

CHAPTER XII – DEPRESSION AND THE MANUFACTURING OF DISEASES

^(1st) In my view, depression is one of the first stages of a psychological crisis—and the gateway to other illnesses. Today, it's seen as a form of psychological instability closely tied to mental illness. But there are situations where *not* falling into depression would actually be the true madness.

^(2nd) Take the case of a murder, for example. It's possible the victim might fall into depression, while the murderer remains cold and indifferent—seeming stable. But that's not a sign of sanity. The same goes for bullying, a modern term for a kind of group inquisition over trivial reasons. Those who participate might look stable on the outside, but they're not mentally healthy—which is exactly why they engage in such sick behavior.

^(3rd) At the same time, people have a hard time understanding what madness really is — because anyone who dares to challenge domination ends up being labeled insane. That distorts our reference points and understanding of reality.

^(4th) The hierarchy system we live in—designed to serve oligarchies—pushes people to bring others down psychologically. For many, persecution has become a source of pleasure. And when I fell into depression, mostly because I was being persecuted, doctors tried to force antidepressants on me. But I believe it's better to leave depressing situations than to take pills just to tolerate them.

^(5th) The distortion of the concept of madness in society is a serious problem —because it serves as an important reference point. Jesus, for example, was also called crazy And He used that moment to deliver a powerful warning that's recorded in the Bible, in *Matthew* 5:22⁴³⁸ — a verse that holds deep meaning for us. This situation shows me that: FOR MILLENNIA, IGNORANT, ENVIOUS, AND INSANE INDIVIDUALS HAVE DRIVEN THEMSELVES AND THEIR CHILDREN MAD BY CALLING GENIUSES INSANE. Our society goes mad because it inverts its standards, treating the truly wise as if they were insane and the truly insane as if they were right.

^(6th) Many geniuses were only recognized after death—after being persecuted for their knowledge. And that still happens, whether it looks like it or not. The dominationist is someone who *seems* stable, but is actually unbalanced — someone who tries to destabilize dominateds, just to brand them as insane.

^(7th) The severity with which the Bible, in *Matthew* 5:22, treats insults — especially calling someone “crazy” — reminds us of how relative the idea of madness really is. We see people suffering from what we call insanity — the same “possessed” ones from Jesus's earthly time — and we realize that's exactly what they are: people overtaken by their inner demons. The biblical text guides us to understand that the “madman” does not truly exist — but anyone can find themselves feeling insane when faced with situations they are not psychologically prepared for.

⁴³⁸ BIBLE, *Matthew* 5:22 — “But I tell you that anyone who is angry with a brother or sister ""will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' ""is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.”

^(8th) I don't deny the existence of disturbing spirits. Historically, they've been called "demons" precisely because they've been overtaken by their inner evils. But they can only affect us if something inside us resonates with them. Evil spirits only gain power over us when the seed of that same evil is already within.

^(9th) And it's not just disembodied spirits — there are also incarnate obsessors, and often, it's not the "living" who are disturbed by spirits, but the other way around. Sometimes, it's the living who disturb the spirits, provoking a reaction from those who can no longer bear their toxic criticisms. Still, what's predictable is this: today's incarnate obsessors are tomorrow's disembodied ones.

^(10th) I'm honestly stunned when I meet people — especially Christians — who believe in angels and demons but deny the existence of spirits. The Bible does mention angels and demons, yes, but it doesn't describe the creation of celestial beings, which leads us to believe they are simply good or bad spirits — spirits overtaken by angelic or demonic feelings. The idea of celestial beings comes from other traditions, such as Islam — which came long after the Bible — or Zoroastrianism⁴³⁹, one of the oldest religions.

^(11th) Some parts of the Bible are interpreted by certain religious groups as references to the creation of celestial beings, angels, and the existence of Lucifer⁴⁴⁰, but these are forced interpretations with no real foundation. Jesus often said, "Truly, truly, I tell you," because He did not speak in codes or metaphors. When He says "enemy," He is not softening His words to avoid saying the devil's name—He is stating exactly what it is: an enemy spirit. Even the parables He told were not about imaginary things but about everyday realities, which makes me doubt passages that stray from this.

^(12th) Christians have always been killed by dominators of some kind because spiritual liberation goes against control. I even believe that the revelation that Christians communicated with spirits may have been one of the main reasons for the persecution of early Christians. Moses forbade it, but Jesus did it many times, speaking with angels and demons. His work was centered on casting out demons, and to do so, He conversed with them. Moreover, He commanded His disciples to continue casting out demons—reason enough for any fanatic devoted to the laws of Moses to want to kill any of His followers⁴⁴¹.

^(13th) Today, however, evangelicals persecute spiritists for communicating with spirits. At the same time, Jesus came among the Jews to confirm the existence of one God with the personality of a Father, not just a force or a collection of spirits, as some Spiritists believe. If that were the case, He would have gone to the Greeks or Romans. Yet, He confronted polytheistic views. The "I Am" is the perfect personality of God and an endless pursuit for us.

⁴³⁹ *Zoroastrianism* — also known as *Mazdaism*, is one of the oldest religions in the world that is still practiced today. It began in ancient Persia, which is now Iran and parts of Afghanistan. The founder of Zoroastrianism is Zoroaster, also known as Zarathustra, who is believed to have lived around 1500 B.C., though exact dates may vary depending on different sources and scholars.

⁴⁴⁰ In the Bible, in *Colossians* 1:16, Paul talks about the creation of visible and invisible beings, but not angels and demons, because spirits in general are invisible; in *Isaiah* 14:12-15, Isaiah speaks about Ahaz, king of Babylon. Many religious people interpret this as referring to Lucifer, but his identity is mentioned in verse 4. Also, the text talks about a fall, not about power; in *Ezekiel* 28:12-17, Ezekiel speaks about the prince of Tyre, who is clearly called a man in verse 2.

⁴⁴¹ BIBLE, *Luke* 9:14, 25; *Mark* 9:14-32; *Matthew* 17:14-23, 19-21, among others.

(14th) Everyone must understand that God and Jesus could not choose perfect people to carry out their work—nor can they today. So, even the Bible or the opinions of higher spirits must be seen with the understanding that they are still imperfect and can withstand our disagreement on some points. However, if I am a Christian and know the Bible, I cannot ignore the existence of spirits because Jesus places a strong emphasis on them.

(15th) So, today, mental illnesses like schizophrenia — where people say they talk to invisible beings — should be seen with more care. After all, Chico Xavier wrote well over 400 books with very refined language, and he worked hard, giving many signs to thousands of people that he was in contact with invisible spirits. Some might confuse him with a schizophrenic, but his work is so amazing that those who know it have no doubt he had spiritual contact and that his work was meant to help humanity. I even suggest people read his books, even if they think they are just fiction, because they give us great mental lessons — like only a few fiction books can do.

(16th) Who can say with certainty whether a schizophrenic sees fictional characters or real spirits? We cannot even dismiss the possibility that their feelings of persecution are real, as there are many hidden acts of persecution and subjugation in humanity.

(17th) We are all like scientists. Most people study madness the way I do—by going mad. But madness is a state of mental confusion and loss of identity that can be healed. I strive to be a bridge to understanding and psychological recovery, showing a way out of this darkness, like someone who has visited this personal hell and can guide others out of it.

(18th) Our illnesses are, above all, spiritual in nature. When Jesus healed the sick, He advised them not to sin again, indicating directly spiritual consequences. Sin consists of actions that violate the two Christian commandments, arising from breaking the Law of Love through bad feelings, bad thoughts, and bad actions. Madness is a symptom that someone has sinned and is undergoing their reparation, their payment. No condemnation is final, but sins against the Holy Spirit—those that lead to madness and are mentioned in the *Bible* in *Matthew* 5:22—are said to be unforgivable, meaning they require repayment, just as debts must be paid if they are not forgiven.

(19th) This verse, *Matthew* 5:22, can be divided into three parts. In the first part, it says: “But I tell you that anyone who is angry with a brother or sister will be subject to judgment.” These judges are us—spirits who make mistakes, whether incarnate or not. If we become angry at someone, some will react against us to defend the person we condemned, while others will judge us as unworthy of criticizing. If we give anger, we receive anger.

(20th) And what about the reference to *Raca*, written in the second part? “Again, anyone who says to a brother or sister, ‘Raca,’ is answerable to the Court” “Raca” is an insult to someone's intelligence, similar to calling them empty-headed, much like insults that compare people to animals. Now, the “Court” refers to the great consciousness that grants us intelligence—the Collective Unconscious, which is the Holy Spirit.

(21st) Insulting someone's intelligence is equivalent to insulting the Holy Spirit, the source of our intellect. This blasphemy requires reparation, temporarily reducing our own intellectual capacity. We use words that diminish someone's intelligence, and in return, our own is diminished—though, in this case, in a relatively mild way.

(22nd) And in the last part, it says: "And anyone who says, 'You fool!' will be in danger of the fire of hell." In this case, I prefer the Portuguese translation that uses "mad" instead of "fool," as it aligns better with what is taught here. The fire of hell represents the materialization of torment caused by mental confusion—by madness, by the loss of the soul. Once again, we receive what we give. People may go mad, but God is within each of us, as we are made in His image, and He is not mad. That is why, when we commit this blasphemy, we bring madness upon ourselves. We may say that someone has gone mad or acts crazy, but we should not label them as mad.

(23rd) This chapter is the perfect place in this book for me to note that my language only became fully intelligible after I removed all the labels I used to place on people, calling them mad. We are reflective beings; when we label others as mad, we internalize it and open ourselves to our own madness. And this Bible verse explains very well what happened to me.

(24th) In the first edition, I labeled many as mad, saying that this was human nature because it deviated from natural logic. But in the second edition, I avoid using such words. Now, I see that it is the opposite—the true madness lies in the disorder imposed by dominationism, exposing the insanity of the system, not of the people.

(25th) And yet, for now, no religion fully grasps these things. At times, they see divine laws as something overly supernatural, and at other times, as something overly simplistic, failing to grasp their logic. They either view spirits as something abstract or see God, the Holy Spirit, and Jesus in that way.

(26th) When I worked with some young people on their mental health, I used to tell them that I was trying to help them before they go crazy—because everyone loses their mind at some point. And honestly, I still think that might be true for most people. But back then, my thinking was different. I thought everyone was already crazy—just like every “good crazy person” usually thinks... Madness is the opposite of spiritual intelligence. That is why religions play such an important role in stabilizing people. However, there is also a side of madness that is exploited for profit through the sale of medications, and another that gets mixed with politics. Today’s doctors often fail to see its cure, even in the simplest cases. As a result, their diagnosis also becomes a political and social tool—a verdict against the person labeled as mad, leading to their social death.

(27th) In a world full of persecution, the question arises: who is less insane—the persecutor or the persecuted? If persecution affects everyone's identity, will anyone be mentally sound enough to assess their own condition or that of others?

(28th) “Objective honor” is the way we are perceived socially, but it is a flawed measure because our society consists of the voiceless and the wronged—people conditioned to speak ill of one another. This, in turn, affects our "subjective honor", which is our self-image, leading to serious psychological consequences.

(29th) "Subjective honor" is the expression of what we think about ourselves. Our goal should be to have confidence in this, even within ourselves. However, this becomes a difficult task because it is negatively affected by social influences—not only by slander but also by capitalist exploitation. Dominationists are cunning, even in the sense of keeping the population oppressed so that they sustain this system through slander. Because of all this, we can see that we live in a society that manufactures depression by systematically bringing people down.

(30th) Identity crises are now the norm rather than the exception. Uncertainty about one's own worth makes people easier to control. Many cannot even say whether, in general, they are good or bad. Our society even contributes to depression by dictating who is allowed to express emotions—such as the claim that “men don’t cry”—causing some to break down in tears while forcing others to suppress them. But God is good, and since we’re made in His image, our nature is also good—even if that’s not always the side we show the most.

