn't seem completely literal either. Whoever enslaves is as if they were eating the flesh of the enslaved — people being sacrificed to the idols of their oppressors. As I mentioned in earlier chapters, people idolize many things. The thing they most often idolize is money. Many sacrifice the lives of others because of it. That's what we see happening in commerce all the time.

(24th) So, the reward offered to this Church is restoration through death, in the form of reincarnation. That becomes clear in the passage that says a white stone with a new name will be given to the member of this Church who overcomes[675]. That image brings to mind tombs. But the new name points to a new life.

(25th) **Thyatira** is the fourth Church. Its name means "continual sacrifice" or "perpetual"; it refers to a church that is careless and libertine. The history of the Christians in the city of Thyatira is marked by bad habits, chosen so they wouldn't be harmed by the government. Even though at first the Spirit praises the feelings and qualities of its members, He says the Church allows practices of adultery. That tolerance led to the people's spiritual downfall. For this Church, punishments are announced for its members and their children[676]. Notice that speaking of punishment on children is a predictable consequence of bad sexual practices.

(26th) The text nicknames the prophetess of the local temple "Jezebel," who was a queen who lived hundreds of years before Jesus and was especially known for her wickedness. She was the wife of King Ahab and a manipulator. Through manipulating the king, she filled herself with power, persecuted prophets, and promoted the typical sexually unrestrained worship of Baal.

(27th) Still, if they manage to break free from those interferences, rewards are also promised to the members of this Church. The rewards? Earthly powers — and a second chance. That second chance is what they call the "Morning Star", a metaphor for reincarnation.[677].

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674 BIBLE, *Revelation* 2:14,15 — "Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. Likewise, you also have those who hold to the teaching of the Nicolaitans".

675 BIBLE, *Revelation* 2:17 — "Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it".

676 BIBLE, *Revelation* 2:22, 23

677 BIBLE, *Revelation* 2:26-28 — "To the one who is victorious and does my will to the end, I will give authority over the nations — that one 'will rule them with an iron scepter and will dash them to pieces like pottery' "— just as I have received authority from my Father. I will also give that one the morning star".

(28th) **Sardis** is the fifth Church, and I've already mentioned it briefly in relation to the dead Christ. The name means "those who escape." The city of Sardis had a long love affair with luxury and a decadent lifestyle — all at the expense of spiritual depth.

(29th) In the message to the angel of Sardis, there's no praise. None. But the spirit does promise that Jesus will be close to those who manage to keep their robes clean — and that they'll have eternal life[678].

(30th) The Church of Sardis has traits similar to the Catholic Church, but in some ways, it goes even further. What it's been preaching is a dead faith — one that erases the individual identity of its members. And if we don't see it, it's because legal entities in general tend to sacrifice their people to keep themselves alive. The Catholic Church is a prime example — it begins with the idea of collective guilt and expects its followers to suffer and sacrifice themselves to wash it away. That kind of logic doesn't make sense to someone honestly trying to live a good life. Under Brazilian criminal law, for those who don't know, there's a principle called the "presumption of innocence". It says that no one is guilty until a final criminal conviction is reached. That means we only punish the guilty. But this Church flips that around — it condemns its members from the very start, all because of the story of "Adam and Eve". Anyone who manages to break free from that is a real hero — and deserves a serious reward.

(31st) **Philadelphia** is the sixth Church. Its name means "brotherly love," and it's considered a blessed Church. In the message to its angel, it's described as being completely loyal to Jesus. Brotherly love is the second commandment. I believe this Church is already spread throughout the others — but it doesn't have enough strength to change them. That's why the message says it has "little strength"[679].

(32nd) Even so, the spirit tells its angel that it will overcome the synagogues of Satan. The spirit speaking on behalf of Jesus says that the members of this Church will receive God's name — like a surname. Just like in many marriages: one partner takes the last name of the other, becoming part of their family.

(33rd) The Christian Evangelical Spiritism of Chico Xavier fits this description — though not all of Spiritism does. The Church of Philadelphia is neo-Christianity. It's the Church chosen by Jesus. Fraternity goes beyond borders. The very idea of dividing ourselves into separate churches already goes against fraternity. That's why I believe this refers to ecumenical unity. It's a Church that stands above the rest — the true spiritual evolution of our religious expressions.

(34th) **Laodicea** is the seventh and last Church. Its name means "reigning people," and it represents an arrogant Church. The message to the angel of Laodicea describes a society of cold-hearted, calculating individuals obsessed with money[680]. The advice? Use that money

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678 BIBLE, *Revelation* 3:5 — "The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before my Father and his angels".

679 BIBLE, *Revelation* 3:8 — "I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name".

680 BIBLE, *Revelation* 3:15-17 — "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm —neither hot nor cold —I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked".

for Christianity[681]**.** This Church is offered repentance — and a place of honor: to sit beside the throne of Jesus.

(35th) The Churches — through their names, stories, and locations — tell the story of how Christianity began. It spread rapidly, but it did so in a way that was already sickened. In Revelation, the message brings a request from Jesus Christ: that people repent, so they can be saved from the evil that's coming — a consequence of their own actions.

(36th) After speaking about the Christian Churches, *Revelation* turns to the pagan gods. In the first version of this book, at a time when I was caught in a kind of childish psychological escape, I called the pagan gods "Boogeymen." Later, when I looked more carefully at the codes, I realized the comparison made total sense. The Boogeyman is a character used to control people (children), just like the pagan gods.

(37th) In Revelation, the pagan gods are represented as four creatures covered in eyes — in front and in back[682]. These are actually four ruling gods of control. That's why so many eyes — their whole purpose is surveillance.

