

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 Quixote¹⁸¹, 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 Infanticide¹⁸² — 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 Cana¹⁸³. 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 birth¹⁸⁴, 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 suffering¹⁸⁵, She was pierced as well.

^(19th) Michelangelo’s famous sculpture *La Pietà*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 likeness¹⁸⁷ — 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.

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 intelligence¹⁸⁹ 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.

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-defense¹⁹⁰ — 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). Available 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 Martin¹⁹³.

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 *Abelbinha Method* by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.