(31st) I believe that nearly all cases of depression develop because depressive feelings are both persistently triggered and dismissed. That’s why I even question depression attributed to hormonal imbalances, arguing that a well-trained mind can prevent such disorders.

(32nd) Depression, understood as a medical condition, suggests hidden brain damage, altering its chemistry and function. This can develop into other psychological or physical illnesses. The individual’s worldview becomes distorted by unstable brain chemistry, leading them to misinterpret reality.

(33rd) Depression is a deceiver—it presents a perception that competes with the individual’s correct understanding within their own body. The person stops seeing the truth and instead perceives a lie shaped by their emotions. The brain reacts with imbalanced chemistry to conflicts and threats, often nonexistent, leading to emotional and psychological defeat.

(34th) The tendency of dominationism is to create depressive minds because it is an ideology that must disregard the suffering of others in order to sustain itself. Our society, for example, imposes an overwhelming workload on people, which is depressing, yet it is treated as if it were an abstract, subjective, or nonexistent issue. However, since it is unbearable, it inevitably leads to various physical and mental strains, with depression being one example.

(35th) In our system, a defeatist mindset greatly benefits capitalism, just as it has helped systems of slavery for millennia, by forcing people to overwork. They build the system, yet they have no time to enjoy it because only a few are included.

(36th) The way domination leads to depression repeats itself across various settings. The dominated remain trapped by their love for the people around them. However, because society assigns roles and hierarchies, people believe they must take advantage of their subordinates due to the credentials they have received from the system—credentials that feed their vanity. As a result, some exploit the friendships of others while bringing them down, keeping society under control and fostering interpersonal relationships that diminish rather than enrich spiritual values.

(37th) Because of this structure, people become dominationists. They behave like incarnate obsessors, draining energy from those they dominate. And while physical energy may be neutral, the same cannot be said for spiritual energy—these relationships usually foster destructive emotions. Denying others is like denying oneself, because despite our differences, we share fundamental similarities.

(38th) In the dominationist system, even those in power feel dissatisfied because dominationism is a network of dissatisfaction. As a result, everyone has plenty of reasons to feel depressed, but the dominationist unloads their negative emotions onto the dominated, as the system suggests that they have the right to do so.

^(39th) Dominationists, like all human beings on this planet, face challenges with identity and feel the need to define themselves. Often, the unrest they provoke in others becomes a way to define who they are. It can turn into a kind of trophy, where they think, "Poor thing, they are so far below me!" This process of self-definition through the distress of others becomes a vicious cycle because when we see people exposing their psychological conflicts, we instinctively try to cleanse ourselves of these conflicts within us.

^(40th) For example, if an individual feels anger but manages to transfer it onto someone else, they experience relief when they see the other person having an outburst in their place. In this situation, it's as if they receive a response—a return—for their own negative feelings, allowing them to rid themselves of that burden. However, this is a forced and unhealthy form of emotional release.

^(41st) The right way to deal with anger is to process it without passing it on. A person should approach this in phases, giving themselves an internal response. In one phase, they might say to themselves, "Yes, you have suffered harm," or, "No, what you experienced wasn't harm, just a disagreement." In another phase, they should determine whether they need to take any action to protect themselves or whether the issue will resolve on its own. This is important because when someone is depressed, they tend to exaggerate their emotions. If the issue belongs solely to the realm of ideas and there is no noble way to address it, the best course of action is patience—waiting until the negative feelings naturally fade.

^(42nd) Ultimately, after recognizing their anger, a person should not nurture it. We do not have the right to hold onto anger because we, too, are imperfect, and life itself is full of imperfections. The real mistake is clinging to negative emotions.

^(43rd) The transfer of negative emotions we've discussed is well illustrated by the witch's cat metaphor from the film "Bell, Book and Candle"⁴⁴². In the story, witches transferred their emotions to their cats because they could not cry without losing their powers. This is similar to how a dominationist feels the need to act coldly in order to maintain their status—forcing them to transfer their emotions onto someone under their control.

^(44th) But we all have a tendency to become dominationists, and no matter how innocent our complaints may seem, they are also an attempt to transfer our negative feelings. That's why, if we receive negative responses when we complain, they are well deserved. This reveals the wisdom behind the rule that tells us not to complain. The risk of complaining is illness—those who complain remain stuck in a problem instead of solving it. We must resolve, not complain.

^(45th) I recommend that people write down their conflicts to read later or record them to listen to afterward, as this helps to inhibit them. It's like witnessing someone else's complaints without having transferred them to anyone. Avoiding complaints is part of the rule attributed to St. Anthony, cited in this book's dedication—"do not complain, do not explain, and do not promise." The key to this rule is to use fewer words and wait to speak until the urge to say something dramatic has passed. After hearing your own complaints, write or record a second message answering the first one—this time comforting yourself or working through the problem with logic. Over time, you'll learn how to respond more quickly to your struggles.

⁴⁴² *Bell, Book and Candle* — It's a movie released in 1958 in the USA, starring Kim Novak, Jack Lemmon, and James Stewart. Produced by: Phoenix Productions, Inc. Distributed by: Columbia Pictures. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Bell,_Book_and_Candle

(46th) Psychological journals, whether written or recorded, are highly valuable for self-treatment. In them, we can freely express what we love or hate, helping to build and protect our psychological well-being. These reflections define us the most. However, if shared with others, they might be used against us.

(47th) We all need to make systematic restorations of our personalities in order to regain ourselves. It is important to practice journaling exercises in which we write our autobiographies, aiding in the recovery of our identity. If, one day, a person asks themselves, “Who am I?”, and finds something they once wrote about themselves—like, “I am a cheerful person”—they may reflect on the need to regain that joy.

(48th) That’s why, while people are healthy, I also suggest they keep positive psychological journals—a collection of good memories, revisiting positive experiences from the earliest moments of their earthly lives. This is similar to how, when returning to school, we wrote essays about our vacations. Who we truly are can be found in our moments of happiness, not in our moments of sorrow. The same applies to the people around us—this practice helps us restore our affection for them.

(49th) The ideal thing for our psychological stability is to live in truth, but that also means we need to be disciplined with our words. Each of us needs mental conditioning to express ourselves better. We have to be careful not to turn our words into a trap.

(50th) Many times, when we reread something we wrote, we realize we were in a psychological crisis and find it ridiculous. If we hadn’t written it down, we might have gone through the same ridiculous crisis again, but by reading it, we probably won’t repeat it. Paper holds our emotions without questioning them, and in this process, we are constantly refining our language as if we were learning to speak. And in reality, that’s exactly what’s happening. Our evolution—both as individuals and as a society—is directly tied to the evolution of our words.

(51st) To truly communicate, we need to trim our words before we speak — because emotional conflicts are the opposite of communication. Communication needs to be a without conflict act. At the same time, our speech must, directly or indirectly, be connected to rights and responsibilities. For instance, there are things we have the right to remain silent about — so we can’t demand that others speak about them either. No one is obligated to share more about themselves than they want to.

(52nd) Sometimes, as an exercise, we can try delivering information as if we were passing it on for someone else to repeat. When we do this, words must be reduced so they can be memorized. Then, we say it ourselves. Over time, the speaker will naturally develop a “clean” way of speaking.

(53rd) The command “Tell everything,” which I often heard as a child, led to intense exposure of my psychological conflicts, creating an obsession with telling the truth. However, this experience sped up my personal growth and refined my ability to express myself, ultimately becoming a lesson in wisdom.

(54th) Thanks to having exposed my psychological self so openly, I have been studying and treating myself for as long as I can remember. If not for that, I might have been gone a long time ago. However, I realize that trying to say everything that goes through our minds isn’t really telling the truth—because our minds are full of conflicts, while truth should be

found in conclusions, not in conflicts. So, we must avoid exposing our conflicts to people who are incapable of handling them.

^(55th) We all have inner demons, and our words can reflect these darker parts of us. That's when we end up confusing ourselves more than understanding ourselves. We speak what we think, but the way we express ourselves outwardly also shapes what we internalize. That's why the system teaches us certain narratives, and that's why we need to learn to speak better.

^(56th) Often, even our thoughts aren't truly honest—they're just emotional. But if we say them out loud, we may feel committed to them. The worst part is that if irritation makes us talk too much, we can be betrayed by anyone—even by ourselves.

^(57th) Dwelling on past events, for example, is like staring at a frozen image, while life is always moving forward. Holding onto resentment is a lie because life only happens once. So, we should avoid reliving pain. Our greatest enemies can be ourselves because we are the ones who influence our own thoughts the most. That's why we must adjust our language so we don't give ourselves bad advice.

^(58th) Depression can be seen as whispering lies to ourselves. It is an illness based on lies. If someone in a depressive state faces the lie, they destroy depression. To do this, they must pause their thoughts and examine whether they are true. But the person must make a real effort to find the answers and convince themselves they are facing a lie.

^(59th) Everything passes, and so should bad feelings. Notice that even legal agreements have a time limit due to statutes of limitations and expiration rules. In other words, after a legally determined period, certain claims can no longer be enforced, no matter the circumstances. Without this, there would be no security in legal relations. Likewise, our spiritual debts should not last forever. Tell yourself: "It's over now". Or "Be patient, it'll pass".

^(60th) When we are in debt, we must make an effort to repay what we owe. If direct repayment is impossible, we should make up for it by doing good deeds and forgiving ourselves. And if we are the creditors, we must mentally forgive those who cannot or will not pay. This act of forgiveness, whether viewed from a spiritual perspective or not, deepens our understanding and brings us closer to a higher consciousness (God).

^(61st) This is part of not seeing ourselves as victims because, spiritually or not, everything we receive is either deserved or balanced out in some way. Victim mentality, which stems from negative emotions and vanity, not only burdens us emotionally but also contradicts the logic of a higher intelligence that coordinates our shared reality.

^(62nd) Spiritual intelligence is the way to find our true inner god, our real identity, and achieve holistic health. But our society reverses the logic of this process to profit in all areas. Because it fails to confront this, I believe modern academic psychology is outdated.

^(63rd) In law, for example, problems arise due to a lack of prevention. If the law, rights, and responsibilities were properly observed, there would be no legal disputes. But most people only think about these things after they run into problems. The same applies to psychology. If we strengthened our minds and prepared ourselves to face

the evil within us and in others as one of life's challenges, perhaps we would never develop psychological issues.

(64th) So, psychology often helps heal past traumas, but it can't really prevent them — that's something only spiritual intelligence can do. Also, most of the time, it makes things more complicated than they need to be.

(65th) In the Bible, Jesus teaches in Mark 7:15 that nothing outside a person can defile them by going into them; rather, it is what comes out of a person that defiles them.

(66th) The Pharisees' criticism of the ritual of washing hands before eating gave Jesus the opportunity to highlight the true source of impurity. Spiritually, the evil that destroys us is not what others do to us but what we ourselves do. We must learn to "digest" the harm done to us by others. Our inner demons, which lead to negative thoughts and bad actions, are what truly make us sick. They stem from the sickness of our souls, and that is what makes us impure.

(67th) The neurolinguistic restoration treatment I propose is based on the idea of a person removing their own inner demons. It is essentially about giving them the tools to tell themselves the truth and reverse negative psychological patterns.

(68th) The success I expect from this treatment is comparable to that achieved through the Method of Access to the Unconscious⁴⁴³, in which an entire family is healed through a single patient. What I observe is that by restoring the personality of one family member, we reestablish balance for the others. And all of this is more about defining human identity as a superior animal than defining psychological illnesses—because even lower animals have those. However, if a person knows they have a psychological disorder, they also have the ability to work on its effects until it fades away.

(69th) I do not agree with withholding a diagnosis from a patient. In the case of deeper psychological disorders, I understand that the patient's reaction can be intense upon learning about it. However, they can be informed in a way that allows them to gradually process and understand the information. But in the case of depression, which may not yet have become a disorder or could be the beginning of a decline in psychological health, I suggest a less invasive and exhausting approach than conventional methods.