(38th) They're human inventions made to control through fear, and they get invoked when people want to rebel against God. At other times, they even give us the "address" of injustice — because these gods of control dominate specific regions through specific people. The addresses of the gods of control are the same as the people they control — the same as the addresses of the social terrorism they carry out. I also see them as representations of human justice, since they tend to focus on judgment and surveillance.

(39th) The four gods of control are: the lion, the calf, the creature with a human face, and the flying eagle.

(40th) The lion is the first creature. It's supposed to represent the so-called "Lion of Judah"[683], a reference to Jesus. But in reality, it's used as a tool of ideological terror — Jewish social terrorism.

(41st) The **calf** is the second creature. It represents the Egyptian bloc. Both Hindus and ISIS are part of this line because they inherited that same form of terror that used to be carried out through gods. In ancient Egypt, there were many gods, and the calf became the concentrated symbol of them all — especially among the Hebrews in the desert. That calf was the Apis bull. Egyptian influence spread so far that we can still see it in the Hindu gods — a continuation of the same Egyptian control system. In India, for example, the cow is considered sacred. The Ganges River is seen as sacred too — just like the Nile was in Egypt.

(42nd) The **devil** is the third creature. He's described as an animal with a human face — in other words, an anthropozoomorphic character. The devil represents the Latin bloc, which covers the Latin parts of Europe and the Americas. From what I see, Latin Americans are the ones most afraid of him — and that's why they obey him. Out

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[681] BIBLE, *Revelation* 3:18 — "I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see".

[682] BIBLE, *Revelation* 4:7.

[683] One of the greatest controversies between Jews and Christians is that Christians consider this Lion to be Jesus, and Jews do not. BIBLE, *Genesis* 49:8-10 — "Judah, "your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness —who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, "until he to whom it belongs "shall come and the obedience of the nations shall be his". BIBLE, *Revelation* 5:5 — "Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."

of fear of the devil, people do things and avoid doing others. This group also represents justice. Notice that the devil's proposal is a kind of retributive justice for our sins. Take Brazil, for example: the solution to the country's social crisis is entirely tied to justice. Inequality of rights is what causes it.

(43rd) The **flying eagle** is the fourth and last creature. The symbol of the eagle, on its own, has already been used by other imperialists in other times. It was once the symbol of Nazi Germany and of the Roman Empire. In Greek mythology, it represented Zeus. In Ancient Egypt, it symbolized eternal life. The United States also use this symbol. But it was only after World War II that the concept of "American might" was formed. Before that war, people wouldn't have connected that country to the prophecies of *Revelation*.

> Also in front of the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. (BÍBLE, *Revelation* 4:6,7).

(44th) The people who idolize this symbol probably don't see anything religious in it. But it is a god of control, imposing itself on people just like the others. The fact that the U.S. is seen as unbeatable makes its own people vulnerable to that power. Its government is treated almost like a god. The flying eagle is like the devil: because people fear it, they end up doing and not doing things. The eagle is a symbol of a cunning predator.

(45th) The gods of control are symbols of hell through punishment, and they mirror human personality and the idolatry of death. They are representations of society's negative egos — just as Satan, in popular belief, is their greater projection, a leader among them. But they do not necessarily stand in opposition to God[684].

(46th) The Book of Revelation tells the story of what has happened in the world since the resurrection of Jesus and what is to happen until His return. Above all, it suggests the end of control — by recognizing Jesus as the only legitimate Dominant[685]. And Jesus is fought against precisely because He is not a controller — which makes Him the enemy of the makers of these "gods of control."

(47th) For example, Lucifer and the devil exist only in the human mind, but they get represented as entities. Lucifer is vanity — which is why he's considered an inner angel, since every human being needs their own personal brightness. But when someone is struck by the emotional shock of coming into contact with that inner light, it usually blinds them — filling them with arrogance. That's the moment when the angel of light falls from Heaven and becomes the demon Lucifer. And that's when those negative feelings surface in humans — the same ones that make up the negative ego that defines them as devils.

(48th) The negative ego is what fuels the arrogant discourse of the Nicolaitans, who see themselves as superior to others. That urge to feel better than everyone else may seem pleasurable at first, but it quickly turns into a burden. Arrogance is an irritation, even if it seems to offer some kind of spiritual peace.

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684 BIBLE, *Revelation* 5:13,14 — "Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen", and the elders fell down and worshiped".

685 BIBLE, *Revelation* 1:8 — "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty".

(49th) *Revelation* doesn't tell of destruction at the hands of God, but rather at the hands of humans. In this story, the US eagle plays a leading role. It gives signs of what will come, because those events are provoked by its actions. And I see that this has already happened. One example is how the U.S. knew of the military coups in Latin American countries — documented — before they even took place, because they had planned to provoke them.

(50th) The four creatures of *Revelation* represent human mentality up until our own era. The number four, briefly, symbolizes totality, the "I," and the closing of a cycle.

(51st) In the sequence of the text, the order of the angels and horsemen of Revelation is tied to these four living creatures by ordinal numbers. So, the first creature is linked to the first angel and the first horseman. That's one way to identify the authors of the actions carried out by these characters.

(52nd) And so the conflict begins. The first horseman to ride into battle is linked to the Lion of Judah, and he rides a white horse[686]. He goes out to victory, because this is true Christianity. The second horseman, tied to the calf, rides a red horse. He's linked to the terrorist bloc. He takes away peace and makes humans kill one another. The third horseman rides a black horse and is tied to the devil. He carries a balance in his hand and rations food. That connection makes perfect sense, since many Brazilians were forced to ration their food heavily during World War II[687]. The fourth horseman is tied to the US eagle, among others. He rides a pale green horse and is called "Death." The text says he was given power to kill with the sword, with famine, with plague, and with wild beasts[688]. I see that imperialists have done this throughout history.

