

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 law⁴¹⁴.

(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 Jesus⁴¹⁶. 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/113010.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.

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 often⁴¹⁹. 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.

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 Bible⁴²¹.

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 confronted⁴²². 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.

explore Happiness is not a stroke of luck; it's something achieved by those who dare to
your their own inner world.
Happiness is stopping seeing yourself as a victim and becoming the author of
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 looking⁴²⁴. 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.

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_\(filme_de_1992\)](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 MCs⁴²⁷ 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 vocabulary — 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 hell⁴²⁹. 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.

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.”: Available at: <https://www.lettras.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 fox⁴³². 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).

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 apartheid, 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. “Marylou⁴³³,” 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 psychopath⁴³⁴, 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 God⁴³⁶. 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 answer her⁴³⁷. 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 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.

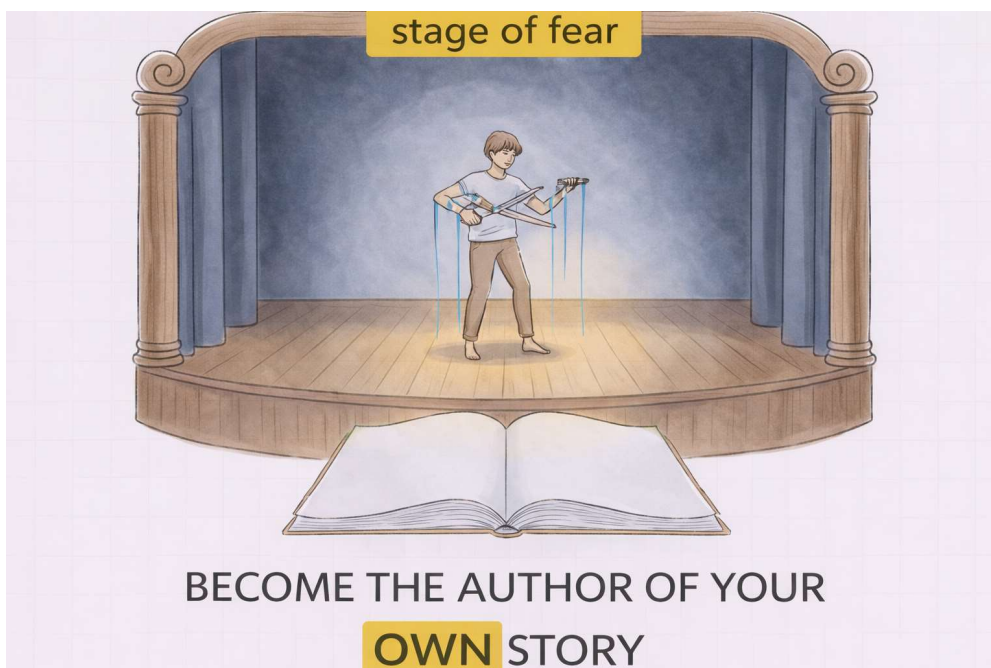
(194th) The new is nothing without the old, and vice versa. Everything needs both a foundation and innovation. Teenagers should not destroy the foundations they have but rather use them to build themselves up with kindness, good feelings, strong values, and the discipline to study and grow. They should 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 SÂSKIA CARNEIRO RODRIGUES, 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 (Sâskia 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]—Sâskia Carneiro Rodrigues, typed this declaration in agreement with the declarant.

Io, [REDACTED] .
[REDACTED]
Witness

[REDACTED] -
Witness