(70th) The strategy, in this case, is to offer a range of positive and meaningful phrases so the person can quickly find stability — like the phrase 'It's over now,' mentioned earlier. Sometimes, that alone can stop a crying spell. The goal is to interrupt the process that creates negative brain chemistry before it really takes hold. This becomes simple when it's done through spirituality.

(71st) The first step to healing the mind is to give yourself commands of inner peace, letting your thoughts flow without emotional weight, with a bit more calm and detachment — as if you were watching them from the outside. You need to slow down and take on both roles: the doctor and the patient, to analyze yourself.

(72nd) The goal of this treatment is for the person to recognize themselves by removing judgment—both toward themselves and others. In this process, the past should be seen as a collection of necessary and irreversible events, a summary of one's life, and material for analysis to correct future mistakes. However, it should not be viewed as something entirely negative or as a burden, because it is already gone.

⁴⁴³ Moraes, 1994, Available at: <https://docplayer.com.br/65607810-As-chaves-do-inconsciente.html>

(73rd) No one should feel guilty about past mistakes, because the past can't be healed — only the present can. In the end, we have no other choice but to make mistakes at one point, so that we can get things right at another. We have to learn to see each day of our lives as a gift, like it says in Psalm 90:12 — *“Teach us to number our days, that we may gain a heart of wisdom.”*

(74th) We should focus on positive memories and avoid negative ones. Even when someone causes us pain, it's important to remember the good moments we shared with them, replacing bad memories with good ones. Imperfections are the path to perfection, and we can only improve if we learn to handle them well.

(75th) Additionally, we must be careful with bad memories, as memory distortions prevent us from making accurate judgments about the past. Every time we recall an event, we tend to modify it. Often, we even alter the original tone of voice in our recollections, which leads to different interpretations. Therefore, it is essential to detach from past negativity to avoid distorted perceptions.

(76th) It's easy to say in the future—after we've already learned from our mistakes—that things could have been different. But the truth is, we only know this because we made those mistakes. Acknowledging our mistakes is essential for learning and personal growth.

(77th) Sometimes, bad things happen because we also need certain difficulties in our lives. But everything unfolds as it should, and only the future can reveal the purpose behind these detours. Life is a constant challenge, and our growth comes from overcoming its obstacles—including overcoming suffering.

(78th) Facts are relative, and every situation in life is given to us for a reason — something to work through. Often, we hold on to situations that are actually harmful, and when that happens, life sends us a kind of harsh wake-up call to keep us from staying on the wrong path. That's when something unpleasant happens.

(79th) Real healing comes from facing the lies and recognizing the truth that lives inside us. Other people's opinions should only be seen as suggestions to help us better understand ourselves — never as absolute truths.

(80th) When receiving criticism, it's important to consider the credibility of the source and not let ourselves be shaken by other people's ego. A lot of times, they try to bring us down to lift themselves up or blame us to avoid facing their own guilt. Often, the flaws they point out in us are actually theirs, not ours. And to be fair, we also tend to act like that sometimes.

(81st) Today, depression is affecting more people than ever, and there's a growing trend to treat it only with medication. So we need to see depression as a shared problem, not just a personal one. We all have to learn how to deal with people who are struggling, and just like in superior judo, doing that can help us manage our own emotional lows — learning not to hurt ourselves either.

(82nd) Is someone acting like a victim? Comfort them. Who are you to look down on someone else? Was it something you did? Then say you're sorry. Was it something they did? Well, when I remembered that I needed to take on the role of a helper, sometimes I would first express “anger” about what the other person had done — just to absorb the anger of the one opening up to me. But after that emotional release,

I would always talk things through, trying to help the person let go of the negative feelings. The ultimate goal was spiritual forgiveness, not material.

^(83rd) It's not that I don't value psychologists — far from it. When it comes to mental health, the more support, the better. And many times, the psychologist is the only one who looks a depressed person in the eye and gives them a little light. Meanwhile, society offers rejection and coldness. Personally, I believe that all of us, as long as we're able, have a duty to act a little like a psychologist for those around us. Do your part, and let your conscience rest easy — because even a simple smile from you might be enough to pull someone back from the edge. Just like a bad look could push them closer to it.

^(84th) This sea of depression happens mostly because people are led to believe in fake relationships. In those, others even control their thoughts — shutting down their joy, pleasure, and other positive feelings that are freeing, or tying those feelings to bad things. And when those good emotions come out in a real way, the oppressors react like something slipped out of their control — and then they get offended.

^(85th) We must follow a simple path and reach positive emotions directly, as these emotions are our key to liberation. Angels are what eliminate demons.

^(86th) Depression is more than just an illness; it is a symptom that we need to become more human. For example, our current society encourages people to drink alcohol to have sex or to try to cope with the sadness caused by sex. This reduces the emotional depth of relationships. Alcohol is used by the system because it temporarily restores positive feelings, but it creates a chemical illusion, making those feelings false. In this way, alcohol becomes a tool of the system, leading people into false relationships, which are the root of oppression.

^(87th) Alcohol impairs our judgment and makes everything look better than it really is. Therefore, we must strive to reach friendship and genuine emotions naturally. Good feelings must come from within us. We must offer positive emotions to others, as this is the first step to receiving them in return.

^(88th) To overcome depression, it is also essential to eliminate dishonesty in relationships. This is not just a psychological matter—it is a difficult challenge. We must either distance ourselves from or redefine abusive bonds to prevent the loss of our true selves. However, if we are unable to do so for stronger reasons, then we must learn to handle the situation in the best possible way. This means choosing the most bearable path.

^(89th) In the initial phase of developing depression, a person feels deeply hurt by something that seems extremely serious and emotionally overwhelming. However, the intense emotions that arise are misleading. At this stage, we experience a kind of chemical nightmare. Fear is the greatest cause of this—it is an inner demon that fuels negative thoughts.

^(90th) Faith combats fear. Blessed is the one who believes in the Creator and trusts that everything is always moving toward good. This weakens fear and strengthens one's ability to endure until greater understanding is reached.

^(91st) Suffering continues as long as a person clings to negative emotions, merely justifying them instead of letting go. In the next stage, depression gives way to a deceptive euphoria—an attempt to compensate for previous negative feelings. This phase could be a great opportunity to release emotional excess, like waking up to the

realization that those feelings aren't real. But it's hard to let go of the positive high in order to stabilize after enduring intense waves of negativity.

(92nd) As mentioned before, depression isn't always irrational—there's a certain sanity in feeling down and preparing ourselves when we approach something or someone that hurts us. What turns it into an illness is the exaggeration of this feeling, its prolonged persistence, and its tendency to spread across multiple aspects of life.

(93rd) Depression results from a chemical imbalance caused by unresolved trauma, affecting how we interpret the world. While events may be real, our emotional reactions to them are often distorted. Recognizing depression is essential, but it's far from being an incurable disease, despite what some people say. A chemical imbalance needs a chemical correction. Personally, I didn't adapt well to antidepressants, but I acknowledge that many people do and truly need them. The problem is that the best medications are often extremely expensive.

(94th) I can't generalize the effectiveness of marijuana for everyone, but in my case, it was a valuable complement to achieving mental stability—especially when combined with neurolinguistic restoration techniques. However, for it to work, I had to remove addictive substances and mind-altering stimulants like sedatives, antidepressants, tobacco, alcohol, coffee, and sugar.

(95th) Still, in my self-treatment, I've realized that the most effective chemical correction was the metabolization of trauma—and that applies to everyone. For that, it's important to make a psychological effort by using phrases that help rebuild internal communication channels that were disrupted by bad chemistry.

(96th) For an individual to heal, it is crucial that they take action on their own behalf by recognizing their depressive state. To do this, they can ask themselves questions like: "Am I feeling bad? Am I thinking bad things? Am I wanting to do bad things?" If the answer is yes, they should acknowledge that they are experiencing depression.

(97th) By identifying exaggerations in their perceptions, an individual begins to notice a shift in their body's chemistry. However, the real challenge lies in recognizing the need for improvement, which is often hidden by feelings of guilt or the secondary benefits⁴⁴⁴ that come from victim mentality.

(98th) A useful mantra is repeating the phrase "THIS IS A NIGHTMARE, IT'S SMALLER THAN IT SEEMS." This helps break the negative cycle. What's happening is, in fact, a chemical nightmare, and because it stems from trauma, it is truly smaller than the trauma itself. The goal of this practice is to promote mental reorganization to process and overcome the trauma through mental discipline.

(99th) People need to understand that exaggerated emotions can be a sign of depression. Sometimes, depression can begin due to mourning and then transfer into a romantic obsession, which corresponds to the compensatory phase of euphoria. In this sense, I'd like to correct the popular saying that "love is blind." Love actually

⁴⁴⁴ *Secondary gains* — are the benefits the patient's unconscious mind finds to avoid healing.

helps people see and appreciate what they see—what blinds them is passion, which often stems from depression.

(100th) Passion can be a form of psychological escape, something common in depressive processes. When unrequited, it can become a destructive path, further distorting one's perception of reality. This connection between passion and depression is often ignored for political and economic reasons.

(101st) Recognizing depression in oneself is not simple because, at its core, it has emotional reasons that create a kind of attachment to flawed feelings. Overcoming it requires a conscious effort to detach from these emotions, correct faulty thinking, and rebuild self-confidence in the next phase. This is a complex process because, in depression, a person feels alone, and doubting oneself can feel like self-abandonment.

(102nd) The paradox of depression is that, although it is socially fueled by invalidation, the path to healing requires even more self-criticism to correct distorted perceptions.

(103rd) If accepting that our thoughts and feelings can be based on falsehoods weakens depression, then the best prevention would be to avoid negative thoughts and emotions from the start.

(104th) Depression can become a gain if we shift our perspective and also see this crisis as an opportunity. It signals the need for growth because we only become depressed when we haven't psychologically overcome a situation. So, we should view it as the point from which we will rise—a new beginning.

(105th) Another way the system causes depression is by filling people's minds with problems they cannot solve while hiding the fact that simple solutions exist. Many times, the media stirs nationwide emotional distress over disasters to ask for money. In many cases, those who witness these issues up close don't see them as overwhelming. That's why we are directly responsible for those around us, but we cannot be blamed for not helping those far away.

(106th) The fact that good feelings are directed toward distant people while being removed from those close to us dehumanizes us. The media plays a role in this because, when it comes to those near us, they are portrayed as sources of conflict in fictional narratives. This, in fact, is one of the foundations of ideological enslavement—pushing away those close to us while bringing distant ones closer, as they never truly get close. And all of this is depressing. However, a person with a more spiritual mindset can overcome depression, mainly by understanding that, spiritually, there are no real losses—not even of time. In every moment, we should seek to see the gain and the spiritual logic behind each situation.

(107th) The system often exploits our tendency to blame others as a way to absolve ourselves, encouraging us to accuse those closest to us. This is one of the reasons why it is essential to avoid harsh judgment—both of ourselves and of others—recognizing that growth comes from overcoming past mistakes.

(108th) It is a fact that we must assess when we or others are guilty and that everyone makes mistakes at some point. However, the goal should be to correct those mistakes, not to dwell on feelings of anger or guilt, which act as a form of condemnation. Blaming someone is different from evaluating their responsibility.

(109th) If we support or defend wrongdoing—whether we are in control of it or not—we are guilty. However, we are not guilty if we unknowingly contribute to something bad. And we do not remain guilty if we correct its consequences or refuse to approve of it in any way. The one in control is the one who absorbs the guilt. I am responsible for what I control, not for what is beyond my control.

(110th) The inability to distinguish between mistakes and guilt leads people to absorb the wrongdoings of others, blindly following orders they know are harmful without feeling guilty. This is also one of the reasons why society keeps us in a sea of depressive stimuli—it prevents discernment and the development of a more evolved human being. That is why people end up working for evil and enslaving humanity.