(53rd) All throughout the text of Revelation there are affirmations reinforcing the power and glory of God and of Jesus. In the fifth seal, there's no more connection to any creature. Here, the people who died for Jesus cry out for justice. This marks the description of the mass killing of humanity that begins. The next seal tells of the destruction of the planet. It describes something that can only be tied to a nuclear explosion: the sky is burned away, like a scroll being rolled up[689]. The heat waves from a nuclear bomb look exactly like that. This too is a symbol that would have been impossible to interpret before nuclear weapons existed.

(54th) At the seventh seal, seven trumpets are given to seven angels — and with that, a new count begins. The trumpets announce the earthly destruction brought by war. At the sound of the first trumpet, a third of the vegetation is burned. At the second, balls of fire — most likely nuclear bombs — fall on the sea, killing a third of the marine life. At the third, a third of the rivers are struck, poisoned — I assume by radioactivity. And at the fourth, a third of the sky turns dark. At this point, the eagle takes flight and mourns for the inhabitants of the Earth, because of the three "woes" still to come. Each "woe," in this case, would refer to one of the three world wars[690].

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686 BIBLE, *Revelation* 6:2 — "I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest".

687 BIBLE, *Revelation* 6:5,6 — "When the Lamb opened the third seal, I heard the third living creature say, 'Come!' I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, 'Two pounds' of wheat for a day's wages, "and six pounds "of barley for a day's wages, 'and do not damage the oil and the wine!'.

688 BIBLE, *Revelation* 6:8.

689 BIBLE, *Revelation* 6:14 — "The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place".

690 BIBLE, *Revelation* 8:13 — "As I watched, I heard an eagle that was flying in midair call out in a loud voice: 'Woe! Woe! Woe' to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"

(55th) The four corners of the Earth where the four angels stand symbolize the entire planet, as I've already explained when talking about the symbolism of the number four. Up to this point, it's as if the text is giving us a summary of what happens at the end of the Third World War. After that, the events are detailed war by war. The fourth trumpet marks the end of a phase. In this case, it refers to a phase of destruction affecting a third of the planet and of terrestrial humankind.

(56th) Because of all this, the number five comes across as an initial number. With the fifth trumpet, for example, no damage is done to the plants — something that had already been described as destroyed. What follows are both shadowy visions of hell, born from killings by fire, and impressions of the First World War. John describes jumbled visions of tanks[691], coats of arms[692] and airplanes[693]. He couldn't identify them — because they didn't exist in his time.

(57th) Next, he speaks of the angel of the abyss, which is Apollo. Apollo was a god with so many attributes that, to sum it up, we could call him the Greek god of knowledge. According to this symbol, disputes over knowledge would be what cause war. Apollo represents both the idolatry of human knowledge and the idolatry of humans as a consequence.

(58th) When the sixth trumpet is blown, the four angels responsible for the widespread destruction are released. But this time, the details of the wars come into focus[694].

(59th) Then John sees a vision: a bright and colorful angel who's supposed to blow the seventh trumpet. He's holding a small book in his hand. However instead of blowing the trumpet, the angel lets out a roar — something like seven thunders. In that roar, he reveals a prophecy that John starts to write down, but he's stopped. And that part would've been the surprise ending to our story. But the angel tells John to take the book and eat it. Says it'll taste sweet in his mouth, and feel bitter in his gut.

(60th) At this point, forgive me if this sounds presumptuous — but I truly believe that the book the angel was carrying is this very book you're reading right now. And I also believe I've been bringing, under Jesus's guidance, the knowledge needed to help shift us into a new era. Even when this book was still an ideological bomb, it earned the respect of many because of its poetic value — because of its sweetness.

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[691] I understand that the "locusts like horses" mentioned by John were war tanks. John may have made this connection because of the cannon and the shape of the first tanks. Horses prepared for war, in John's time, probably had some kind of side shield similar to the body of vehicles. Tanks have a hatch on top that could resemble a crown. The "face of a man" mentioned by John could be that of a man coming out of it. This text is in *Revelation* 9:7 - "The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces".

[692] BIBLE, *Revelation* 9:8 — "Their hair was like women's hair, and their teeth were like lions' teeth".

[693] BIBLE, *Revelation* 9:9,10 — "They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle.They had tails with stingers, like scorpions, and in their tails they had power to torment people for five months".

[694] BIBLE, *Revelation* 9:14,15 — "It said to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.

(61st) Because I've had personal contact with Jesus, I have deep faith in the work I'm doing here. I've never seen it as "my" book. I see it as God's work — I'm just the one working on it. I'm a walking example of imperfection, but day after day, this work has been shaping me to serve. And I keep going in faith, believing that Jesus and the Father are behind it — and behind me — as the only true and rightful Rulers.

(62nd) This book remained sweet in its words, because after I overcame my psychological confusions through enlightenment — in contrast with my own flaws — its language was carefully refined. Beyond the tools of the system, many people — editors, translators, friends — helped me shape it so that it would be as clear and polished as possible. So yes, it is sweet in its words. But what about the truths it contains? Heavy. Hard to digest for many. That's why it is bitter in the stomach[695]. And the angel swearing, in the name of Jesus, that there would be no more time? Yes, that too aligns with the fact that, from the very beginning, I've felt as if I were running against time[696].