(111th) Spiritual intelligence shows up in every stage of Jesus Christ’s life on Earth. He showed us what it means to be strong and not let ourselves be manipulated by those around us — not even by family or local society — since He didn’t perform miracles in His own hometown. His life teaches us to stay away from evil while remaining kind, except when facing direct corruption, like when He drove out the merchants from the temple⁴⁴⁵. He shows what it means to have spiritual strength to stand up and face, even in a world filled with darkness — whether psychological, moral, or spiritual.

(112th) Jesus’s firmness made Him enemies, but He stayed true to His mission and wasn’t influenced by others because He had a clear conscience. In general, if we’re kind and extend friendship to someone, we’re not to blame if they respond with hostility. However, for us to truly say we don’t deserve an enemy, we need to have a genuinely clean conscience. And that’s where most people stumble. Speaking the truth, living the truth, and having a clear conscience — sometimes, that’s the bare minimum and exactly what’s needed.

(113th) The Roman version of Christianity shaped by the Catholic Church — and later copied by other churches, from Luther to Allan Kardec — glorifies suffering as if it were the only way to understanding, especially because it leads to mental confusion. Now, mental confusion can bring benefits too, like boosting intelligence by forcing us to ask deeper questions. But that’s just a side effect, and it only makes sense when we lack spiritual intelligence — because it’s actually the opposite of it. Having problems is unavoidable. Being defeated by them is optional. Suffering is defeat. At our current stage of growth, we can evolve not through pain, but through awareness — which is a much better path.

(114th) And the spiritual darkness in the world continues in many ways, almost as if two thousand years had never passed. In Jesus’s time, the story of Adam and Eve’s punishment was clearly used to create and spread guilt and self-condemnation. The goal was to make people accept collective enslavement as a form of punishment.

(115th) The idea that everyone inherits Adam and Eve’s original sin and therefore deserves punishment contradicts the modern principle of “personal liability for punishment”⁴⁴⁶. This mindset, by the way, is already criticized in the Bible itself — even in the Old Testament⁴⁴⁷. However, hypocritically, our society still instills a guilt complex in children from an early age through various means, using this story as justification.

⁴⁴⁵ BIBLE, *John* 2:14-22

⁴⁴⁶ *Brazilian Federal Constitution*, Article 5, Section XLV

⁴⁴⁷ BIBLE, *Jeremiah* 1:29-30

(116th) Our guilt, just like our suffering, is only a part of us. I can't ignore the need to examine my own guilt and that of others. If I don't recognize it, I won't be able to tell the difference between something caused by someone's mistake and something that happened due to bad luck. But that's not the same as condemning someone — and spiritually, we can't condemn anyone.

(117th) The New Covenant came to free people from condemnation through human validation, which is the foundation for building healthy, meaningful relationships — facing our demons with angels. These relationships are directly tied to how positively we see ourselves. That's what spiritual intelligence is about. Giving compliments is a key form of validation, and we also need to learn to see our good qualities — just like we face our flaws without bitterness. But our good qualities are who we really are, or who we are meant to become. So that's where we should focus. Happiness is something we build in our minds — and it starts with self-worth.

(118th) This happens because, regardless of our psychological issue, altering our body's chemistry is the solution. If we free ourselves from our demons, we free ourselves from disease. That's why we must strive to improve our mental frequency by imprinting an attitude of laughter and victory in our minds. The antidote to depression lies in finding and repeating positive emotional peaks because depression itself is formed by the repetition of negative mental peaks.

(119th) The Bible describes epilepsy as a challenging disease⁴⁴⁸, but not an incurable one. And this condition shows just how damaging a strong negative mental spike can be — when spiritual intelligence is completely turned upside down. I once knew a child who may have developed epilepsy after experiencing an intense negative mental peak—a “reality shock.”

(120th) Thoughts and feelings result from electrochemical communications between neurons, integrating with our biology. The expression “reality shock” links electricity and chemistry into a single action, where both are essential for energy conduction in our body, highlighting the importance of minerals in electrical conductivity.

(121st) The human body's ability to conduct electricity is measured by various medical devices, such as electrocardiograms and electroencephalograms, illustrating our nature as electrical conductors.

(122nd) In addition, we are all like living rivers, sustained by a kind of living water that flows within us. And what is that? It's a sort of dynamo of electromagnetic waves, since electricity alone isn't enough to create life. That's the mystery of our existence, deeply connected to our brain chemistry and to what Jung discovered. The power

⁴⁴⁸ BIBLE, Matthew 17:14-21 — “When they came to the multitude, a man came to him, kneeling down to him and saying, “Lord, have mercy on my son, for he is epileptic and suffers grievously; for he often falls into the fire, and often into the water. So I brought him to your disciples, and they could not cure him.” Yeshua answered, “Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me.” Yeshua rebuked the demon, and it went out of him, and the boy was cured from that hour. Then the disciples came to Yeshua privately, and said, “Why weren’t we able to cast it out?” He said to them, “Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. But this kind doesn’t go out except by prayer and fasting.”

that sustains human life points directly to the identity of a divine hero. We need this higher motivation to live — the *Living Water*⁴⁴⁹, Jesus Christ.

(123rd) A part of our neurons connects directly with God, while He exists fully in every part of the brain. Jesus tells us that He didn't come for His own glory, but for the glory of God the Father⁴⁵⁰. Still, He is the perfect human — He comes from God, is fully with God, and leads us to God. Even though we have one single God, Jesus is unified with Him.

(124th) An electric shock or short circuit occurs when an electrical discharge surpasses the conductor's capacity. When the excess becomes unbearable, the conductors are damaged, and instead of electricity being properly conducted, it causes accidents. This is similar to what happens with traumatic experiences.

(125th) When we go through a shock, we receive an overload of energy in a part of the mind that can't fully handle it. That creates resistance and leads to a kind of electrical overflow that causes serious damage. Our normal energy flows lose their insulation, leaving our mental circuits exposed — like wires without a protective cover. As a result, that energy can eventually leak out again and flow into the wrong channels, causing more short circuits.

(126th) The child mentioned experienced a major shock when their father was threatened with death over suspicions of adultery. "Sex" and "death" are confusing and complex philosophical concepts for a child. After all, what our society currently thinks about them is neither right nor logical. And that creates a lot of resistance in our minds.

(127th) For an adult, this might seem less complicated. But if we frame it as an issue of phallus idolatry combined with the demonization of women, people realize it's not that simple. Even without considering the added weight of the concept of death, the glorification of male promiscuity directly clashes with the excessive condemnation of women for using their own bodies.

(128th) Furthermore, we should question whether society's concept of death is flawed, as the number of inner demons created by our difficulty in understanding it is immense. To us, death is associated with an end, but it should actually be seen as a beginning.

(129th) At the time, a close family member started caring for this child. She studied and discovered that a possible psychosomatic trigger for psychological illness, in general, was the lack of physical contact between the mother and baby. So, she began introducing a pure view of the body through Christianity and provided the child with the same natural physical contact she had with her own children.

(130th) Simple activities, like playing on the floor and naturally bathing together, helped the child develop a healthy perception of their own body, disconnecting it from sexual connotations. Private parts were simply called *pee-maker*.

⁴⁴⁹ BIBLE, *John* 4:10-14 — "Yeshua answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? Are you greater than our father, Jacob, who gave us the well and drank from it himself, as did his children and his livestock?" Yeshua answered her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

⁴⁵⁰ BIBLE, *John* 12:49 — "For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak."

^(131st) At times, she used children's movies to imagine an ideal partnership between them and to show the irritation the child felt. Thanks to this and other careful approaches, the child improved significantly, but unfortunately, later events caused her to regress.

^(132nd) This story highlights the basic need for natural physical experiences between humans, free from any sexual undertones. When people lack comfort and familiarity with their own bodies, it can lead to deep dissatisfaction and confusion, creating space for illnesses to develop.

^(133rd) In the 1970s, inspired by hippie ideals, there was a movement to bring natural nudity back into family life—an idea that seems to have been forgotten today.

^(134th) After all, we are animals too, and we are born naked, just like all the others. We need our bodies more for connection and fraternity than for sex. Our bodies miss these fraternal bonds, but society's focus on sexual relationships takes away our freedom to connect in affectionate. All of this pushes us to be, socially speaking, more erotic than fraternal. But this happens exactly because we suppress the naturalness of chaste physical contact.

^(135th) The song “Como Nossos Pais” (“Like Our Parents”) by Belchior⁴⁵¹, made famous by Elis Regina, speaks specifically about young people reclaiming their bodies in order to experience a more spontaneous and genuine way of living together. It also describes a cycle of spiritual defeat.

^(136th) If lies feed depression, then the search for truth should be the central focus of both religion and life, with authenticity serving as a compass for behavior and mental health. Unfortunately, that's not what happens.

^(137th) Modern society, by draining the meaning out of actions and relationships and repeating rituals disconnected from reality, contributes to collective depression. For example, the “pasteurization” of religious symbols, like the Nativity scene at Christmas, ignores the complexity and humanity of the events they represent. Religious leaders don't promote an understanding of the hardships present in that scene, which should realistically include animal droppings, flies, ticks, ants, and other such things.

^(138th) The life of Jesus shows us the range of situations every human being faces in different degrees—from microscopic difficulties to large political structures. He was born in a cave under subhuman conditions, and shortly after, He and His family had to flee Bethlehem, a painful experience even for a newborn.

^(139th) Jesus had no privileges; He lowered Himself to the level of the last of humans, while at the same time being the first—the king. At Christmas, people should remember this and follow His example without taking pride in their social status. We live in a hostile world where we must protect children. And if these difficulties exist for everyone, directly or indirectly, no one has the right to play the victim for going through them. At the same time, we must be compassionate toward everyone, no matter our situation.

^(140h) It's important to note that many of our problems stem from the disrespect shown toward our childhood, and many others come from victim mentality. When we look at the life of Jesus, it strips us of the tendency to victimize ourselves. For example, the gifts He received as a newborn reflect adult needs, not a baby's. The gold represented recognition of His royal lineage, and the incense symbolized His

⁴⁵¹ **Antônio Carlos Belchior** — better known simply as **Belchior** (1946–2017), was a famous Brazilian singer, songwriter, musician, producer, visual artist, and teacher. He wrote many songs about existential questions that became very successful in Brazil and abroad, gaining the most attention in the 1970s.

divine origin. But the myrrh was unsettling, because it had a very specific use among the Jews: it was used to embalm the dead. There's a warning hidden in that gift meant to put people in a reflective state, as the myrrh draws attention to the inherent risks of our mortal, carnal existence.

(141st) The gifts map out paths for us. Sometimes, the best gifts represent the hardest paths. Yet, the obsession with competition has turned Christmas into a day of ultimate reward.

(142nd) Jesus treated each event as part of a divine purpose, unlike the human tendency to ask without considering the consequences. This difference highlights the importance of aligning our desires with the greater good and universal harmony.

(143rd) Jesus was abandoned by His friends, because that's what happens in this world when we have no wealth and face deadly powers. If Jesus Christ hadn't risen, you can be sure that no one would have come back to tell the story. If Jesus Christ hadn't risen, you can be sure that absolutely no one would have come back to tell the story. The return of the disciples was the logical proof that He truly rose from the dead.

(144th) Jesus is our mental model of psychological strength. He doesn't grieve over His own physical death and surrenders peacefully. He only reacts shortly before His body is killed, as a survival instinct. The chemistry of the flesh interferes with us, as if it gives us a second personality that reacts in its defense. But He had to demonstrate that as well.

(145th) Religions have ritualized death and suffering because they are merely human institutions. This becomes especially evident when they create obstacles for people of other religions, since true spirituality does not divide people.

(146th) Mantras are examples of mental restructuring tools that, although often associated with Buddhism, can benefit everyone due to their ability to transform a person's psychological state. The more people repeat positive words, the more they promote peace and positive feelings.