(63rd) But the Book of *Revelation* doesn't just talk about the destruction of the planet. It actually presents *three* possible endings. That's why there's a break in the narrative — to show the two other endings that could happen *before* the third world war. If one of those two comes true, the war never happens. In the second ending, two of God's witnesses are killed. I honestly believed I was one of those witnesses — and that belief made me extremely nervous back then. It weighed heavily on my decision to publish the first edition of this book full of errors. I believed that even with its flaws, the words would still lead people to the truth.

> And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth. (...) Their bodies will lie in the public square of the great city —which is figuratively called Sodom and Egypt —where also their Lord was crucified. (...) 11 But after the three and a half days the breath "of life from God entered them, and they stood on their feet, and terror struck those who saw them (BIBLE, Revelation 11:3, 8 and 11.

(64th) Now that the deadlines have passed, I believe we're heading for a surprise ending. And that's the kind of thing no prophecy could ever predict — because what we usually call "prophecies" are really just warnings about something we're supposed to stop. Evil follows a pattern — while good has no limits. When this time comes to a close, we'll finally understand how much of it was actually prophesied — and just how much we'll have to fix.

(65th) Sure, saying I identify with the witnesses might sound like pure arrogance — but I've got my reasons. Just recently, we've learned about terrorist groups — and the very people running the capitalist system — who carry out human sacrifice rituals. A lot of these terrorists openly murder Christian missionaries like me. And here in Brazil, it's no secret that anyone who stands against imperialist interests has historically ended up dead. That was crystal clear during the military dictatorship. This book calls those groups out — directly. So yeah, it makes sense if they hate me and want me gone.

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695 BIBLE, *Revelation* 10:10 — "I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour..".

696 BIBLE, *Revelation* 10:6 — "And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!".

(66th) The powers that the witnesses are said to receive — which come up in the next verses — seem to be about defending themselves[697]. However the Christian message doesn't really allow for the kind of violence described there[698]. That part might've been added later. So I'd rather not interpret it that way. Still, the text seems pretty clear about one thing: these events were supposed to happen before World War III, since it talks about the third "woe" — or third disaster, depending on your Bible translation.

> The second woe has passed; the third woe is coming soon. (BIBLE, *Revelation* 11:14)

(67th) Then comes the vision of the woman clothed with the sun. The biggest mistake people make when they read this part is thinking it's an immediate sign. Like: she shows up today, and something explodes tomorrow. However I took a closer look and realized she had already appeared in the sky a long time ago. She was Mary, the mother of Jesus. In 2017, it had been 100 years since her appearance in Fátima. Here's what happened: she revealed herself visually only to three children. To everyone else, she appeared through the sun — which moved in the sky. Her first appearance was on May 13, 1917. That date has special meaning in Brazil too — it's the day we celebrate the abolition of slavery, which happened in 1888.

(68th) She warned that she'd come back every month for six more times — same day, same place, same time. At the sixth visit, she said that on the seventh and final one, she'd return with her Son. That seventh apparition, in theory, would've been on November 13. But when that day came… nothing happened. So I came to the conclusion that the seventh apparition would happen in our time.

(69th) When those apparitions happened, the world was deep in World War I. During them, Our Lady told people to pray the rosary every day and repent for their sins. She told them to pray for peace, to ask for the war to end. When the war finally stopped in 1918, most people probably felt a sense of relief — but really, that was just the beginning of the pain.

(70th) In this passage about the woman, *Revelation* tells the story of Jesus' birth. That story lays out that His kingdom will be established on Earth. However from the start of this mission, I've also felt a connection with that woman. This book is the child being born — and I'm the one feeling the birth pains. The dragon is the evil trying to stop it. That's why I came to the conclusion that the woman in Revelation represents "woman" as a whole. The female line is hunted down by the great system. In the story, she's taken into the desert, where she's fed.

(71st) About that desert — it deserves some reflection outside the book of Revelation. There are other passages in the Bible where desert periods are mentioned, and they usually last 40 cycles. For example, the Hebrews wandered for 40 years, and Jesus fasted 40 days and 40 nights in the desert. This count doesn't refer to biological generations, which come about every 20 years or so. These are philosophical generations — stages of philosophical evolution — each one lasting 50 years. I understand that besides the time given to the woman, which I'll explain in the next lines, there's another cycle tied to the symbol of the desert. So besides the time given to the woman, which I'll get into later, there's another cycle tied to the desert symbol.

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697 BIBLE, *Revelation* 11:5 — "If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die".

698 BIBLE, *Revelation* 11:6 — "They have power to shut up the heavens so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want..".

(72nd) The desert, in this case, would be a cycle that's now ending — one that represents the fight against the female line[699], of which Jesus Himself is the greatest representative. The end of this cycle marks Jesus' final victory with the destruction of His greatest enemies: the accusers, the Dragon, the Serpent, the Devil, and Satan. The Devil is the negative "self" at the individual level, while the others are the negative "self" at the collective level. And in my view, that collective evil rests heavily on antifeminism. That's why the text points to the woman's descendants. So this would also mean the end of antifeminism — bringing Christianity to its true fulfillment.

(73rd) In chapter 13, the Beast is first described with animal parts and then as a being with seven heads. It's almost like a multinational corporation — each animal part acting like the logo of a country or a group of countries — and then the reference to seven kingdoms explains the seven heads.

> The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority (Bible, Revelation 13:2).