(147th) The mantras used in neurolinguistics combine chemical conditioning with direct access to the unconscious, replacing negative internal phrases with positive ones. The prayer "Hail Mary," for example, is a model of mantra that encourages spiritual reflection on the life of Jesus. Standard prayers, in general, contain more generic keys and, with just a few words, can neutralize many negative thoughts. But the most powerful mantras are those made with words from each person's own vocabulary, used during moments of intense happiness: "THANK GOD!", "WHAT A RELIEF!", "SO GOOD!", "VERY NICE!", as if they were a single musical phrase.

(148th) Mantras become even more effective against depression when combined with scalp massages—which I'll suggest later—or with energy work like laying on of hands. This process can involve divine influence, regardless of the person's beliefs. Among Spiritists, it's called "Spiritist pass"; among Catholics, it's "healing prayer"; and among Evangelicals, it's also called "Prayer for healing".

(149th) Our spirit is the same as our core energy, reflected in our psychological state, and this energy directly influences our body's chemistry, resulting in either health or illness. When we use mantras, it's like mental exercise to shift our inner chemistry from negative to positive. Massages stimulate brain areas that help produce

this chemistry. And when we receive magnetic energy, it's directly absorbed by us. The laying on of hands, combined with positive thoughts, is a projection of magnetism.

^(150th) In Dr. Renate's Direct Access to the Unconscious method, the patient's effort is lighter, because they're assisted by devices that adjust brainwaves—such as the “neurotron”⁴⁵² and “hypnotron”⁴⁵³. The patient is hypnotized, letting therapists access information directly from their unconscious mind, which usually holds the answers they need. After the patient shares the psychological and spiritual reasons behind their illness, the negative thoughts that caused their condition are reframed positively, leading to healing.

^(151st) In general, true words are the keys that can unlock our unconscious minds. Difficult situations come and go, and human beings have to get through them. We are able to overcome our challenges, and we've already done it many times before. The phrase “I did it!” reflects all the positivity in that. Focus on that phrase with feeling, focus on it deeply, and after a few seconds, notice the expression on your face. You'll find yourself smiling from the inside out. It's through using expressions like this that we can directly change our body's chemistry.

^(152nd) Remorse and mental confusion freeze the mind in place, while expressions of overcoming dissolve psychological blocks and push the mind to move in new directions. The phrase “I did it!”, when repeated with energy, is an example of a mental expression that fights the depressed person's sense of loss and replaces it with a feeling of gain.

^(153rd) Accessing the unconscious mind directly is tied to accessing the truth we already know but don't say out loud because we lie to ourselves. The absence of truth goes against our spiritual and vital core—our inner “Christ”.

^(154th) Solutions are simple and free, while secrets are profitable. That's why those who seek control work so hard to hold back the development of psychology by creating taboos and using excessive intellectualism to keep knowledge in the dark. This allows a few to know the truth, while most people live in lies.

⁴⁵² Book *The Keys to the Unconscious* by Renate Jost de Moraes, “Part IV: *Personal Integration Therapy*, 4.2 Stages of Treatment and the Patients of PIT,” p.275 – digital version – adapted translation — “The neurotron, just like IMR [Involuntary Memory Reactivation], can be explained through Penfield's experiments. Applying gentle electrical vibration to the brain helps prepare the way for memories from the past to come back more easily later on. Through the neurotron, the return of past memories happens in a subtle way. The neurotron creates a feeling of ‘looser inner ties,’ making it easier for the patient to face themselves and deal with past traumatic events without using denial as a defense mechanism.” Source: Fundasinum. Available at: http://www.fundasinum.org.br/curric_renate.htm

⁴⁵³ Book *The Keys to the Unconscious* by Renate Jost de Moraes, “Part IV: *Personal Integration Therapy*, 4.2 Stages of Treatment and the Patients of PIT,” p.276 – digital version – adapted translation — “The hypnotron comes with a vibrating mattress and sound equipment. It has several functions: when used during the preparation stage, it mainly helps the patient practice introspection — in other words, learn to ‘visualize’ or to perceive unconsciously.”

(155th) Professions often develop a kind of verbal shorthand, because their words pack in a lot of coded meaning, making it hard for outsiders to understand. The preference for technical terms in different fields, including psychology, serves to keep power in the hands of a few by creating barriers to universal understanding and free sharing of information.

(156th) A clear understanding of the psychological causes of our illnesses would make healing easier. And yet, the overuse of technical terms in psychology often complicates what could be a simple and direct understanding and intervention.

(157th) Today's society hides knowledge in a hypocritical way, because it's hard to find something if you don't know what you're looking for. At the same time, the internet guides people's searches and choices, showing results that serve the interests of dominationists, while showing little or nothing of what they want to keep hidden. In this way, people are also led to adopt collective feelings, believing they've made those choices on their own.

(158th) We need to promote a society more connected to the truth, because that would make it more united and safer for everyone, not just for a few. The absence of spirituality—or spirituality built on false foundations—is what makes our society unhappy and depressed. And when I talk about spirituality, I don't mean religion, but spiritual intelligence—something even an atheist should have.

(159th) Instead of constantly searching and overthinking our lives in order to reach psychological recovery, we can start by rebalancing our body's chemistry to stabilize our inner conflicts. After that, those conflicts can be worked through more easily and eventually dissolved.

(160th) Since we are conceptual beings, words are what dress us and transform us. Remembering the words we use when we're happy is like putting party clothes on our minds. Simply "wearing" those words vividly helps us regain happiness.

(161st) When we find the right words, it's like they light us up—just like when we meet someone we feel a strong connection with. The feeling of beauty can do the same for us. And when we're deeply familiar with something, we tend to find it beautiful.

(162nd) When our minds are dominated by demons, we lose our sense of identity. But when we seek self-recognition through positive energy, it helps us reconnect with our inner code and rebuild our reference points.

(163rd) Evil is a temporary condition, and it's part of our human experience. But if we believe we “are” the evil, that belongs to our inner demons. Having remorse, for example, can be healthy, — but holding onto it after recognizing your mistakes with the intention to overcome them is not.

(164th) A smile is a simple example of something powerful enough to dissolve the chemistry of depression, acting as an immediate and accessible spiritual remedy. If needed, smile at yourself—whether you feel like it or not—to help trigger joy.

(165th) Capitalists invest in depression because they believe it's profitable. But if pharmacies are making huge profits, it's a sign we're investing poorly. People's spending on gifts, family partys, and celebrations is far more profitable. And these investments only happen when people are healthy and happy.

(166th) Using a cellphone can act like an antidepressant because it helps people feel closer. But being addicted to them is depressing, since it disconnects us from close, real-life relationships.. That's why phone addiction also serves the interests of dominationists—it actually started even before smartphones existed, with games like Tamagotchis. Those were virtual pets that required constant attention to keep them from “dying.”

(167th) The mental health of the population is constantly undermined to keep people under control. That's why the powerful, hypocritically, have never stopped working against Christianity as a way to take away and block that mental health. But we have a biological memory that always finds Jesus—it's enough for us to nurture purity and good feelings within ourselves.

(168th) We can't handle bad feelings; they can drive us insane because they make our minds function in unhealthy ways. That's why we need to get rid of them, even if we have legitimate reasons to feel them.

(169th) We also need to be careful not to take on the very traits we criticize in others. We all make mistakes, and we're all capable of making more. So, we need to be tolerant. Anger shapes our minds negatively, but if we know how to approach things gently, we can resolve everything.

(170th) If we allow bad feelings to stay, the chemistry of our bodies starts to be shaped by them—because what shapes us is sensitivity. Irritation is a kind of sensitivity. Thus, over time, our chemical impulses can take control over our conscious will. This process, in turn—due to the mechanism of psychological projection—can shape the entire social body. This is also a reason for us to constantly strive to influence and redirect the chemistry of our bodies in a positive and conscious way.

(171st) There's a hierarchy of wills within us: chemical will is smaller than our ego; logical will is equal to it; and spiritual will transcends it. Mastering the mind to prioritize the spiritual will over the lower ones is essential for complete health.

(172nd) Speech focused on truth can be a powerful tool against depression. We can say to ourselves things like: “What bothers you is the lie”; “What is the truth?”; “You know the truth because you are the truth.” “The truth exists within you. God is the truth.” “The lie will never be greater than the truth, even if it comes alone or if all lies come together.” Depression is the lie; face the lie and you overcome the depression.

(173rd) Making eye contact is a key step in helping someone out of depression because, when a person is depressed, they disconnect from others. Looking into their eyes rebuilds that connection and is also a way to share the healthy chemistry of the eyes—a fast track to influencing the other person's brain chemistry.

(174th) The brain is like a powerful machine — when it's positively directed, it brings us many benefits. But when it's misdirected, it's essential to slow it down and reset its course. There are several strategies that can help us both slow down and realign the brain's functioning.

(175th) Breathing into a paper bag can be one of these strategies, as it helps fight hyperventilation. Inhaling the air that has already been exhaled reduces excess oxygen levels. This exercise should be done carefully to avoid fainting, and ideally, the person should be accompanied by someone else.

(176th) Another option is conscious breathing, which helps reoxygenate the brain in a more balanced way. This involves focusing on the breath to bring attention inward and stop intrusive thoughts. While sitting or lying down in a comfortable position, with the head aligned, the person should inhale deeply through the nose, hold the breath briefly, and then slowly exhale through the mouth, forming a small “o” or “u” shape with the lips.

(177th) During the process, the person can give themselves *neurolinguistic commands* to slow down the stream of thoughts, such as: “Let it go — you’ve thought about this all day!” “You’re busy now; it’s not time to think about that — deal with it later!”

(178th) Returning to normal breathing, the person can visualize relaxation spreading through the body as they exhale — starting from the scalp, forehead, eyebrows, eyes, ears, mouth, neck, shoulders, and slowly going down to the feet. Then, they can visualize internal organs and even their cells relaxing.

(179th) To slow down brain activity, it can also be helpful to listen to sounds played at a slower pace, like a heartbeat or a metronome set to 20–40 beats per minute. Slower-paced religious or self-help videos can be so effective that they may even help induce sleep. In fact, this is a form of hypnosis.

(180th) There’s also the “*slow-motion exercise*,” where the person imagines themselves doing regular actions — especially recent ones — very slowly. Ideally, they can set aside a full day, or a few hours, to actually move, speak, and gesture in slow motion as well.

(181st) One of my favorite exercises is the *voice diet*, which means whispering — speaking without vibrating the vocal cords. This naturally slows down speech, encourages better word choices, and helps organize thoughts. However, we shouldn’t stop talking completely, because total silence can have more negative effects — both psychological and practical — than speaking. Ideally, a person should dedicate a full day to this exercise and repeat it whenever needed, at least once a month, until they notice an improvement in the urge to talk excessively.

(182nd) To reorganize the mind, we need to face our negative thoughts: “Am I feeling bad things? Am I thinking bad things? Am I wanting to do bad things? Are my feelings overly exaggerated? If so, I am depressed.” Expose the depression. “Are you the only one who remembers this? Then suffering because of it is a lie.”

(183rd) Avoid television — a factory of lies — where you either see bad news or people overwhelmed by exaggerated emotions.

(184th) If you’ve lost a loved one, focus on the good memories and try to ease the pain. It’s human to grieve, but it’s also a waste of time — and our time belongs to God. We don’t have the right to fall apart. Mourning can last a while, but the truth is: life goes on for everyone.

(185th) In Chapter III, we mentioned that we are what we think because we reflect our thoughts. An evolution of this idea is to start seeing ourselves mainly as thinkers, with the ability to change that reflection at any time. We need to take an outside look at our thoughts and stop false thoughts from taking over.

(186th) You can “act out positive emotional states” in videos — always smiling and saying loving, encouraging things to yourself. Start the video by saying your name along with a positive quality, mention the problem that’s been making you feel down, and remind yourself that this kind of thing happens often in our world. Then say things like: “I love you,” “You’re beautiful,” “I like you,” and so on.