(74th) The leopard would be the Asian Tigers — four countries: Hong Kong, Singapore, South Korea, and Taiwan. The bear would be Russia. It could be China, too, but since Hong Kong is included among the Tigers, I see Russia as the better fit. The mouth like a lion's could point to England, whose coat of arms is full of lions. But I believe it refers to the U.S.–U.K. alliance, since both nations speak English — and the image points only to the mouth, to domination through the English language. That way, we get to the total of seven legal personalities.

(75th) The dragon, which the Beast resembles, would be terror itself. And in our time, that terror is tied to ISIS — the Islamic State. To me, that reference fits perfectly, because I believe ISIS works hand-in-hand with imperialism. Then the story mentions a deadly wound on one of the Beast's heads[700]. That wound would be the September 11, 2001 attack on the Twin Towers of the *World Trade Center* in the U.S. At the time, that was the biggest symbol of imperialism. I honestly believe that attack was nothing but a marketing stunt. I say this because I watched some slowed-down videos of the towers coming down — and to me, they looked like controlled demolitions.

(76th) So, in my view, this passage in *Revelation* suggests that those attacks were a joint operation between the terrorists and the U.S. The interest behind it? Terror drives investment and pushes prices up. After that, the terrorists gained so much power they turned into another force altogether — a dragon that gives power.

(77th) At the end of this chapter, the Beast is also identified by the number 666. That number means it's not just one human being, but a mystical body made up of humans. Each "six" is an individual in the hierarchy, just like we talked about in the Double Six Theory. That number could even keep repeating endlessly, becoming a recurring decimal: 666…

(78th) Chapters 14, 15, and 16 of Revelation talk about the Beast's mark, the worship of it, and the wrath of God. I don't believe in a wrathful God. That doesn't fit with a truly Christian view of Him. So I think this part may have been added later. After all, He didn't

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[699] BIBLE, *Revelation* 12:17.
[700] BIBLE, *Revelation* 13:3.

get angry even when His own Son, Jesus, was killed. To me, those wraths sound more like destructive acts carried out by the imperialists.

(79th) The first bowl, for example, talks about sores (cancer) being caused[701]. And yes, the idea of cancer being provoked by imperialists is the number one accusation in this book. But all the other bowls seem imaginary to me — products of spiritual terrorism, and for that reason, later additions. In my understanding, the mark of the Beast is a plan, not a prophecy. Take for example the drying up of the Euphrates River — the sixth bowl of God's wrath[702] — this is something that is actually happening; but it's out of convenience, since its waters are being diverted to flood other areas.

(80th) Still, there's one part I don't dismiss in chapter 14 of Revelation: the reference to the eternal gospel[703]. And here again, the reader will have to put up with my enormous presumption — because I believe it's referring to this book. Chico Xavier wrote a book dictated by the spirit Humberto de Campos, *Brazil, Heart of the World, Homeland of the Gospel*, which highlights Brazil's evangelizing mission, saying the country was destined for it. That's even why its very shape looks like a heart. This book is a gospel written in Brazil.

(81st) In chapter 17 of Revelation, we're shown a political setup. The text talks about the great prostitute, the spiritual Babylon, that fights against Jesus and the martyrs. She sits on top of the seven kingdoms. At this point, I see the text circling back to the countries described as the multinational Beast — or the Monster — ruling through sexual lust, using women's bodies as a tool.

(82nd) The text says that five of these kingdoms have already fallen — the Asian Tigers and Russia — and that one still exists — the alliance between the United Kingdom and the United States. Then it speaks of an eighth kingdom that has not yet come, but that belonged to the original seven — China. It says that when this kingdom arrives, it will not last long[704].

(83rd) Chapter 18 talks about Babylon's fall — and there are lots of ways to look at that. If a war had broken out, we'd probably be looking at physical destruction among the powerful, fighting each other. But since World War III didn't happen, maybe this "destruction" is actually the collapse of the global power held by major nations. Still, I believe it's something deeper — a spiritual collapse. Because praising the "Beast" is really about praising the animalization of the human being. And since we're reaching a new stage of evolution, the way I see it, all that old stuff is going to lose its grip just by becoming outdated.

(84th) One more thing — I don't really buy the final curse in the book either. You know the one — where it threatens anyone who changes the prophecy. It doesn't stop people from changing it, it just says they'll be punished if they do. I think that curse was aimed at blocking interpretation, by scaring people into not adding or removing anything from the text.

> I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that

[701] BIBLE, *Revelation* 16:2 — "The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on the people who had the mark of the beast and worshiped its image".
[702] BIBLE, *Revelation* 16:12 — "The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East".
[703] BIBLE, *Revelation* 14: 6
[704] BIBLE, *Revelation* 17:11.

> person any share in the tree of life and in the Holy City, which are described in this scroll. (BIBLE. *Revelation* 22:18–19)

(85th) Maybe someone will ask me about the trumpets — the text mentions trumpets sounding off to announce events. And that's a good question. But the truth is, there are things that are hard to pick up — especially for people who aren't paying attention. I've been hearing sounds that bother me for a long time now. They might be sonic attacks — ultrasonic or infrasonic weapons. But they also feel like human emotions — crying or rage — which makes me think they could be coming from the spiritual world. That fits with *Revelation* too, since it says the spirits are calling out for justice. Either way, whether physical or spiritual, those sounds might be the warning signals marking these final days.

(86th) Either way, whether physical or spiritual, those sounds might be the warning signals marking these final days. A lot of prophecies seem to line up right now, like they're all pointing to some kind of major ending.

(87th) As for the future, the Tibetan prophecy says "the light of wisdom" will shine again in the West — especially in the land of "Fu Sang," which is Brazil. That's the end point of all the prophecies.[705]

(88th) In 1969, Chico Xavier received warnings from the spiritual world that from then on, a countdown of 50 years would begin — a deadline for the world to finally put an end to the war era and step into a new age of peace, once and for all. That's the phase we're living in now. That's why I keep saying we're in the last days.

(89th) This deadline is mentioned as a kind of time-limit in the book. But there were others. The Beast was given 42 months of power — which, rounded out, comes to 1,260 days. That number also shows up for the Gentiles, the witnesses, and the woman. First, it's given to the Gentiles to trample the Holy City[706]; then to the witnesses[707]; then as protection for the woman[708] and finally, as power for the Beast[709].

(90th) I believe these deadlines are given like in a court trial, where each side gets its turn to speak. Only the woman's deadline and the Beast's deadline overlap, because that's when the Beast is given power while the woman is given protection.

(91st) The ultimate deadline is about the time limit during which humanity risked wiping itself out. This countdown started at the beginning of 2016, but there was a sharper risk of war breaking out on November 13, 2017 — exactly one hundred years and one month after the sixth apparition at Fátima.

(92nd) The end of the first deadline — the first 1,260 days — and the start of the second fell on the 50th anniversary of the Moon landing, July 16, 2019. On that date, the possibility of the third ending of Revelation — global war — was closed off, and the period of the witnesses began.

(93rd) If war had broken out, according to Chico Xavier's prophecies, much of the planet — especially the Northern Hemisphere — would have become uninhabitable because of cataclysms, radiation, and lack of sunlight. Brazil would have been spared, but that would have drawn the stronger nations here, taking it over by force. The medium also said that in

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[705] Algumas dessas informações estão disponíveis em: https://www.encontroespiritual.org/bartigos/misteriosmagia/misterios01.html
[706] BIBLE, *Revelation* 11:2
[707] BIBLE, *Revelation* 11:3
[708] BIBLE, *Revelation* 12:6
[709] BIBLE, *Revelation* 13:5

that case, our evolution would have been set back 200 years. But if war didn't happen, then evolution would begin in just two years.

(94th) During the second deadline, the witnesses would prophesy dressed in sackcloth, and at the end, fighting against the Beast, they would be killed by it. After that, supernatural events and natural disasters would follow. That deadline ended on November 26, 2022.

(95th) In the last ending of this story, the Beast would again be given 42 months of power, while the woman would be protected for another 1,260 days, since the deadlines line up. But the outcome is already sealed: victory. That means the countdown expires on May 9, 2026 — a date of new beginnings.

(96th) We passed the deadline and reached the end of mercy — and the end of this book's timeline. July 16, 2019 was marked by a lunar eclipse visible all across Brazil, with the Moon high in the sky at 5 p.m. We should be glad that our ending was neither war nor the sacrifice of the two witnesses.

(97th) The future now stands wide open before us, full of hope and new possibilities grounded in moral practices beyond human control. And because this future is beyond control, it can't be fully prophesied. For now, I can only repeat what Chico Xavier said at the end of his second interview on the TV program Pinga-Fogo in 1971: "Let's send out vibrations for peace." Let's interfere positively with the collective negative ego. Every change we need depends only on a spiritual shift in the right direction. The rest will follow.

POST-CHAPTER 2 — THE BEGINNING — COMMITMENT AND ENLIGHTENMENT

(1st) So, I think I just told you everything I had said before to the experts. And that's the conflict… I see myself as someone who was prophesied, and they gave me a diagnosis because of that. I think what they really couldn't handle was my self-confidence. But for me, the only thing that truly matters is change. GOODBYE, FINAL DAYS! HAPPY NEW CHRISTIAN ERA!

(2nd) This post-chapter is my farewell to the book, with the kind of vibe you get at the end of the year. I wrote it on December 31, 2015 — one day before the mission began. But I didn't want to close this book without first asking God for forgiveness. Jesus was the only one who, up to that point, had managed to face such heavy trials without letting his inner demons get to him. So we have to forgive others — and I need that forgiveness too.

(3rd) Some Spiritists say that when Jesus passed away, he went to hell to rescue Judas, who was screaming and running around in agony. Jesus came to him and offered his knees. Judas laid his head down and started crying like a child. Jesus consoled him, gently stroking his hair. From what I understood, Jesus told him: what you did had to be done. God needed a bad example to show the world what goodness is. And because of that example, we now have a chance at a humanity free from the toxic habits of condemnation.

(4th) And honestly, that teaching makes a lot of sense when you look at the world today. In Brazil — and in some other Catholic countries — there's this tradition on Holy Saturday where people "punish Judas." It's known as the "Burning of Judas". They beat, hang, and sometimes even burn a life-size doll made to look like him. It

just shows how far we still are from understanding what we were supposed to know long ago. Only now are those traditions starting to fade, because only now are we beginning to understand the things of the Kingdom.

(5th) We all need to stay humble — because there's no such thing as a good person who's never sinned. Still, we should see people first as those who make mistakes, not as "sinners." Judas paid the price for judging — because he judged Jesus in his own heart. And for that, he suffered centuries of condemnation.

(6th) That's why I'm inviting everyone to change this inside yourselves. Stop condemning whoever it is. The world we live in seems full of knowledge, but there's still so much ignorance. And the worst kind of ignorance is the one that thinks it knows everything. It seems balanced — but it's full of madness. And the worst madness is the one committed by those who think they're sane. Letting go of condemnation — against ourselves and against others — that's the real path to freedom. We need to learn to evaluate, not to judge. Few people want to be sinners — but no one lives without mistakes.