(187th) You should remind yourself of your own strengths, of the good things you’ve done, and shift your mindset from feeling like a victim to feeling proud of how you handled difficult situations. Instead of saying, “You raised your kids alone,” as if you were a victim, say the same phrase with pride. Before or after saying it, you should also add: “I’m proud of you!” Finally, watch these videos as many times as you need to.

(188th) Mental discipline helps a person get through psychological storms and heal. And this is something only the person themselves can truly give, even though others might help guide them to it. We all need psychological balance, so we should act as our own therapists and use psychology in a preventive way—before our emotional instability turns into illness. After all, anyone who has a mind needs psychology to deal with themselves. We could also have a much better society if depression weren’t promoted and if psychological knowledge weren’t monopolized by professionals. A strong society is one where people are psychologically strong. Like I said before, being defeated by your problems is a choice.

(189th) On top of that, depression is like an addiction. When I was depressed, it felt like I was bringing a snack to a feast. I didn’t thank God even for my victories because, to me, they always seemed not good enough. But when I let go of depression, I started being grateful even for my defeats. I realized suffering is a choice because anything that happens to us can be handled better without it. It’s normal to have problems, but being defeated by them is a choice. And we’re only defeated when we allow ourselves to fall into depression.

(190th) In the story of the serpent in the desert⁴⁵⁴, after the Hebrew people had received countless blessings from God, they fell into depression and started complaining about everything they had been given. Then God sent snakes that bit and killed them. Finally, He told Moses to make a serpent that would heal the people when they looked at it.

(191st) Jesus is the new *serpent in the desert*⁴⁵⁵ because anyone who follows His example learns the path of good feelings and spiritual intelligence. When Christianity reaches its fullness, there won’t be depressed Christians. And all of this is based on the commandments and the simple awareness that we have both angels and demons inside us. We would be perfect if it weren’t for our dark side — but sadly, even a small part of it can take us over completely. Still, we couldn’t wait to be perfect in order to live, because our good side is always growing and being built.

(192nd) That’s why we should also remember the value of personal prayers. Personal, free-form prayer can also lift us spiritually and help heal our problems. If you don’t believe in the Creator God, at least believe in the perfect God who governs your mind and is superior to everything else. From there, talk to Him—at least before you sleep and when you wake up—like a child talks to their father. Always be thankful, and

⁴⁵⁴ BIBLE, Numbers 21:5-9 — “The people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For there is no bread, there is no water, and our soul loathes this disgusting food!” The LORD sent venomous snakes among the people, and they bit the people. Many people of Israel died. The people came to Moses, and said, “We have sinned, because we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” Moses prayed for the people. The LORD said to Moses, “Make a venomous snake, and set it on a pole. It shall happen that everyone who is bitten, when he sees it, shall live.” Moses made a serpent of bronze, and set it on the pole. If a serpent had bitten any man, when he looked at the serpent of bronze, he lived.”.

⁴⁵⁵ BIBLE, *John* 3:14,15 — “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life.”.

remember that He is loving, friendly, a confidant, and gives us exactly what's best for us. It's worth believing.

POST-CHAPTER — THE PATH OF FORGIVENESS

^(1st) A lot of our suffering comes from not being able to forgive. According to Jesus, we should forgive seventy times seven⁴⁵⁶ — and that's just a way of saying we should always forgive. At the same time, Jesus tells us that God doesn't want to lose a single one⁴⁵⁷. And that also means forgiveness. Catholics and some evangelicals should remember that before defending the idea of eternal hell.

^(2nd) For those who believe in reincarnation, that's where forgiveness happens — it's how we're pulled out of hell and given another chance by returning to the physical world. Hell is a state of madness, where everything feels unbearable. The ideas of purgatory and spirit reincarnation make sense, because our God isn't a hypocrite who would act differently from what He teaches. Even atheists need this logic — even if they don't believe in any of it and just see what I'm saying here as a metaphor.

^(3rd) Still, if someone believes in the existence of the spirit — our vital energy beyond the body — then there are some things they just can't ignore. In that case, I think it's hard to make sense of it all without believing in reincarnation. After all, even insults against someone else could land us in Hell — and I don't see anyone around me who's free from that. Also, reincarnation isn't some new belief. A lot of Jewish people back then thought Jesus might be the reincarnation of Elijah or one of the old prophets⁴⁵⁸. And Jesus himself confirms reincarnation when he says John the Baptist was Elijah⁴⁵⁹. But the truth is, without forgiveness — both the kind we give and the kind we receive — our minds stay trapped in hell, and we can't live fully, even in this life.

^(4th) Many people argue they don't have to forgive, as if that weren't something harmful — and as if they themselves didn't do harm. Because of that, they think they're more fit to judge other people's wrongs. And yeah, anyone can choose not to forgive — it's a mental act. But, if we really understood the consequences, we'd think twice before doing it.

^(5th) Notice that when we talk about forgiveness, we have to talk about evil — which is what sin is. Evil is basically breaking the two Christian commandments, and those are above free will. Even Moses's Ten Commandments⁴⁶⁰ fit within the two Christian ones. And more than that, those two commandments cover all moral law and the teachings of the prophets. See a comparison below in neutral language:

⁴⁵⁶ BIBLE, *Matthew* 18:21-22 — “Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?” Yeshua said to him, “I don’t tell you until seven times, but, until seventy times seven.”

⁴⁵⁷ BIBLE, *John* 6:39 and *Matthew* 18:14

⁴⁵⁸ BIBLE, *Luke* 9:19 — “They answered, ‘Yochanan the Immerser,’ but others say, ‘Elijah,’ and others, that one of the old prophets has risen again.”

⁴⁵⁹ BIBLE, *Matthew* 11:12-14 — “From the days of Yochanan the Immerser until now, the Kingdom of Heaven suffers violence, and the violent take it by force. For all the Prophets and the Torah prophesied until Yochanan. If you are willing to receive it, this is Elijah, who is to come.”

⁴⁶⁰ BIBLE, *Exodus* 20

Christian Commandments	Moses' Commandments
1st - “Love God above all things” - This is the rule of respecting the universal Law of love, which is the highest form of perfection and humanity. Loving God means loving the whole, not just the parts. It teaches us not to get attached to imperfect things or idolize anything except perfection itself. It also means respecting the collective day of rest, which is important to protect human unity and to help prevent the inhumanity of enslavement..	1st - “Love God above all things”; 2nd - “Do not make idols or misuse God's name” — do not worship other things; 3rd - “Keep the collective day of rest” — in the Bible, this is the Sabbath.
2nd - “Love your neighbor as yourself” This rule teaches us to respect human conditions that lead us toward perfection. It is also the rule of friendship because we are social beings who need to live together. This commandment is about spiritual stability and goes well beyond Moses' commandments, which focus only on social stability.	4th - “Honor your father and mother”; 5th - “Do not kill”; 6th - “Do not be unfaithful in marriage”; 7th - “Do not steal”; 8th - “Do not lie or speak falsely about others”; 9th - “Respect others' marriages”. 10th - “Do not covet what belongs to others”.

^(6th) Recognizing our imperfections and the ways we offend each other shows that evil is greater than what is covered by Moses' Ten Commandments. However, this evil is fully overcome by the two Christian commandments.

^(7th) At the same time, this whole dynamic shows that we're being guided toward a purpose beyond ourselves — even when, from our point of view, our free will seems to have no purpose at all. So yes, we do have free will — but it's relative, because everyone else has it too. That's why we should be flexible with others, not bossy or controlling.

^(8th) Because of that, our free will almost never works purely according to our own desires. A lot of the time, our willpower gets overruled by the will of those around us. But when these forces collide, the natural tendency is that they adjust and balance themselves — to overcome evil. Without forgiveness, life tends to freeze — because it blocks the movement driven by the law of love. Those who do not forgive consume themselves, and those who are not forgiven are often consumed as well. This shows up as illness.

^(9th) At the same time, it often takes just one member of the group falling ill to make the whole group sick. That's because balance is fragile. When it's lost in one area, it throws off the whole. This is how many people think they can benefit by making someone close to them mentally sick, but in the end, they also fall sick themselves — even if they don't realize it.

^(10th) Perfection is angelhood — the condition of being an angel — and for us, it's a need. When we're not perfect, we suffer. And while we're suffering, we can't really live comfortably — even though many try to get comfortable in their imperfection. In fact, as I said earlier, a lot of people believe they're perfect right when they're drowning in imperfection — but their suffering gives it away. These people tend to see themselves as victims, as if the bad things happening to them were undeserved, until they finally realize their suffering is just the natural result of their own actions. And that's how God manages our world without having to interfere in it all the time.

(11th) Now, just to be clear — this doesn't mean we should be numb to other people's pain. Not at all. In fact, lack of compassion is a serious human flaw, and this whole post-chapter is exactly about calling out the lack of forgiveness — which is directly tied to a lack of compassion. Some people really need us, and we can't turn our backs on that.

(12th) Humans are worth way more than dogs — and we feel things far more deeply. And yet, a lot of us can't even bear to see a dog go hungry, suffer in pain, or be left without shelter. So there's no way we can justify ignoring the suffering of people around us in situations like that. We are God's greatest tools for easing each other's burdens and for making this world a little less animalistic — and a lot more just.

(13th) On the other hand, we can't help people beyond their basic needs or beyond what we're able to give. When someone asks us for more than that, it's already a big sign that our help might be going the wrong way. Everything we do should be thoughtful, including material charity. We need to balance things carefully and consciously, without going against the natural order of life. After all, sometimes people are going through hard times to correct themselves, and interfering too much might delay their growth and future happiness.

(14th) For example, when we give to people in need and they waste what we've given, we might end up lacking things ourselves. In that case, we end up sharing in the consequences they're facing. So even if we forgive those who waste our help, we can't let them do it again at our expense.

(15th) Life follows a perfect and precise order—everything comes back in some way. If we fight against the natural order of things, we wear ourselves out without success, because only God can truly change it. And when He does, He shows His presence. That's why I personally believe Jesus didn't actually feel physical pain during His crucifixion. Instead, I think He felt numb to it, because He didn't deserve that suffering. But He had to go through that brutality to teach us how flawed retributive justice can be.

(16th) Because the path of love and compassion isn't easy, many people believe the best way to avoid pain is to become robotic — numbing good feelings so we won't suffer. So, they try to solve their problems by relying only on logic. But that's a big mistake. What really needs to be let go of are the bad feelings, not the good ones. Finding the compassion that leads us to wholeness has more to do with embracing good feelings than getting rid of them — because they lighten the emotional weight of what's harmful. If we don't make this change and just hold everything in, we end up becoming emotional time bombs.

(17th) When we realize that we only receive from others what we truly deserve — otherwise, it wouldn't affect us — we also understand that we have no right to return harm with harm. That leaves us with only one option: forgiveness. Also, everything is connected. Without forgiveness, we can't feel love, and without love, we can't forgive. If we don't love, we don't receive love. If we don't forgive, we don't receive forgiveness.

(18th) Someone who doesn't forgive doesn't have friends. And for us, Heaven means being surrounded by friends, while Hell means being surrounded by enemies. When we hold onto resentment, we create enemies — and that draws in both inner and outer demons. A lack of love is destructive. It would be like living in Hell to destroy others without destroying ourselves in the process.

(19th) The only way to have a full and perfect life is to have perfect feelings. Spiritual healing techniques — like energy passes, prayers, or blessings — often cure illnesses because they change the energy from negative feelings to positive ones. These are electromagnetic waves transferred from one person to another, and they work a lot like exorcisms — removing demons. At the same time, if we receive love — and we all need love — it means we've also received forgiveness.

(20th) But the highest law is to love God above all things. Only God can be loved above everything else. Look, for example, at how some people love others too much, end up serving them too much, and as a result, find themselves surrounded by tyrants. And notice how some people become tyrants themselves, because they love themselves more than anything and want to be served more than anyone else.

(21st) This excess goes against the laws of the universe — and anything that does risks being crushed by them. The same goes for free will. Not following the laws of the universe is like going against the laws of physics. Many times, for example, other people's spiritual weight is just too much. In those cases, we can help them and give them a chance, but we can't take on their problems ourselves — doing so could end up turning against us.