(7th) I, like Judas, was also a bad example — a product of my time, the time of the Beast — angry like a beast. But I was given a blessing that helped me. As the year turned from 2015 to 2016, something shifted in my chemistry — I started feeling such a deep sense of fullness that I couldn't eat anything but grape juice. I added a tiny splash of wine to my glass and, playing around like a kid, I started singing: "I have so much to say to you, but I don't know how to put it into words — that's how big my love for you is"[710].

(8th) I started declaring my love for Jesus Christ — and for His blood, in that blessed juice. I gave a little kiss to the wine bottle, went up to the terrace to water the plants, and danced around happily in the spray of the hose. I kept singing that part of the Roberto Carlos song over and over... because in that moment, that was the perfect way to express my love for the God of Life.

(9th) But really, it was God who was singing that song to me. He had so much to say — to all of us, to all of humanity — and that's where the surprise came in. That's where this story began. In the middle of my reflection, I felt like God asked me: "And your brother — do you love him?" I answered: "Yes, I do! You know that! Thanks to You... Thank God! Thank God! I never let injustice happen beside me without stepping in to defend someone. When I messed up, it was my own fault — not because I didn't care, but because I just didn't know what I was doing." Then I felt like He asked again: "Would you dedicate that song to your brother too?" I didn't hesitate — I said yes right away. I sent that song on WhatsApp to my coworkers.

(10th) My inner dialogue continued. He asked: "Do you stand up for your brother, even with all his flaws?". And I said: "Yes, I do!" Then, right there in the group chat, I started complimenting my coworkers — pointing out all the good things about each one of them.

(11th) I was so at peace, so aware of myself, that I wished for everyone that God would never hold back blessings from them… That gave me a greater sense of life, and I thanked God even more. I made a mantra out of one single line, repeating it over and over: "I have

[710] Song "How Great Is My Love for You" (Roberto Carlos, 1967).

so much to say to you, but I don't know how to put it into words — that's how big my love for you is…

(12th) I was feeling so happy, and at that moment, love was the only thing my mind could hold. But I didn't understand the seriousness of the promise I was making, or the depth of the words I was saying.

(13th) By recognizing my coworkers without lying, by truly seeing them, I learned the ritual of losses and fruits. In that ritual, we notice people's qualities and thank God for them. Gratitude is love. Everything and everyone God gives us must be received with gratitude. Then, if someone irritated us — and some people manage to irritate everyone — we need to have pity on them, because their wrongs will surely fall back on them if they don't change. Wish for their enlightenment and correction without suffering, and ask God's forgiveness on their behalf. We need to put ourselves in their place, as if their mistake were our own. That's the ritual of the Red Phoenix.

(14th) But my task wasn't simple — I had to criticize sick systems of domination, so my irritation was still part of my sensitivity that had to stay alert. And the hardest part was that I could speak the right path but still didn't know how to separate the sin from the sinner. Because of that, I was slow to keep my promise.

(15th) Much later I would realize that instead of doing my part, I was setting bad examples. I was blinded by vanity and couldn't see how imperfect I really was. I had to learn from my own mistakes, from people's irritation, from pain and illness that struck me in just the right moments to push me to change. But not in that moment. In that moment, I was completely taken over by love.

(16th) I'm a good beast! We are good giants! When our true potential lifts us up, nothing can stop us! Never give up on perfecting yourself, and may your path be sped up... Listen to this beautiful calling...

(17th) Infinite are the names that lead to God and to the mystical body of Our Lord Jesus Christ. But love is the only path where we must all arrive. Use what's written in this book to find health, because God gives us health freely — if we know how to choose it. And it begins in the soul.

(18th) On WhatsApp, my coworkers started sending me lots of thank-you messages. And in my mind, I heard Vivaldi's *The Four Seasons*. That felt like the birth of a new time. Believe it! Have faith!

(19th) It took me a long time to learn how to lower my defenses even while staying cautious. It took me a long time to learn that we have to think positively and trust in God. But I teach this so that you can learn it sooner — and shorten your path of trials.

(20th) I have so much to thank God for — for allowing me to rebuild myself after that psychological destruction that also struck me, because that destruction is the undoing of what it means to be human.

(21st) And so the ritual went on, to the sound of something magnificent — like the echo of a Hindu or Tibetan instrument — yet it was the mantra sung in the Catholic ritual:

Kyrie Eleisson[711]…
Christ Eleisson[712]...

(22nd) Strengthening love is the great purifying and restoring step. Truth is part of that, because without truth we don't draw close in spirit to people or to God. Love is what eases

[711] It means "God have mercy on us".
[712] It means "Christ have mercy on us".

our paths. If we don't put love first, pain comes to us like pruning a tree; and if we understand that, we soon lose what we need to lose and are restored.

(23rd) Seeing the good above the bad is what truly moves our relationships forward. We can even help others reflect on their mistakes, but we must try to help them find faith in themselves — otherwise we lose the ability to have faith even in ourselves, and that leads us to an existential nothingness.

(24th) Many people, even when they receive kind words, answer back with ugly words. Make a big filter with your ears and reject bad speech. Hold the conviction that those who speak such words, even if they seem materially superior, are pitiable and don't know what they're saying. We must dedicate ourselves to taking every word and turning it toward the positive, whether it's ours or not, so that we may reach perfect happiness.

(25th) As Desmond Tutu says: *UBUNTU*. My humanity is intimately tied to your humanity. We must diminish the prestige of evil and of weakness so that we can truly be strong as *one*.