(22nd) There are people, for instance, who carry so much hate that if we try to help them, they get angry with us and feel humiliated — even if we didn't do anything to humiliate them. And there are others for whom it's not enough that we share what we have — because deep down, they want us to have nothing so they can feel superior. And if we serve tyrants, we'll likely end up being enslaved by them, not loved — and even hated if we ever stop serving them the way they want. So yes, we can help, but we need to be careful not to go against God's will.

(23rd) The physical laws we must follow exist to give us limits — and so do the laws of the universe. Every time we go against the laws of perfection, we end up destroying ourselves in the areas where we've pushed past our limits. But there's wisdom in that, because it shapes us right in the places where we went wrong. We're being shaped by perfection, so we can one day reach it.

(24th) At the same time, if we hold on too tightly to our flaws, our clashes with the laws of the universe might bring more destruction than we can handle. If we don't notice the signs in our bodies, we'll eventually notice them in our minds and spirits.

(25th) God doesn't condemn us — He corrects us. For those who don't believe in a Creator, just look at how a healthy mind naturally seeks perfection and doesn't focus on evil. For those who do believe in God as the Creator, it's enough to know that whoever creates, loves what they've created. And since God is the highest form of perfection, He wouldn't change His mind. That's actually one reason I don't believe in the story of Noah⁴⁶¹ — it doesn't match the loving God that Jesus

⁴⁶¹ BIBLE, Genesis 6:6-9 — "The LORD was sorry that he had made man on the earth, and it grieved him in his heart. The LORD said, "I will destroy man whom I have created from the surface of the ground—man, along with animals, creeping things, and birds of the sky—for I am sorry that I have made them." But Noah

talked about. Still, that story gets mentioned a lot by Jesus' followers, because the Jews at the time believed in the kind of god described there — a vengeful and merciless one.

^(26th) Talking about forgiveness, by the way, makes us look deeply at God and at Jesus — because if Jesus hadn't come to show us a merciful view of God, maybe we'd never even consider forgiving. That also makes us pay close attention to the gospel writers who spoke on behalf of the disciples — except John, because he spoke for himself and was even called a brother by Jesus when He gave him the responsibility of caring for His mother. After all, they couldn't have lied about the public events in Jesus' life — there were thousands of witnesses who could have spoken out. But they were the ones responsible for passing on Jesus' message, using their own imperfect language in ways we could understand. And when it came to what happened privately between them and Jesus, depending on their personalities, they could have made things up.

^(27th) Matthew, for example, writes that Jesus mentioned Noah in a moment when He was alone with the disciples⁴⁶². But look — Matthew himself suggests that he was a publican and a sinner⁴⁶³. And just that fact alone could make us question whether he was the kind of person who might twist the truth.

^(28th) Notice that all the gospels in the Bible mention the moment when Peter denied Jesus and that he was in the courtyard of the high priest's house⁴⁶⁴. But only John explains that he got in because of another disciple who was known by the high priest. And that makes sense, because Caiaphas wouldn't have allowed an enemy into his house. Someone trusted by Caiaphas — if not a traitor — would have at least been someone torn. And among the disciples, Matthew seemed to be the one who best fit that profile.

^(29th) I also notice that, in many moments, Matthew puts words in Jesus' mouth and tells things that I personally don't believe. One of them is when he says that, during the crucifixion, Jesus cried out that He had been abandoned by God⁴⁶⁵. Another is when he says that at the moment of His death, the temple veil was torn, the earth shook, tombs opened, and saints were raised from the dead⁴⁶⁶.

^(30th) But think about it — in the position Jesus was in: suffocating, hanging by His arms, His mouth caked with dried blood, and almost no blood left in His body — it's far more likely He didn't cry out anything. That's why, even though the disciples spoke of His miracles, His majestic image and closeness to God ended up clouded. And so, the mistaken view of God — as if He were harsh and controlling — has lasted for millennia.

^(31st) Among the evangelists, John's testimony carries more weight than that of the other three. And he reflects the majesty of Jesus much more faithfully, as well as what was happening at that time in terms of human emotions. For example, when the Roman soldiers came to arrest Jesus, He stepped forward, asked whom they were looking for, and identified Himself. Faced with such peace and confidence, they nearly fainted. Jesus waited for

found favor in the LORD's eyes. This is the history of the generations of Noah: Noah was a righteous man, blameless among the people of his time. Noah walked with God.”.

⁴⁶² BIBLE, *Matthew* 24:37-39 — “As the days of Noah were, so will the coming of the Son of Man be. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, and they didn't know until the flood came and took them all away, so will the coming of the Son of Man be.”. *Luke* 17:26-27 — “As it was in the days of Noah, even so it will also be in the days of the Son of Man. They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ship, and the flood came and destroyed them all.”.

⁴⁶³ BIBLE, *Matthew* 9:9-11.

⁴⁶⁴ BIBLE, *Matthew* 26:69-75; *Mark* 14:66-72; *Luke* 22:54-62; and *John* 18:13-27.

⁴⁶⁵ BIBLE, *Matthew* 27:46.

⁴⁶⁶ BIBLE, *Matthew* 27:51-53.

them to recover before asking again whom they were looking for, and once more offered Himself. He truly helped them recognize Him, because they were very nervous⁴⁶⁷.

(32nd) In contrast to the other gospel writers, John doesn't describe any strange phenomena or loud cries from Jesus during the crucifixion. On the contrary, he describes a conscious man who knew that everything had already been fulfilled. Jesus spoke only the necessary words to ensure the Scriptures were fully completed⁴⁶⁸. Also, John was the only male disciple present at that moment, so he was the only one with real credibility to speak about it. And Mary confirmed John's account, saying she didn't hear Jesus cry out that He had been abandoned by the Father — but Mary's own gospel remains unknown to this day⁴⁶⁹.

(33rd) I don't believe God performed any overly supernatural displays. If He had done that during the crucifixion, it would have frightened many people to death. And beyond that, if He had forced belief through spectacle, people wouldn't have grown spiritually or earned their own merit in believing — because God would have been imposing Himself.

(34th) If supernatural events had actually happened during the crucifixion, Thomas wouldn't have doubted Jesus' resurrection. And if Jesus hadn't returned, no one would've dared to write a gospel at all. Still, the passionate way John expresses himself sometimes leads to gaps in reasoning. That's why the complete set of the gospels is important — even though the men who wrote them weren't perfect, and this story seems to involve far more traitors than what's actually written.

(35th) In the crucifixion, Jesus was like a spectator, watching humanity play out its miserable roles. In that moment, Jesus and God were teaching forgiveness — not force. "Jesus said, 'Father, forgive them, for they do not know what they are doing.' 'And they divided up his clothes by casting lots.'" (Bible, Luke 23:34)

(36th) We project our own personality onto others, which is why we're a flawed mirror that reflects God⁴⁷⁰. In the collective inquisition that sentenced Jesus to death, each person projected their own sins onto Him. Some of those whom Jesus had healed even shouted against Him — out of anger for having been helped, as if that somehow made them feel smaller. That reaction was a reflection of envy and pride.

(37th) We live in a reflective world, where our feelings and actions determine our spiritual freedom or captivity. True goodness is tested and revealed through adversity. We only know if we are truly good when we go through bad things and still choose to remain good. And — believe me — we need to know!

⁴⁶⁷ BIBLE, *John* 18:6-9.

⁴⁶⁸ BIBLE, *John* 19:28-30.

⁴⁶⁹ *The Secret Gospel of the Virgin Mary*, by Santiago Martín (p.198, adapted translation) —I don't know if He had said anything before that, because He had already been on the cross for some time when we were finally able to get close to Him. Other witnesses say He spoke several times and even cried out, asking the Father why He had been abandoned. Maybe that terrible moment happened while I had fainted. Maybe that moment of loneliness, when I couldn't be there to support Him, pushed Him to the edge of suffering. But what you, I, and the other women were able to hear in those moments when we were by the cross—we will never forget. His mouth opened with effort, breaking the clots of blood that had sealed His lips, and He clearly said, looking at you and me: "Woman, behold your son." And then He added: "Behold your mother."

⁴⁷⁰ BIBLE, *1 Corinthians* 13:12.

(38th) When we take our own lives, for example, we're giving permission to death. But we can only truly live if we allow ourselves to live. Suicide is a process of self-destruction that we often develop without realizing it, as a selfish way to strike back at the world. But the real compensation we need is not to kill ourselves because of the pain, but to fix the wrong that was done.

(39th) People, in general, like to judge — and they often hide behind institutions to do it. At the same time, many try to escape their guilt by asking forgiveness only from God. In the Catholic Mass, for example, the ritual of forgiveness and purification is part of the opening, where we ask God and Jesus for forgiveness in a general way. But the right thing would be to also try to ask forgiveness directly from the person we offended — and only skip that if it's truly not possible. If we think differently, we end up encouraging people to leave their offenses unresolved — and that leads to enmity.

(40th) The worst psychological situation is that of the person who was hurt. That person has to face the challenge of overcoming their pain — or else they become psychologically trapped by it. And often, that can be eased with a sincere apology. It becomes even easier if the one who caused the offense is willing to change. If not, the person who was offended has every right not to trust them. I believe that when there's a material debt or destructive behavior, asking for forgiveness from the creditor is a necessary formality for anyone who truly wants to be forgiven. Spiritual forgiveness, however, doesn't depend on an apology — it's unconditional. It means not condemning emotionally and not holding on to resentment. Still, an apology makes that forgiveness more complete.

(41st) One exercise to help someone who's been hurt overcome resentment is to seek empathy — asking God to forgive the person who caused the harm, and trying to understand their motivations and flaws, just as we would with ourselves. It's only by understanding others that we can truly understand ourselves — and free ourselves from that feeling of superiority that keeps us from forgiving. When we see someone get offended over something small, we often see vanity in that. What's harder to see is that any offense is a kind of vanity. That's where duels begin — not always honest — made of words, strategies, or even destructive actions, driven by wounded pride.

(42nd) We also have to consider that, many times, people hurt us as a way of getting revenge for something we did without even realizing it. That's why the old "eye for an eye, tooth for a tooth" law was actually a step forward. And yet, many people are still stuck in the past psychologically — even after all these millennia — wanting to take revenge in ways that are worse than the harm they received. The path of forgiveness is the same as the path of our own spiritual growth. It starts with someone at a very low level of development, who seeks revenge and causes more harm than they received. The next level is someone who returns harm in equal measure. Then comes the one who simply doesn't forgive. After that, there's the one who forgives — a little, a lot, or completely. And finally, the most evolved doesn't even take offense. That's the direction we need to move in.

(43rd) The fact that the person who was hurt might have an exaggerated desire for revenge is what justifies asking God for forgiveness instead of asking the person directly. God helps us solve all our problems, but that shouldn't be the norm—it should be the exception. We're here, above all, to learn how to solve things ourselves.

(44th) Because of that, I want to take a moment to ask for forgiveness from the people I've hurt—and even from those who tried to hurt me—because I understand that, many times, they acted out of revenge. And maybe, at times, I was more in the

wrong with them than they were with me. What matters to me is doing my part. So I'm saying I'm sorry, knowing that before my spiritual awakening, I was full of negative feelings and emotionally unwell—because that's what really makes us sick. From my side, I forgive everyone. And with that said, my conscience is clear.

(45th) However, being able to forgive or not taking offense doesn't mean we should be tolerant or permissive with actions that go against what is right or good. When we allow someone to hurt, steal from, or disrespect us, it's almost like we're silently saying it's okay — and that opens the door for it to happen again. In fact, people who choose to do evil often begin slowly, testing the limits to see how far they can go without consequences. But if they're stopped at the first sign, they usually won't continue.