(26th) At Pentecost, Jesus' disciples — people with many shortcomings — received the illumination of God's Spirit. The Biblical account differs a bit from the one in *the Secret Gospel of the Virgin Mary*, but both bring strong symbolism for interpreting truth.

(27th) The Bible tells that when the disciples received the Holy Spirit's illumination, those present — speakers of many languages — heard them each speaking in their own tongue, creating a great unification among them. That happened because thought is our true communication; thus, by divine work, the tone of their voices was transformed into an understanding of their thoughts[713].

(28th) Pentecost is the opposite of the Tower of Babel. While Babel divides by language, in this image people were united despite their differences. The Holy Spirit — and the wise logic of truth — is the language that truly penetrates our understanding.

(29th) The next day, in the early morning, I saw that light pass by unlike anything I'd ever seen on Earth. It was a fire that did not burn, a water that did not wet, a gelatinous substance like plasma, full of content because it was full of life. It was a great Spirit that renewed my whole being.

(30th) I couldn't tell whether I was asleep or awake when it happened. But I entered into deep consonance with the universe, taking a leap in my understanding. That memory fixed itself in my mind as a great truth in a way no dream ever could. After it passed, I heard its name: "Spark of the Gaze of God, Collective Unconscious, Holy Spirit Paraclete of the Lord." And I understood, deeply, that God dwells in each of us through His Holy Spirit.

(31st) I became spiritually strong, powerful, light, and overwhelmingly happy. Nothing is comparable to GOD and to His CHRIST who lives and reigns. Fear nothing, fear no one; face everything with peace. Be patient with whatever you must face, because only HE can say when everything ends. May the breath of the Holy Spirit enlighten you through this message!

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713 BIBLE, *Acts of the Apostles*, 2: 1-12

(32nd) So be it, Amen. RISE, GIANT — I WANT TO KISS YOUR FEET.

Images XVII

In the next sections: The Miracle of Fátima — On October 13, 1917 the Miracle of the Sun occurred. The rain that had been falling stopped, the clouds thinned and opened to reveal the Sun, which looked like a dull silver disk; people could gaze at it without difficulty and without going blind. Then the sun performed a series of strange displays, casting lights across the crowd. Many people noticed that their clothes, soaked from the rain, had suddenly dried. The same phenomenon was witnessed in other locations within an 18-kilometer radius. It was announced by the mediums that, on that day, a sign would be given to those present about the truth of what had been spoken to them. The account was published in the press by several journalists who had traveled there and who were also eyewitnesses.



O MILAGRE DE FÁTIMA

Varios aspectos do povo ajoelhado e orando no momento de descobrir o sol e de se dar o fenomeno que tanto impressionou a multidão.

no vagalhão colossal d'aquele povo que ali se juntou a 13 de outubro. O teu racionalismo sofreu um formidavel embate e queres estabelecer uma opinião segura socorrendo-te de depoimentos insuspeitos como o meu, pois que estive lá apenas no desempenho de uma missão bem dificil, tal a de relatar imparcialmente para um grande diario, *O Seculo*, os factos que diante de mim se desenrolassem e tudo quanto de curioso e de elucidativo a eles se prendesse. Não ficará por satisfazer o teu desejo, mas decerto que os nossos olhos e os nossos ouvidos não viram nem ouviram coisas diversas, e que raros foram os que ficaram insensiveis á grandeza de semelhante espectaculo, unico entre nós e de todo o ponto digno de meditação e de estudo ..

* * *

(Carta a alguem que pede um testemunho insuspeito).

Quebrando um silencio de mais de vinte anos e com a invocação dos longinquos e saudosos tempos em que convivemos n'uma fraternal camaradagem, iluminada então pela fé comum e fortalecida por identicos propositos, escreves-me para que te diga, sincera e minuciosamente, o que vi e ouvi na chaneca de Fátima, quando a tama de celestes aparições congregou n'aquele desolado ermo dezenas de milhares de pessoas mais sedentas, segundo creio, de sobrenatural do que impelidas por mera curiosidade ou receosas de um logro... Estão os catolicos em desacordo sobre a importancia e a significação do que presenciaram. Uns convenceram-se de que se tinham cumprido prometimentos do Alto; outros acham-se ainda longe de acreditar na incontroversa realidade de um milagre. Foste um crente na tua juventude e deixaste de sel-o. Pessoas de familia arrastaram-te a Fátima,

O que ouvi e me levou a Fátima? Que a Virgem Maria, depois da festa da Ascenção, aparecera a tres crianças que apascentavam gado, duas mocinhas e um zagalete, recomendando-lhes que orassem e prometendo-lhes aparecer ali, sobre uma azinheira, no dia 13 de cada mez, até que em outubro lhes daria qualquer sinal do poder de Deus e faria revelações. Espalhou-se a nova por muitas leguas em redondeza; voou, de terra em terra, até os confins de Portugal, e a roma-

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sdem dos crentes foi aumentando de mez para mez, a ponto de se juntarem na charneca de Fátima, em 13 de outubro, umas cincoenta mil pessoas cosoante os cálculos de individuos dessa época dos. Nas precedentes reuniões de fé s, não faltou quem tivesse suposto vêr singularidades astronomicas e atmos-

1.—O povo abrigando-se sob os seus guarda-sóes, em torno do local do milagre
2.—Um grupo em que um velho cego talvez espera recuperar a vista

fericas que se tomaram como indício da imediata intervenção divina. Houve mesmo falsos boatos, segundo os quais, em certa hora do dia e de noite, da semana tal ou tal, em pleno meio dia e de noite, da semana tal ou tal, em pleno meio dia e de noite, da semana tal ou tal, em pleno meio

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