(46th) Sons and daughters are a good example of how we should deal with not tolerating what's wrong, because we have a responsibility to guide them toward good behavior. If we don't do that and they turn out bad, the fault is ours. We can—and should—serve our children, but not beyond what is necessary. In the same way, we should also teach them to serve us, without abusing them, starting from a young age. We can and should give them things that are useful and educational, and we should respect what belongs to them—but spending on luxuries shouldn't become a habit. Giving more than what's needed, on a regular basis, leads to corruption.

(47th) At the same time, we must teach them about equality—that we also have rights, and that our belongings should be respected just as much as theirs. We also can't allow them to steal from us—not even a small amount of money. They need to learn that if they want money, they should ask for it, and we will evaluate if it's truly needed. However, if we're in a good financial position, we can even pay them to do work beyond their regular responsibilities, and allow them to spend that money on a luxury or treat.

(48th) Furthermore, we should avoid lying to our children—even as a joke—unless it's about something beyond their understanding. And at the same time, we must confront and correct every lie they tell us. We also shouldn't hit them. But if they physically lash out at us in anger, we must firmly restrain them and forbid that kind of behavior.

(49th) If they're adults—or almost—and they commit an act of violence against us, we should get away from them rather than fight back, because the consequences could be tragic. But if we see that it was something serious, we have to ask them to leave the house. If needed, we can even rely on the police. So, we must be firm and intolerant when they harm us. But we must also be just as intolerant when we harm them, because if we're not, they may not learn the right lesson, and it could go against justice.

(50th) When we give someone too much power by giving up our own rights, we may end up creating tyrants. That's why, when the debt is material, it's right to ask for it to be repaid—unless we see that the person truly has no way to pay. In that case, we can offer easier payment terms or even choose to forgive the debt.

(51st) In the spiritual realm, women are often convinced that they need to forgive the so-called “special rights of men.” These are the abuses of men's rights over women imposed by machismo, which is a form of tyranny. And this usually leads to very bad outcomes. In such cases, instead of becoming resentful, women should stand up against the abuse—or even separate from the man if he refuses to change. This

kind of separation doesn't mean there's a lack of forgiveness; it simply shows that the marriage never truly existed on a spiritual level.

(52nd) It's out of respect for our free will that God allows evil—because we allow it. At the same time, the harm we experience often comes to prevent something worse, and it serves our spiritual growth, since it's usually the natural consequence of our own actions.

(53rd) We need to practice daily to keep our peace of mind, because nothing is truly lost if peace isn't lost. If someone becomes convinced that they should never take offense, that's the fastest and most effective way to preserve inner peace. Valuing and recognizing what is spiritual in others helps a lot, because most of the time, we only feel offended when we see the other person as inferior. A person can give themselves simple neurolinguistic commands to stay balanced, like: "Respect others and don't take offense at anything."

(54th) When someone gets hurt, they should try to calm down and remove the irritation as quickly as possible. But they should also stay away from what's harmful—otherwise, they may absorb that harm. At the same time, we all need to understand that not everything that bothers us in others is actually wrong. It might even be their right, because we all have the right to be different. For example, in their own space, a person has the right to be very neat—or very messy—and that's a personal right, not a wrongdoing.

(55th) We must learn to separate the debt from the debtor. If we reject someone entirely just because of one part of them we don't like, we risk rejecting ourselves completely too—because of something we have in common with them, even if it's not the exact same thing we dislike in that person.

(56th) Consciously, people usually see their own reasons and forgive themselves easily. But when we don't forgive others, we end up feeling guilty ourselves, because our mind is not made to work with double standards. Those who follow Christian teachings tend to recognize their own mistakes before pointing out the mistakes of others, which encourages forgiveness.

(57th) We should avoid judging others because we often fail even at judging ourselves. When we judge someone else, we may actually be revealing more about our own flaws than about theirs.

(58th) True repentance is a sign of wanting to grow spiritually. It comes from the mental confusion that suffering brings, when our mind wakes up to show us both our wrongdoings and how we've gone against the laws of the universe.

(59th) Even though God respects our free will, even when we choose imperfect paths, the natural consequences of those choices eventually guide us back—awakening our desire for something better. When we can no longer stand the imperfection we once chose, we suffer. That suffering moves us into a new phase. In this way, we're always moving toward perfection.

(60th) Jesus Christ shows us the way to perfection. The first commandment is the Divine Law—the strong pillar of the infinite. It's symbolized by the vertical beam of the cross, fixed in the ground below and reaching toward the heavens through the mind of Jesus. The second commandment is the crossbeam, like open arms, representing the balance of rights and duties. It reminds us that the Law must be followed equally by everyone and applied fairly to all.

^(61st) When it comes to dealing with others, harmony is more important than closeness—and often, we can only find harmony by keeping some distance. In those cases, stepping away is necessary. We have the right to distance ourselves from anything that harms us or makes us feel small, even if it's not considered something bad.

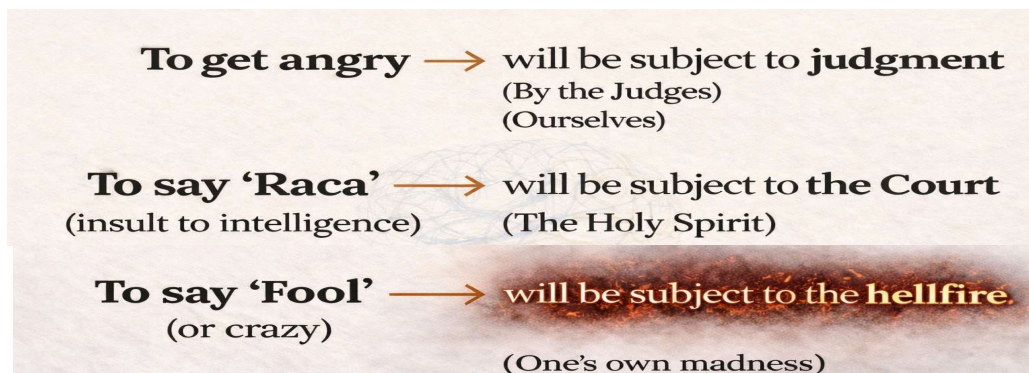
^(62nd) True forgiveness isn't about forgetting what someone did—it's about letting go of the bad feelings, which is like letting go of the harm itself. It means not holding irritation toward those who made mistakes. Forgiveness dissolves the hurt as if it erases the event itself. To truly forgive is to see the good in others more than their flaws. Actually, we should feel compassion for others ahead of time, because of our angry reactions—so we don't end up regretting them later.

^(63rd) The emotional chemistry of blame, anger, and revenge is toxic. It's hard to get rid of and easy to pass on to the people we love and who are close to us. The only way to stay balanced and keep good emotional energy is to have mental discipline and regularly release the negative emotions. Forgiveness helps reduce this burden, and avoiding offense altogether stops it from forming in the first place. Forgiveness helps with that—and if there's no offense, there's nothing to carry at all.

^(64th) The process of forgiveness—whether for yourself or someone else—can start wherever it feels easier. We should also forgive ourselves by letting go of any disappointment we feel about our own mistakes. So, if forgiving yourself is easier, start there. It's better to ask, “Where did I put it?” when something's missing, than to ask, “Who took it?” This mindset helps us get results faster—if we think it's our fault, we start looking right away instead of waiting for someone else to fix it. It's less upsetting to think we lost something than to assume someone messed with our stuff. And if it's easier for you to forgive others, imagine forgiving someone for the same mistake you made, and use that feeling to forgive yourself.

^(65th) If we want to leave our personal hell, we have to let go of our desire for revenge. Turning the other cheek also means seeing the person behind the harm⁴⁷¹. One of the best ways to free ourselves from irritation is to follow the first commandment: since we all have the right to make mistakes, only God—who makes no mistakes—has the right to judge our spiritual debts. And because hell is temporary, He doesn't condemn us forever. That's why we don't have the right to condemn ourselves either—especially through a lack of forgiveness.

^(66th) Above all, we can't stay stuck in negativity, or we'll never find the time to do good. As the Catholic rite says: “Do not look upon our sins, but the faith of your Church.” Love and forgiveness are the only true paths to full happiness—so we must keep walking them.



⁴⁷¹ BIBLE, *Luke* 6:29 — “To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.”.



Images XII

In the next section, activism, the project *Learn to Read in Portuguese from the Very First Letter*. Professor Ulisses asks Iara to tell a story using the sound “u” and a bear. Iara explains that at her aunt and uncle’s house in Canada, dangerous bears sometimes show up, and that they boo when a bear appears to warn people, making the sound: “uuu, uuu, uuu.” The teacher then goes to the board and teaches the letter “U” using the *Little Bee Method*. Finally, the students rehearse the choreography for the song: “U, u, u, a bear showed up,/U, u, u, a bear showed up,/Everyone who saw it ran to hide,/Everyone who saw it ran inside.”



Below are images that support the claim that there was a systemic movement aimed at promoting early sexualization in the population, which later became widespread. The dancers wear outfits inspired by baby fashion from that time, and the song—loaded with erotic suggestions—plays with the conjugation of vowels.



The images above refer to a performance by the group "É o Tchan" on a Brazilian television show from 1998 called *Domingão do Faustão*.

The song performed is *Dança do Põe Põe*, which suggests a request for sexual penetration.

Next to it, an image that appeared briefly during the video, suggesting eroticism and the objectification of women.



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472 Currently, this video is available at the following address:<https://www.youtube.com/watch?v=y6S3OQ20IfQ>

SASKIA CARNEIRO RODRIGUES AVE PEDRO SILVEIRA 00010 CS 00 COMEND VENANCIO ITAPERUNA		Nº do Cliente: 3511198-4		Rota: 10 43601 03 000110 - 0 Medidor: 2860480	ampla 0800 28 00 120 www.ampla.com atendimento 24h	
				Emissão: 16/06/2008 Apresentação: 18/06/2008 Mês: JUN/2008 Área reservada ao fisco 80D6.2E1A.3F65.5B0F.FFD7.5A38.F2F5.95B9		
Razão Social: Amplia Energia e Serviços S.A. CNPJ: 33.030.071/0001-58 Ins. Est.: 802.040.361 Sede: Praça Leoni Ramos, 1 - São Domingos - Niterói - RJ - CEP 24210-205		Nota Fiscal / Conta de Energia Elétrica Grupo B - Série Única - 1 Nº: 1385693 Regime Especial - Proc. E-04/108214/01				
INFORMAÇÕES OBRIGATORIAS						
DADOS DE MEDIÇÃO		DIVISÃO DE CONSUMO DO MÊS		ACOMPANHAMENTO DO CONSUMO - em kWh		
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Custo de Disponibilidade do Sistema Elétrico		21,31				
		TOTAL 21,31				
Nº do Cliente: 3511198-4		Total a pagar (R\$): 21,31				
Documento:		Vencimento: 25/06/2008				
CNPJ:		100% Papel Reciclado. 100% Responsabilidade Socioambiental.				

Fique atento a estas dicas e seja consciente.

Eletrodomésticos, ligados 24 horas por dia, são grandes consumidores de eletricidade. Economize, evitando que a porta de sua geladeira ou freezer fique aberta.

Aparelhos Elétricos	Watts*	kWh	R\$/mês**
Freezer vertical/horizontal	130	50	19,90
Geladeira - 1 porta	90	30	11,94
Geladeira - 2 portas	130	55	21,80

Fique atento também aos banhos prolongados em chuveiros elétricos, pois desperdiçam água e muita energia.

Aparelhos Elétricos	Watts*	Dias Estimados de Uso/Mês	Média de Utilização/Dia	kWh	R\$/mês**
Chuveiro elétrico	1.500	30	40 min***	70	27,86

* Para mais informações, acesse www.ampladistribuidora.com.br/cpf. ** Fatores considerados na produção média dos equipamentos são valores padrão, variam de acordo com o fabricante, ano de fabricação e estado de conservação. *** Valores estimados em cima da água sem sabonão, variando de acordo com o consumo. **** Média de 10 minutos de banho, por pessoa, para 6 pessoas.

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